

# REINCARNATION REFUTED

BY

H. M. TAYLOR

(A Theosophist)

LONDON

THE POWER-BOOK CO

58 & 59, BANK CHAMBERS

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## PREFACE

WHEN I first began to study the theories of reincarnation and karma, as taught by Theosophists, I was very much attracted by them.

I thought that if they were facts of nature everybody in the world would have justice at least done to them.

But, after a time, I found that in their application to my own life they had a deteriorating, materializing effect upon my soul: that I tried to conquer every wrong impulse of nature and temper, to overcome every obstacle and difficulty, and to patiently bear every sorrow and disappointment, not in order to do right so much as to obtain reward either in this life or in other incarnations to follow.

When I analysed this effect upon myself, I discovered that these doctrines from the East were not refining and spiritually uplifting

when practically applied to the affairs of life.

For instance, when one is imbued with the idea that whatever one does will rebound in full measure upon one's self, it must have a stultifying effect upon one's spiritual nature, because every act becomes, as it were, a commercial speculation as to whether it will profit, or pay one to do it.

Perceiving this, I came to the conclusion that the theories of reincarnation and karma as taught in modern Theosophy were no better than the old doctrines of heaven and hell; though their crudeness was somewhat disguised by their illusionary dress.

I am persuaded that not until we, as a people, learn to act because of the intrinsic or inherent purity of all actions, apart from any material gain attached to them, shall we be enabled to live the truly spiritual life.

I have been an associate and member of the Theosophical Society for several years, and have had ample opportunity of studying many of the so-called Theosophic truths.

In consequence of this I have found that Theosophists claim everything good in the



world as Theosophy. This may be perfectly true under the old Greek definition of the term, but when Wisdom and Truth have undergone a process of modern Theosophical explanation they look very attenuated, and mostly resolve themselves into peculiar psychic phenomena. In this small book I have tried in plain, simple language, without the interposition of Oriental nomenclature to set forth the weaknesses of modern Theosophical assumptions, so that seekers for truth may not unsuspectingly be enchained again by dogma and human authority.

When I first read the objects of the Theosophical Society I was very joyful, for I felt that if they were literally carried out there would, at last, be a chance to have liberty of individual will in matters pertaining to thought and reason.

But I learned to my surprise that, in spite of their charter of liberty, the members are more bound down by personal authority than in any other religious organization.

In their Lodge classes everything is centred around the declarations of their leaders, and

most of the members reject as heresy any thought that has not the benediction of their President, Annie Besant, and C. W. Leadbeater; or, cannot be harmoniously squared in H. P. Blavatsky's books. This is a danger to freedom of thought and liberty of expression, therefore I have elaborated, on a small scale, my objections to certain Theosophical dogmas. If this little book is favourably received I shall feel encouraged to launch out into a wider critical study of what is contained therein, and other aspects of Theosophical teachings which I have not been able to discuss in the limited space at my disposal.

# REINCARNATION REFUTED

## PART I

### CHAPTER I

#### THE MORAL WEAKNESS OF THE DOCTRINE OF REINCARNATION

THE truth, or otherwise, of a doctrine can generally be tested by the application of its component parts to the practical issues of life. For instance, let us consider the doctrine of salvation by faith in the atoning blood of Jesus, and the alternative of eternal punishment for disbelief in it.

This doctrine was readily accepted in Christendom when first presented, no doubt through fear of the consequences of disobedience, but as men progressed intellectually it began to lose its hold upon their minds, because they

felt such ideas to be incompatible with Eternal Love. As men focussed their intelligence upon theological creeds they found that many of them could not be accepted and human reason revolted against those doctrines which had such a coarsening effect upon the conscience.

The thought of a Heavenly Father who, if he did not create hell, yet, by his judgments condemned innumerable souls to eternal misery therein, must have had a reflex influence on the minds of those who entertained it. This was seen in the cruelties that were perpetrated under the guise of Christianity, and the hard, unsympathetic attitude that has characterized social relationships, even under the régime of the Prince of Peace.

Although in the doctrine of reincarnation we find nothing so terrible as eternal punishment, there is nevertheless in its teaching a tendency to coarsen the susceptibilities of those who accept it.

On its first presentation we are apt to think of it as a truth that will solve many of the difficulties of life. Does it not overcome the problem of

injustice, of cruelty, and kindred evils? Does it not explain all the social, intellectual, and moral inequalities of human existence? These and many similar questions come in countless numbers from the enthusiastic recruit to the ranks of modern Theosophy when he is extolling its adequacy to solve all human ills.

If this enthusiasm could be analysed we might find that it is generally based upon a materialistic conception of life's mysteries, or an inward delight that there is an eternal future wherein to make one's self into something great and godlike. This doctrine is truly a little more enlightening than that which enunciates eternal torment, but it shows, moreover, very clearly that those to whom it appeals have not yet realized the Unity of Life.

Believers in the doctrine of reincarnation attempt to solve the problem of misery by removing the stigma of its existence from the jurisdiction of the Supreme; placing the onus of it upon the individual units of humanity, and assert that whatever an individual suffers is entirely his own fault. They try to modify

this hard statement by saying that evil is wrought through ignorance and for want of age on the part of the ego who commits it. But, whatever excuse may be offered, it still remains opposed to the common claims of humanity, and must have a tendency to make those who believe it unsympathetic with the weaknesses and pains of others.

When we take the direct utterance of Jesus, "Thou shalt love thy neighbour as thyself," and study the effect it has, both upon those who practise it and upon those who are the recipients of the acts of love, we know at once that such teaching must be divine in its origin. When we review some of the results of a belief in reincarnation we do not get this assurance, therefore we conclude that it is simply a doctrine that has emanated from man's limited knowledge, and not from divine wisdom.

We do not see that reincarnation and karma are much of an advance upon the old teaching of Providence—the idea that whatever happened took place with the knowledge—if not the direct intervention—of a Providential

Director; or that the Hand of God was in everything men experienced, whether joy or sorrow, pleasure or pain. This doctrine was a very convenient one, for it could be made applicable to every circumstance in life. But reincarnationists believe that whatever happens to man is the result of something he has done in a past life which inevitably brings about his present circumstances; also, they assert that every secret of life will be revealed when man has attained to cosmic consciousness, and the panorama of all his past lives passes before him.

The only difference between these two doctrines is that the former taught that the believer would know all when he got to heaven, whereas reincarnationists maintain that the sufficiently evolved man can elucidate all the mysteries of life whilst in the flesh.

There are Theosophists who inform us that they now have this cosmic consciousness; but we have only their word for it, and though we do not doubt their honesty, yet they may be mistaken, and their assertions carry us no further than ecclesiastical authority. They

make man the sole arbiter of his own fate. They do not deny the family or social ties, but they place each man as an independent unit therein, ignoring the fact that Humanity is in the Universal, or in the One.

