

The Scope of

REINCARNATION

William Q. Judge

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Foreword

ORIGINALLY, THIS BOOK set out to be a much larger volume. The editors wanted to put into print a book on reincarnation which would serve the general reader by supplying him with a clear account of this view of the immortality of the soul—a view accepted and believed in by countless millions of human beings; which would provide, also, the framework of related conceptions that any idea of immortality requires to make it reasonable and substantially complete; and finally, to offer a collection of quotations on reincarnation from the great world religions and philosophies of both the past and the present.

It became obvious that to do all this in one volume would make too large a book. So, the anthology on reincarnation will appear as a separate book, having an interest of its own for the reader, while the present volume presents simply the teaching of reincarnation in the words of a single writer, William Q. Judge.

Why choose for our author William Q. Judge, an Irish-American Theosophist of the nineteenth century? It is appropriate to select a Theosophical writer for the reason that the present-day revival of interest in reincarnation in Europe and America has been due almost entirely to the Theosophical movement, which began in New York in 1875. Theosophists and Theosophical writers were largely responsible for the spread of the idea, and while its popularity, today, is due to a number of causes, the principal source of the idea in modern times is the teachings of Theosophy. As for Mr. Judge, he was almost without doubt the Theosophical writer who set forth the idea of reincarnation with the greatest clarity and simplicity, while at the same time preserving a depth of understanding comparable to that of the more difficult works of his friend and teacher, H. P. Blavatsky.

This book is entirely made up of passages taken from Judge's *Ocean of Theosophy*, which first appeared in 1893. An attempt has been made to put together a text which will explain the idea of reincarnation against the background of a general philosophy of the soul and immortality, as the most satisfying and useful way of handling the subject.

There is no need to go into details concerning the assumptions on which the book is based. These become evident from the very first. One thing, however, might be said. It is Judge's intention to present reincarnation as a rational philosophy of immortality, and not as the revival of an ancient revelation or the invention of a new one. While many ideas unfamiliar to Western readers may appear in this book, they enter the discussion because of the rational support they give to Judge's description of the processes and meaning of reincarnation. Judge's own position is stated in the following words:

Unless we deny the immortality of the soul, there are no sound arguments against the doctrine of pre-existence and rebirth save such as rest on the dictum of the church that each soul is a new creation. This dictum can be supported only by blind dogmatism, for given a soul we must sooner or later arrive at the theory of re-birth, because even if each soul is new on this earth, it must keep on living somewhere after passing away...

These are days of increasing freedom in religious thinking and in the development of independent philosophies of life by persons in all parts of the world. While few deny, any more, the presence of fundamental truths in the traditional religions that have come down to us through history, many people feel justified in asking questions about what these religions really mean, and whether important truths have been lost by them during the passage of centuries. Of all the ideas generally regarded as having no place in Western religion—the several forms of Christianity—Reincarnation is the one most frequently asked about, which keeps on cropping up in the thought of serious people, by what seems to be a kind of spontaneous inspiration. A few years ago, an English research group known as Mass Observation—a scientific group which conducts a serious sort of Gallup Poll inquiries—undertook to study the religious beliefs of the people in a section of the city of London. After they had completed their survey, the researchers found that it would be necessary to add a special chapter to their report, devoted to the belief in Reincarnation. While there had been no question about Reincarnation in the questionnaire used by Mass Observation in collecting the facts of religious belief, so many of these people said that they believed in it—had *always* believed in it—that the subject could not be ignored in the report!

This is but one of many instances of belief in reincarnation

in modern times. Another sort of interest has been provoked by the curious recollections of Bridey Murphy, extensively published some ten years ago in magazine articles and books. A careful reading of what Mr. Judge has to say concerning what happens after death, and about the interval between incarnations, may throw a philosophical light for some readers on the Bridey Murphy incident.

In any event, the thoughtful people of the modern world already seem well on their way to shaping their religious and philosophical ideas anew, according to their own best judgment. And since Mr. Judge wrote especially for those who had resolved to undertake this kind of thinking, it seemed both desirable and necessary to put of record in brief form his discussion of reincarnation.

