

## CHAPTER V

### ENVIRONMENT—A CORPORATE PRODUCTION

SOCIAL structures are built, and the beings who live under them have to learn their defects, often through pain and suffering. By degrees, as their intelligence expands, they learn what is wrong, and according to their nature they build up in the ideal world a social constitution that will, so they think, bring more happiness and peace than the one they are under. These mental processes create a multitude of opinions, which have to grow amongst the people; and then, according to their corporate intelligence, liberty and progress advance.

Slavery produced its distinct type of humanity, the arrogant aristocrat with a distorted view of his own superiority over the humbler members of his race; on the other

hand, these humbler members had too enlarged a view of their inferiority in comparison with those who ruled them. Arrogance and servile humanity were common characteristics under slavery, and could not have existed to the extent they did under any other form of government. Were individuals to blame for the establishment of slavery? Only in their corporate capacity. The extreme aspects of arrogance and servility that prevailed under slavery were somewhat mellowed down under serfdom ; but still, the dominant note that rang through society where it was upheld was the god-given right to rule by those who had wealth and position, and the necessity for submission and obedience from the poor and lowly.

Slavery and serfdom brought another type of beings into existence, namely, the freemen of the towns. The men who formed the great trade guilds of the Middle Ages and who, pluming themselves on their freedom from the thraldom of lord and squire, had sturdy independence, free from the extremes of slave and slave-owner. All these changes from one type of character to another, or the gradual evolu-

tion of thought, or differences of opinion in regard to social relationships, came into existence through social or corporate effort, making all responsible for their creation. There is no need for an elaborate system of revenge or retaliation upon individuals. Single individuals could do nothing of themselves, for all are linked and interlinked in family and social constitutions, ranging from the simple to the complicated. These constitutions have birth in corporate life, and arise from preceding ones as naturally as the human form is perpetuated by the natural functions of its predecessors. Under capitalism the majority of the people labour under a delusion. They think that all are free, and can do as they like within the bounds of legal authority and social customs. They are persuaded that a system of perfect liberty reigns, where each one has a chance of developing to the uttermost the possibilities within him. In time they will see through this fallacy, and comprehend that the very individualism they laud is a symbol of their bondage, and until it is shattered no true peace or happiness can reign. These different phases

of social life all go to prove that ignorance never manifests on as low a plane in a new presentment as in the old, but every new social régime rises, phoenix-like, from the old on a broader and more humane basis.

We may appear to have under our present social constitution as much misery, if not more, than under any other we have had ; yet, it may be said, that the social conscience was never more alive to its obligations than it is at present, and the extreme symptoms of social unhappiness may only indicate how near the present system is to bursting point—like a festering sore before final liberation. Instead of helping on the realization of social unity, the theory of reincarnation retards it. Instead of softening the hard influence of individualism, it accentuates it, until the fact of the Oneness of Life, the Unity that underlies all Humanity, is well-nigh lost under the shadow of the mighty rôle the individual is supposed to have filled in the past and will also fill in the future evolution of the human race.

If anyone doubts this let him read *Man: Whence, How, and Whither*, by Mrs. Besant

and C. W. Leadbeater, and they will see what prominent parts the group of reincarnationists at the head of the Theosophical Society are supposed to have taken in the moulding of the Human Family, and will continue to take until its final liberation. Indeed, the number of Cleopatras, Joan of Arcs, Egyptian princes, and princesses, St. Ambroses, etc., that already exist in Theosophical circles is quite alarming, and makes one wonder what social life would be like if men and women generally were imbued with the idea that they had been celebrated, historical characters in their past lives. There would not be sufficient of these celebrities to go round, and we should have them all fighting one another for the exclusive proprietary right of ownership for the greatest of the notabilities in question.

## PART III

### CHAPTER I

#### WHO IS RESPONSIBLE?

IT is contended by reincarnationists that continuity of identity for each unit of humanity solves the problem of evil, of inequality of personal development and social environment. As we have shown in a previous chapter, they explain that life's inequalities are caused through lack of age on the part of those who are unfortunate and undeveloped in character. They also maintain that those who are good, those who have great intellectual attainments, and those who have great wealth and social responsibilities have earned all these distinctions by their own efforts, and because they have been in existence longer as individualized entities than those below them.

Of course, there are infinite varieties in the

human race, but whether the variety be low, medium, or high in its development, it is not because there is any inherent difference in the constitution of the egos, but because there is a difference of degree in their evolution, and the degree is all a question of time. For our part we do not see that this solves the problem of misery, or of inequality; it only takes away the responsibility of their creation from an anthropomorphic or providential god, that works outside man, and places it upon the individual god within him.

Now, those who give this explanation will not deny that the god within man is part of the Universal God, and therefore must be of the same substance and consciousness. Then, why should these gods within men be so stupid or so selfish as they evidently are, if this be true?

The following explanation is given by Theosophists: "The 'Centre of Life' which each human being represents, came forth from the Father ages ago in an unevolved condition. It was a nucleus of life wherein lay all the potentialities of its Source; but these had

to be unfolded during the processes of evolution in all the kingdoms of nature." Naturally, they contend, during this process many things were done by these unevolved "Centres" that look cruel and unjust, judged by the higher moral standard of to-day, but which appeared to be perfectly right by the evolving life at the period they were done.

