

Journeys in the Trans-physical Worlds:

A Process Philosophy Look

At the Work of Robert Monroe

Madeleine Howenstine

Science and the Trans-physical Worlds

California Institute of Integral Studies

Eric Weiss, Ph.D.

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### Abstract

This paper explores the work of Robert Monroe and the intersection of his work with the project of creating a new model for examining and understanding the trans-physical worlds. Parallels of Monroe's map of other realms with the Theosophical model and Sri Aurobindo's model of involution and evolution are explored in brief. The differences between the background of Monroe's work and that of the Theosophical Society's and Sri Aurobindo's serve to illustrate the universality of experiences of trans-physical worlds. Through the application the concepts of process philosophy to the experiences that Monroe describes, we see how this furthers our understanding of these realms, their interactions, and the nature of reality.

## **Introduction**

This paper explores the work of Robert Monroe and how it intersects with the project of creating a new model for examining and understanding the trans-physical worlds. Using the lens of process philosophy we take a closer look at the details of the trans-physical realms, revealing both the usefulness of the model and a deeper understanding of these worlds. The experiences of Robert Monroe, explored here, lend support to the five fundamental propositions described by Weiss in the reader for his course “Science and the Trans-physical Worlds.” In brief, these propositions are: the personality’s ability to engage in causal activity in the actual world; trans-physical worlds are part of the actual world; personality can function separate from the body; personality can survive in the trans-physical world after the death of the body; and reincarnation is a part of the human life cycle.<sup>1</sup> As we examine what is described in Monroe’s work we will see that each of these propositions comes into play.

For the purposes of this paper, the term trans-physical worlds or realms refers to realms that interpenetrate our normal, physical, waking reality but are not immediately apparent to our normal physical senses. The terms awake and aware refer to the sense of being fully conscious whether in normal physical reality or in a trans-physical realm. A major

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<sup>1</sup> Weiss p. 46

quality of this awakeness or awareness is the ability to retain the memory of the experiences when returning to normal, daily consciousness. A light cone refers to all the possible prehensions and expired actual occasions that a current actual occasion has access to.

Robert Monroe (1915-1995) was a mid-twentieth century businessman who worked in radio broadcasting and the early days of cable television. Following explorations using subliminal teaching tapes that he was developing, Monroe spontaneously began to experience unusual episodes. These developed, over time, into a full-blown exploration of trans-physical worlds and realities by himself and by others using the techniques that he developed to support his own explorations. Detailed accounts of these explorations are reported by Monroe in his three works: *Journeys Out of the Body*; *Far Journeys*; and *Ultimate Journey*.<sup>2</sup> Applying the lens of trans-physical process metaphysics to these accounts, we both can test the usefulness of the model and begin to get a clearer idea of the processes of the trans-physical realms. In his explanation of why he has published *Journeys Out of the Body*, Monroe gives voice to the wish that our culture find a way of understanding these experiences: "...that tomorrow or in the years to come, the formal, accepted sciences of our culture will expand their horizons, concepts, postulates, and research to open wide the avenues and doorways intimated herein to the great enrichment of man's knowledge and understanding of himself and his complete environment."<sup>3</sup> Forefront in this statement is Monroe's awareness that the trans-physical realms are part

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<sup>2</sup> Monroe (1971, 1985, 1994)

<sup>3</sup> Monroe (1971) p. 19

and parcel of man's "complete environment" and intrinsic to his understanding of himself.

### **Application of Trans-physical Process Philosophy to Monroe's work**

Eric Weiss offers five fundamental propositions in the reader for his course, "Science and the Transphysical Worlds." These propositions are: (1) the personality's ability to engage in causal activity in its actual world; (2) trans-physical worlds are part of the actual world; (3) personality can function separate from the body; (4) personality can survive in the trans-physical world after the death of the body; and (5) reincarnation is a part of the human life cycle. <sup>4</sup>

Monroe and his 'explorers'<sup>5</sup> were able to use their techniques to achieve consistent, lucid, experiences in worlds other than our normal, daily, waking, reality. The remarkable detail of Monroe's reports allows us to apply process philosophy and to see how it can help us understand what is happening in these experiences.

