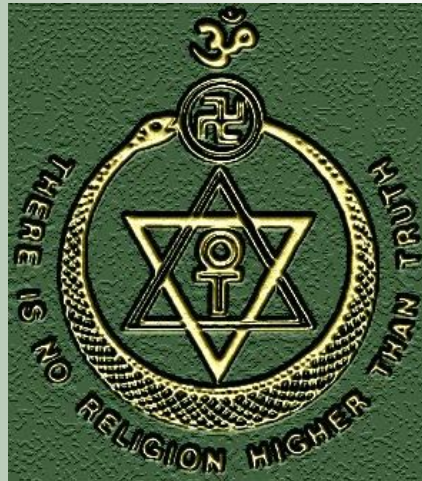


# THE THEOSOPHICAL SOCIETY IN SOUTHERN AFRICA

Founded in 1875

PRETORIA LODGE

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DTI Building  
2 Esselen Street  
Trevenna  
Sunnyside

PO BOX 47  
PRETORIA  
0001

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## Web Sites:

**Southern Africa:**

<http://www.theosophy.org.za>

**Pan African Theosophical Federation**

<http://www.theosophy-inafrica.org.za>



**SUNDAY NIGHT LECTURES AT 19:00**

Please note: The opinions expressed by the speakers are their own, as the Theosophical Society has no dogmas.



DATE	SUBJECT	SPEAKER
<b><u>JANUARY 2009</u></b>		
11 January	<b>Predictions for the Year 2009</b>	Tom Davis
18 January	<b>Psychic Circles – Message for 2009</b> <i>Tarot/Angel cards, Astrology, Medicine Cards, Hand reading</i> <i>Fund raising evening - R10 donation welcome.</i> <i>Starts at 6pm. Come early and enjoy the fun!!</i>	
25 January	<b>Change Yourself and Move Mountains</b>	Susan Kaschula (SA Gen Sec.)
<b><u>FEBRUARY 2009</u></b>		
01 February	<b>Esoteric Predictions for the Year 2009</b>	Jimbo Kempster (Esoteric Astrologer)
08 February	<b>Matthew 7:7 and Google</b>	Koffie Kouakou
15 February	<b>Family Constellations</b> <b>AGM @ 16:00</b>	Dr Roman
22 February	<b>The Road to Divinity</b>	Ravi Govender (Sai Baba Group)
<b><u>MARCH 2009</u></b>		
01 March	<b>Oh to Die Healthy</b>	Ann Davis
08 March	<b>The Proper use of Divination</b>	Richard Fidler (Astrologer)
15 March	<b>Witnessing Consciousness</b>	Keith Armitage
22 March	<b>Life Purpose on Your Hands</b>	Kevin Leak (Hand Psychology)
29 March	<b>Chinese New Year Celebration and Blessing</b> <i>Fund raising evening – Donation R50</i> <i>Includes Chinese Vegetarian Supper and Sparklers.</i> <i>Special Blessing/Prize for best dressed Chinese Costume.</i> <i>Talk by Tom Davis on “Riding the OX into the New Year”</i>	

- Members and visitors are invited to attend these lectures. Use the Meintjies Street entrance to the car park in the new Department of Trade and Industry building next door to the Theosophical Society. Once inside, head for the pedestrian exit in the western wall of the car park, next to the Theosophical Society notice board. Exit through the door at that point. Walk up the ramp to the hall.
- No charge is made for attendance but a collection is taken after each Sunday evening talk.
- Tea is available after the talk – donations will be gratefully accepted.

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## ACTIVITIES

- **AT THE FEET OF THE MASTERS**  
Workshop run by Jaap Bishoff. 1<sup>st</sup> Thursday of the month at 6.30pm.  
For more information contact 078 319 0905.
- **COMMITTEE MEETINGS**  
Held on the **SECOND SUNDAY** of the month.
- **NUMEROLOGY / TAROT CLASSES**  
Available on demand.  
Enquiries: **Louise Wade** at 012 325-6853 (work) or Cell: 082 510 4466
- **ALICE BAILEY STUDY GROUP & FULL MOON MEDITATION**  
Available on demand.  
Enquiries: **Jean** at 012 343 0542