In one of his articles, for example, he says:

It is not alone because these doctrines are easily apprehended and beneficent to individuals, not only because they furnish, as they necessarily do, a solid foundation for ethics, or all human conduct, but because they are the very key-notes of the higher evolution of man. Without Karma and Reincarnation evolution is but a fragment; a process whose beginnings are unknown, and whose outcome cannot be discerned; a glimpse of what might be; a hope of what should be. But in the light of Karma and Reincarnation evolution becomes the logic of what *must* be. The links in the chain of being are all filled in, and the circles of reason and of life are complete. Karma gives the eternal law of action, and Reincarnation furnishes the boundless field for its display. Thousands of persons can understand these two principles, apply them as a basis of conduct, and weave them into the fabric of their lives, who may not be able to grasp the complete synthesis of that endless evolution of which these doctrines form so important a part. In thus affording even the superficial thinker and the weak or illogical reasoner a perfect basis for ethics and an unerring guide in life, Theosophy is building toward the future realization of the Universal

Brotherhood and the higher evolution of man.

These tenets of Theosophy offer a foundation-doctrine of evolutionary hope and responsibility for the philosophy of soul.

THE EDITORS

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I

Why Reincarnation

HOW MAN HAS COME TO BE the complex being that he is and why, are questions that neither Science nor Religion makes conclusive answer to. This immortal thinker having such vast powers and possibilities, all his because of his intimate connection with every secret part of Nature from which he has been built up, stands at the top of an immense and silent evolution. He asks why Nature exists, what the drama of life has for its aim, how that aim may be attained. But Science and Religion both fail to give a reasonable reply. Science does

not pretend to be able to give the solution, saying that the examination of things as they are is enough of a task; religion offers an explanation both illogical and unmeaning and acceptable but to the bigot, as it requires us to consider the whole of Nature as a mystery and to seek for the meaning and purpose of life with all its sorrow in the pleasure of a God who cannot be found out. The educated and enquiring mind knows that dogmatic religion can only give an answer invented by man while it pretends to be from God.

What then is the universe for, and for what final purpose is man the immortal thinker here in evolution? It is all for the experience and emancipation of the soul, for the purpose of raising the entire mass of manifested matter up to the stature, nature, and dignity of conscious god-hood. The great aim is to reach self-consciousness; not through a race or a tribe or some favored nation, but by and through the perfecting, after transformation, of the whole mass of matter as well as what we now call soul. Nothing is or is to be left out. The aim for present man is his initiation into complete knowledge, and for the other kingdoms below him that they may be raised up gradually from stage to stage to be in time initiated also. This is evolution carried to its highest power; it is a magnificent prospect; it makes of man a god, and gives to every part of nature the possibility of being one day the same; there is strength and nobility in it, for by this no man is dwarfed and belittled—no one is so originally sinful that he cannot rise above all sin. Treated from the materialistic position of Science, evolution takes in but half of life; while the religious conception of it is a mixture of nonsense and fear. Present religions keep the element of fear, and at the same time imagine that an Almighty being can think of no other earth but this and has to govern this one very imperfectly. But the old

theosophical view makes the universe a vast, complete, and perfect whole.

The teachings of Theosophy deal for the present chiefly with our earth, although its purview extends to all the worlds, since no part of the manifested universe is outside the single body of laws which operate upon us. Our globe being one of the solar system is certainly connected with Venus, Jupiter, and other planets, but as the great human family has to remain with its material vehicle—the earth—until all the units of the race which are ready are perfected, the evolution of that family is of greater importance to the members of it. Some particulars respecting the other planets may be given later on. First let us take a general view of the laws governing all.

The universe evolves from the unknown, into which no man or mind, however high, can inquire, on seven planes or in seven ways or methods in all worlds, and this sevenfold differentiation causes all the worlds of the universe and the beings thereon to have a septenary constitution. As was taught of old, the little worlds and the great are copies of the whole, and the minutest insect as well as the most highly developed being are *replicas* in little or in great of the vast inclusive original. Hence sprang the saying, “as above so below,” which Hermetic philosophers used.

