



THE WORD

VOL. 13

APRIL, 1911.

No. 1

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SHADOWS.

HOW mysterious and commonplace a thing is a shadow. Shadows perplex us as infants in our early experiences in this world; shadows accompany us in our walks through life; and shadows are present when we depart this world. Our experience with shadows begins soon after we have come into the world's atmosphere and have seen the earth. Although we soon manage to convince ourselves that we know what shadows are, yet few of us have examined them closely enough.

As infants we have lain in our cribs and watched and wondered at shadows thrown on the ceiling or the wall by persons moving in the room. Those shadows were strange and mysterious, until we had solved the problem to our infant minds by discovering that the movement of a shadow depended on the movement of the person whose outline and shadow it was, or on the movement of light which made it visible. Still it required observation and reflection to discover that a shadow was largest when nearest to the light and farthest from the wall, and that it was smallest and least formidable when farthest from the light and nearest to the wall. Later, as children, we were entertained by the rabbits, geese, goats, and other shadows which some friend produced by skillful manipulation of his hands. As we grew older, we were no longer entertained by such shadow play. Shadows are still strange, and the mysteries surrounding them will remain until we know the different kinds of shadows; what shadows are, and what they are for.

The shadow lessons of childhood teach us two of the laws of shadows. The movement and changing of shadows on their field vary with the light by which they are seen and with the objects the outlines and shadows of which they are. Shadows are large or small as those who throw them are far from or near to the field on which shadows are perceived.

We may have now forgotten these facts as we forget many of the important lessons of childhood; but, if they were then learned, their importance and truth will appeal to us in later days, when we shall know that our shadows have changed.

There are, we may at present say, four factors necessary for the casting of a shadow: First, the object or thing which stands in; second, the light, which makes visible; third, the shadow; and, fourth, the field or screen on which the shadow is seen. This seems easy enough. When we are told that a shadow is merely the outline on a surface of any opaque object which intercepts the rays of light falling on that surface, the explanation seems so simple and easily understood as to make further inquiry unnecessary. But such explanations, true though they may be, do not altogether satisfy the senses nor the understanding. A shadow has certain physical characteristics. A shadow is more than a mere outline of an object which intercepts the light. It produces certain effects on the senses and it affects the mind strangely.

All bodies which are called opaque will cause a shadow to be thrown when they stand before the source from which light comes; but the nature of a shadow and the effects which it produces differ according to the light which projects the shadow. The shadows thrown by sunlight and their effects are different than shadows caused by the light of the moon. The light of the stars produces a different effect. The shadows thrown by lamp, gas, electric light or by any other artificial source are different as to their natures, though the only difference which appears to the sight is the greater or lesser distinctness in the outline of the object on the surface on which the shadow is thrown.

No physical object is opaque in the sense that it is impervious to or intercepts all light. Each physical body intercepts or cuts off some of the rays of the light and transmits or is transparent to other rays.

A shadow is not merely the absence of the light in the outline of the object which intercepts it. A shadow is a thing in itself. A shadow is something more than a silhouette. A shadow is more than the absence of light. A shadow is the projection of an object in combination with the light by which it is projected. A shadow is the projection of the copy, counterpart, double, or ghost of the projected object. There is a fifth factor necessary for the causing of a shadow. The fifth factor is the shade.

When we look at a shadow we see the outline of the object projected, on a surface which intercepts the shade. But we do not see the shade. The actual shade and the actual shadow are not mere outlines. The shadow is a projection of the shade of the interior as well as of the outline of the body. The interior of the body cannot be seen because the eye is not sensible to the rays of light which comingle with the interior of the body and projects its shade. All of the shade or shadow that can be perceived through the eye is the outline of light only, to which the eye is sensible. But if the sight were trained, the seer could perceive the interior of the body in all its parts by means of its shade, because the light that passes through the body is impressed with and bears a subtle copy of the parts of the body through which it passes. The physical surface on which the shadow is seen, that is to say, which causes the outline of the light in the form of the body to be seen, has impressed upon it a copy of the shade, and is affected by the shadow to the degree that it retains the impression long after the body or light which throws it is removed.

If the surface of a plate were sensitized to the rays of light which pass through bodies called opaque and which throw a shadow, this surface would retain the impression or shadow, and it would be possible for one with trained sight to see not only the outline of the figure, but to describe and analyze the interior of the original of that shadow. It would be possible to diagnose the condition of the living body at the time of the shadow impression and to predict future states of illness or health according to the diagnosis. But no plate or surface does retain the impress of the shadow as it is seen by ordinary physical sight. That which is called a shadow, from the physical standpoint, produces certain effects, but these are not seen.