## OTHER ACTIVITIES

- **FREEMASONRY**  
Are you interested in Freemasonry? If you would like to know more about the teachings, contact **Louise Wade** (phone 082 510 4466, or 012 325-6853 at work)
- **SHRI SATHYA BABA DEVOTIONAL MEETINGS**  
Sathya Sai Baba Centre of Pretoria East, invites you to attend their Group Devotional Meetings, every Thursday evening.  
**Venue:** Theosophical Society, Sunnyside. **Time:** 19h00-20h00  
**Contact persons:** Greta 072-621-0808 / Ravi 082-551-5342
- **ANKH**  
Amen-Ra Institute Fridays 17:30 – 19:30  
Contact person: Peter 082-882-3126

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## ENQUIRIES FOR ALL ACTIVITIES

**Louise Wade** at 012 325-6853 (work) or Cell: 082 510 4466.  
**Tom/Ann Davis** at 012 329 3082  
**Jean Lee** at 012 343 0542

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## MEMBERSHIP OF THE PRETORIA LODGE:

1. Implies interest in the Three Objects of the Theosophical Society but does not impose any beliefs;
2. Gives you free use of the library and the National Library for research purposes and is available every Saturday morning;
3. Gives you free copies of the SA Theosophist; and
4. Allows attendance of members' meetings and, after two years' membership, voting powers and eligibility for election to the Lodge Committee.

Being a member helps support our Lodge. Members are vital to the continuing existence of the Lodge.

#### FEES:

**Joining fee** (new members only): R10, 00 (plus Annual Subscription)

#### Annual subscription

R140, 00 per annum (half year R70, 00)

#### Exceptions:

**Married couples:** R200, 00 per annum (half-year R100, 00)

**Pensioners:** R70, 00 per annum (half year R35, 00)

**Married pensioners:** R100 per annum (half year R50,00)

**Students:** R70, 00 per annum (half year R35, 00)

#### THE LODGE LIBRARY:

##### Lending of books and magazines

One book and two magazines may be taken out at a time and kept for a month. Extension for another month may be obtained by application to the Librarian during library hours, either personally or by telephone. The contact person for renewing library books is **Elna Bischoff**, cell: 078 319 0905 or **Henny**, Phone: 012 341 8944. There are also various video and audio tapes available for lending.

MEMBERSHIP CARDS MUST BE PRESENTED WHEN BORROWING BOOKS

Fine: A fine will be imposed for late returns or lost books and tapes.

#### Library hours

Sundays – open during meeting.

The **THEOSOPHICAL SOCIETY** has no dogmas. It is composed of students whose bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by purity of life, by devotion to high ideals, and by service to humanity. Perfect freedom and tolerance are extended to all.

Theosophy is the light that shines through the many-coloured lamps of religion. It is the thread of truth in scriptures, creeds, symbols, myths and rituals.

The Divine Wisdom is one, the path towards it are many.

#### THE OBJECTS OF THE THEOSOPHICAL SOCIETY

1. To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.
2. To encourage the study of Comparative Religion, Philosophy and Science.
3. To investigate the unexplained laws of Nature and the powers latent in Man.

#### THE THREE TRUTHS

1. "The soul of man is immortal and its future is the future of a thing whose growth and splendour have no limit."
2. "The Principle which gives life dwells in us, and without us, is undying and eternally beneficent: is not heard or seen or smelt, but is perceived by the man who desires perception."
3. "Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment."

These truths, which are as great as life itself, are as simple as the mind of man. Feed the hungry with them.



#### THE THEOSOPHICAL SOCIETY IS A DOORWAY TO THEOSOPHY:

It does not say, "Here are the teachings for your acceptance and which will make you happy and wise."

It says, "Here is a way which leads to the understanding of the oldest and most profound teachings concerning man, his nature, origin and destiny, his powers, possibilities and responsibilities.

My door is open to every man; whether you stay or depart; whether you honour the teachings and pass them on in your turn; or whether you misunderstand or pollute them, is up to you entirely."

No promises are given except the old tradition: "If you live the life you will know the truth."

The theosophical tradition affirms that man, by exploring the depths of his own nature, can come to the experience of TRUTH, the knowledge of ultimate reality.

Theosophy is a word of Greek origin meaning "Divine Wisdom" (Theos = God; Sophia = Wisdom). The word *THEOSOPHY* has been in use for many centuries. The *DIVINE WISDOM* has existed from the beginning of time.

#### DO YOU EVER WONDER...?

**Who** you are?

**Why** you are here?

**Where** you are going?

**THEOSOPHY**, the Wisdom of the Ages, says:

**You are** part of the One Existence which men call God.

**Your body** – is mortal

**Your spirit**, which is your true self – is immortal

**You are here** in order to discover who you really are, and to bring into activity all the powers that lie sleeping within you. Your goal is infinite love, infinite wisdom. Humanity is still very young and most of us have hardly begun this immense task of self-discovery.