In answer to this we may ask why it is necessary to divide the Universal Life into myriads of separate egos, some of them millions of years in age? It is only trying to remove responsibility from the Whole to the particular unit, and this cannot be effectual, because we have to return to the crux of the difficulty which is that all the particular units come from the Universal.

Theosophists try to solve this difficulty by making a duality of man. The Higher Self, which is divine, and of the same nature as the Universal Spirit; and the lower self, which is the human, and is merged into a personality which will have to be conquered and cleansed of all impurities before it can be united to its Higher Self, or become divine in its nature.

MB.

a dualistic  
theory

Though they complicate the issue very much by thus making a duality of man, they do not hesitate to maintain that their doctrine of age-long entities is much more in keeping with the ethic of responsibility than any yet advanced by unbelievers in karma. Perhaps we could participate in their partiality if they would show us how they elucidate the problem, for the same Spirit is immanent in all forms of life. Theoretically, Theosophists accept this teaching, for here is the testimony of one:—

“Man is therefore a Spark of the Divine Fire belonging to the Monadic World.”  
(*Text-book of Theosophy*, C. W. Leadbeater.)

Quotations on this point could be added *ad infinitum*, and though Theosophists provide individual man with five bodies, physical, emotional, mental, intuitional, and spiritual, the most careful of their writers take great pains to point out that it is the same consciousness that manifests through them all. Yet, in spite of this insistence of man's monistic consciousness they still pursue their policy of dualism.

They also assert that man's Higher Self, or

ego, has an independent existence on his own plane, which is the higher mental; while his lower ego is toiling and suffering on the physical plane. Mr. Leadbeater writes:—

“As to the work of the Ego, he may be learning things on his own plane, or he may be helping other egos—there are many kinds of work for which he may need an accession of strength. And then he may forget for a time to pay his personality proper attention, just as even a good man may occasionally, under special pressure of business, forget his horse or his dog. Sometimes when that happens the personality reminds him of its existence by blundering into some foolishness which causes serious suffering.” (*Inner Life*, Vol I, page 386.)

Here the author gives the lower ego the power, or the consciousness to do an independent action on its own account on the physical plane, while the Higher Ego, or supposed real identity, is doing work of his own on a higher plane. This explanation reminds us of a hypercritical man who poses as a public benefactor, noted for generous deeds, but

good

who, in his private life, is a rogue and black-guard.

Often such men think that outward virtue is sufficient to expiate inward rottenness. It seems to us that if the personality or lower ego has consciousness to do wrong, it must also have consciousness to do right. If so, we have here the phenomena of two responsible egos to one human being; one, the Higher, on the mental plane, doing his own congenial work; the other, the lower, doing his unpleasant duties on the physical or material plane.

We know that the life manifested by many human beings is often ugly and undesirable, but this is because the spirit of man is deluded by false ideals of happiness.

The Universal Spirit manifests in three ways, all of them converging toward one common object. These ways are: Universal Consciousness, Universal Nature, and Universal Humanity. The first manifests through the latter two; man being the medium through which the Spirit, by the processes of natural law, seeks to obtain a perfect realization of

goal

curious

Himself in the Natural World. Nature and man have to become perfectly beautiful, not only through the natural phenomena of form, colour, and expression, but love and virtue will also have to be established and reign supreme. Not until this ideal is realized will the equilibrium of Spirit and Matter have been attained. We have beauty in man and nature now, but it is in patches, instead of being universal. The reason for this is, the power of the human spirit is yet very circumscribed, owing to the inflexibility of his material.

It is as though the Great Spirit in all was constantly trying to make perfect vessels for his manifestation, but the lack of pliability in his material makes them break again and again in his hands. But as often as the vessels are broken Mother Nature supplies further material for his manipulation. In process of time the material supplied by Nature will be more adaptable to the skill of the Spirit, and he will be able to create vessels that will give a better expression of his purpose in the natural world.

*curious*

## CHAPTER 11

### THREE MODES OF MANIFESTATION

THE Universal Spirit manifests through Prakriti, or Primordial Substance ; this is controlled by natural law, and inevitably works out by three modes or qualities of being, namely, the Tamasic, the Rajasic, and the Sattva.

The first mode—the Tamasic—produces inertness, stagnation and unresponsiveness to stimuli. We see it in the production of bulk, or the solid unity that underlies the phenomena of nature, minus distinctive intellectual acumen or spiritual perception. We see this mode of manifestation also in some men and women who are not responsive to anything but the simple requirements of physical life, such as eating and drinking. They perform mechanically those duties that are required to

sustain their vital existence, and they have no higher ideal in life than the mere gratification of appetite and passion, interspersed with a few elementary enjoyments that require very little intellectual effort. These are generally characterized by a dull, heavy appearance, for the substance of which their forms are composed has not yet been lubricated sufficiently by life's experiences through racial development to be responsive to spiritual promptings; therefore, they are common and ordinary looking, with coarse hair, coarse skin, and vacant expression.