(To be continued.)

THE WORD

VOL. 13

MAY, 1911.

No. 2

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SHADOWS.

(Continued from page 3.)

THE impressions received on beholding a shadow and the effects produced are usually that the shadow has the characteristics of unreality, unsubstantiality, gloom, darkness, impermanence, uncertainty, weakness, and dependence, that it is an effect produced by a cause and that it is only an outline or adumbration.

A shadow produces a sense of unreality, because although it appears to be something, yet when examined it seems to be nothing. However, it has reality, though in a lesser degree than the object of which it is the shadow and the light which makes it visible. Shadows suggest unreality because by them one may perceive of the changeableness and unreality of the seemingly real, solid objects which cause them. Shadows give an impression of instability because they do not seem to have any matter in their make-up and because they cannot be grasped and held and because the matter of which they are composed is generally not detected and has not been subjected to analysis. The immateriality and strangeness which shadows suggest symbolizes how unsubstantial is the form of the matter of the body which they represent.

Shadows are symbols of impermanence because they come and go, and no reliability can be placed on them. Although they are apparent to the sense of sight, their instability indicates how, like they, the objects and the light which make them will pass away. Gloom follows and is a companion of a shadow, because a shadow obscures and shuts out the light from that on which it falls and gloom rests on that on which the light is obscured.

Shadows are the harbingers of darkness, because they show the passing of the light and indicate that, like their shadows, objects will disappear into the darkness with the passing of the light which makes them visible.

Of all things shadows are dependent and contingent because they can have no existence without the object and the light which makes them visible and because they move and change as the light or object changes. They illustrate how dependent all bodies are on the power which causes them and their movements.

A shadow is a picture of weakness, because it gives way to everything and offers no resistance whatever, and so suggests the comparative weakness of the objects as compared to the forces which move them. Although so evidently weak and intangible, shadows sometimes cause alarm and strike terror to those who meet them unexpectedly and mistake them for realities.

Notwithstanding the apparent harmlessness and evident unreality of shadows, there are strange beliefs concerning shadows. Those beliefs are commonly called superstitions. Among them are beliefs concerning eclipses, and notions held concerning the shadows of certain kinds of persons and about one's own shadows. Yet, if before pronouncing superstitions to be the idle wanderings of the mind and without any basis of fact, we were to examine without prejudice and carefully into the beliefs held, we should frequently find that each belief called a superstition and which has been handed down by tradition, is a shadow which had its origin in the knowledge of facts. Those who believe without knowing why, are said to be superstitious.

A knowledge of all the facts concerning any particular belief called superstitious often shows it to be based on important facts.

One of the superstitions of which those who are acquainted with Eastern countries tell, is the superstition against the shadow of a red-haired man or woman. A native will avoid stepping across the shadow of many people, but he dreads to step across the shadow of one who has red hair, or to have the shadow of a red-haired person fall on him. It is said that a red haired person is often vindictive, treacherous or spiteful, or is one in whom the vices are particularly pronounced, and the belief is that his shadow will impress much of his nature on those on whom it rests.

Whether this belief about the nature of a red haired person is or is not true, the belief that one is affected by shadows is more than mere fancy. It is the traditional belief which had its origin in a knowledge of the effects, and their causes. Those who knew that a shadow is the projection of the shade or copy or ghost of an object in combination with the light that mingles with and projects it, knew also that certain essentials of the nature of that body are conveyed and impressed by the shade and shadow on the person or place on which they fall. A very sensitive person may feel something of the influence of the invisible shade and the apparently visible shadow even though he may not know the causes which produces it or the law by which it was produced. The light which causes the shadow carries with it some of the finer essences of the body and directs the magnetism of that body to the object on which the shadow falls.

A superstition shared by people of many countries and which was and is often a cause for alarm, is the superstition about eclipses. An eclipse of the sun or of the moon, it is believed by many, and especially by Eastern people, should be a time of fasting, prayer or meditation, as it is believed that at such times strange influences prevail, which, if they are evil, can be counteracted, and if good can be taken advantage of by fasting, prayer or meditation. No particular explanation is given, however, as to the causes by and the manner in which such influences are produced. The fact is that an eclipse is an obscuration of the light by which the copy or shade of the body which obscures the light is projected and falls as a

shadow on the object from which the light is obscured. When the moon stands between the sun and the earth, there is an eclipse of the sun. At an eclipse of the sun, the earth is in the moon's shadow. During the sun's eclipse the moon intercepts what is called the sun's rays, but other light rays of the sun pass through and project the subtle and essential nature of the moon upon the earth and so affect individuals and the earth according to the prevailing influence of the sun and of the moon, according to the sensitiveness of the individuals and the season of the year. During an eclipse of the sun the moon has a strong magnetic influence over all organic life. All individuals have direct magnetic relation with the moon. It is because of the basic fact of the magnetic influence of the moon during an eclipse of the sun, that strange beliefs are held and strange fancies are indulged in concerning the eclipse.