**You are going** in the direction you have chosen: Either drifting through life, at the mercy of events and your own passing whims and moods, or accepting your destiny and moving consciously towards the goal of self-realization.

## Quotable Quotes



There is a road, steep and thorny,  
Beset with perils of every kind, but yet a road,  
and it leads to the very heart of the Universe:  
I can tell you how to find those who will  
show you the secret gateway that opens inward only,  
and closes fast behind the neophyte for evermore.  
There is no danger that dauntless courage cannot conquer;  
there is no trial that spotless purity cannot pass through;  
there is no difficulty that strong intellect cannot surmount.  
For those who win onwards there is a reward  
past all telling—the power to bless and save humanity;  
for those who fail, there are other lives in which success may  
come.

***H. P. Blavatsky. Collected Works, vol. XIII.  
(Boris de Zirkoff, ed.) Theosophical Publishing House, 1890-91.***

Men have been deceived and deluded long enough; they must break their idols, put away their shams, and go to work for themselves—nay, there is one little word too much or too many, for he who works for himself had better not work at all; rather let him work himself for others, for all. For every flower of love and charity he plants in his neighbor's garden, a loathsome weed will disappear from his own, and so this garden of the gods-Humanity shall blossom as a rose. In all Bibles, all religions, this is plainly set forth—but designing men have at first misinterpreted and finally emasculated, materialized, besotted them. It does not require a new revelation. Let every man be a revelation unto himself. Let once man's immortal spirit take possession of the temple of his body, drive out the money-changers and every unclean thing, and his own divine humanity will redeem him, for when he is thus at one with himself he will know the "builder of the Temple."

***The Key To Theosophy - H. P. Blavatsky***

As the whole personality of a being becomes melted down into the Light step by step, fragments of Light in the form of 5, 6, 7, 8, 9 pointed stars go on increasing in points, culminating in the many petalled Divine splendour of the Lotus. When the Higher Self of the Lotus blooms after the long night at dawn, springing up from dense earth matter to receive the rays of the Sun, radiant in its glory and shining splendour, the flower of the Soul has opened.

***Stars in the Temple - a point of view from the second degree –  
Theja Gunawardhana***

# HUMAN BEINGS AND OUR BODIES

**John Algeo**

OUR OWN INNER NATURE, which is that of all human beings, is something we need to understand if we are serious about brotherhood. The common notion that a person is a physical body and has a soul might be better reversed. Thinking that the physical body is the real person is like mistaking a house for the person who lives inside it. Theosophy teaches that we are really the “monad” or inner unity, a fragment of divinity, a spark of the divine flame, which lives in many houses.

A body is our interface with the environment around us. And in fact we have as many interfaces or bodies as we have environments. In addition to the dense physical environment, we have environments of vital energy, feelings, thoughts, and intuitions.

Our interface with each environment performs two functions. On the one hand, it is the channel through which we experience and influence that environment. On the other hand, the kind of interface we have with an environment also limits how much of that environment we can experience and respond to.

For example, our physical senses are like windows. Windows let us see out of a house, but the number of windows in the house and the direction they face determine what we can see of the neighbourhood around. Similarly, what senses we have and the range of their sensitivity determine what we can perceive of the world. There is more to reality than we can observe through our usual sense-windows. And that is true of all of our bodies—all of our interfaces with the many environments in which we live. As Hamlet told his friend,

*“There are more things in heaven and earth, Horatio,  
Than are dreamt of in your philosophy.”*

Limitations, however, are not necessarily bad things. They both protect us and challenge us. First, limitations are a protection. If we had no limitations on what we can perceive in all the environments around us, we would be overcome by the sensations, energies, emotions, concepts, and suggestive intuitions that we would be exposed to. In the physical world alone, we are surrounded by colours we cannot see, sounds we cannot hear, odours we cannot smell, and sensations we cannot feel. Everywhere about us are radio waves, X-rays, gamma rays, and other electromagnetic phenomena that we cannot perceive with our physical senses. If all of those impinged on our awareness, our confusion

would be paralyzing. As T. S. Eliot said, “Human kind cannot bear very much reality.” We need protection from too much reality.

Second, limitations are a challenge. Our awareness develops only through limitations.