In the foreword to *Journeys Out of the Body*, Monroe comments: "For the most part, I would set up the conscious out of body state [using the techniques that he developed], then turn the action over to my *total self* (soul?)" [italics in the original]. <sup>6</sup> Using the trans-physical process model, it would seem that, here, we are seeing the Monroe who is reporting allowing a higher actual occasion that includes him—perhaps as a prehension—

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<sup>4</sup> Weiss p. 46

<sup>5</sup> Monroe's term for those he trained in his techniques and whose experiences he recorded alongside his own.

<sup>6</sup> Monroe (1971) p.3

to set the aim for the actual occasion that is the moment or series of moments of a particular exploration. He is then able to engage causally in the trans-physical realms and as we shall see in the description of one particular event, impact normal, physical, waking reality from the trans-physical realm.

In a remarkable, early, report of an experience, Monroe offers evidence of each of the first three of these propositions. We will take a look at this experience through the lens of actual occasions. Later we will examine reports that support proposition (4) and see if there are reports that give support to proposition (5). Monroe describes an event where he sets the intention for visiting a friend, a business woman whom he knows quite well, while she is on vacation in New Jersey.<sup>7</sup> He does not know her location more precisely than that. Monroe comments that he has chosen her because he has found he is more successful if he tries to visit someone whom he knows well.<sup>8</sup> This, in itself, lends credence to the idea that, at least at one level of the trans-physical realms, emotional closeness is more important for the connection between higher grade personally ordered societies of actual occasions than physical proximity in space. Monroe describes the process of following his relaxation technique, thinking “heavily of the desire to go to R.W.”<sup>9</sup> He has a sense of motion and then sees R.W. in what seems to be a kitchen with two young women. The women are in conversation but he is not able to hear what they are saying. This may be because the personally ordered series of actual occasions that is manifesting in the moment has disengaged from the lower grade occasions that comprise

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<sup>7</sup> Monroe (1971) p. 55

<sup>8</sup> Weiss, Ch. 7, p. 30

<sup>9</sup> Monroe (1971) p. 55

his physical body and the embodiment of his senses. Yet in some way he is still receiving a visual image. He then attempts to 'speak' to R.W: "I then turned to R.W., and asked if she knew I was there. 'Oh yes, I know you are here,' she replied (mentally, or with that superconscious communication, as she was still in oral conversation with the two girls)." <sup>10</sup> Here, it appears that the higher grade of personally ordered sequence of actual occasions of Robert Monroe is engaging causally at a trans-physical level with that of R.W. while at the same time a subset of a personally ordered sequence of actual occasions of R.W. is continuing her conversation with the two girls which is primarily taking place in normal, waking reality. There seem to be clearly defined processes happening in two realms at once, with higher grade trans-physical personally ordered societies of actual occasions interacting in a trans-physical realm while for at least one of the participants, R.W., a subset of actual occasions is continuing to interact with others in what we might call normal waking reality.

Fascinatingly, Monroe then goes on to attempt to pinch R.W.'s physical body in order to make sure she senses his presence. He hears her say 'ow'. One might speculate that Monroe's ability to hear this but not the conversation between the women stems from R.W.'s statement of 'ow' being a part of the light cone of Monroe's direct causal impact on R.W. A few days later he was able to speak to R.W. directly in normal waking reality. She had no memory of interacting with him at the trans-physical level but she did show him a bruise that had occurred at that time. This would seem to indicate that a trans-physical actual occasion can have direct causal impact on actual occasions in the physical

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<sup>10</sup> Ibid

realm. The implication is also that the grade of personally ordered actual occasions that is functioning in ‘normal, waking, reality’ does not have access to the memory or experience of the higher grade occasions of R.W.’s personality—thereby not having the ability to apprehend the trans-physical communication that occurred between R.W. and Monroe.