The fact that some people hold strange beliefs concerning shadows without knowing why, should not prevent others from an investigation of the cause of such beliefs nor prejudice them against the study of shadows.

The earth is the body which causes an eclipse of the moon. At an eclipse of the moon, therefore, the shadow of the earth falls on the moon. Light causes a certain precipitation on all objects within its reach and influence. At an eclipse of the moon the sun projects the shade of the earth on the moon's surface and the moon reflects the shadow rays of the sun and by its own light turns the shadow and the shade back to the earth. The earth, therefore, when eclipsing the moon is by reflection in its own shadow and shade. The influence which then prevails is that of the interior of the earth in combination with the sunlight reflected by the moon and with the moon's own light. It is generally supposed that the moon has no light of its own, but this belief is due to a misunderstanding concerning light. Every particle of matter and every body in space has a light peculiar to itself; however, this is not generally supposed to be so, because the human eye is not sensible to the light of all bodies, and the light of most bodies is therefore invisible.

Peculiar influences of shadows do prevail during all eclipses, but those who would know what they are should not accept prevalent belief about them with undue credulity, nor be prejudiced against such beliefs by their seeming absurdities.

Those who look into the subject of shadows intelligently and with impartial mind will find that all shadows produce an influence which is of the nature of the object and the light which projects it, and varies according to the degree of the sensitiveness of the person or the surface on which that shadow falls. This applies to what is called natural or artificial light. It is more pronounced, however, with sunlight. All bodies which pass between the sun and the earth influence that on which the shadows fall, even though the influence may be so slight as to be imperceptible to the common observer. The sun is constantly precipitating on the earth the influences of the spaces through which it acts and the essential natures of the bodies which intercept some of its rays. This may be noticed in the case of clouds. The clouds serve a purpose by protecting the vegetation and animal life from the intensity of sunlight. The moisture of the cloud is precipitated by the sunlight on the surface on which its shadow falls.

Another belief common in the East, which is regarded as superstition in the West, is that one may predict his future condition by gazing at his own shadow. It is believed that the person who looks steadily at his shadow when thrown on the ground by the light of the sun or the moon and then looks upward at the sky, will there see the outline of his figure or shadow from which, according to its color and the signs in it, he may learn what will befall him in the future. It is said that this should only be attempted when there is a clear and cloudless sky. Of course the time of day would affect the size of the shadow, accordingly as the orb of light which projected it was near to or above the horizon, and it is said that one who would thus gaze at his shadow should do so when the sun or moon is rising.

These beliefs do little good and often much harm to those who indulge in the practice without an understanding of the law of shadows or without the ability to make use of what they understand. It is not likely that the Eastern belief in the forecast of the future by the invocation of one's shadow, originated in idle fancy.

The shadow of a person as cast by the light of the sun or moon is a faint counterpart of his body. When one looks toward the shadow thus cast, he does not at first see this counterpart. He sees only that portion of the background on which the shadow is cast, as outlined by the light to which his eyes are sensible. The light of the shadow itself is not at once perceived. To see the shadow, the eye of the observer must be first sensitized to and be able to record the rays of light which the physical body is not able to intercept and which light, passing through his physical body, projects a copy of his body before him. The copy of his body is a likeness of his astral or form or design body. If he can perceive the astral or design body of his physical structure, he will see the interior condition of his physical body, which physical body is the visible and outward expression of the invisible and interior condition. When he looks at his shadow, he sees the interior condition of his body as plainly as he would see the expression on his face by looking into a mirror. Whereas in the mirror he sees by reflection and sees the parts reversed from right to left, his shadow is seen by projection or emanation and there is a sameness of the position.

(To be continued.)

THE WORD

VOL. 13

JUNE, 1911.

No. 3.

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SHADOWS.

(Continued from page 7.)

