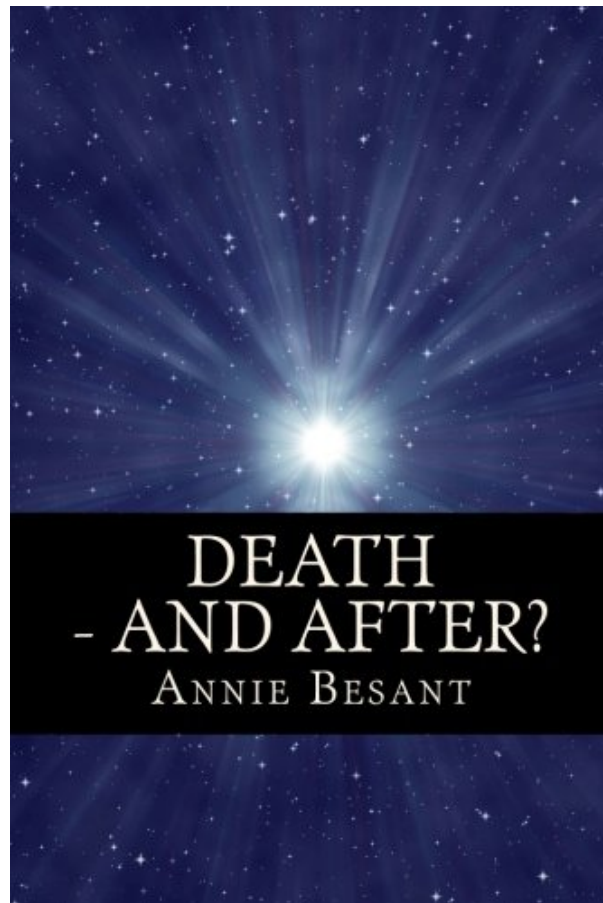
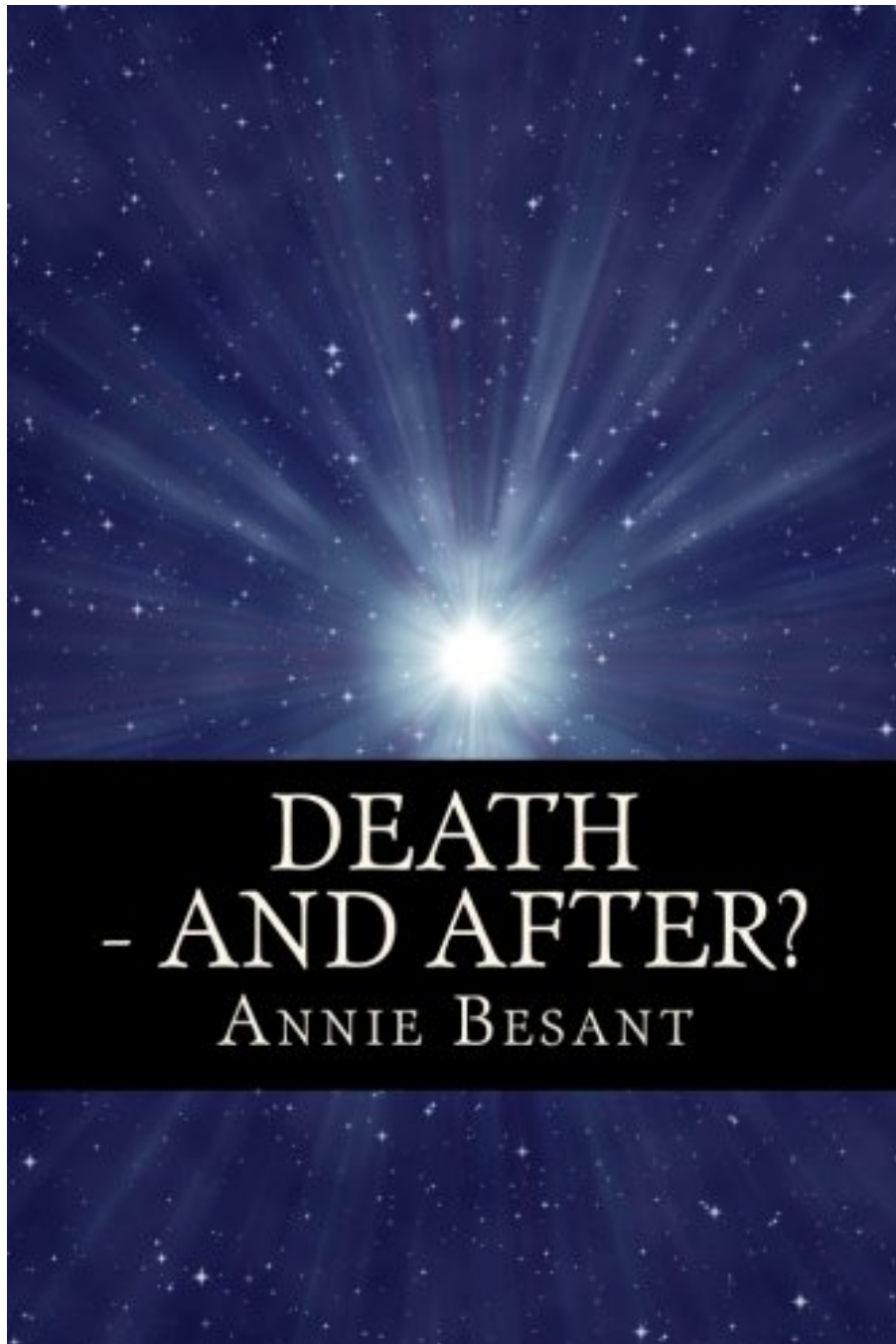