In this one event we see the personality of Robert Monroe engaging causally in the actual world (proposition 1), first by separating his awareness from his physical body and setting, then by finding and interacting with another personality (R.W.) in another setting, both in the physical and trans-physical realm. Monroe would call this ‘Locale 1,’ here and now, where his personality is just slightly out of phase with normal waking reality and acting separately from his physical body. From this trans-physical “space” he can observe and interact with normal waking reality.<sup>11</sup> The actual occasion of Robert Monroe in this moment can apprehend both his detachment from his physical body and also apprehend R.W.’s actual occasion in such a way that they interact in both a trans-physical realm- the ‘superconscious communication’—and in the physical realm, resulting in a bruise on R.W.’s physical body from Monroe’s attempt to pinch her. These two interactions reveal the actuality of the trans-physical realm (proposition 2) and its interpenetration of the physical realm. Proposition 3 is also well established in this event. Robert Monroe’s physical body is lying at home in a different state while his personality, as a higher grade personally ordered society of actual occasions interacts with both the

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<sup>11</sup> Monroe (1971), p. 60



higher grade personally ordered society that constitutes R.W. in the trans-physical realm as well as with the lower grade actual occasion(s) comprising R.W.'s physical body.

In describing “travel” in or through Locale I, Monroe emphasizes the importance of thought and intention as the moving force: “In conjunction with this convenient homing instinct that is unaffected by distance, you are faced with a further problem, which is that the automatic navigation system is too accurate. It works by what and of whom you think. Let one stray thought emerge dominantly for just one microsecond, and your course is deviated.”<sup>12</sup> Thought is clearly the causal operator for the actual occasion of changing location within the trans-physical realm. Through out his books, Monroe refers to occasions where he did not end up at his consciously intended destination. He subscribes this to two causes. In some instances either stray thoughts or underlying subconscious desires seemed to determine the outcome. In others, he felt that some higher force or personality had determined the destination. In the latter cases, it might be that an even higher grade of personally ordered society of actual occasions was able to use its aim to impact the subset of actual occasions that made up the ‘Robert Monroe’ who was experiencing and reporting these events.

Monroe describes another trans-physical realm that he identifies as Locale II. Locale I is the here and now that we are used to in normal waking reality, though navigated through one’s trans-physical personality. Monroe suggests that Locale II is a non-material realm. It’s laws of motion and matter are only remotely related to the physical world. In his

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<sup>12</sup> Ibid, p. 63

explorations, Monroe found it to be a vast 'space' for which he could not find the boundaries. Here he came upon regions that he perceived to be 'heaven' and 'hell' as well as other realms that he understood to be created by human belief systems. Time in this realm is not measurable by the same standards as in normal waking reality or in Locale I. Monroe suggests that: "There is a sequence of events, a past and a future, but no cyclical separation. Both continue to exist coterminously with 'now,'" and, "Locale II is a state of being where that which we label thought is the wellspring of existence."<sup>13</sup> Thought appears to be the creative force and causal force. In this realm, Monroe found that the thought of movement created movement, communication was instantaneous, and that environments that he experienced in a sensate manner (i.e. visually, aurally, and through touch) appear to have been created simply by thought, either intentionally or inadvertently. Monroe describes the effect of thought in Locale II:

The interesting aspect of this thought world (or worlds) of Locale II is that one does perceive what seems to be solid matter as well as artifacts common to the physical world. These are brought into "existence," evidently, by three sources. First, they are the product of thought of those who once lived in the physical world, the patterns of which still remain. This is accomplished quite automatically, without deliberate intent. The second source is those who liked certain material things in the physical world, which they have re-created apparently to enhance their surroundings in Locale II. The third source I assume to be a higher order of intelligent beings more aware of the Locale II environment than most inhabitants.

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<sup>13</sup> Monroe (1971), p.74

Their purpose seems to be that of simulation of the physical environment—temporarily, at least—for the benefit of those just emerging from the physical world, after “death.”<sup>14</sup>

In this Locale, inner motivations, emotions and desires superseded conscious thought in defining and creating Monroe’s destinations: “Your destination in the heaven or hell or Locale II seems to be grounded completely with in the framework of your deepest *constant* (and perhaps non-conscious) motivations, emotions, and personality drives.....The least stray desire at the wrong time, or a deep seated emotion I wasn’t aware of, diverts my trip in that ‘like’ direction.”<sup>15</sup> In this realm, very similar to the astral realm of Theosophy, one can become caught up in strongly held belief systems, effectively creating a heaven or a hell. Here we see deeply held habits and expectations of personally ordered societies of actual occasions causally impacting how they experience their environment. As Weiss postulates in “Science and the Trans-physical Worlds”, empathic connections define ‘closeness’ and the ability to connect with other beings and regions in this trans-physical world,<sup>16</sup> both in finding someone you wish to connect with and being drawn to regions whether they are viewed in a positive or negative light (heaven-like and hell-like regions).