The divisions of the sevenfold universe may be laid down roughly as: The Absolute, Spirit, Mind, Matter, Will, Akasa or Æther, and Life. In place of “the Absolute” we can use the word Space. For Space is that which ever is, and in which all manifestation must take place. The term Akasa, taken from the Sanscrit, is used in place of Æther, because the English language has not yet evolved a word to properly designate that tenuous state of matter which is now sometimes called Ether by modern scientists. As to the Absolute we can do no

more than say It Is. None of the great teachers of the School ascribe qualities to the Absolute although all the qualities exist in It. Our knowledge begins with differentiation, and all manifested objects, beings, or powers are only differentiations of the Great Unknown. The most that can be said is that the Absolute periodically differentiates itself, and periodically withdraws the differentiated into itself.

The first differentiation—speaking metaphysically as to time—is Spirit, with which appears Matter and Mind. Akasa is produced from Matter and Spirit, Will is the force of Spirit in action and Life is a resultant of the action of Akasa, moved by Spirit, upon Matter.

But the Matter here spoken of is not that which is vulgarly known as such. It is the real Matter which is always invisible, and has sometimes been called Primordial Matter. In the Brahmanical system it is denominated *Mulaprakriti*. The ancient teaching always held, as is now admitted by Science, that we see or perceive only the phenomena but not the essential nature, body or being of matter.

Mind is the intelligent part of the cosmos, and in the collection of seven differentiations above roughly sketched, Mind is that in which the plan of the Cosmos is fixed or contained. This plan is brought over from a prior period of manifestation which added to its ever-increasing perfectness, and no limit can be set to its evolutionary possibilities in perfectness, because there was never any beginning to the periodical manifestations of the Absolute, there never will be any end, but forever the going forth and withdrawing into the Unknown will go on.

Wherever a world or system of worlds is evolving there the plan has been laid down in universal mind, the original force comes from spirit, the basis is matter—which is in fact invis-

ible—Life sustains all the forms requiring life, and Akasa is the connecting link between matter on one side and spirit-mind on the other.

When a world or a system comes to the end of certain great cycles men record a cataclysm in history or tradition. These traditions abound; among the Jews in their flood; with the Babylonians in theirs; in Egyptian papyri; in the Hindu cosmology; and none of them as merely confirmatory of the little Jewish tradition, but all pointing to early teaching and dim recollection also of the periodical destructions and renovations. This is the waking and the sleeping of the Great Being; the Day and the Night of Brahmâ; the prototype of our waking days and sleeping nights as men, of our disappearance from the scene at the end of one little human life, and our return again to take up the unfinished work in another life, in a new day.

The Day of Brahmâ is said to last one thousand years, and his night is of equal length. In the Christian Bible is a verse saying that one day is as a thousand years to the Lord and a thousand years as one day. This has generally been used to magnify the power of Jehovah, but it has a suspicious resemblance to the older doctrine of the length of Brahmâ's day and night. It would be of more value if construed to be a statement of the periodical coming forth for great days and nights of equal length of the universe of manifested worlds.

When this day opens, cosmic evolution, so far as relates to this solar system, begins and occupies between one and two billions of years in evolving the very ethereal first matter before the astral kingdoms of mineral, vegetable, animal and men are possible. This second step takes some three hundred millions of years, and then still more material processes go forward for the production of the tangible kingdoms of na-

ture, including man. This covers over one and one-half billions of years. And the number of solar years included in the present "human" period is over eighteen millions of years.

This is exactly what Herbert Spencer designates as the gradual coming forth of the known and heterogeneous from the unknown and homogeneous. For the ancient Egyptian and Hindu Theosophists never admitted a creation out of nothing, but ever strenuously insisted upon evolution, by gradual stages, of the heterogeneous and differentiated from the homogeneous and undifferentiated. No mind can comprehend the infinite and absolute unknown, which has no beginning and shall have no end; which is both last and first, because, whether differentiated or withdrawn into itself, it ever is. This is the God spoken of in the Christian Bible as the one around whose pavilion there is darkness.