The second mode—the **Rajasic**—is seen in the active, directive life of nature; for instance, in its lower forms by the intelligent, organized communities of ants and bees, in the foresight and cunning shown for the purposes of self-preservation in all manner of natural specie. This mode is shown with greatest force and conspicuousness in the majority of the people of our age. Never in any human epoch that has passed has there been such acute mental analytical power, such smart alertness, and nervous restlessness exhibited as at present.

Many people hardly give themselves time to live, truly they do not give themselves time to live with ease and comfort. They feel that they must be attempting something, accomplishing something ; in short, they must always be outwardly going forth, performing actions that will be seen in the physical world, in domestic, social, or artistic forms. The natures of these peoples lack poise and harmony, the vibratory currents of their being have a tendency to go too much in one direction, producing a lop-sided development that naturally tends toward selfishness, and creates a morbid tendency to fight for one's rights. Nevertheless, those who show the Rajasic quality strongly are in advance of the Tamasic, or stolid class, and it is from them that all initiative in the material and social affairs of life has its root ; they keep society from stagnating through inertia. But their activity produces division, for each considers his own interest first, instead of taking a wide survey of the whole. Their outward appearance is also very different from that produced by the Tamasic quality, for their hair and skin are

fine and smooth in texture, their eyes are bright and alert, their whole appearance gives forth an impression of ceaseless activity either in thought or action.

The third mode—the Sattva—is seen when the Spirit has a very light and pliable natural substance to manipulate, a substance that is very much in harmony with the principles of love and unity. The beings who thus portray the direct promptings of the Spirit give forth an impression of ethereality; of a lack of affinity with material things, as though they belonged to a higher and nobler sphere than the mundane one of coarse materiality. The struggle and discord of social life may cause them infinite sorrow, but they suffer thus through their own realization of unity with humanity, and through this unity they help to bear the burdens of the race. They do not need to talk much or make a great profession of sympathy for others, because they are living embodiments of love. They live it without effort, they could not live anything else, for they have the nature of love. It radiates from them like a halo; not that a visible halo is seen

---

around their heads, but we see it shining in thought, word, and deed. The actions of the Sattva subjects always make for unity. Even as the Universe always evolves in the direction of universal good, so these work harmoniously for the same purpose, for they are merged in the Whole and have lost all sense of separate-ness.

## CHAPTER III

### DIVERSITY IN HUMAN DEVELOPMENT

THESE three types of beings which we have been considering in the previous chapter are well distributed throughout the world. We do not find them specialized in sections, or places to any great extent, but they are found everywhere together all over the earth. We often see them all typified in one family : the slow, or stupid ; the alert, or intellectual ; and the unworldly, or spiritual. All these three types of humanity portray the three essential qualities manifesting in the Universe, namely : stolidity, or unconscious mass ; activity, or unharmonized energy ; love, or light and rhythm.

Human beings have never progressed equally together, but have always shown great variety of temperament and characteristics, even when

evolved under the same social environment. Sometimes, when an analytical survey of families has been taken, it has been found that one or two mental tendencies preponderate over all the others when specialization has been adopted, and often persists for generations. This fact is very vividly shown in *Eugenics*, by Edgar Schuster, M.A., D.Sc., in carefully prepared lists of statistics of people in different classes of social life. This proves the power of heredity when specialization is undertaken by individuals. But, as specialization is not general amongst humanity, it follows as a matter of course that there should be great variety of disposition and of mental qualities even in the small area of families. It is not our object to deal with the power of heredity upon the human unit from the eugenic point of view, but to deal with it from the Theosophical standpoint. Theosophists admit "that the parents in giving the physical materials stamp them with their own signet, so to speak, and that the molecules built into the child's body carry with them the habit of vibrating in definite ways and of associating themselves in

particular combinations. Thus will be conveyed hereditary diseases; thus will be transmitted little tricks of manner, habits, gestures, etc.” (*Reincarnation*, Mrs. Besant.)

They refute the possibility of transmitting any mental qualities unless it is “an occasional passional tendency through the mother.”

According to this all intellectual ability and qualities are an inherent part of an ego, who is independent of the physical body. All physical bodies are modelled from moulds prepared by superhuman beings as suitable vehicles whereby existing individual karma can be worked out by the entities ready for rebirth.

Reincarnationists maintain that what takes place is something after this manner: An ego in the Heaven-world desires to re-experience physical life again. This ego gradually travels out of the land of the Gods into the lower mental plane, creating for itself in the process a mental body. The ego comes further down to the astral plane and takes upon itself still another body, the emotional. While the reincarnating ego is doing this the Lords of Karma have examined him very minutely and

9115  
have judged what kind of a physical body he deserves. According to their conclusions they make a mould of the kind of physical body he has to have, disabilities, deformities, tendencies, or anything else good, bad, or indifferent that is necessary for him to pass through in his next incarnation. All are shown in the mould, and after the pattern of this the etheric double is built by etheric elementals. Into this etheric double the dense body is built; we suppose, according to the processes of natural law on the physical plane.

“As the period for reincarnation approaches the causal body, or reincarnating ego builds a new mental and a new astral body, while the Lords of Karma provide a mould suited to express the karma to be worked out, and after this mould the etheric double is built.” (*Reincarnation*, Mrs. Besant.)