We bless or we curse by the influences that emanate from us; the influences that flow from others bless or curse us, according to their nature. No human being can be set in life's schoolroom to evolve to the stature of man, separate from and independent of his fellows, for each and all are obligated to one another to such an extent that no one can truthfully say they are self-made; therefore, all should work in harmony for conditions that will promote love and peace.

Theosophists begin the process of egoistic separation at the inception of man, for they presume to go back to the very beginning of the Universe, and penetrate into the sacred precincts of the very bosom of the Father, and drag forth the incipient human units in the form of "Lights," "Sparks," "Scintillas," etc., maintaining this division until they are gods. This rank individualism places the cause



of all misfortune upon the unfortunates themselves, and makes all our social ills simply a matter of necessity, a sort of accommodation to those who suffer through them.

## CHAPTER II

### THE SLUMS

MRS. BESANT partly accounts for the slums on the hypothesis that many who inhabit them are the egos of savage tribes which have been exterminated by the aggressive policy of Britain's Empire builders. They were wiped off the face of the earth by the powder and shot of our soldiers, but this not being sufficient punishment for uncivilized creatures, they were sent back to this world by some great Karmic Lord, to the wretched squalor of our slums; not to torment their slayers, but to be further exploited by British capitalism, through sweated labour. The number of poor and sweated workers is so great that it makes us wonder whether they were all savages in their last incarnation, and, if so, whence

they have all come. What makes it more complicated is the fact that almost every civilized country is nearly as bad as we are in regard to poor and sweated workers, who cannot afford any better habitation than slum property.

It would be interesting to know what the slum rack-renter was in his last incarnation. Was he the savage chief who led his painted warriors to certain death before the maxim guns and thundering spitfires of his adversaries? Because, if so, it was a good thing for him, from a material standpoint, that he was violently removed from his primitive surroundings before he had time to evolve out of them. For now, maybe, he is a rich and honoured member of society, while his poor, painted, befeathered followers have to live in sordid misery.

We are quite aware that an explanation of conditions does not necessarily do away with the responsibility attached to them; and though the existence of poverty and slums is explained to some extent by Theosophists, yet this does not imply that they advocate nothing

should be done to abolish them. They mainly teach that social ills can be abolished only by the culture and self-development of those in the midst of them. They inculcate this to such an extent that it makes us think they overlook the true cause—the moral obliquity of the people generally and not altogether a lack of development in those who suffer directly through them. In their descriptions of man's evolution they always place those they call the highest evolved egos in the best material and social positions in society, thus proving our contention that they believe the poor and unfortunate are where they deserve to be, and should almost be left to work out their own emancipation by their own efforts.

“Nothing could be more wildly absurd than the idea that anything we can do can prevent the working out of karma.” (*Inner Life*, 2nd vol., C. W. Leadbeater.)

## CHAPTER III

### CLASS DISTINCTIONS

WE have also very minute details given to us by Mr. Leadbeater as to the disposal of various classes of egos from the moon. We will give a few extracts for the purposes of our present argument. In *Inner Life*, pages 314-31, we find: "Moon men" (first order), "those who attained individualization in the sixth round of the moon-chain, are now our country gentlemen, professional men, clergy, and officers of our army and navy."

"Those who attained individualization—that is, became self-conscious—in the seventh round of the moon-chain, are now, perhaps, city merchants. They represent the great division which one commonly calls the upper middle-class—gentlemen still—yet with a life

slightly less elevated than that of the professional man."

"Moon men" (second order). "These represent the great mass of the bourgeoisie, a typical specimen of whom would be the small shopkeeper."

"Lunar animal-men." "Those egos who had individualized from the earliest stage of the animal kingdom at which individualization was possible. In considering them we come at last to what are called the working classes, who make up the enormous majority in every country."

"Moon animals." "These attained humanity during the second round of the earth-chain, and are at the present time represented by the vast mass of unskilled labour, on the whole well meaning, but usually careless and improvident."

It is quite evident that the author of these latter words has not risen above the conception of those with ample means, or an assured living, that a man who cannot manage on twenty shillings per week is careless and improvident; but a man who cannot keep out of

debt on twenty pounds weekly is to be pitied, because he has not sufficient wherewith to live up to his social position.

We also see, from the above quotations, how accommodating nature is to Theosophical demands. She does not allow the animals who lived in the moon-chain, millions of years ago, to individualize as they please. They must evolve in just such a ratio as will conveniently supply the requirements of society, under a capitalist régime in civilized countries on the earth in the nineteenth and twentieth centuries A.D. A comparatively small number were wanted for our country and professional gentlemen. A larger number were wanted to supply our lower and upper middle classes, and a vast number were wanted to make up our artisan and labouring classes. When we look into the details of this phenomenon we want to ascertain why nature should be so obliging as to individualize the first, second, and third orders of animal-men in the moon in just the quantities that would be required so long afterwards. Now, naturally, we should expect the oldest egos to be more highly involved

spiritually than the younger. Having had more time to develop their potential goodness, we should have thought that they would manifest love more clearly, and also express more fully the divine characteristics of gentleness, brotherliness, unselfishness, unworldliness, etc. But, do we find a monopoly of these virtues among those of the upper classes? No one can say that this is so; nay, many who have had experience, both in the upper and lower classes, testify that the latter, taking them on the whole, are more brotherly and unselfish than the former.

The late Dr. A. R. Wallace, writing in his *Autobiography* of his experiences whilst living amongst working men for many months, places on record the following testimony:

“I never once heard such foul language as was not uncommonly used among themselves by young men of a much higher class and much more education.”

If the morals and general good qualities of the working class compare very favourably with those of the upper classes, is it not sufficient to tempt us to believe that the so-called



age and superior evolution of those in the best positions in society are simply figments of a biassed mind, which takes social veneer and class culture as signs of true development? At least, we come to the conclusion that a mental attitude of this character produces a strong mental bias against misfortune; bias against any aspect of life produces limitation of thought against that aspect, and limitation of thought produces selfishness, inasmuch as the owner of a biassed, limited mind can only think within the area of its own limitations; the selfishness manifested is according to the degree or extent of the limitation.

good.

## CHAPTER IV

### THE HUMILITY OF TRUE VIRTUE

HAVING shown that an active belief in reincarnation has a tendency to produce extreme individualism or separateness in nature, we will now endeavour to prove that it has, also, a tendency to accentuate other human weaknesses such as self-righteousness and egotism: these two weaknesses are interlinked, the parts of one mingling inextricably with those of the other.