And it is for the purpose of developing awareness that the monad has clothed itself in matter of varying degrees of limitation and density—or, to put it differently, has surrounded itself with fields of various energies, the densest being the physical body. Matter and energy are in some sense interchangeable; what we call solid matter is a pattern of energy, however solid and impenetrable it may seem to us. The hardness of a stone is not in its solidity, but is due to the intensity with which its constituent atoms cling to each other.

## OUR BODIES AND THE FIELDS OF ENERGY

Theosophy teaches that our solar system includes seven interpenetrating planes of matter or fields of energy. Three of these are directly involved in our personal evolution—the physical, the emotional, and the mental. The physical plane has two main subdivisions, the dense physical and a subtler physical level often called “etheric.” Similarly, the mental plane also has two main subdivisions, often called “lower” and “higher,” but here the lower mental will be called simply “mental” and the higher will be called “causal,” for reasons explained later. These various grades of matter furnish the stuff of our several bodies.

The term “bodies” is used for our interface with the energies of these fields, but these “bodies” should not be thought of as fixed and static. We know that, even though our dense physical body appears to be the same from day to day, it is constantly changing, although at a much slower rate than our subtler bodies because of its lower rate of vibrations.

Our subtler bodies may be thought of as flowing lines of force that generally follow a certain pattern, modified in each instance by our characteristic thoughts and emotions, attitudes toward life and the world, and manner of reacting to experience. All bodies are really localized fields of force or concentrations, individual foci, of the energies of the larger fields in which they operate. Each of the bodies has around it a radiating energy field of which it is the center; these surrounding energy fields are called “auras.”

For purposes of discussion, we speak of our bodies as distinct from one another—terming them physical (dense and etheric), emotional, mental, and causal—but they are not really separate. They are

interdependent and function as a whole. We know that we never feel emotion without thought, nor do we think without feeling some emotion. And it is well known in medical science that thoughts and emotions affect our physical bodies and vice versa.

The connections between our various bodies are the *chakras*, a Sanskrit word that means “wheel” or “circle.” They are seven major energy centers (and a number of minor ones) distributed over our subtle bodies at points where channels of energy converge, each having the appearance of a wheel or a lotus flower. They concentrate the energies flowing through the bodies and communicate them from one plane of reality to another.

With respect to the dense physical body, the major chakras are located approximately at the base of the spine, the root of the reproductive organs, the navel, the heart, the throat, the forehead between the eyebrows, and the crown of the head.

Although the emotional body or energy field interpenetrates the physical, it extends somewhat beyond it. Similarly, the mental body interpenetrates both the physical and emotional bodies and extends beyond the latter. These subtle bodies are beyond the range of our normal vision but are nonetheless real. Those who have the faculty of clairvoyant vision have described them, and we each experience their energies, whether or not we can “see” them in some more objective way.

The causal body is more permanent than the others; it is what St. Paul alluded to as an “incorruptible body.” It is composed of the still more tenuous matter—or higher frequency energies—of the higher mental plane or field. Our consciousness functioning on that plane is the real “us,” the aspect of ourselves that incarnates in lower bodies to gain experience through them. It is the body of our permanent individuality, as distinct from the temporary personality that expresses itself through our physical, emotional, and (lower) mental bodies.

That higher-frequency environment and our bodily interface with it are called “causal” because they are where causes are stored that sooner or later become effects in the outer, visible world. Again, we must not think of this “storage” in terms of space; the causes are not things, but vibratory possibilities. The causal body is the permanent repository of that treasure we have laid up out of our experiences of thought, feeling, and action in our three lower bodies; it is the “heaven” mentioned by St. Matthew (6.19-21) as the place where treasures are not corrupted. We will deal with it more fully later.

## THE ETHERIC DOUBLE

As remarked earlier, our physical body has two “parts” or aspects. One is the dense body composed of solids, liquids and gases, which is described in textbooks on physiology and anatomy. The other is a largely invisible aspect not mentioned in textbooks. It is called the “etheric double” or “vital body,” and it serves several important functions, such as being the pattern by which the dense physical body is built.

Not only the outer frame, but every cell of the dense physical body has this ethereal or vital counterpart, formed of finer matter and ordinarily—although not always— invisible to the human eye. Since the etheric double cannot sustain consciousness separated from its dense counterpart, it is not a body distinct from the dense part of the physical. It is, however, the carrier of physical sensation and acts as a bridge between the dense physical body and the more subtle aspects of our being—another of its important functions.