Let us just try to comprehend what is implied by this process. First of all there is the mould of the future body made by the Karmic Lords. From this an etheric copy or double is made by an elemental, then the parents of a child unconsciously form its physical body

into this etheric double by the natural functions of nature. If this is so, there is very little of the natural about it, for it is all supernatural.

Even the formation of the physical body is taken out of the reach of hereditary law, and all that is done by the mother of the child is to supply a lot of molecules, or a combination of physical matter with no order or coherence about it. Then, again, we should like to know how long it takes an ego to come down from the Heaven-world, for we would remind reincarnationists that a physical body is not the product of days, or even months, but the nucleus of it has gradually been forming through the processes of race development, perhaps for generations, before its final appearance on the physical plane.

## CHAPTER IV

### THEOSOPHICAL RESURRECTION

WHAT have we to understand by the statement that an ego with fully-fledged mental and emotional bodies takes possession of a baby's form? It appears to us that these would have unfolded during the processes of life's experiences in that form. But perhaps the mental and emotional bodies described here have been magnetically built up from the "permanent atoms" stored up in the ego's causal body after each incarnation. Readers will remember that nothing evil can live in the land of the Gods, and every imperfect ego has to spend a period of time there after each incarnation.

For a long time Theosophists were puzzled how bad karma could be reaped by the ego

responsible for it. Eventually, however, Mrs. Besant discovered the "permanent atom," one for each plane of being, physical, astral, and mental. How or where they were discovered we do not know; we can only record that we have often been astounded at the convenient discoveries of modern Theosophy. We understand that the concentration of all unexpiated karma is stored up in these "atoms," so this reincarnating ego in coming down from the Heaven-world must have thrown out the magnetic tentacles of these Nemesian dispensers of natural law, and attracted to itself just those elements necessary for duplicating the mental and emotional characteristics and tendencies it evolved during its past lives.

This reminds us of the old resurrection theory that every saint, yea, and every sinner too, should have his own identical body again "when the last trump shall sound." It seems to us that karma, as taught by Theosophists, makes nature's processes to be based upon a vast system of retaliation. When we speak of nature we mean the regenerative and preservative force in life, creating and preserving

forms for the purposes of manifestation. Speaking figuratively, modern Theosophy turns this Natural Law into an awful Goddess of Vengeance, inasmuch as she is made to fulfil to the uttermost extent the old Mosaic command, "An eye for an eye, a tooth for a tooth." If an ignorant ego commits an evil deed, this goddess, in the form of Destiny, pursues him for millions of years, if necessary, with that deed, and it cannot be erased from her recording book until it has been paid back in kind.

Mrs. Besant has placed on record an undesirable link that has existed between her and another, whom she has named "Scorpio," for ages (*Man: Whence, How, and Whither.*) This link was forged while they were both in the moon-chain, and has never been snapped asunder even up to the present time. We have to assume that throughout this incalculable time these two egos have had no more sense than to keep up an interminable feud through hundreds of incarnations, in some of which plunder and murder have been the dominating factors. This feud continues in

their present incarnation, only it is waged with more civilized weapons of warfare.

Thus, Theosophists try to explain the existence of their enemies by placing the beginning of association with them in the dim past. This is rather a dangerous course for them to take, as almost anything can be explained by this hypothesis. They might get nearer to the truth if they sought for the cause of existing enmity in their own hearts. If they place the creation of personal enemies somewhere in pre-historic times, they may fall into the error of overlooking their own faults in this incarnation; and thus, in their own imagination, lay the onus of enmity and strife upon the backs of others. If the existence of this bitter feud throughout the ages is true, just think for a moment what it implies. It would mean that every time these two physically died, after having been in incarnation together, their hate would have to be transmuted down to sufficient fineness in nature's crucible that the essence of it could be stored away in their mental "permanent atom," so that it could be resuscitated again every time they came back into

physical life. Would it not be more reasonable to assume that they are at enmity now through minds that cannot brook opposition? Or, because one or the other, perhaps both, have ambitious, unforgiving natures? At least we think it can be explained on a present existing cause, without going back to their individualization in the moon. Most Theosophical interpretations of karma rob natural law of a great deal of its dignity, rendering it anything but a just administrator of a Divine Will.

## CHAPTER V

### SUPERNATURAL INTERFERENCES

MRS. BESANT, in *A Study in Karma*, informs us that when the Theosophical Society had to be initiated, one of the "Masters" concerned looked all over India for the most likely person to help in this initiation. He saw in that vast country, with all its teeming millions, only one person suitable for that purpose, and this suitability was based, not on ability, though ability no doubt was there, but on gratitude. In some remote incarnation A. P. Sinnett, when an Egyptian prince, had once saved the life of this "Master," and he was chosen for this personal reason to be one of the founders of the Society. This "Master" gave him some information as to his conception of the Cosmos and human evolution. From this information he wrote *Esoteric Buddhism*, and

owing to its mystic character it attracted a great deal of attention. It won a large circle of sympathizers; from these a nucleus of members were found to form a society; like all other institutions, it will serve its purpose and have its day.