We must acknowledge that true virtue is ever humble, "It is not puffed up, it vaunteth not itself," as can be proved by anyone who has the privilege to be acquainted with a truly virtuous or spiritually-minded man, whose inward goodness emanates from him like "the gentle dew from heaven," un-

ostentatiously and without effort; ever pressing forward to the realization of some beautiful ideal, to attain which he desires to be made pure, to love and adore the One, never asking for his goodness to be recognized as he is the last person to see that he possesses any. The true saint or mystic of the past never gloated over the spiritual attainments he had, but was ever striving to attain the transcendental in goodness and love. The Spirit he adored was purity unconditioned, was love unlimited; therefore to be unified to Him, his love, his purity, must be unconditioned and unlimited too. True spirituality breaks down the barriers of form, it dissipates the limitations created by circumscribed boundaries. Those who possess it reveal it by their pure, strong love to the meanest as well as to the highest, which, unrestrained by any egotistical tendencies, streams from them, blessing all with whom they come in contact, whether they be ugly or beautiful, moral or immoral, worldly or unworldly, without discrimination of friend or foe; this spiritual state is unifying. The egoism that would draw everything

to itself has no chance to grow in the heart that spontaneously loves and gives of its best to the world as exemplified by Buddha and the Christ.

## CHAPTER V

### EGOISM

THE doctrine of reincarnation cannot be a truly spiritual teaching, for it engenders and brings egoism into great prominence by the cultivation of rank individualism, building around its adherents walls of self-righteousness that separate them from their fellows. It makes the big "I" of one's being loom so large in one's horizon that the Light of the Universal is well-nigh obscured, and the soul becomes blind to its own smallness in comparison with the Whole. This big "I" considers that it must be evolved at all costs; other important matters must wait. It works and strives to be fully brought to perfection, because there is such an important future before it.

Of course, it is contended that individuality need not deter from union with the Spirit: even as the sun gives forth light by myriads of rays, each ray having a distinction of its own yet one with the sun, so can each liberated, evolved man-god have a distinct individuality of his own and still be one with the Whole. In using this illustration it is forgotten that a ray of light is not a unit of intelligent consciousness, such as an emancipated man must be, but a mechanical expression of a mechanical life-force.

Presumably, when reincarnationists are liberated from the wheel of birth and death and stand upon the mount of divinity, they will not like to be looked upon as mere mechanical puppets, but as independent thinkers with a cosmic radius, and with nothing of a dead level of a similarity about them. Supposing this to be true, and that men will eventually reach this acme of evolution, there will still inevitably be points of disagreement amongst them, gods though they be; for if they have cosmic consciousness they will have different ways of looking at cosmic develop-

good.

ment. We could speculate indefinitely on an unknown future when we try to describe the various Theosophical descriptions of the evolution of human souls from the Absolute, all round the circle of life back again to their Source. But, according to Theosophists, the evolutionary processes of mankind are beyond the region of supposition, for many of them claim that they can trace their own evolution from the mineral stage in the moon!

Egoism has reached a very high point of development when it assumes to separate or read its own progress for millions of years back out of the lives of the incalculable number of human beings that have evolved at the same time. Yet this is what the leaders of the Theosophical Society assume to do. They assume—through clairvoyance—to be aware of certain episodes and experiences which they passed through whilst in the moon-chain. After giving a description of many incarnations they experienced whilst there, they describe how, when that satellite began to disintegrate, they entered into a kind of heaven-world, which they call Inter-chain Nirvâna.

good.

There they stayed until the earth was prepared for them. This must have taken ages for the purposes of cooling and solidifying, but still, in their present earth-life they claim to know all about it, and clairvoyantly follow their individual consciousness through Nirvâna until the time arrived—when the earth had attained a certain degree of stability—for them to leave and take upon themselves the garb of humanity. They state that on the earth they took possession of the bodies of animal men, and thus entered upon their human careers! They proceed to describe how they lived amongst humanity in its infancy, and how they evolved through the various races to their present point of development.

Corroboration of this is in *Man: Whence, How and Whither*, by Mrs. Besant and C. W. Leadbeater. On page 18 we find the following :

!!!  
“ It is these consciousnesses that we propose to trace from their life in minerals in the first chain to their life as men in the fourth ” (in the moon). On page 23 one of the clairvoyants describes himself as “ a very discontented ”



mineral," and another remarked whilst giving his experiences in the vegetable world that "he had a feeling of wanting to grow," and expressed it as "wanting to flower."

The "consciousnesses" given in the above quotations refer to what the authors have called the "group of Servers." The hundreds of men and women in the Theosophical Society who form this group have, according to their own testimony, been bound together for millions of years by the one common object of love and devotion to their "Masters." For this reason they have been chosen and set apart from humanity for the initiation of human races, and also to take an important part in their guidance when brought into existence. On page 64 one of the authors remarks :

"They (the Servers) are marked out by a little expansion of a thread of intuitional matter, connecting the intuitional and mental permanent atoms, which makes it a little broader above than below, like a small funnel. This gives them a germinal desire to serve that many more advanced people, intellectual people, have not."

*amusing  
yet curious*

In an article by C. W. Leadbeater in September's *Theosophist*, 1913, on this group of "Servers" he writes: "It is now quite clear that the members of the group, whether emotional or intellectual, spiritual or material in disposition, have come down through the ages together." Again, further on, he declares: "It is therefore evident in calculating averages (length of time in the heaven-world) for the world in general it is better not to include the members of our group, as they are under an influence which differentiates them in various ways from those who are not as yet being specially utilized." Also, he writes: "They (the Masters) draw us together through our common interest in Theosophy and they are trying upon us this interesting experiment, to see whether after all this experience we have had, we can preserve the clan spirit, and work equally well together for a common object when we are born in different races and in different families."

## CHAPTER VI

### CALVINISM IN THEOSOPHY

THE theories discussed in the previous chapter are somewhat similar to those of the Calvinists, who taught that all human beings whom God had preordained to be saved would be saved in spite of all difficulties, and those who were not thus preordained would be lost, however much effort was expended to prevent it. We cannot think that the Divine Spirit would particularize or specialize throughout the ages with one particular group of human beings. The One Divine Life pervading the whole human race will never limit Itself within the boundaries of a set of individuals, but will work as an unbroken, indivisible Principle amongst all people, in all ages and in all climes. The evolution of Humanity has progressed

*good*

since it came into being by the natural processes of human knowledge gained by experience in an outer environment, assisted by the intuitional guidance of the Spirit within each individual, and not by the extraneous, mechanical directive force of a Manu or the intervention of a special group of egos supposedly reserved for ages for that purpose. The inward life and the outward environment act and react upon one another, according to the necessities of the human family.

When a leader has been required to lead forth the people who were ready for a higher and purer manifestation of life, the concentrated force of the people's aspirations has brought forth a man for that purpose. It was not necessary for this man to be a being who had reincarnated through numerous lives, for such an one would come forth at the necessitous time by the focussing or concentrating of the mental desires of the race to one given object, namely, to have a deliverer or leader who would materialize in his person and in his accomplishments on the physical plane the ideals that had been dimly and vaguely

curious

very  
curious  
theory

sought for so long. The psychic and spiritual forces that are generated during the evolutionary period of a race ever tend to become more and more powerful, until they materialize into some form of manifestation that will symbolize and bring to fruition the ideals of that race.