Locale II appears to correspond with some aspects of the Vital World as identified by Weiss. Monroe considers Locale II to be a world or realm closest to the physical, as is the

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<sup>14</sup> Monroe (1971), p. 75

<sup>15</sup> Monroe (1971), p. 121

<sup>16</sup> Weiss, Ch.7, p. 30

Vital World.<sup>17</sup> It also seems to interpenetrate the waking world. An actual occasion can occur that has access to prehensions from both the physical world and from this trans-physical realm. Regions of it resemble the waking world and it also contains beings with distinct personalities. Some of these personalities still seem to have an embodiment in the physical—accessing this realm through occasions such as dreams, out of body experiences (such as Monroe's) or near death experiences. As described by Monroe, and in line with Weiss's Vital world, it is highly responsive to moods and thoughts.<sup>18</sup>

The interpenetration of the physical world by Locale II is illustrated in an experience that Monroe describes in *Far Journeys*. Having become aware, in one of the worlds that is more closely linked to our normal, physical, waking reality, Monroe observed “[a] dark-skinned man standing defiantly in the middle of the passing crowds, hate on his face and knife in hand, slashing through each passerby without realizing he is damaging or hurting no one. The unshaven old man at the open bar across the street, trying to pick up and toss down every drink set in front of a customer...unnoticed and to no avail.”<sup>19</sup> This is reminiscent, with one major difference, of the Theosophical description of the astral world. In *The Textbook of Theosophy*, Leadbeater writes:

A being living in the astral world might be occupying the very same space as a being living in the physical world, yet each would be entirely unconscious of the other and would in no way impede the free movement of the other. The same is true of all other worlds. We are at this moment surrounded by these worlds of finer matter, as close to us as the world we see, and their inhabitants

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<sup>17</sup> Ibid, Ch.8 p.5

<sup>18</sup> Ibid

<sup>19</sup> Monroe, R. (1985) pp. 192-3

are passing through us and about us, but we are entirely unconscious of them.<sup>20</sup>

In Monroe's description the non-physical beings could perceive and be conscious of the physical world, but could not interact with them. Monroe understood these beings to be persons who had recently passed on but were not yet aware of their passing.

In Locale I, when Monroe visits R.W. he appears to be able to have direct causal impact on the physical world (the bruise resulting from the pinch). In the above descriptions of personalities operating in Locale II, they have no effect on the physical state of the personalities in normal, waking, reality that they are attempting to interact with. Whether they are having an emotional or mental influence (such as the personalities they are attempting to interact with experiencing dark moods or stray thoughts) remains unclear.

It is also in this realm that we find support for the fourth proposition: that the personality can survive in the trans-physical realm after the death of the lower grade ordered society of actual occasions that make up the physical body. It was in this locale that Monroe was able to connect with, if briefly, friends and relatives who he knew to have died in the physical realm. One such meeting was with his father. After using his relaxation techniques, Monroe became aware in the trans-physical realm and 'reached' for his father. He found his father in what appeared to look like a monk's cell. After a brief, emotional connection where Monroe asked his father how he was feeling and received the reply "Much better now....the pain is gone," Monroe let go of the connection. This

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<sup>20</sup> Leadbeater, C. (1918) p. 12

encounter with the personality of his father after his known physical death, was one of many similar encounters that convinced Monroe of the actuality of the survival of the personality after disembodiment.<sup>21</sup> Though his father was no longer functioning with a physical body in the physical realm and, perhaps, because Monroe was functioning in the trans-physical realm of Locale II, their higher grade personally ordered societies of actual occasions were able to connect and communicate with each other.