MAY your shadow never grow less. Without knowing its import this expression is often used by those who bear good will to the one who is addressed. It may be used as a mark of respect, a salutation, or a benediction. It is used by dark tribes of equatorial Africa and the South Seas, as well as by the fair skinned people of Northern latitudes. Some attach much meaning to the words; others use them lightly as a passing salute. Like that of many phrases in common use, the meaning of this one is more important than is supposed. The phrase must have been coined or used originally by those who knew what shadows are. "May your shadow never grow less" means by inference that one's body may grow towards perfection and that he will live an unending life through all days. Without a physical body casting it, we cannot see a shadow in the physical world. The stronger a physical body is the better will be its shadow when it can be seen. When one's shadow is projected by the light and is seen, it will show the condition of the health of the body. If the shadow increases in strength it will show a corresponding health and strength of body. But as the physical body must at some time die, for one to live an unending life means that the shadow must become independent of its physical body. So that for one's shadow not to grow less really means that his astral body, the form of his physical body, will become so perfect, and independent of its physical body, that he will live in it throughout ages. This cannot be unless the shadow, instead of being as it now is, merely a projection of the form of the body, increases in strength and power and becomes, as it can be, greater and better than the physical body.

From what has been said, and as one becomes better acquainted with shadows, it will be understood that a shadow is not, as generally supposed, an obscuration of light, but that a shadow is a subtle copy or counterpart which is projected by that part of light which the physical body is unable to intercept and which passes through and carries with it the shade. In bodies of organized life, the shadow which is thrown is not of

physical particles. It is that which is through and connects and holds together the particles or cells of the living body. When a copy of this invisible and interior man which holds the physical cells together is projected in space and can be perceived, all interior conditions will be seen. The condition of the physical will be seen as it then is and as it will be within a certain time, because the physical is but an outward expression of and which develops from the invisible form man within.

A shadow of an organized body of life is projected by light, similarly as is a picture on a photographic plate; but whereas the picture on the plate or film can be seen printed by the light on a surface, prepared to hold its impress, no surface has been made known to hold and make visible the shadow as projected and precipitated by the light.

Because of the seeming intangibility and uncertainty associated with shadows, the thought of shadows as a subject for study may seem strange. The study of shadows is likely to cause one to question the evidence of his senses and the reality of physical things in this physical world about him. One who knows little about shadows knows less of physical things. The physical world and all things in it are known at their true values according to the degree of knowledge one has of shadows. One will learn what physical objects are by a knowledge of shadows. By learning of and by proper dealing with shadows, man can climb from world to world in his search for knowledge. There are shadows thrown or projected from three of the four manifested worlds, and there are many varieties of shadows in each world.

Little attention has been given to shadows because it is supposed they have no real existence. Those things which seem to cause shadows are physical bodies. We value all physical bodies for what they seem worth but we consider a shadow as nothing, and regard as fancy the queer effect which some shadows produce when they pass over us. As we learn that shadows have actual existence we shall also learn that the shadow, not the outline which is perceived, is not caused by the physical body which appears to cause it, but by the invisible form man within the physical. The physical body obstructs the visible rays of light and thereby gives outline to the shadow, that is all. When one looks steadily enough and with understanding at his shadow he perceives that it is the projection of the invisible form within his physical caused by the light which passes through it. When one who knows the value of a shadow and its cause sees a physical body he may gaze at it until he sees through it and perceives the invisible form within, and then the physical disappears, or is seen and regarded only as a shadow. Is then in fact the physical body the real object of form? It is not.

The physical body is little more than the shadow of its form and the physical body is comparatively as unreal and as fleeting as that which is usually called its shadow. Remove an object, and the shadow disappears. When the form of one's physical body is removed as at death, the physical body decays and vanishes. Some might say that the statement that the physical is as much a shadow as what is called a shadow, is untrue, because the shadow immediately disappears with the removal of the form which caused it, but that one's physical body often lasts years after death. It is true that shadows disappear at once and a physical body retains its

shape long after death. But this does not disprove that it is a shadow. One's shadow passes when he moves his physical body and his shadow cannot be seen in or on the place it seems to have left; because, first, the observer cannot see the actual shadow and sees an outline of light only; and, second, the place on which the shadow was thrown and the space in which it was has not been prepared and cannot retain intact the projection of the form which is the shadow. Yet the surface on which the shadow was thrown does retain a faint impress of the shadow, if the form remained long and steadily enough for the light which passed through it to precipitate the impress in detail. On the other hand, the cells or particles of which the physical body is composed are magnetized and adapted to each other by the form through which they are precipitated and they are held in place as long as their magnetic attraction for each other lasts. Ages were required for nature, under guiding intelligences, to provide physical conditions by which invisible matter could be projected through and maintained according to the invisible form of which the physical is but the shadow made in a way compact and visible. This entire earth with its cloud piercing peaks, its rolling hills, great forests, wild and desolate expanses, with its cataclysms and upheavals, its deep crevices and chasms, its gem-studded chambers, as well as all forms which move through its recesses or over its surfaces, are only shadows.