The etheric double absorbs energy from the sun and transmits it as vitality, sending it streaming along the energy lines of the body and emitting the surplus in every direction as a bluish-white light. It is sometimes called the “health aura” because its colours and vibrations indicate the individual’s state of physical vitality and health. Healers who practice a technique called Therapeutic Touch work with the health aura to facilitate the body’s own powers of recuperation.

The etheric double can be temporarily separated from the dense physical body by shock, anaesthetics, or certain other effects that produce trance states. However, it remains attached to the dense body by a thread of its own matter—the “silver cord” spoken of in Ecclesiastes (12.6): “Or ever the silver cord be loosed . . . the spirit shall return unto God who gave it.” When this “silver cord” breaks and the etheric double is finally withdrawn from the body, vitality ceases to flow and the event of “death” ensues. The etheric double then quietly disintegrates in the vicinity of the dense body, its function for the incarnation having ended.

## THE EMOTIONAL BODY

The emotional body, extending slightly beyond both the physical form and the etheric double, is the vehicle of feeling and desire, ranging all the way from earthy passions to inspiring emotions. Clairvoyants have described it as in constant motion, radiant and luminous in appearance. It is because of this luminous appearance that it is sometimes called the “astral” or starlike body (from the Greek word for “star,” *astron*). The term *astral*, however, has been

used in several different senses in Theosophical writings, sometimes for what is here called “etheric” and sometimes in a general sense of “subtle.”

It is not used here (except in quotations) because of that potential confusion. When the physical body sleeps, the consciousness continues to function in the emotional body (memories of the experiences in this body sometimes come through to the physical brain in the form of remembered dreams or other impressions). The greater part of the matter composing the emotional body is concentrated within the limits of the physical frame, and since during waking hours most of the lines of force in the emotional body follow the outlines of the physical body, it tends to maintain the same shape and appearance during sleep, so that the person's emotional-world form is recognizable.

There is also a larger energy field or aura that extends around the body and reflects the emotions that dominate at any given time. Clairvoyants describe the emotional body of an evolved person as filled with vibrant and luminous colours. In a less evolved person the colours are darker shades. When emotions such as selfishness, greed, jealousy, and sensuality predominate, dark browns, muddy greens, and livid reds are conspicuous: we sometimes use the words “muddied thoughts and feelings”—a phrase that appropriately describes these shades.

## THE MENTAL BODY

Theosophy describes each of the planes or fields of the universe as having seven subdivisions of matter or frequency. The “lower” mental body is composed of the four denser subdivisions of the mental plane; the causal body, on the other hand, is the vehicle of consciousness in the three subtler or “higher” subdivisions. When they are thought of as aspects of, or vehicles for, consciousness rather than as material bodies, the mental body is sometimes called the “lower mind,” and the causal body the “higher mind.” The mental body, which penetrates and extends beyond the emotional and physical bodies, is our mental interface with the world. It is our vehicle for thinking about experience.

When the mental body is in use, it vibrates rapidly and temporarily increases in size. Prolonged thought makes the increase permanent, so the mental body is built day by day through the right use of thought power. As the quality of the emotional body is dependent on our habitual emotional attitudes, so the quality and clarity of the mental body depend on our characteristic patterns of thinking. Because emotion and thought are interrelated, each affecting the other, these two bodies are closely

linked. The mental together with the emotional is called by a Sanskrit term, *kama manas*, which means “desire mind.” Functioning in coordination, they produce types of “thought-emotion,” each of which reflects its own special color in the aura.

Clairvoyants see pride as orange, fear as livid gray, and irritability as scarlet. Thought-feelings of unselfish affection glow with a pale rose colour; intellectual endeavour, pure yellow; devotion, clear blue; sympathy, bright green; and spirituality, lilac blue or lavender.

## THE CAUSAL BODY

The causal body is the vehicle through which the human individuality or soul expresses itself as a series of personalities in the world. It does so by functioning through temporary bodies—mental, emotional, and physical—on the denser planes. Only the good, the true, and the beautiful enter into the causal body because its vibrations are so subtle that they do not respond to that which is coarse, false, or ugly.

Since the causal body is at the level of abstract and universal thought (the so-called higher mind), it is the repository of our innate knowledge and capabilities. At the beginning of human evolution, it is small and almost colourless, resembling a bubble or a delicate film. As we evolve, however, and the effects of our good thoughts, feelings, and actions gradually are registered there, it takes on greater colour and grows in size, but very slowly until we reach the stage of unselfish or impersonal views of the world. Then its vibrations show themselves to clairvoyant sight as brilliant colours, so that the causal body becomes a shining globe of light, full of radiating rays of love and wisdom.