*excellent*

For example, in Napoleon the Great was centred the force, or initiative, necessary to put into practical form the ideals or aspirations of the French people. He had the majority of the nation with him, and was glorified by them as long as he fulfilled their hopes of national glory. Luther, John Wesley, the late General Booth were also types of men with a mission to bring to fruition. Each of these men can be looked upon as a crystallized embodiment of certain kinds of ideals that for long had been vaguely felt and expressed by thousands of people. These men were simply channels through which the inarticulate strivings of large numbers of men and women could express themselves; these strivings found articulate and definite accomplishment through them.

*excellent*

## CHAPTER VII

### REINCARNATION AND THE MASSES

As this doctrine of reincarnation strengthens human egotism in people of culture and of known religious tendencies, what would be the effect upon the masses if taught generally?

Multitudes of men and women of the working class would aspire for material wealth and social power. Knowing the impossibility of acquiring these in their present incarnation, they would ardently desire to have them in their next; supplementing this earnest desire by vigorously striving in all their affairs to make the best of the opportunities they have in their sordid surroundings, and thus build up the faculties necessary for acquiring material prosperity in future lives. We know there are millions in the East who believe in this

doctrine, and have believed in it for millenniums, and yet it has not had this effect upon them, inasmuch as the vast majority are still illiterate and poverty-stricken. To understand this we must take into account the difference of temperament between the Eastern and Western people. The vast majority of the former have not the same regard for material wealth as the latter.

With the Western people social prestige and material wealth are looked upon as beautiful and desirable ideals by all classes of society. Again, the fact that there is a great mass of poor and illiterate people in the East who believe in reincarnation does not prove that they have never desired material prosperity, but rather stands as a striking testimony against the truth of it. Because we cannot believe that great numbers of egos would suffer the privations of poverty, age after age, and not ardently desire to have something better; and also, by thrift and good management, with the meagre opportunities they have, build up faculty for materializing that desire. But there have always been vast majorities of poor and

good.

oppressed people in every condition of social organism, and a very limited number who have had wealth and social power.

If reincarnation were generally taught and accepted, it would not only deteriorate the people's material aims, but it would also degrade their moral aspirations. Indeed, all actions would be performed or initiated by ulterior motives, *i.e.*, with the consciousness that by sowing good seed they would reap abundantly. Kindness, generosity, self-control, unselfishness would be practised, not because they were inherently right, but with the hope of expected reward.

“ Then give to the world the best you have  
And the best will come back to you,”

the Theosophists sang in one of their Lotus songs. All this kind of sentiment suggests the thought that the remedy might be worse than the disease, for though the virtues might be practised more and humanity benefited thereby for a time, still the reaction would come; because virtue practised for a selfish end would have a hardening effect upon the people's



nature, and their second condition might prove worse than their first.

It would be better to let men and women learn to abhor evil naturally for its own sake than to avoid it for reasons of profit, because even if they learn wisdom by suffering, they will sooner attain to spiritual enlightenment than they would if coarsened by commercializing virtue. The office of religion is to help humanity out of the slough of selfishness and to love the noblest and purest in life. This cannot be accomplished by making self the centre of all action, but by the suppression of self-interest and the breaking down of man's separating instincts.

good, in  
its way.

## CHAPTER VIII

### SUPPOSED RESULTS OF BELIEF IN REINCARNATION

N.B.  
BELIEF in the doctrine of reincarnation is supposed to bring about either a desire to be free from rebirth and to enter Nirvâna, or an intensified desire for earth life and for rebirth therein and to have the best possible conditions in all future incarnations. Each of these results entails the treading of a different path, which is chosen according to the traveller's temperament.

Reincarnationists who represent the first school of thought look upon material life as a great illusion. They think there is nothing in it worthy of a moment's consideration; or the enduring of the miseries and disappointments that inevitably come to everyone in physical

life. Family and social ties are empty of real joy, and only to be endured as duty. Fame, position, wealth are empty bubbles that come into existence for a moment and then are gone. They imagine that even to live to do good is unsatisfactory, for by so doing they may be generating ties that will bind them to earth and retard the evolution of those upon whom the good is bestowed. These people want liberation from the wheel of birth and death, and aspire to the bliss of Nirvâna. To accomplish this, every desire must be quenched, every natural and social inclination must be annihilated. The devotee's soul must be so perfectly poised on the point of negation that it cannot possibly reassert and throw itself again into the vortex of human existence, but will naturally and of its own volition remain in a state of conditionless bliss.

This theory savours of spiritual selfishness, and Theosophists generally deprecate it and inform us that such an aim frustrates itself, as in ages to come those who have attained to this condition and choose to remain in it will have to come back again into some form of

evolution to work out the very selfishness that prompted them to accept it. They also maintain that the noblest thing to do when at the threshold of Nirvâna is, instead of entering, to choose one of the seven paths that open out before the victor, one of which is to remain amongst men and women to help them in their climb to divinity. They say that their "Masters" have done this: that they have overcome all the weaknesses of human nature, transcended all family and social ties although still living amongst men; in short, that they have attained divinity and are entitled to Nirvâna. But, instead of availing themselves of such bliss, they choose to stay as guides to help evolving humanity.

*good* | This subject of the "Masters" opens out another aspect of Theosophy which cannot be entered into here, but may be dealt with in the future. Sufficient for us to say that to be a "Master" appeals to a certain type of mind, especially those with a taste for a hierarchical form of government. The ideal of Masterhood reveals glorious visions of occult power, and freedom from the trammels of the flesh.

Also, it gives a vague idea of the possibilities that exist in the psychic realm of nature. This idea is more beautiful on account of its vagueness, for the imagination can conjure up vistas of vast areas of glorified usefulness in human and cosmic development.

So the reincarnationists conclude that it is worth all the stress and struggle which they are told it is necessary for them to pass through in order to reach the goal of adeptship.

We come now to consider the theories of another section of reincarnationists—those who desire earth life and rebirth therein. To these this doctrine comes as a positive relief; for material life has for them boundless attractions, and the thought of leaving it causes them great mental suffering. But as soon as they understand what reincarnation means they are filled with joy, for here, they think, is something to inspire them with hope in the continuity of their plans, and the full fruition of them in lives to come.