It looks rather strange that a divine being such as we are taught a "Master" is should choose a man because of personal reasons to be a founder of such a great spiritual movement as the Theosophical Society is supposedly destined to become. It is not necessary that debts of gratitude should be suspended in the ether, or in the memory of a man for thousands of years before they can be paid back; for those who do good deeds are repaid whilst they do them, inasmuch as they are living up to the highest within them. Also, the "Master," in selecting a man for this reason, either took upon himself the power of a Karmic Lord or else he was simply a puppet in his hands, and had no voluntary choice in the matter.

To our minds the founding of the Theosophical Society can be explained in a very prosaic way, without having resource to super-

natural interferences. It is a well-known fact that there are men in the East who have made a profound study of Eastern Scriptures, and have great knowledge of psychic mysteries. What could be more natural than that two of these men as "Masters" "K. H." and "M" evidently were, should desire to impart the psychic and spiritual knowledge they had to others? A. P. Sinnett, being a European, and also a writer and editor of some note and experience in India, would be just the man to suit their purpose. Again, the supposed occult guidance in the friendship of Madame Blavatsky, Col. Olcott, and A. P. Sinnett, which is said to have been initiated by a "Master" who brought them together, even though they were separated by vast distances of land and sea, can easily be explained on the lines of the old adage, "Birds of a feather flock together," or men and women with mutual tastes and tendencies, generally form mutual companionships by the ordinary means of literary information or by the natural processes of social life. That Madame Blavatsky went to India at any time should cause no surprise, for she was a seeker

of the occult all her life, and India is the natural home of occultism. It is well known that she possessed great mediumistic gifts, and those with psychic powers always gather around them a considerable following, for anything of a mysterious character is very attractive to most people.

According to strict Theosophists, no one enters into their fold until they are ready for it, because it needs a special condition of mind to comprehend its profound wisdom. To ordinary people this is quite comprehensible, for, as a matter of fact, no one becomes anything until they have a suitable mental condition for becoming. But Theosophists have nothing so self-evident in their minds as this simple truth, when they speak of the exclusiveness of their society. If a man only sees a placard announcing a Theosophical meeting or reads a Theosophical book, with the result that he becomes a Theosophist, it is some occult being that put these in his way; for he has earned the right to be drawn into the sacred precincts of Theosophy by the intrinsic worth of his past lives.

Reading still further in Mrs. Besant's book *A Study in Karma*, we find references to people being miraculously saved from death, and of others being as miraculously drawn to the scene of disaster, because it was their karma to be killed. Now, how can this be logically proved? There are thousands of people injured or killed every year, not merely by exceptional incidents such as earthquakes, etc., but by bad industrial conditions, on our railways, in our mines, mills, and workshops. Can we imagine anything so tragic or so awful in the moral and spiritual world as to make it necessary to keep a multitude of superhuman beings constantly employed to see that millions of the human family get their so-called just deserts by being accidentally injured or killed? We are apt to become pessimistic at times and think humanity is very wicked; but, even at its lowest, can we really think that great numbers of men, women, and children deserve this cruel fate? We cannot say that a few individuals or a small section of society are responsible for these accidents, as they are caused by conditions that have the acquiescence of the

majority, and they will have to be extirpated by an enlightened social conscience. We all know that seismic occurrences are the result of natural law. The earth is constantly in the crux of change, or differences of formation, according to the permeability of form, and the disintegrating power of nature's forces. Millions of human beings have perished in mighty seismic eruptions since time immemorial, and to attribute the death of these millions to individual karmic necessity is to make natural law grotesquely tragical.

“Extreme cruelty inflicted on the helpless, on heretics, on children, on animals, reacts on inquisitors, on brutal parents and teachers, and vivisectors as physical deformity, more or less revolting and extreme according to the nature and extent of the cruelty.” (*A Study in Karma.*)

Vivisection is practically a modern institution; so, we suppose, according to this interpretation of karmic law, we shall have to look forward to having large batches of revolting, misshapen creatures in the future.

Several hundred years are supposed to elapse

between incarnations, so the vivisectors of our day will not be due again in another incarnation for a long time. If, in the meantime, science and an educated people make rapid progress in improving social conditions, these cruel men will be deprived of their just mode of punishment, for there will be no suitable bodies to be found for them to reincarnate in. This is very probable, for hygiene, food reform, more skill in surgery, wiser application of medicine, better social conditions, all point the way to a healthier and more vigorous life for all in the future. At the rate we are progressing in this direction, we should not have a misshapen or a blind creature in existence in a hundred years from now; by the time a few hundreds have elapsed we should have eradicated disease and the cause of it altogether.

We cannot think that there are Karmic Lords who apportion out physical disabilities such as blindness, deafness, deformity, etc., any more than we can believe there is a providential God who deliberately plans and schemes individual cases of disease and suffering. Much of these are caused by ignorance, and are a

necessary corollary of race evolution during its elementary stages. As the race progresses in knowledge, pain and disease will decrease *pro rata*. Theosophists try to explain why some appear to suffer a great deal more than others by attributing their sufferings to karmic effects, and thus put them under the ban of a bad past. If this were true, the sooner we all sank in a passive condition under our misfortunes the better it would be for us, as we should all the sooner wipe out our karmic debts. If we alleviate our sufferings by practical knowledge and methods we shall only postpone them and they will return to us again. It is well that human nature inherently revolts against suffering, or else there would be little effort made to find out the cause.