There are many varieties and degrees of physical bodies, but all are only shadows.

To the senses it does not seem possible that a pig, the pyramids, a tree, a jibbering, bewhiskered ape, a beautiful woman, are shadows. But they are, nevertheless. We do not see the forms of the pig, the pyramid, the tree, the ape or the woman. We see only their shadows. Almost anyone will be willing to deny or ridicule the statement that all physical appearances are shadows. But those who are most likely to scoff at the statement are least able to explain how crystals are formed, and from what, how gold is precipitated, how a seed grows into a tree, how food is transformed into bodily tissue, how a hideous or beautiful physical human body is built up from a germ which is smaller than a grain of sand.

According to the law and by the definition of a shadow, these facts can be explained and understood. In the case of a living organism its body is maintained by food; food, which is of light and air and water and earth. This fourfold food though formless in itself is precipitated or deposited in a compact mass according to an invisible form. When food is taken into the body it could not be digested and assimilated, but would decay, were it not for the breath which acts on the blood as light and impels the blood to take up the food and carry it and deposit it in the various parts of the body according to the definite form in the body, and outward to its uttermost parts. So as long as the breath or light continues and its form remains, its shadow, the physical body, is maintained. But when the light or breath leaves, as at death, then its shadow the physical body must decay and vanish, like as a shadow disappears by the removal of the object or the turning off of the light which produced it.

Mankind as minds and their forms through which they act live in their shadows, their physical bodies, and move in the world of physical

shadows, though they do not believe them shadows. They seek the shadows which they consider realities and are pained, disappointed and broken when these vanish. To stop the pain and remain unbroken, man should not chase shadows nor flee from them; he must remain in and learn of them, until he finds that which is permanent in his world of changing shadows.

To be continued.

THE WORD

VOL. 13.

JULY, 1911.

No. 4.

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SHADOWS.

(Continued from page 11)

IN the last article it was said that man's physical body is the shadow of his invisible form, and that like as a shadow shifts or disappears when the object which causes it is removed, so a physical body dies and disintegrates when its invisible form body is severed from it. Human physical bodies are not the only physical shadows in the world. All physical bodies are shadows. Like as a man's physical make-up is the visible shadow of his invisible form, so is this seemingly solid physical world, and so are all physical things on and in it, the visible shadows made out of the plastic and invisible matter precipitated from the invisible form world. As shadows, all physical things can last only as long as the invisible forms which cause them shall last. As shadows, all physical things shift or change as the forms through which they are precipitated shift and change, or disappear altogether when the light which projects and makes them visible goes out.

Shadows are of three kinds and may be perceived in three of the four manifested worlds. There are physical shadows, astral shadows and mental shadows. Physical shadows are all the things and objects in the physical world. The shadows of a stone, a tree, a dog, a man, are different not merely in shape, but in essence. There are different properties in each such shadow. Astral shadows are all things in the astral world. Mental shadows are the thoughts created by the mind in the mental world. There are no shadows in the spiritual world.

When one looks at what he calls his shadow he does not see his actual shadow, he sees only the obscured space or outline of light caused by his physical body obstructing the light to which his eyes are sensible. The actual shadow which is projected by the light, invisible to the eye, is not usually seen. The actual shadow is not of the physical body, but of the form of the physical body. The physical body is also the shadow of this form. There are two shadows of the invisible form. The physical shadow of the invisible form is seen; the actual shadow is not ordinarily seen. Yet this actual shadow more truly represents and depicts the invisible form of

the physical body than does the physical body. The physical body, the visible shadow, shows the outer expression of the form and hides the interior condition. The visible physical shadow exhibits surfaces only and is seen, superficially. The actual shadow shows the entire condition of the form and is seen through and through. The actual shadow is a projection of the astral form into the visible physical world; but it is astral in character and is not physical. The visible body is also a projection of the invisible form, or rather a precipitation of physical matter into the invisible form. The actual shadow may be and often is maintained apart from the form through which it is projected. The physical body cannot be maintained apart from its astral form body into which the formless matter of which it is made is precipitated. The physical body is therefore more characteristic of what is called a shadow than the actual shadow, because the physical body is more dependent, less permanent and more subject to change, than the invisible form or its actual shadow. All physical objects are the visible shadows in the physical world of invisible forms in the astral world.

