

This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1896 edition. Excerpt: ...another. These three concentric spheres are mans school-house and kingdom: in them he works out his development, in them his evolutionary pilgrimage; beyond them he may not consciously pass until the gateway of Initiation has opened before him, for out of these three worlds there is no other way. This third region that I have called the mind world includes, though it is not identical with, that which is familiar to Theosophists under the name of Devachan or Devaloka, the land of the Gods, the happy or blessed land, as some translate it. Devachan bears that name because of its nature and condition, nothing interfering with that world which may cause pain or sorrow; it is a specially guarded state, into which positive evil is not allowed to intrude, the blissful resting-place of man in which he peacefully assimilates the fruits of his physical life. A preliminary word of explanation regarding the mind world as a whole is necessary in order to avoid confusion. While, like the other regions, it is subdivided into seven sub-planes, it has the peculiarity that these seven are grouped into two sets--a three and a four. The three upper sub-planes are technically called arupa, or without body, owing to their extreme subtlety, while the four lower are called rupa, or with body. Man has two vehicles of consciousness, consequently, in which he functions on this plane, to both of which the term mind body is applicable. The lower of these, the one with which we shall first deal, may however be allowed to usurp the exclusive use of the name until a better one be found for it; for the higher one is known as the causal body, for reasons which will become clear further on. Students will be familiar with the distinction between the Higher and Lower Manas;...

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