Blindness, lameness, deformities are very often the defects of prenatal foolishness, ignorance at birth, wrong methods of living, and bad environment. Statistics can be produced to prove that a large percentage of blindness is caused by sexual vices, and by uncleanness at birth. Do the Lords of Karma instruct their servants, the etheric elementals, to make

a perfect etheric double, and then to allow ignorant mortals to spoil their handiwork by dirt? Ninety per cent., at least, of all physical disabilities can be traced to racial ignorance and general indifference to social good; and the other 10 per cent. to what Theosophists call ready-money karma, or misfortunes that have been created in their present incarnation by the personal ignorance of the egos responsible.

## CHAPTER VI

### COMMON SENSE VERSUS SUPERSTITION

As we have pointed out previously, no man, however clever and good, or stupid and bad, has altogether made himself what he is, even though he may have had millions of years and passed through hundreds of incarnations to do so. No inventor can point to a gigantic ocean liner and say, "I have invented all that." He may have invented some infinitesimal portion of it, or even have found out some very important improvement of great importance to navigation; but the great ship is an aggregation of experiments and improvements made by men through generations of necessitous experience, from the time of the small canoe of our forefathers to its present mammoth proportions. Theosophists generally do not

recognize the fact of social growth as they ought to do. For instance, C. W. Leadbeater writes the following :

“The conditions of our present life, then, are absolutely the result of our own actions in the past, and the other side of that statement is that our actions in this life are building up conditions for the next one.” (*Text-book of Theosophy.*)

Suppose a reincarnating ego has been born into a royal family at present reigning. Has this ego in his past lives, by his own will and efforts, built up the prerogatives and privileges of royalty with which he is now surrounded? Would it not be more reasonable to assume that the necessity for kings began through the desires of the people; was, in fact, a racial development, and will in time become a racial declension? Suppose there is another reincarnating ego born into a family of vagabonds. Did this ego in his past lives, by his lack of initiative and effort, create conditions that made it possible for vagabondage to exist to-day? Would it not be more reasonable to assume that vagabondage has been made possible by

social ignorance and selfishness? That kings, governors, and administrators generally have been too busy building up outward wealth in the form of huge fortunes, landed estates, and social power, instead of attending to the moral growth and real welfare of the whole people? The constitution of society is a problem that has taken ages of combined social effort to bring to its present point of development.

Conventional thoughts and traditional ways of looking at and judging things often give us wrong perspectives, and the outcome of all this is false social values in communities. For instance, there are two kinds of vagabondage, the respectable and the disreputable; and very often that which society dubs the latter is nearer to a truer standard of virtue than the former. A tramp has not been made in one generation, for he is the nadir, or the lowest point of descent in a long series of social ills—the ills of worn-out institutions, of ideas that are not applicable now to present-day requirements. The unit of Universal Life that manifests in a tramp's body found the matter through which it functions with a trampish

tendency in it; and, as even a unit of spirit cannot resist with violence the vibrations that have taken generations to establish, the only thing that can be hoped for, in the short period of a human life, is a slight dissipation of the trampish tendencies in that form. When, on the death of that form, the essences of which it was composed and the unit of spirit that ensouled them into an individuality, mingle again with their own affinities in space, they will, according to their quality, add richness or poverty to Universal Consciousness and Substance respectively. The material essences after their late friction in form manifestation will have an increased pliability toward the good, *i.e.*, if they have been bent in the direction of good and also an infinitesimal better quality in their cell forces.

If, on the other hand, these essences have been used in the direction of evil they will impart so much of the bad to the substance of the natural world. In regard to the unit of spirit, when it returns to the Universal, so much good it has unfolded while functioning in physical life will add to the general moral

and spiritual well-being, but if it made no progress or not even evolved some little measure of its inward potentiality, then it adds nothing towards accomplishing the emancipation of humanity. This latter case is rather improbable as we cannot imagine any unit of consciousness functioning for any length of time in a human body without gaining some little power, or evolving some little portion of its own inherent divinity.

As the tramp is the nadir, so the millionaire is the zenith, or culminating point of the same social causes: they are, individually, present embodiments of the ideals and combined social efforts of past and present communities. Therefore the same line of reasoning can be applied to the millionaire as applied to the tramp. When his body was brought into existence, not by the intervention of Karmic Lords, but by the natural functions of sex, modulated and re-acted upon by the law of heredity, it was formed of essences that vibrated with ruthless determinism to have and to hold. The unit of spirit manifesting through this ruthless determinism energized it

into a force that counteracted or nullified all other forces that made for material wealth, and concentrated it around the individuality known to society as a certain millionaire.

This millionaire had that kind of magnetic power within his being that attracted material riches, they naturally gravitated toward him at the least effort he made. On the other hand, within the tramp there was that which repulsed the gathering up of material wealth. The unit of spirit within each of these two types of humanity was responsible for good, or evil so far as it could resist, or modify the vibrations of the essences through which it had to function, and substitute others of a better and nobler kind; also, to the extent it could overcome the forces of outward environment.