Take, for instance, a man who is imbued with an ambition to accomplish something

great in the intellectual world. Neither wealth nor social power attract him; he wishes to produce something magnificent in literature. He reads and studies the gems of the literary world, both past and present, exclaiming: "O that I could produce such gems of thought as these, and thus make my name immortal!" He makes an effort, he woos the muses of poetry and prose, but they only meagrely respond to his earnest solicitations. Meanwhile time creeps on, youth is gone, and middle age approaches. He still perseveres, but his literary productions are only commonplace. He feels it, he knows it, and bitterly realizes that he has not the ability to produce a literary treasure. Having reached old age, he cannot hope to realize his heart's desire in this incarnation, but hope rekindles within him, for he will have another chance, yea, many more chances; and the measure of faculty he has up to the present unfolded will remain with him as a nucleus to build up literary fame, and, maybe, become a genius in other incarnations.

Much of the intellectual manifestation of

art springs from pure egoism, and is undertaken for the expression of self, the recognition or appreciation of self by others. This human tendency will be accentuated by reincarnation, because it inspires hope of continuity of identity, the perfection of faculty in that identity, and therefore, fruition or harvesting of that perfection by the entity who has striven for it.

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## CHAPTER IX

### MAN'S DESIRE FOR COMPLETENESS

OUR desire for completeness, wholeness, or perfection is quite natural; it springs from the potential perfectibility of our nature, and our intense desire to be happy. There always seems to be some power within us urging us forward to obtain some object, or perhaps, a different environment to that which we for the moment possess. We are never satisfied or content with what we have, but we are fully persuaded that, if we had that which our imagination suggests, we should be happy, only to find that if we by chance actually obtain it, we are still in a condition of unrest. Dreams of happiness are relative and altogether dependent upon the perspective or the



individual scope of vision. With some people they are very elementary, perhaps consisting of visions of good square meals and a few shillings of spare cash, thinking by obtaining these material things to realize heaven—the most perfect condition which they can imagine, contrasting strongly with their habitual poverty-stricken state.

Take another extreme case, that of a philosopher; even he is discontented. His natural bent of mind would make us think that he surely would have definitely conquered all dissatisfaction; for the philosophic mind is one that is supposed to understand almost all the weaknesses of human nature and the inevitability of restlessness while these exist. But we find that philosophers, and those who affect a philosophic attitude, are generally the most discontented, for they feel their impotence either to explain all their inward suggestions or to do anything effectual to alter the sordidness of present-day ideals. Many of us who are not philosophers feel also our helplessness to accomplish much in one span of human life.

If reincarnation were true, this would be

obviated to a large extent, for a continuity of individual identity presupposes the final gratification of all the desires and aims to which this identity gives vent, that is, all those who are strong enough to force their realization. But this consummation only appeals to the extremely individualistic, those whose ideal is to obtain everything of the best in material conditions for themselves in lives to come or individual perfection and liberation from human thralldom. Those who seek the latter ideal forget that there will always be thralldom for all humanity until all are perfect, because humanity is of One Spirit, and if one unit of that Spirit remained imperfect while all the rest were perfect, the imperfection of that one would filter through all the psychic and spiritual elements that bind all men together and soil the white garments of the rest.

Those who seek the material ideal have yet to learn that there can be neither true economic and social well-being nor intellectual and artistic culture, until all have equal opportunity to receive them and the faculty to assimilate them. Therefore he who desires

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happiness or perfection should seek to create them in the whole human race. Completeness implies perfection as far as perfection can be obtained by the thing completed. Men will never be at peace until they break down the illusionary walls of self-interest that separate them from each other. As individual man has enlarged his consciousness he has, by thought and action, overcome many difficulties toward realizing his Wholeness. He entered into family life and for a time he felt that the circle of life was complete. But he is now beginning to understand that the circle has still a wide gap, and until the whole of humanity come within its circumference it will still be incomplete.

## CHAPTER X

### CONDESCENSION ON THE THRESHOLD OF NIRVÂNA

THEOSOPHICAL reincarnationists believe that the work of evolution will never be accomplished until every soul has attained perfection. Also, according to the light they have, they try to achieve this purpose. But they do it with a spirit of aloofness, with the condescension of superior persons. As they supposedly get nearer and nearer to what they call their point of liberation, they make the gulf between themselves and sinful men almost too great to be bridged over. It can only be bridged by a supreme sacrifice, *i.e.*, the renunciation of Nirvâna : condescension even at the threshold of the divine.

The reincarnationist lives in a little un-

natural glen of his own creation. This glen is peopled with good fairies and wicked little elves. He looks with pleasure and appreciation on his good fairies, and as for the wicked little elves, he is gradually gaining complete control over them ; in time he hopes to eliminate them altogether. He is so filled with complacent admiration for his narrow unnatural glen, the trees of which keep out the Universal Light, that he forgets the world is a vast universe peopled with innumerable units as good, if not better than himself, and that there is One Real Life pervading them all. He forgets also the vastness of the scheme, and meanders along in the elusive light of his own little personal world.

## PART II

### CHAPTER I

#### AN ANALYSIS OF THE "THINKERS"

REINCARNATION is dealt with from various points of view by different Theosophical writers, but we think the most lucid on its metaphysical aspect is the one given by Mrs. Besant in Manual No. 2, *Reincarnation*. On page 12 we read :

"So that whenever we say Man, we say Thinker, and are carried back to that period at which the 'Thinkers' came down, *i.e.*, became incarnate in the physical vehicles builded for their reception, when the senseless animal became the thinking being, by virtue of the Manas that entered into him and dwelt in him."

She here distinctly declares that "Thinkers"

came down and incarnated in the bodies of the animal-men evolved in the earth. It is rather difficult to understand what she means by the word " Thinker " when she quotes it in this connection with man, for the " Thinker " she alludes to here became, according to Theosophists, a fully individualized entity in the moon evolution.

It is not our intention to question the authenticity of a moon evolution, because such a phenomena can only belong to the realm of pure speculation. Our purpose is to show that the " link " Mrs. Besant and her colleague C. W. Leadbeater find for the coupling together of spirit and animal man, is both illogical and contrary to all spiritual and scientific evidence. In the first place, we should like to ask Mrs. Besant if this " Thinker " was composed entirely of the spirit substance of Universal Ideation ; or, was he a tiny spark of the Universal Consciousness? A " Thinker " cannot be composed absolutely of the former, for, however etherealized substance may be, it cannot initiate thought of itself, but must have consciousness to function through it. There-

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fore, we suppose, this "Thinker" from the moon, according to Mrs. Besant, must have been a spark of Spirit Consciousness that embodied itself in mental substance, and through this focus learned to discern and discriminate between the various phenomena with which it had to deal on the physical plane. Also, it acquired capacity to analyse the emotions and feelings which arose therefrom; in short, it was a self-conscious, intelligent entity.

Many Theosophists are very vague in their utterances on spirit-consciousness and spirit-substance, often confounding one with the other. Even C. W. Leadbeater falls into this error, for he writes :

“An attempt has been made to indicate how the monadic essence in its upward course gradually unfolds consciousness, first in the physical plane, then in the astral, and then in the mental.” (*Christian Creed*, page 58.)