Astral shadows are not cast in the astral world, as the shadow of an object is in the physical world, in as much as light in the astral world does not come from an astral sun as sunlight comes in the physical world. Shadows in the astral world are projections of copies of the forms of things in that world. The forms of the astral world are projections or shadows not copies of thoughts in the mental world. Thoughts in the mental world are emanations from the minds in that world. The thoughts or emanations in the mental world are projections by the light of the spiritual world, of the types of the spiritual world through the minds acting in the mental world. The physical objects in the physical world are the shadows of the forms in the astral world. The forms of the astral world are the shadows of thoughts in the mental world. The thoughts and ideals of the mental world are the shadows of the types or ideas in the spiritual world.

The four factors in the making of a shadow the light, the background, the object, and its shadow before mentioned, have their origins and places in the different worlds. Light in each of the lower worlds has its origin in the spiritual world. Streaming through the mental and astral and into the physical from the spiritual world, light appears or is sensed as being different in the lower worlds from that which it is known to be in the spiritual world. Light is the intelligence of the spiritual world. In the mental world light is the power by which the mind perceives ideals, carries on its mental operations and processes of thinking, and projects its thoughts into its own or either of the lower worlds. In the astral world light is the principle which stimulates and causes all forms and matter to show their particular natures and be attracted according to their kinds and to appear to the senses after the kind of the particular nature. Light in the physical world is the focussing to a center and an action from that center of a small portion of the light of the other worlds. Light is the conscious principle in each of the worlds. Light is that by which and in which, as on a background, all things appear and are perceived or realized in any of the worlds. The background on which all thoughts appear, is the mental world. The forms or images of the astral world are the objects which are cast as physical shadows and are usually called realities in the physical world.

Today, man stands in his outermost shadow, his physical body; but he does not know that it is his shadow; he does not see nor does he try to distinguish between his shadows and himself. He identifies himself with his shadows, not knowing that he does it. So he lives in this physical world of shadows and sleeps carelessly on or moves restlessly and frets on through the night of his troubled sleep; he dreams of shadows and dreams his shadows into existence, and believes that shadows are realities. Man's fears and troubles must continue while he believes shadows to be realities. He quiets fear and ceases to trouble when he awakes to reality and knows shadows to be shadows.

If a man is to be unafraid of shadows and not to be borne down by them, he must think of and know himself to be something distinct from and superior to any of his shadows. If man will think of himself as distinct from his shadows, in which he is, he will learn to know himself as he is and will see his shadows one by one and will learn how his shadows are related and put together and how he may make use of them at their best value.

Man, the real man, is a conscious intelligent and spiritual sphere of light. In the earliest times, which was the beginning of things, and for a reason best known in the spiritual world of light, man as a spiritual light looked out from his sphere of light. As he did, he perceived his light to be projected in the mental world. And he thought, and entered the mental world. As a thinker by his mental light, man looked into the astral or psychic world and projected his thought, and his thought took form. And he as a thinker thought of himself as being that form and desired so to be. And he was in that form and sensed himself as a man of form. Sensing his form, man looked through the astral or psychic world and desired to see his form, and his desire was projected as the shadow of his form. And as he looked at that shadow he longed for it and thought to enter and unite with it. He did enter into and dwell with it and took up his abode in it. So, ever since that early time, he has projected his forms and their shadows and lived in them. But shadows cannot last. So as often as he casts himself into form and projects and enters his physical shadow, so often must he leave the physical shadow and his form and return to his heaven, the mental world. He cannot enter his sphere in the spiritual world of light until he learns of shadows, and knows himself as the spiritual light while still living in the physical shadow world. When he knows this, his physical body will be to him a shadow only. He will be unattached to and unhampered by his form of sense. He can still his thoughts. Knowing himself as a spiritual light, he may enter his sphere of light. Such a man, if it be his work to return to the physical world, may shine through his shadows in all the worlds without again being obscured by them.

(To be concluded.)

THE WORD

VOL. 13.

AUGUST, 1911.

No. 5.

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SHADOWS.

(Concluded from page 14.)

EVERY physical work or production of man, intentional or unintentional, is a shadow of his thought in relation to the senses. What the student of shadows observes concerning physical shadows is as true of these thought shadows. One's shadows appear larger when far away and become smaller as the shadow maker approaches them. All shadows must change or altogether disappear. From vague outlines shadows appear, become solid and assume importance in proportion to the attention and thought which is given to them. Man, the incarnated mind, does not see his shadow. Man sees and throws shadows when he puts his back to the light. Man sees shadows only when he looks away from the light. He who looks at the light sees no shadows. When looking steadily at a shadow for the light in the shadow, the shadow disappears as the light is seen. An acquaintance with shadows means familiarity with the worlds. A study of shadows is a beginning of wisdom.