Dr. A. R. Wallace, in his *Autobiography*, commenting on the success which attended R. Owen's experiments with the lowest strata of society, which he had the privilege of coming in contact with, writes :

“ In view of such an astounding success as this, what is the use of quibbling about the exact amount of free will human beings possess ?

note

Owen contended and proved by grand experiment that environment greatly modifies character, that no character is so bad that it may not be greatly improved by a really good environment acting upon it from early infancy, and that society has the power of creating such an environment. Now, the will is undoubtedly a function of the character of which it is the active and outward expression; and if the character is enormously improved, the will resulting in actions, whether mental or physical, is necessarily improved with it. To urge that the will is and remains through life, absolutely uninfluenced by character, environment, or education; or to claim, on the other hand, that it is wholly and absolutely determined by them, seems to me to be propositions which are alike essentially unthinkable and also entirely opposed to experience. To my mind both factors necessarily enter into the determination of conduct, as well as into the development of character, and, for purposes of social life and happiness, a partial determinism, as developed and practised by Owen, is the only safe guide to action, because over it alone

have we almost complete control. Heredity, through which it is now known that ancestral characteristics are continually reappearing, gives that infinite diversity of character which is the very salt of social life.”

Every generation brings a little improvement, a short step is taken in the onward march of mankind. The forms of to-day are the result of ages of evolution and of myriads of transmissions and intertransmissions which bring into existence beings of varying degrees of coarseness and of fineness with all their intermediate grades. Slowly, but surely, the Substance of Humanity is becoming finer in texture and more pliable to the power of Spirit-Life. Humanity is, generally, growing more alert to respond to psychic stimuli, leading up to the higher mental and purely spiritual. This gradual transmutation of human essences will continue until all human beings are a complete and beautiful reflexion of the transcendental glory of Divine Life. This will take millenniums, even as it has taken millenniums for humanity to evolve to its present standard, for the work of evolution is, of necessity, very

slow, as it means the transmutation of physical elements into spiritual.

The forms of humanity have been brought to their present degree of development by the inherent power of the Universal Spirit. This Spirit works through nature by the processes of natural law, through the life and experience of the whole race. We assume that this Spirit is divine; this does not mean that it has nothing more to learn, but only that it is learning something on a higher plane, and far beyond the comprehension of the units of the human race. These units are now in an incomplete and imperfect condition; but this is only for a time, as it is the will of the Universal Spirit, and in a lesser degree of the unit also, that all should be divinely perfect. No individual unit can accomplish this of himself, for all are indissolubly bound together, forming institutions, communities, and nations. During the period of evolution there have been apparent lines of division between all; but these are illusions caused by ignorance. As humanity progresses in knowledge and spiritual understanding these illusory dividing lines will

be broken down, and humanity will then see itself as it really is—the One and Indivisible Spirit. When the Substance of the forms is in harmonious co-relationship with the Spirit that ensouls it, then love, joy, and peace will radiate from each divine form as though each was a centre of glowing radiance, as indeed each form will be, all harmoniously vibrating together with perfect understanding and peace.

## SUMMARY

OUR object in surveying the metaphysical aspect of reincarnation is to endeavour to show the weakness of the evidence that is produced in support of the supposed establishment of the human ego, or the permanent individualization of the spirit of man.

We have tried to show how fantastical is the Theosophical creation of the soul from beings evolved in the moon, so fantastical that it cannot be accepted on rational grounds, for it is repugnant to man's intellectual intuitions.

We maintain that egoism is simply a phase of experience through which the Spirit of Man is passing in order to realize Oneness in physical matter, as well as in the spiritual. The units of spirit while in their "form" life have a

strong egoistical feeling or a sense of separation from their fellows. This is because of the circumscribed capacity of their dense forms, and because the physical matter in which they manifest has not become adaptable yet to the higher spiritual vibrations or influences. In time physical matter will be transmuted into spiritual, and then the full consciousness of the unit will be able to manifest without the illusionary veil of dense substance that at present obscures and nullifies a true manifestation.

Also, remember how inconsistent with spiritual idealism is the Theosophical description of the formation of the causal body or human soul; wherein one identical Ray from the Universal Light is supposed to be imprisoned for millions of years. Not that it may be made better or purer, for Theosophists maintain that this Ray has nothing to learn, being all-wise and perfect, but that it may develop into an individualized god. This explanation of a causal body commits us to an endless maze of mysteries, and we are lost in the labyrinth of higher and lower selves, higher

and lower egos, higher and lower minds, in one personality.

There was no need for Mrs. Besant to bring "Thinkers" from the moon to take the bodies of the animal-men evolved in the earth, for the Monad that could evolve these animal-men through natural law could also develop through the same law means whereby they could intelligently function in physical life without the introduction of extraneous entities to obsess them.

In conclusion, we may say that Humanity wants a simpler form of religion than the one presented by modern Theosophy. It is so liberally spread with supposed technical explanations of spiritual truths that their beauty is lost in the unnecessary forms around them. It is also too elaborately constructed upon suppositional knowledge received from the Akashic records, knowledge that in many instances outrage the claims of reason. We believe that man's spirit speaks through the intuitional faculty. If Theosophists claim to have given their different explanations of man's soul through the light of this faculty, then they

have as much right to be heard as any other teachers who claim to speak through it.