He here makes it appear that the monadic essence is capable of acquiring consciousness, whereas it is only the substance or matter through which the consciousness manifests.



Mrs. Besant herself refutes C. W. Leadbeater's teaching on this point, for she writes :

"We may define monadic essence as atomic matter ensouled by the life of the Second Logos ; it is his clothing for the vivifying and holding together of forms." (*A Study in Consciousness.*)

While Mrs. Besant does not fall into the error of confounding the entity with the ethereal substance through which he manifests, she errs in her description of the incarnating "Thinkers." She informs us (in *Manual II*) that they were in various degrees of intellectual attainment, ranging from those who were capable of teaching and guiding their inferiors to those who were hardly out of the animal stage of development. She asserts that most, if not all of them, had attained to individual responsibility, and through this responsibility had become separate and distinct beings. Before we proceed to discuss this subject of consciousness we must consider the Monad, and what is meant by this term. The Theosophical dictionary describes the Monad as "The One Self," or "Divine Spark," mean-

ing by this a nucleus of life, or consciousness that ensouls and quickens the form. This is the meaning Mrs. Besant claims for it, for she writes :

“ It (the animal-man) was brooded over, enveloped in, permeated by the Universal Life, of which the Monad is an expression, which is the force back of evolution, that life which men in all ages have called Divine.” (*Reincarnation*, page 9.)

Also, on the same page she advises all immature students of Theosophy to think of the “ Monad as the Universal Life, the root of all that is, gradually evolving the forms that make up our world.” Though she clearly teaches here that animal-man was a manifestation of the Monad, or Spirit, she brings forth a ready-made, self-conscious “ Thinker ” from another planet, to act as a “ link ” between Him and that which He had created. These “ Thinkers ” from Queen Luna were known by different names : “ Lords of Light,” “ Dhyan Chohans,” “ Kumaras,” “ Dragons of Wisdom,” etc. Many of these names are merely different modes of expression for the same class of

beings; but all of them came to occupy the bodies of the animal-men prepared for them in the third root race of our present humanity.

If we study this description as given in *Reincarnation* we shall see how fallacious it all is. Firstly, if these "Thinkers," with their high-sounding names, were composed entirely of the spirit-substance of universal Ideation, they could not have been units of consciousness, and therefore could not have been individualized thinkers. If, on the other hand, they were differentiated, intelligent entities, as we are told they were, then they must have had forms wherein to manifest, or they could not have been individualized beings. If they put aside these forms in order to incarnate in the bodies of the human animals, they must have frustrated their own purpose, for their individual consciousnesses, without bodies to function in, would have been simply reabsorbed into the Universal Consciousness. On the other hand, if we assume that what Mrs. Besant describes really took place, then the Monad, or Spirit, must have produced the animal-man in one globe and his thinking

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argument

apparatus in another, both separate and distinct from each other; which is against man's intellectual intuitions and all scientific evidence.

If animal-men in our earth were "brooded over and ensouled" by the spirit, then how could they be ensouled also by independent, self-conscious entities evolved in some other planet? If man was created in divisions like this, then the human animals evolved in the earth must have been obsessed by the "Thinkers" from the moon and the Monad ousted out of that which he had brought into existence before he had finished it. Is it not more likely that the Monad, while evolving animal-men in the earth, would, at the same time, evolve intelligence with them? No individualized being can take possession of a body that is already possessed or used for the purposes of manifestation by the Spirit, unless it is to obsess or control that body, and thus take away the responsibility attached to the particular unit of spirit that ensouls it.

Man, even though he was, at the time described by Mrs. Besant, not much more than a human animal in experience and develop-

ment, was destined to become a responsible, discriminating being, and must then, even so early in his career, have had a certain amount of thought power. The potential, intellectual capacity within him was just beginning to show itself, and, as with all embryonic powers, it developed until the race became what it is to-day. In *Thought Power* Mrs. Besant seems to revoke all that she teaches in *Reincarnation* about ready-made "Thinkers" from the moon and ready-made animal-men in the earth; the two to be combined before humanity could become creatures with the power to reason. Also C. W. Leadbeater, in *Christian Creed*, shows by a coloured diagram the proportion of thought-power that can be ascribed to the more highly evolved animals. Thus he and his colleague Mrs. Besant show that thought-power was evolved in the ordinary processes of evolution with the human body, and not in divisions as they elsewhere try to prove.

## CHAPTER II

### THE LORD GOD REPENTS THAT HE MADE MAN

THE helplessness of the Divine is inferred by Mrs. Besant in the following passage :

“ Here were, we may say, the two poles of the evolving life-manifestation : the animal with all its potentialities on the lower plane, but necessarily mindless, conscienceless, errant aimlessly over the earth, unconsciously tending onward by reason of the impelling force within it, that drove it ever forward : this Force, the Divine, itself too lofty in its pure ethereal nature to reach consciousness on the lower planes, and so unable to bridge the gulf that stretched between the animal brain it vivified but could not illuminate.” (*Reincarnation*, page 10.)

This appears to us to be a gross misrepresentation of the Spirit's power, for if the "Force behind everything" could vivify the brain of an animal, *i.e.*, give life to it as a physical organism, how much more could this omniscient power illuminate this organism with reason and intelligence? If the Spirit was not too lofty in Its "pure ethereal nature to build up the physical body, how could It disdain, or how could It be too helpless, to use that organism to intelligently function through in the physical world? To bring the plea of helplessness in this connection in order to find a connecting "link" between the Divine Spirit and animal-man is like accusing the Creator of being too proud to use that which he had evolved, and in consequence relegated the task to others.

The entities Mrs. Besant denotes as "Thinkers" in *Reincarnation*, C. W. Leadbeater designates by the title of "Moon Monads" in his *Inner Life*, Vol. II. When the moon had dissipated its vital forces, and could no longer sustain life, these intellectual "Moon Monads" had to pass into the heaven-

world, or Nirvâna, where they remained for millions of years. While they were enjoying themselves there, the earth was solidifying, and the "Force back of evolution" in the earth was preparing the animal-men that were eventually to be obsessed by their more highly-favoured brethren from Nirvâna.

We do not think that the Universal Spirit can manifest in contradistinction to Itself, but It must have done if this record be true ; for here we have intelligent beings from the moon, dragged down again to the level of the brute creation in the earth. This is as if the Supreme had repented having evolved "thinkers," and, in consequence, hurled them down again to the low stage of animal life.

This description reminds us of the story of Adam and Eve when they had partaken of the forbidden fruit. The gods said that through this act they had become as one of them, and for fear they should live for ever they drove them out of Paradise. We have the strange picture presented to us of "Monads" in the earth, who had the power to create bodies, wonderful in their adaptable mechanism, but



had not the intellectual ability to concurrently evolve mind-force to guide them.