This cosmic and human chronology of the Hindus is laughed at by western Orientalists, yet they can furnish nothing better and are continually disagreeing with each other on the same subject. In Wilson's translation of *Vishnu Purana* he calls it all fiction based on nothing, and childish boasting. But the Free Masons, who remain inactive hereupon, ought to know better. They could find in the story of the building of Solomon's Temple from the heterogeneous materials brought from everywhere, and its erection without the noise of a tool being heard, the agreement with these ideas of their Egyptian and Hindu brothers. For Solomon's Temple means man whose frame is built up, finished and decorated without the least noise. But the materials had to be found, gathered together and fashioned in other and distant places. These are in the periods above spoken of, very distant and very silent. Man could not have his bodily temple to live in until all the matter in and about his world had been found by the Master, who is the in-

ner man; when found, the plans for working it required to be detailed. They then had to be carried out in different detail until all the parts should be perfectly ready and fit for placing in the final structure. So in the vast stretch of time which began after the first almost intangible matter had been gathered and kneaded, the material and vegetable kingdoms had sole possession here with the Master—man—who was hidden from sight within, carrying forward the plans for the foundations of the human temple. All of this requires many, many ages, since we know that nature never leaps. And when the rough work was completed, when the human temple was erected, many more ages would be required for all the servants, the priests, and the counsellors to learn their parts properly so that man, the Master, might be able to use the temple for its best and highest purposes.

II

The World and Man

THE REAL AGE OF THE WORLD is asserted by Theosophy to be almost incalculable, and that of man as he is now formed is over eighteen millions of years. What has become at last man is of vastly greater age, for before the present two sexes appeared the human creature was sometimes of one shape and sometimes of another, until the whole plan had been fully worked out into our present form, function, and capacity. This is found to be referred to in the ancient books written for the profane where man is said to have been at one time globular

in shape. This was at a time when the conditions favored such a form and of course it was longer ago than eighteen millions of years. And when this globular form was the rule the sexes as we know them had not differentiated and hence there was but one sex, or if you like, no sex at all.

During all these ages before our man came into being, evolution was carrying on the work of perfecting various powers which are now our possession. This was accomplished by the ego or real man going through experience in countless conditions of matter all different one from the other, and the same plan in general was and is pursued as prevails in respect to the general evolution of the universe to which I have before adverted. That is, details were first worked out in spheres of being very ethereal, metaphysical in fact. Then the next step brought the same details to be worked out on a plane of matter a little more dense, until at last it could be done on our present plane of what we miscall gross matter. In these anterior states the senses existed in germ, as it were, or in idea, until the astral plane which is next to this one was arrived at, and then they were concentrated so as to be the actual senses we now use through the agency of the different outer organs. These outer organs of sight, touch and hearing, and tasting, are often mistaken by the unlearned or the thoughtless for the real organs and senses, but he who stops to think must see that the senses are interior and that their outer organs are but mediators between the visible universe and the real perceiver within. And all these various powers and potentialities being well worked out in this slow but sure process, at last man is put upon the scene a sevenfold being just as the universe and earth itself are sevenfold. Each of his seven principles is derived from one of the great first seven divisions, and each relates to a planet or scene of evolution, and to a race in which that evolution

was carried out. So the first sevenfold differentiation is important to be borne in mind, since it is the basis of all that follows; just as the universal evolution is septenary, so the evolution of humanity, sevenfold in its constitution, is carried on upon a septenary Earth. This is spoken of in Theosophical literature as the Sevenfold Planetary Chain, and is intimately connected with Man's special evolution.

Following the general plan outlined in preceding pages, the Earth is sevenfold. It is an entity and not a mere lump of gross matter. And being thus an entity of a septenary nature there must be six other globes which roll with it in space. The earth is one of seven globes, in respect to man's consciousness only, because when he functions on one of the seven he perceives it as a distinct globe and does not see the other six. This is in perfect correspondence with man himself who has six other constituents of which only the gross body is visible to him because he is now functioning on the Earth—or the fourth globe—and his body represents the Earth. The whole seven "globes" constitute one single mass or great globe and they all interpenetrate each other. But we have to say "globe," because the ultimate shape is globular or spherical. These globes are united in one mass though differing from each other in substance, this difference of substance being due to change of centre of consciousness.

The Earth Chain of seven globes as thus defined is the direct reincarnation of a former chain of seven globes, and that former family of seven was the moon chain, the moon itself being the visible representative of the fourth globe of the old chain. When that former vast entity composed of the Moon and six others, all united in one mass, reached its limit of life it died just as any being dies. Each one of the seven sent its energies into space and gave similar life or vibration to cosmic dust—

matter—and the total cohesive force of the whole kept the seven energies together. This resulted in the evolving of the present Earth Chain of seven centres of energy or evolution combined in one mass. As the Moon was the fourth of the old series it is on the same plane of perception as the Earth, and as we are now confined in our consciousness largely to Earth we are able only to see one of the old seven—to wit: our Moon. When we are functioning on any of the other seven we will perceive in our sky the corresponding old corpse which will then be a Moon, and we will not see the present Moon. Venus, Mars, Mercury and other visible planets are all fourth-plane globes of distinct planetary masses and for that reason are visible to us, their companion six centres of energy and consciousness being invisible.