Monroe identifies a third world or realm as Locale III. This is a world that he found to have its own consistency and experienced it as having physical matter almost identical to ours, with trees, cities, people etc. Yet it is clearly not our world. Mechanical power is used but there appears to be no technology that uses electricity or electromagnetism. What he found striking about it is that, after entering it through what seemed to be a hole in a wall that he perceived after entering his normal trans-physical state, he was able to return to it many times, observing the landscape and culture of a consistent world. Interestingly, while he was in his disembodied trans-physical state, the people in Locale III appeared to be unaware of him. The grade of actual occasion that presided over their physical experience could not perceive him. This is reminiscent of the scenes from Locale II, where personalities in normal, waking, states did not perceive the personalities operating in Locale II. He was only able to interact in that world when he merged with the body of someone who lived there. In doing so, he retained the sense of his own personality—the personally ordered society of Robert Monroe—but also was able to access prehensions of the society of actual occasions of the ‘man’ whose body he had

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<sup>21</sup> Monroe (1971), p. 115

merged. In this way, he experienced the memories and emotions of a person inhabiting another realm. He felt that while he took over the body, the higher grade personality that normally inhabited it was not present. Monroe expresses concern about what embarrassment he might have caused because though he appeared to be able to prehend the memories and emotions of the inhabited body he did not have access to the current thought processes of that person.<sup>22</sup> This might lead one to postulate that in this world, the inhabitants do not have a high enough grade society of actual occasions to interact with the grade of actual occasions that is Monroe in the trans-physical realm.

Support for the fifth proposition, that reincarnation is part of the human life cycle is found in experiences of Monroe's, and others using his techniques, that were understood to be events of their personality in another life time. Monroe describes a number of these. He interacted with one particular personality that he came to understand as his in another lifetime in several different ways. First he experienced being present with another being in the trans-physical realm, observing and attempting to interact with a young warrior who is killed in battle. Though his trans-physical personality is able to interact with the personality of the warrior who has just suffered the death of his physical body, the warrior refuses to see that he has died and attempts to throw himself back into battle from the trans-physical state. In doing so he turns away from and breaks contact with the personality of Monroe interacting with him at the time. In another event, Monroe experiences this same episode from the point of view of the warrior, understanding that he himself was the warrior. The personality of the warrior developed

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<sup>22</sup> Monroe (1971) p. 96

into the personality of the current Robert Monroe, who then found himself in the position of communicating with the earlier personality, in an attempt to free that subset of actual occasions from its attachment to a no longer existing physical life.<sup>23</sup>

Much of communication in the trans-physical realms appears to occur as direct telepathy between personalities. There does appear to be a back and forth flow of information in the more normal sense of a conversation such as in the form of questions and answers (or this is the way someone reporting events back in the physical world will describe them). But also, through focusing, there is an awareness of the thoughts of the one who is being communicated with. More complex communications are made through non-verbal ‘thought balls’ or rotes.<sup>24</sup> It is as if one is handed a ball of information—a great deal of information that is transferred instantaneously—and then one needs to ‘unravel’ the ball in some kind of sequential processing in order to make sense of the information. Perhaps what is happening is one is handed prehensions of actual occasions that one did not have access to before. Then those actual occasions become part of the history or light cone of the current actual occasion for the personality who has received the rote, making them accessible.

Early on in his experiences Monroe, as quoted earlier in this paper, felt he was guided in his journeys by what might be a higher grade of occasion that includes him as a subset of personally ordered societies of actual occasions, “... then turn the action over to my *total self* (soul?).” Later he became aware of ‘helpers’ that would guide him, seemingly

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<sup>23</sup> Monroe (1985)

<sup>24</sup> Monroe (1985) p. 77



distinct personalities with their own aims and values determining the interactions with Monroe's personality. In *Journeys Out of Body*, Monroe writes: "I do not know who these helpers are or why they are helping me.... Their assistance seems to be more of their choosing and deliberation than mine."<sup>25</sup> He sometimes experienced these beings through sensations, as "hands" that boosted him up a hill on a trans-physical attempt to visit a friend in the physical world. In *Locale II* he was aware of the sensation of guiding hands and also heard the voice of the helpers. He states: "There is some inherent acceptance of the helper without question."<sup>26</sup> This may indicate that the helpers are a higher grade of occasion whose aims and values can influence those of Monroe. In later events he began to re-experience episodes from the point of view of the 'helper.' This raises the question: "Have I been helping me all these years?...the apparent multiplicity and interchangeability of self had yet to fit a pattern I could accept or understand."<sup>27</sup>