The causal body continues life after life, whereas the mental, emotional, and physical bodies are renewed in each incarnation. The latter are the temporary vehicles of one lifetime only. The former is our permanent embodiment. It preserves the fruits of every lifetime as capacities, which are absorbed into it after the death of the physical body and the dissolution of our emotional and mental vehicles.

## ACQUIRING A NEW SET OF BODIES

After our physical body, with its accompanying etheric double, dies, we interact with our subtler-plane environments for a while through our emotional and mental bodies. But eventually they too die, and we are left in our permanent (or at least long-lasting) causal body, into which the beneficial experiences of the previous incarnation are incorporated in the form of increased capacities.

When the experiences of that previous incarnation have been so absorbed and transmuted into increased powers and capacities, the desire for more experience draws us into incarnation again. We then attract about ourselves first a mental and next an emotional body of the same general characteristics as those we sloughed off at the close of our last incarnation. Thereafter, we come to birth in a new physical body built according to the sort of pattern we have established in past lives, although not necessarily of the same sex as our immediately past incarnation and, of course, with genetic characteristics from our new parents, but ones that are appropriate to us.

This is the path of evolution. Our rate of progress is up to us, depending on our effectiveness in accumulating right experience and on the measure of control we manage to achieve over our lower bodies, that is to say, the maturity we attain in dealing with life's experiences. Thus, countless births and deaths and countless lower bodies are necessary for each of us on our journey over many eons.

### REFERENCES FOR SUPPLEMENTARY READING

Bendit, *The Etheric Body of Man*.

Blavatsky, *The Key to Theosophy*, section 6 "Theosophical Teachings as to Nature and Man."

Kunz, *The Personal Aura*.

Layton, *Life, Your Great Adventure*, chs. 3 "Your Dynamic Powers" and 8 "Our Inner Nature."

Leadbeater, *Man, Visible and Invisible*.

McDavid, *An Introduction to Esoteric Principles*, ch. 3 "Microcosm" and appendix 1 "The Seven Principles."

Nicholson, *Ancient Wisdom—Modern Insight*, chs. 11 "Sevenfold Illusion" and 14 "The Self and Its Spheres"; and *The Seven Human Powers*.

Pearson, *Space, Time and Self*, section 4, ch. 7 "Man and His Bodies."

Taimni, *Man, God and the Universe*, ch. 30 "The Concept of Planes and Vehicles"; and *Self Culture*, chs. 4-11 "The Functions of the Physical Body," "The Control, Purification and Sensitization of the Physical Body," "The Functions of the Astral Body," "The Control, Purification and Sensitization of the Emotions," "The Functions of the Lower Mental Body," "The Control, Purification and Sensitization of the Lower Mind," "The Functions of the Causal Body," "The Development of the Higher Mind."

### QUESTIONS FOR CONSIDERATION

1. What is the relationship of your body to yourself?
2. What is the purpose for having material forms?
3. What is the difference between the three perishable bodies and the fourth or permanent body?
4. Briefly describe the emotional and mental bodies.
5. What is the etheric double? What is its function? Why is it said not to be a true body?
6. What is the name given in Theosophy to the permanent body? Why is it so called?
7. Explain the significance of color in thought and feeling, and indicate the meanings of some of the colors. How are such color meanings reflected in our ordinary use of language. For example, what is a "black mood"?
8. What kind of experience is worked into the causal body?
9. Explain why the bodies lead the consciousness to habitual thoughts, desires, and actions.
10. What should be our attitude toward our bodies?

## BOOK SPOTLIGHT:

### ***Kabbalistic Astrology: The Sacred Tradition Of The Hebrew Sages***

**Author:** Dobin, Rabbi Joel C.

The ancient Hebrews developed the richest and most sophisticated system of astrology known in the Western world, but this practice has been almost completely forgotten. Now Joel Dobin, an ordained rabbi and practicing astrologer, brings to light the wealth of astrological information in the Kabbalah, Bible, Talmud, and Midrash, revealing a profound tradition as valuable today as it was millennia ago. Key to this astrological system is the Kabbalah--the Jewish mystery tradition--in which the sacred Tree of Life links the influences of the twelve zodiacal constellations and seven planets to specific letters of the Hebrew alphabet, creating a unique method for constructing horoscopes.