All physical things and acts are originated by desire and projected and brought about by thoughts. This is true of the growing of a grain of wheat or of an apple as well as of building and running a railroad or an aeroplane. Each is the projection by thought, as a visible shadow or a copy, of an invisible form. The visible shadows are seen by ordinary men. They cannot see the processes by which the shadows are cast. They do not know the laws of shadows and cannot understand the relationships between the shadow maker and his shadows.

Wheat and apples have existed from the earliest history of man. Yet both would degenerate into unrecognizable growths without the thought and care of man. The forms exist, but their copies cannot be projected as physical shadows except by man. Wheat and apples and all other growths are the bringing of the invisible elements, fire, air, water and earth, into visibility. The elements are not in themselves perceived. They are perceived only when combined and precipitated by or after the invisible form of wheat or apple or other growth.

According to its wants or needs desire demands food, and the thought of man provides it. The food is seen when it is provided, but generally the mental processes by which it is provided are not seen nor understood, and seldom thought of. A railroad does not rise up out of the ground nor fall from the skies, and is the gift of no other deity than the mind of man. Lumbering freight trains, luxurious cars speeding on solid steel rails, are shadows of thoughts by the minds who projected them. The forms of cars and details of appointments were thought out and given form in the mind before it was possible for them to become physical shadows and physical facts. Large areas were deforested in thought before the sound of the axe was heard, and great quantities of iron were mined and wrought in thought before one rail was laid or a mining shaft was sunk. The canoe and the ocean liner first existed in the mind before man's thought could project on the waters the shadows of their forms. The plans of every cathedral first took form in the mind before the outlines of its shadow were projected against the background of the sky. Hospitals, prisons, law-courts, palaces, music halls, market places, homes, public offices, buildings of grand proportions or of primitive form, structures on steel frames or made of boughs and thatch, all are shadows of invisible forms, projected and made visible and tangible by the thought of man. As projections, these shadows are physical facts because they are evident to the senses.

Imperceptible to the senses, the causes and processes by which shadows are projected become more important and more evident to the mind when the mind will not allow itself to be obscured by its form while standing in its shadow, but will see these as they are by the light which it sheds.

Each shadow projected forms part of a larger shadow, and many of these are part of the precipitation of a still larger shadow, and all form one great shadow. As many minds as are at work so many shadows are projected and all make up the great shadow. In this way we get the shadows which we call food, clothes, a flower, a house, a boat, a box, a table, a bed, a store, a bank, a skyscraper. These and other shadows make up the shadow called a village, town or city. Many of these connected and related by other shadows, build up the shadow called the nation, country or world. All are precipitations of invisible forms.

Many minds may try by thought to conceive of the idea of the particular form before one succeeds in bearing the thought into form. When one such form is created it is not seen by the senses, but it is perceived by the mind. When one such thought is projected into the invisible world of form, many minds perceive it and work with it and strive to give it a shadow, until one of them succeeds by the light of his mind in projecting its shadow into the physical world of shadows. Then other minds are able to conceive of the form by its copy or shadow and to project a multiplicity of its shadows. In this way the shadows of the forms of thoughts were and are conceived, and brought into this physical world. In this way physical shadows are reproduced and perpetuated. In this way machines and mechanical devices are thought of and their shadows projected. In this way the thought of man projects into this physical world the shadows of the forms and the thoughts which he discovers in the astral

or psychic and mental worlds. So were the shadows of early man brought into existence. So was a wheel, the steam engine, the automobile and the aeroplane, shadowed forth through their invisible forms by thought. So were these shadows, duplicated, varied and multiplied. So will be projected into this physical world by thought the shadow of forms of ideals now but dimly perceived.

Lands, houses, offices, property, all the physical possessions for which men so mightily strive, do not satisfy, and are the outermost of empty shadows. They seem to be, but are not most important to man. Their importance to man does not lie in themselves, but in the thought which man puts into them. Their greatness is in the thought which is in them. Without the thought by which they are projected and maintained they would crumble into shapeless masses and be blown away, as dust.

Social, industrial, political and religious organizations and institutions fill out and enliven the otherwise empty shadows, and these, too, are shadows provided and projected by thought of organizations, formalities, usages and habits.

Man thinks that he does, but he does not really delight in the shadows of the physical world. He believes that his delight is in the shadow, whereas it is so only as long as he fills the shadow out with his desire and his thought, and while his ideals are in accord with his desires. When his desires or his ideals change, then that thing which was the object of desire seems to him an empty shadow, for his thought and interests have been removed.