In his last book, *Ultimate Journey*, Monroe discusses interactions with other beings with whom he seems to be deeply connected. He comes to view these other beings as being part of what might be called his soul cluster. They operate in different levels and, to some degree, seem to be different grades of occasions, with one, identified as INSPEC appearing to be quite close to the boundary of something that Monroe calls "Source." The helpers that he experienced both, initially externally and then through their own point of view, are part of this cluster. When present and aware at a higher grade occasion of

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<sup>25</sup> Monroe (1971) p. 127

<sup>26</sup> Monroe (1971), p. 128

<sup>27</sup> Monroe (1994), p. 116

personality Monroe experiences what he calls the “I-There of me”.<sup>28</sup> This is a level of personally ordered society of actual occasions that contains all previous and present lifetimes—and this appears to be the fulcrum through which the present Monroe can access the light cones and directly use as prehensions the experiences of other subsets of personally ordered societies of his “I-There.”

### **Resonance with other schemes**

In the epilogue of his second book, *Far Journeys*, Monroe has created a chart that details his understanding of a process that is similar to that described by Sri Aurobindo as Involution and Evolution.<sup>29</sup> Without a background in Eastern Thought or exposure to Sri Aurobindo’s writings, Monroe has developed a model of an inflow and outflow in the development of consciousness with strong resonances to Sri Aurobindo’s planes of existence and involution and evolution. The language he uses and distinctions that he makes look quite different on the surface, creating challenges for a direct comparison. Underlying these differences there appears to be a similar vision.

Through out his three books, Monroe’s experiences begin to form a picture of a ‘Source’ from which all personalities (or to use the language of trans-physical process philosophy—personally ordered sequences of actual occasions) seem to emerge into different and layered realms. These realms seem to have some coherency with Sri Aurobindo’s planes of existence and with the Theosophical model of the universe. Our normal waking world is embodied in the physical, consisting primarily of low grade actual occasions,

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<sup>28</sup> Monroe (1994), p. 139

<sup>29</sup> See tables in appendices

interpenetrated by higher grades that are both comprised of personalities in the physical world, and also in the vital and mental worlds, where personalities not embodied in the physical have causal effects. Inherent in Monroe's description is the sense that as one moves into realms closer to 'Source,' the personally ordered sequences of actual occasions have light cones that subsume more sub-personalities. Monroe's Inspec seemed to be able to have access to the experiences of all of the personalities that Monroe considered to be his 'soul cluster.' These personalities are individuated from the larger personality in order to experience, enrich, and ultimately 'remember' emergence from and connection to 'Source': the "inward flow" of individuation as involution and the "outward flow" of return as evolution.

To parse out the similarities and differences of Monroe's perceptions, Sri Aurobindo's involution and evolution and the Theosophical Model would be a fascinating exercise but would need to be the focus of a separate and much larger paper. All three models contain a vision of the universe that starts with a trans-physical awareness that embraces all that emerges, and different descending layers of awareness that become more constrained and less fully aware with physical matter being the inmost plane. In Sri Aurobindo's model and in Monroe's vision of the human experience, after one reaches the lowest plane one then begins a return journey to merging back with the originating awareness, with ever greater consciousness, in an ever continuous flow.

**Conclusion**

By using trans-physical process philosophy we can examine and understand the trans-physical realms with greater clarity. The understanding of all beings and events as actual occasions provides us with a way of comprehending the relationships between both events and between beings. In the preceding examples we have seen various grades of actual occasions in relationship to each other, with higher grades being able to prehend and causally impact different subsets of societies of actual occasions, one example being when Monroe pinched R.W. We have also seen interpenetrating personally ordered sequences of actual occasions interacting at different grades, as when R.W. is communicating with Monroe “mentally, or with that superconscious communication” while continuing to speak with the two young women present in the normal, waking, world or realm.