Finally, we claim that those who study any doctrine have the right to accept or refuse any theory proclaimed therein; they also are at liberty to reveal what they consider to be false in the teaching. We exercise that liberty now, and assert that the Theosophical explanations of the human soul are too fantastic and fallacious to appeal to man's spiritual intuitions.

BY S. GEORGE.

# The Origin and History of Reincarnation

A symposium arranged by S. George from the writings of Archdeacon Wilberforce, Mrs. Besant, Dr. Johnson, A. Van der Naillen, Dr. J. Peebles, Dr. Paul Carus, H. Fielding Hall, and S. George.

2s. net ; paper, 1s. net.

CONTENTS.—Introduction. Mrs. Besant's explanations or definitions. Mr. Fielding Hall's story. Mr. Van der Naillen's explanation. The Gospel of Buddha. Mr. Johnson on the Memory of Past Births. Dr. Peebles on Theosophy, Reincarnation, and Karma. Archdeacon Wilberforce's ideas. S. George on the Propagation of Reincarnation. Twenty-four points on Reincarnation.

*Readers' Opinions.*—“Your symposium is a stunner.” “You have not left it a leg to stand upon.” “You have made a rag-shop of the subject.” “No work to my knowledge so completely explodes the dogma.”

---

Send direct to—

THE POWER-BOOK Co.,  
329, High Holborn, W.C.

TRINE, R. W.

# In Tune with the Infinite

1s. 2d. paper, 2s. 3d. cloth.

## Character Building Thought Power

Paper, 7d. net.

BARTON, A. P.

## Eternal Punishment not found in the Bible

1s. net.

This little book goes back to the original, and clearly acquits the Bible of the charge of teaching it.

## The Bible : A Historical and Critical Essay

1s. 6d. net.

CONTENTS.—Authority and Reason. History. Inspiration and Truth. Two Modes of Interruption. Some Lessons. Some Jewels of Thought from the 119th Psalm. The Negative Code. God and Man. The Spirit of Christ.

This book is valuable to all students.

*Send direct to—*

THE POWER-BOOK Co.,  
329, High Holborn, W.C.

EMILIE CADY'S WORKS.

## Lessons in Truth

Paper, 1s. 2d. net ; cloth, 2s. 3d. net ; leather, 3s. 6d. net ; post paid.

CONTENTS.—Statement of Being. Thinking. Denials. Affirmations. Faith. Definitions. Spiritual Understanding. The Secret Place. Finding the Secret Place. Spiritual Gifts. Unity of the Spirit. Bondage or Liberty?

These valuable lessons on Spiritual Science have now become the popular ones, and are appreciated by all. They give peace and spiritual power to the mind. More of this book is sold than of any other bearing on spiritual topics.

## The Best Theology

Paper, 1s. 8d. net ; cloth, 2s. 9d. net.

CONTENTS.—Finding the Christ in Ourselves. Oneness with God. “Neither do I condemn thee.” God’s hand, and “Loose him and let him go.” Trusting and Resting. In His Name. All sufficiency in all things. A Sure Remedy.

This book is as much appreciated as “Lessons in Truth.” It is full of spiritual teaching about healing.

*Send direct to—*

THE POWER-BOOK Co.,  
329, High Holborn, W.C.

# God a Present Help

Paper, 1s. 2d. net ; cloth, 2s. 3d. net ; leather,  
3s. 6d. net.

CONTENTS.—Good Tidings of Great Joy.  
The Will of God. Life More Abundant.  
Christ in You. Faith. Giving and Forgiving.  
Power in the name of Jesus Christ. Life a  
Ministry. The Life Beyond.

In this work Dr. Cady interprets to the reader the teachings of Jesus in her simple penetrating way. It will be found of incalculable value on the one hand to those seeking tranquillity and rest from overwrought conditions, and on the other to those needing a safe, reliable guide in religious life. The time is especially ripe for this book, when so many are looking along such lines of progress as the "Emanuel Movement" and many others.

## Pamphlets

"Finding the Christ in Ourselves." 4d.

"Oneness with God." 4d.

"Neither do I condemn thee." 3d.

"God's Hand." 3d.

"Loose him and let him go." 3d.

"Trusting and Resting." 3d.

"In His Name." 3d.

"All sufficiency in all things." 3d.

"A sure remedy." 1d.

Prices all post paid.

*Send direct to—*

THE POWER-BOOK Co.,  
329, High Holborn, W.C.

COLVILLE, W. J.

# Mental Suggestion in Education

4d. net.

This booklet shows to what uses suggestion can be put in the education of young people in order that it may become a living and helpful power in their lives.

# Mental Healing and Bodily Welfare

1s. net.

CONTENTS.—The Ethics of Mental Healing. Moral Forces and Bodily Welfare. The Reformatory Office of Mental Suggestion. The Educational Uses of Mental Suggestion. Moral Healing through Mental Suggestion.

This booklet is a text-book upon mental healing through right suggestion. In view of the many absurd booklets and books which have been put upon the market dealing with the subject of suggestion this timely brochure will be acceptable on account of its lucidity and broad dealings with the subjects in question. It has no connection whatever with hypnotism nor mesmerism, but treats the subjects from the standpoint of the mind power of the individual.

*Send direct to—*

THE POWER-BOOK Co.,  
329, High Holborn, W.C.