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Death consists in a repeated process of unrobing, or unsheathing. The immortal part of man shakes off from itself, one after the other, its outer casings, and - as the snake from its skin, the butterfly from its chrysalis - emerges from one after another, passing into a higher state of consciousness. Now it is the fact that this escape from the body, and this dwelling of the conscious entity either in the vehicle called the body of desire, the k?mic or astral body, or in a yet more ethereal Thought Body, can be effected during earth-life; so that man may become familiar with the excarnated condition, and it may lose for him all the terrors that encircle the unknown. He can know himself as a conscious entity in either of these vehicles. . FEW words are needed in sending this little book out into the world. It is the third of a series of Manuals designed to meet the public demand for a simple exposition of Theosophical teachings. Some have complained that our literature is at once too abstruse, too technical, and too expensive for the ordinary reader, and it is our hope that the present series may succeed in supplying what is a very real want. Theosophy is not only for the learned; it is for all. Perhaps among those who in these little books catch their first glimpse of its teachings, there may be a few who will be led by them to penetrate more deeply into its philosophy, its science, and its religion, facing its abstruser problems with the student's zeal and the neophyte's ardour. But these Manuals are not written for the eager student, whom no initial difficulties can daunt; they are written for the busy men and women of the work-a-day world, and seek to make plain some of the great truths that render life easier to bear and death easier to face. Written by servants of the Masters who are the Elder Brothers of our race, they can have no other object than to serve our fellow-men.

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THE FORMER PRESIDENT OF THE THEOSOPHICAL SOCIETY DISCUSSED LIFE AFTER DEATH

By Steven H Propp

Annie Besant (1847-1933) was once a prominent English atheist orator and writer associated with Charles Bradlaugh in the National Secular Society (see her *My Path to Atheism*), women's rights activist, early advocate of birth control, and supporter of "Home Rule" in India. In 1890 she met Helena Petrovna Blavatsky, and became a prominent leader of the Theosophical Society. Along with Charles Leadbeater, she was a strong advocate of Jiddu Krishnamurti as the coming "World Teacher"---a role which Krishnamurti repudiated in 1929. She wrote many books, such as *Esoteric Christianity, Or The Lesser Mysteries*, *The Ancient Wisdom*, *Annie Besant An Autobiography*, etc. [NOTE: this review pertains to the 100-page paperback edition.]

She wrote in the Preface to this 1893 book, "this little book... is the third in a series of Manuals designed to meet public demand for a simple exposition of Theosophical teachings. Some have complained that our literature is at once too abstruse, too technical, and too expensive for the ordinary reader, and it is our hope that the present series may succeed in supplying what is a very real want. Theosophy is not only for the learned; it is for all... these Manuals are not written for the eager student, whom no initial difficulties can daunt; they are written for the busy men and women of the work-a-day world, and seek to make plain some of the great truths that render life easier to bear and death easier to face."

She observes, "it is necessary... to state the constitution of man, as viewed by the Esoteric Philosophy... Man then consists of The Immortal Triad: the Individual [Will, Intuition, Intellect] ... The Perishable Quaternary: the Person [Mind, Desire, Energizing Vitality, Automatic Vitality]." (Pg. 9)

She suggests, "I believe that very much of the antagonism between the adherents of the Esoteric Philosophy and those of Spiritualism has arisen from confusion of terms, and consequent misunderstanding of each other's meaning... A clear definition of terms, and a rigid adherence to them when once adopted, will at least enable us to understand each other, and that is the first step to any fruitful comparison of experiences." (Pg. 13)

She says, "The etheric double is the ethereal counterpart of the gross body of man. It is the double that is sometimes seen during life in the neighbourhood of the body, and its absence from the body is generally marked by the heaviness or semi-lethargy of the latter... its withdrawal from the body is naturally marked by the lowering of all vital functions, even while the cord which unites the two is still unbroken... the snapping of the cord means the death of the body." (Pg. 22)

She asserts, "the Esoteric Philosophy teaches that death cannot touch the higher consciousness of man, and that it can only separate those who love each other so far as their lower vehicles are concerned... When we take the wider sweep of thought demanded by the Esoteric Philosophy, a far more fascinating prospect of persistent love and union between individual Egos rolls itself out before our eyes than was offered to us by the more limited creed of exoteric Christendom... between the Souls there is no separation, though during incarnation they may not realize the fact in its fulness and beauty." (Pg. 74-75)

This book is an interesting introduction to the Theosophical/Esoteric/Occult view of life after death, and related issues.

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