The values which men attach to the physical shadows which are termed possessions, are given because of the thought which is connected with these. And so man casts his shadows as possessions, which are the projections into this shadow world, of the high or low ideals with which his thought is concerned. And so he projects and builds up in the physical world great institutions and organizations and a home, and these are maintained as long as his interest in the shadows of his creations shall last. But when his ideal is changed, his thought is transferred, his interest ceases and that which he sought and valued most and considered real, he sees to be a shadow only.

Life after life man projects his physical shadow house and lives in it and enjoys the thought of it. He builds his house of shadows in this shadow world until he cannot hold his house of shadows together, and he passes through the shadow of life and through shadows of his hopes and fears, of longings and dislikes, until he reaches the end and passes through the shadows of his ideals in the heaven world which he has built: He lives through the shadow of heaven until his desires call him back into the physical shadow world. Here again he comes to project and then chase the shadow of money, to live in the shadow of poverty, to be tortured by the shadow of pain, enthralled by the shadow of pleasure, lured on by the shadow of hope, held back by the shadow of doubt, and so he passes through the morning and evening of his life, lives through the shadows of youth and old age until he learns the uselessness of striving for shadows and sees that this physical world and all things in it are shadows.

That all physical things are shadows is learned after many lives and through much suffering. But learn it man must, whether by choice or by force. At some time he must learn the futility of longing for, chasing after or depending upon shadows, and at some time he will desist. This learning and ceasing to strive will not make of man a hater or one indifferent to his kind, a pessimist or a useless member of society. It will prevent him from giving undue value to shadows.

One who has learned that all physical things are shadows, learns also that the world is a school of shadows. He takes his place in the school of shadows, and helps to prepare others to enter or assist other students to learn the lessons which shadows teach. He knows, however, that it is not well to encourage all to become students of shadows, nor to show to everyone that physical things are shadows. The experiences of life will do this when it is time. The eyes which see shadows only are not strong enough to stand the light which their shadows obscure. The student of shadows gives full value to his own and all other physical shadows. By his physical shadow he learns the nature and use and limits of all other physical shadows. In his physical shadow he learns of the kinds of shadows which are in the other worlds and how they affect him, and how to deal with them as they pass over him.

Even while living in his physical shadow, and without being able to see astral images, and without having any of the astral senses developed, the student of shadows can tell when an astral or other shadow is passing over him. He may know its nature and the cause of its coming.

All astral shadows act directly on and affect the senses. All mental shadows act on and influence the mind. Passion, anger, lust, malice, fear, greed, slothfulness, laziness and sensuality which move the senses to action, and particularly such which stimulate the senses without any visible cause, are the shadows of astral forces and forms which affect the astral form body, and this moves and acts through its physical shadow. Vanity, pride, gloom, despondency, selfishness, are shadows thrown on the incarnated mind from the thoughts in the mental world.

By action and reaction the shadows of thoughts and the shadows of astral forms and forces may influence the mind and the senses and impel one to do that which is opposed to his better judgment. A student of shadows may learn to detect the different kinds of shadows by watching the play of the shadows as they pass over the field of his senses or as they affect his mental states. If he is not yet able to distinguish these in himself he may watch the play of shadows on others. Then he can see how he is affected when the different shadows pass over him and prompt him to action. He will see how the astral shadows thrown on the senses by the fires of desire cause man to act like a hungry or maddened brute and commit all manner of offenses. He may watch the shadows of the thoughts of selfishness, avarice and gain, and see how they influence him to take away by intrigue or ruthless force from others, by all manner of pretext their possessions, regardless of destitution or disgrace to which he reduces them. He will see that men who are moved by and who chase shadows are deadened to the voice of reason.

When a man will deal with his own shadows as reason dictates, he will learn how to disperse his shadows when they come. He will learn that every shadow may be dispelled by turning to reason and by looking at the light. He will know that when he invokes and looks at the light, the light will dispel the shadow and cause it to disappear. So when come the shadows which cause moods of despondency, gloom and pessimism to obscure the mind, he may by consulting his reason and turning to the light in aspiration see through the shadows.

When a student of shadows is able to see his true light and be guided by it, he is able to stand in his physical shadow without being obscured by it and he is able to deal with shadows at their true value. He has learned the secret of shadows.

THE END.



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WORD FOUNDATION, INC.

A Non-Profit Organization Established in 1950
P. O. Box 17510 • Rochester, NY 14617 • USA

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