As a twin picture to this we have portrayed to us another set of "Monads" in our silvery Queen of the Night, who had the wisdom to become "Thinkers," but were too stupid to evolve for themselves suitable vehicles wherein to manifest. In consequence of this they went to Nirvâna, on pleasure bent, while their unfortunate brothers in the earth toiled to create bodies for them. Reincarnationists may contend that there is nothing incongruous about this, as it is acknowledged to-day that many evolutions may be harmoniously working out their purposes concurrently, each dovetailing into the other, and each supplying some amended detail of form, or wider development of consciousness. This may be so, but is it reasonable to assume that forms of life-manifestation are being created in sections in any world, in the same way man was created, according to Mrs. Besant and C. W. Leadbeater?

Is it not more within the bounds of intellectual intuition to assume that if there is life in

other planets than the earth, the beings evolving under this life are doing so to complete wholeness, in harmony with their nature and constitution? Has not the Universal Life placed the seed of the human race in the womb of Nature as manifested by Mother Earth; and from this seed slowly evolved its potentialities through the ages required for this purpose? First the physical or material forms, from these developing their desire and sensuous natures, then opening out more and more until the seed became what it is to-day—Humanity—with reason and understanding; truly a Divine Race in the making.

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All religions and all mental or scientific experience go to prove that the power to think, or function through the human brain, has not been introduced into the human organism by some extraneous entity evolved in some other globe; but has been developed by the spirit within coming in contact with an outward environment; and thus, gradually, through experience unfolding the latent possibilities of its being, in the natural space of the earth. All the phenomena of the physical plane has been

brought into existence through the inward life  
seeking for ever deeper and more vivid expres-  
sions of itself in concrete matter.

## CHAPTER III

### INDIVIDUALIZATION ACCORDING TO C. W. LEADBEATER

WE will now present the metaphysical aspect of the human entity as given by the above author. By human entity, or individuality, we mean the moral and spiritual nature of man, or what Christians would call the soul. In his book, entitled *Christian Creed*, page 59, he describes how a soul is formed; but instead of calling it a soul, he calls it a causal body. He illustrates its formation by the creation of a waterspout at sea.

Simply related, the story runs as follows: A column of water works up in a spiral form from the sea to meet the dark mass of water that is accumulating immediately over it. The upper mass seems to descend so far, and then

remain stationary, as if it could come no further; but the lower mass of water by one mighty effort or plunge, leaps up to meet it, and the two are united in one vast mass of water. The lower spiral column of the water-spout is supposed to represent the dawning intelligence of an animal, say that of a dog. This dog is just beginning to comprehend the first faint calls of duty and love; perhaps, developed by his great devotion to his master. In the course of his service to this master, something happens that demands a supreme act of sacrifice from him—that is, his life. But he unhesitatingly responds, and by so doing his dawning intelligence leaps up to meet the spark of divinity above him. This spark and his own small modicum of reason unite and form his soul or causal body, which from henceforth makes him an inhabitant of the human kingdom and a reincarnating ego. According to this illustration the dawning intelligence in an animal is the monadic essence gaining consciousness in the mental plane.

We have previously shown C. W. Leadbeater's tendency to confuse spirit-conscious-

ness with spirit-substance ; therefore, it is not necessary to enter into that again. He is constantly attempting to split up the Immanent Life into planes and sub-planes, into divisions and sub-divisions, even unto the forty-ninth degree, and in many cases giving to the outward form that which rightfully belongs to the consciousness. For instance, in the illustration of the waterspout, he does not seem to realize that comparing the creation of the soul with its formation figuratively cleaves the Universal Spirit in two, one part up above, and the other part down below in the striving animal, with a space between where It is not. This cannot be, for the Spirit is omnipresent, with no division, but forming one complete Whole. All the differentiated manifestations we see around us, whether good, bad, or indifferent, are portrayed according to the quality of the substance or matter through which the Spirit has to manifest ; for the centre of life in a dog, as well as in a human being, could always perform good actions if the substance or form through which it has to operate always vibrated to the complete tune of the Infinite.

Let us consider what Theosophical writers teach concerning a man's soul. They state that it is a combination of monadic essence and a modicum of the Third Life Wave from the Logos; or what Christians would call the Holy Ghost. That which functions through this combination is the individual conscious part, or a nucleus of life from the First Logos, or God the Father. This nucleus is really the Monad manifesting as an ego in the body of intelligence he has formed. Through this body he is separated from his Source until he reaches the threshold of Nirvâna, and even there, according to some teachers, he remains a separate individualized ray. Of course, these teachers deny this separation by saying it is an illusion, and only exists during the reincarnating period. In other parts of their written works they refute this, for Mrs. Besant writes :

“ In the light of reincarnation, life changes its aspect, for it becomes the school of the eternal man within us, who seeks therein his development, the man that was, and is, and shall be, for ‘whom the hour will never strike.’ ” (*Reincarnation*, page 13.)

Also, Mr. Leadbeater asserts the following :

“ That is to say, an animal belonging to one of the more advanced blocks of essence, may by his love for and his devotion to his master, and by the mental effort involved in the earnest endeavour to understand him and please him, so raise himself above his original level that he becomes a fit vehicle for this third outpouring, the reception of which breaks him away from his block and starts him on his career of immortality as an individual.” (*Christian Creed*, page 60.)

Both these writers assume the eternal individuality of man first in the human, and then in Nirvâna, as individual rays or gods. It is quite true that “ the hour will never strike ” for Man ; for the Whole of Man, that is, Humanity, is a manifestation of the Universal Spirit. Humanity cannot be made up of age-long individualities, but is simply a phase of experience the Eternal Spirit is passing through in the form of human personalities.

Theosophists tell us that man’s causal body is formed as a vehicle for a spark of immortal consciousness to manifest in throughout the



reincarnating period, which lasts for millions of years :

“ This real life (the ego's) covers millions of years, and what we are in the habit of calling a life is only one day of this greater existence.”  
(*Text-book of Theosophy.*)

The causal body is supposed to be the receptacle of all a man's good tendencies and qualities ; or, to express it in another way, it always exists in the upper regions of the higher mental world, where no evil thing can enter. But, in order that the owner of an individual causal body may not escape reaping all the results of his past lives, they are transmuted down to an essence in nature's laboratory, and this essence is, in some way, squeezed into three “ permanent atoms,” one for each plane of being, the physical, astral, and mental. These “ atoms ” are stored up in the causal body in such a way that they will not contaminate its purity. Mrs. Besant has left it on record that these “ permanent atoms ” are her “ pet discovery,” and serve the purpose of a storehouse for the transmuted essence of the good and bad deeds of the past, when the

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physical body is laid aside, and the ego passes into the heaven-world for a period of rest. In each successive reincarnation they are the means whereby the ego's Nemesis is fulfilled; for they attract to him all the good, bad, and indifferent results that have yet to be worked out by him. This is on the supposition that the same spark of Universal Life reincarnates in the same causal body, throughout the whole time of the supposed reincarnating period. Many leading Theosophists recognize the difficulty of breaking up the One Life for this purpose. J. I. Wedgewood, the national secretary for the Theosophical Society for 1913, writes the following in the *Vahan* for June of that year :

“ We may justly claim that reincarnation is the key which unlocks many grievous difficulties of life, but assuredly, it does not solve the riddle of the Parabrahm.”