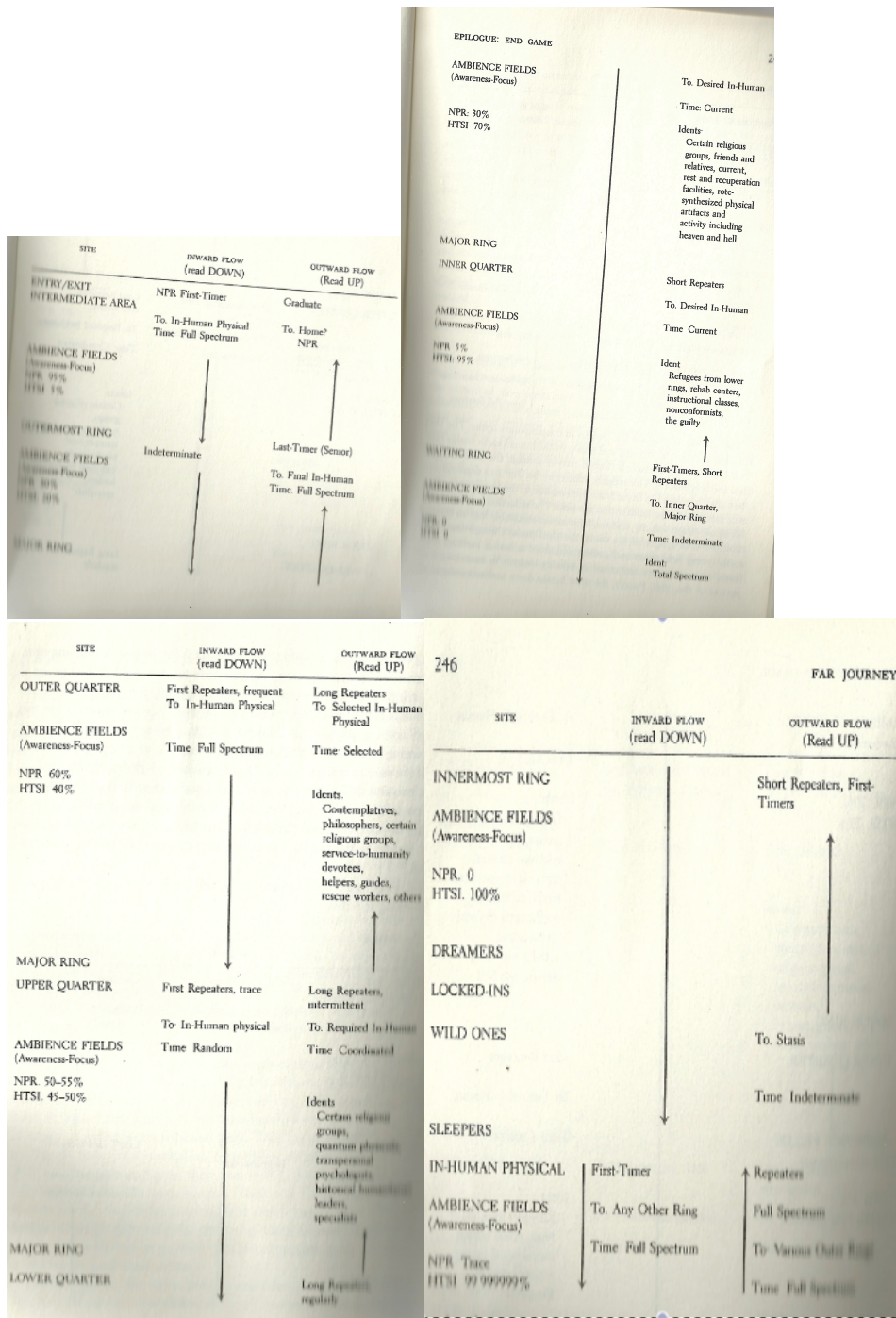
Trans-physical process philosophy provides us with a way of visualizing the vision created through Monroe’s experience. As higher grade actual occasions can prehend, and impact with their aim, lower grade occasions we can see how the subsets of personally ordered actual occasions can, in effect, reside within a greater or higher grade of personally ordered actual occasions, giving rise to awareness across and between trans-physical worlds. In examining the experiences of Robert Monroe we have found examples that support each of Weiss’s five propositions and seen that trans-physical process philosophy has illumined and provided a way of understanding these experiences.

**Appendices**

The following appendices contain charts that show levels or planes of reality as parsed out by Monroe, Sri Aurobindo, and the Theosophists. Because the language and framework that Monroe uses is so different direct comparison is difficult and would need to be the focus of another work.