This latter word means the Absolute, the One Life permeating and ensouling all things. It seems improbable to us, even supposing a causal body is created, that the same identical spark of the Universal Life will remain with

it for millions of years. Even if it were possible to retain the same form for as long a period as the causal body is supposed to be retained, the units of the One Indivisible Spirit would not be separated from their Source for so long.

## CHAPTER IV

### THE HAMMER OF THOR

LET us take two suppositions, compare them, and see which of them by comparison is the most reasonable.

Firstly, suppose every human being in the world represents a separate and distinct ray from the Universal. Each ray has had within it from the beginning all the potentialities of divinity, all the possibilities of a god. Many of these potentialities have been unfolded while passing through the mineral, animal, and vegetable kingdoms. In these kingdoms the rays were not broken up into myriads of individualities, but were as one, evolving as the One Monad through all the processes of nature. It is only when this Monad had evolved the form life in the three lower kingdoms and had

reached the threshold of the human that reincarnationists, figuratively, take the "Hammer of Thor" and splinter the Indivisible Life Force into myriads of "Sparks" which have to develop by reincarnation through hundreds of different human bodies, in order to arrive at human perfection and attain to the glory of godhead.

Many people like the ideal produced by the "Hammer of Thor," but it is only because human nature is selfish as yet, and cannot bear to think that one tittle of its identity will be lost or merged in the nature of the Whole. There is the weakness of egoism that swells with righteous indignation and suffers such unbearable pain when there is any suggestion of its individuality becoming extinct. The ego is not supposed to have everything that is good and pleasurable to its credit, for it has evil things to wipe out as well as to receive reward for good. But if reincarnationists are willing to acknowledge that all the sorrows which come to them in physical life are simply the result of their own actions in the past, and if they are quite willing to suffer all as their just meed,

is it supposing too much that they will have an eternal, individual identity? No, it would not be supposing too much, if one little ray could evolve all by its lone self in this great, wide world of ours.

But how can this be so in this human scheme of evolution? We are all so inextricably bound together in the close relationships of life that for anyone to think he has developed in the past, or can in the future, to a high moral and spiritual altitude by his own efforts, proves himself to be a very conceited ego, or a firm believer in pure individualism.

We come now to our second supposition. Suppose the Universe is filled with a mighty Force or Spirit which is immanent in all things, ensouling and giving them life and power. This Spirit is in the meanest worm that crawls, as well as in the noblest being in existence; both are beholden to It for all that they have or represent. The difference in presentation is owing to the medium or form through which the Spirit manifests. The matter of which the worm is composed vibrates only to the sentient forces of nature and those of the lowest degree;

but the matter through which the noble man functions vibrates to the spiritual forces, and those of the highest, as far as we have knowledge at present. It may be contended that the pure and holy Spirit will not condescend to manifest through such a mean thing as a worm; for it is only in the moral and spiritual realm of nature that we can realize Its presence and power.

This is an illogical position for a believer in the Immanence of the Spirit to take up; for if this Life permeates all things, It will permeate the material realm as well as the moral and spiritual one. It is all a question of degree or how high a standard the form has evolved to, and how much of Itself the Spirit can bring through on the physical plane without forcing, in an unnatural manner, the growth of the form.

The Spirit works entirely by natural law, and through this law, has brought the Universe into existence, gradually evolving all the phenomena seen and unseen, animate and inanimate, necessary for its preservation. It is as if It were striving for self-expression, an

expression of which we cannot hope to comprehend as yet ; though we do at times catch a faint gleam, like an impressionist's sketch, in the beauties of nature and the innate goodness of humanity.

By these glimpses we are led to believe that this self-expression is to accomplish some mighty purpose of love and beauty. The Spirit manifesting in the Universe has, by the processes of natural law, brought the human form into existence ; which, as far as we know, is the highest expression of Divine Will in Nature. This form has been developed from the crude to the complex ; every organ within its structure has been called into existence by the exigencies of necessity, or the moulding influence of environment, applied by experience to the inner consciousness. A unit of spirit permeated each form, and then further evolved this form according to its requirements, striving all the time to realize itself in a concrete or physical world. For this purpose and in order to save itself from defeat or extinction in form-life, it evolved for itself lungs to breathe with, heart as a central motor force,



stomach for the purposes of nutrition and sustentation. Also, a nervous system and brain as connecting links between the physical and psychic powers.

For the propagation or continuation of form the sexual organs were brought into being. Form of its very nature is transitory and impermanent ; therefore, as a means of continuing physical life, the units of spirit had to find a process whereby the forms necessary for material or physical manifestation could be perpetuated, and for this purpose the organs of sex were originated.

When a child, or even a worm, is born, it is ensouled by a unit of the Universal Life : but the difference between the worm and the child is that the latter has a brain and a nervous system through which the intellectual power of the unit can manifest, whilst the worm has not this connecting link. The human unit manifests in its physical body according to the quality of the substance that makes up its constitution. If it is fine and ethereal in nature, then through that form will be manifested qualities of a high moral and spiritual char-

acter ; but if the substance of the form is coarse—that is, not far removed from animal substance—then the unit will only manifest sentiency or desire and passion in their lowest degree, humanized with a modicum of reason. There is no need for these units of the Spirit to become individualized only during the existence of the forms they ensoul, nor is there any need for them to evolve separately in the midst of the human race. Indeed, they cannot so evolve, for the Universal Spirit is in the race, manifesting through the forms of that race as One Life, controlling them all by Natural Law, seeking through this law to bring all forms to perfection.

When a form dies the good or bad influences that were originated and set into motion through the initiation of the unit that possessed it, pass on to the other living embodiments of the race, the good being imperishable but the bad exist for a time and then become extinct. It may be asked then, why is evil still with us, for surely since humanity was ushered into life's arena we have had ample time to eradicate it? We can best answer this question by

asking another. Does this evil always give the same presentment? Does it not come in another aspect or form?

For instance, we have had slavery and serfdom; out of these the race has gradually evolved into a system of capitalism or wage-dom. No particular individuals are to blame for the establishment of these various systems that have been the cause of so much pain and misery. They were developed in ignorance, with the unconscious, ignorant co-operation of all.

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