The most striking immediate resonances are the perception of and inward and outward flow through different levels or realms and that the closer to 'Home' one comes, the more beings exist on a spiritual or mental plane. The closer to the physical plane of existence, the beings are constrained, less awake, and less aware.

Appendix A: Chart of Monroe's concept of human existence moving inward from "home" or "Source" through levels of awareness to the most constrained human physical existence and then again outward becoming ever more aware.

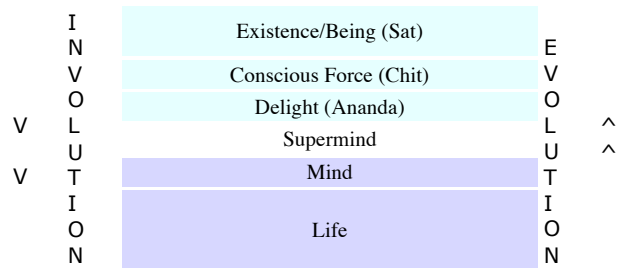


Appendix B: Sri Aurobindo's model

**The Full Involution and Evolution**

The full involution (or "descent") is from the Reality to the conscious Being to conscious Force to delight to Supermind to Overmind to Mind to Energy to Matter. The evolution in the universe (the "ascent") is essentially the opposite movement.

<http://www.gurusoftware.com/gurunet/knowledgebase/Spirit/Creation.htm>



Appendix C: The Theosophical Model

The Seven Planes of Existence - The Different Naming Systems

|                  |   |                   |                                      |             |
|------------------|---|-------------------|--------------------------------------|-------------|
| 1 Atomic         | 1 | ADI               | MAHAPARANIRVANA<br>(MAHAPARINIRVANA) | DIVINE      |
| 2                |   |                   |                                      |             |
| 3                |   |                   |                                      |             |
| 4                |   |                   |                                      |             |
| 5                |   |                   |                                      |             |
| 6                |   |                   |                                      |             |
| 7                |   |                   |                                      |             |
| 1 Atomic         | 2 | ANUPADAKA         | PARANIRVANA<br>(PARINIRVANA)         | MONADIC     |
| 2                |   |                   |                                      |             |
| 3                |   |                   |                                      |             |
| 4                |   |                   |                                      |             |
| 5                |   |                   |                                      |             |
| 6                |   |                   |                                      |             |
| 7                |   |                   |                                      |             |
| 1 Atomic         | 3 | ATMA              | NIRVANA                              | SPIRITUAL   |
| 2                |   |                   |                                      |             |
| 3                |   |                   |                                      |             |
| 4                |   |                   |                                      |             |
| 5                |   |                   |                                      |             |
| 6                |   |                   |                                      |             |
| 7                |   |                   |                                      |             |
| 1 Atomic         | 4 | BUDDHI            | BUDDHI                               | INTUITIONAL |
| 2                |   |                   |                                      |             |
| 3                |   |                   |                                      |             |
| 4                |   |                   |                                      |             |
| 5                |   |                   |                                      |             |
| 6                |   |                   |                                      |             |
| 7                |   |                   |                                      |             |
| 1 Atomic         | 5 | MENTAL<br>(MANAS) | MENTAL                               | MENTAL      |
| 2                |   |                   |                                      |             |
| 3                |   |                   |                                      |             |
| 4                |   |                   |                                      |             |
| 5                |   |                   |                                      |             |
| 6                |   |                   |                                      |             |
| 7                |   |                   |                                      |             |
| 1 Atomic         | 6 | ASTRAL            | ASTRAL                               | ASTRAL      |
| 2                |   |                   |                                      |             |
| 3                |   |                   |                                      |             |
| 4                |   |                   |                                      |             |
| 5                |   |                   |                                      |             |
| 6                |   |                   |                                      |             |
| 7                |   |                   |                                      |             |
| 1 Atomic         | 7 | PHYSICAL          | PHYSICAL                             | PHYSICAL    |
| 2 Sub-Atomic     |   |                   |                                      |             |
| 3 Super-Ethereal |   |                   |                                      |             |
| 4 Etheral        |   |                   |                                      |             |
| 5 Gas            |   |                   |                                      |             |
| 6 Liquid         |   |                   |                                      |             |
| 7 Solid          |   |                   |                                      |             |

<http://users.ez2.net/nick29/theosophy/lessons07.htm>



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