The stream or mass of Egos which evolves on the seven globes of our chain is limited in number, yet the actual quantity is enormous. For though the universe is limitless and infinite, yet in any particular portion of Cosmos in which manifestation and evolution have begun there is a limit to the extent of manifestation and to the number of Egos engaged therein. And the whole number or stream of Monads now going through evolution on our Earth Chain came over from the old seven planets or globes which I have described. It reached this planetary mass, represented to our consciousness by the central point our Earth, and began on Globe A or No. 1, coming like an army or river. The first portion began on Globe A and went through a long evolution there in bodies suited to such a state of matter, and then passed on to B, and so on through the whole seven greater states of consciousness which have been called globes. When the first portion left A others streamed in and pursued the same course, the whole army proceeding with regularity round the septenary route.

This journey went on for four circlings round the whole, and then the whole stream or army of Egos from the old Moon Chain had arrived, and being complete, no more entered after the middle of the Fourth Round. The same circling process of these differently arrived classes goes on for seven complete Rounds of the whole seven planetary centres of consciousness, and when the seven are ended as much perfection as is possible in the immense period occupied will have been attained, and then this chain or mass of "globes" will die in its turn to give birth to still another series.

Each one of the globes is used by evolutionary law for the development of seven races, and of senses, faculties and powers appropriate to that state of matter, the experience of the whole seven globes being needed to make a perfect development. Hence we have the Rounds and Races. The Round is a circling of the seven centres of planetary consciousness; the Race, the racial development on one of those seven. There are seven races for each globe, but the total of forty-nine races only makes up seven great races, the special septennate of races on each globe or planetary centre composing in reality one race of seven constituents or special peculiarities of function and power.

And as no complete race could be evolved in a moment on any globe, the slow, orderly processes of nature, which allow no jumps, must proceed by appropriate means. Hence sub-races have to be evolved one after the other before the perfect root race is formed, and then the root race sends off its offshoots while it is declining and preparing for the advent of the next great race.

As illustrating this, it is distinctly taught that on the Americas is to be evolved the new—sixth—race; and here all the races of the earth are now engaged in a great amalgamation

from which will result a very highly developed sub-race, after which others will be evolved by similar processes until the new one is completed.

Between the end of any great race and the beginning of another there is a period of rest, so far as the globe is concerned, for then the stream of human Egos leaves it for another one of the chain in order to go on with further evolution of powers and faculties there. But when the last, the seventh, race has appeared and fully perfected itself, a great dissolution comes on, similar to that which I briefly described as preceding the birth of the earth's chain, and then the world disappears as a tangible thing, and so far as the human ear is concerned there is silence. This, it is said, is the root of the belief so general that the world will come to an end, that there will be a judgment-day, or that there have been universal floods or fires.

Taking up evolution on the Earth, it is stated that the stream of Monads begins first to work up the mass of matter in what are called elemental conditions when all is gaseous or fiery. For the ancient and true theory is that no evolution is possible without the Monad as vivifying agent. In this first stage there is no animal nor vegetable. Next comes the mineral when the whole mass hardens, the Monads being all imprisoned within. Then the first Monads emerge into vegetable forms which they construct themselves, and no animals yet appear. Next the first class of Monads emerges from the vegetable and produces the animal, then the human astral and shadowy model, and we have minerals, vegetables, animals and future men, for the second and later classes are still evolving in the lower kingdoms. When the middle of the Fourth Round is reached no more Monads emerge into the human stage and will not until a new planetary mass, reincarnated from ours, is made. This

is the whole process roughly given, but with many details left out.

To state it in another way. The plan comes first in the universal mind, after which the astral model or basis is made, and when that astral model is completed, the whole process is gone over so as to condense the matter, up to the middle of the Fourth Round. Subsequent to that, which is our future, the whole mass is spiritualized with full consciousness and the entire body of globes raised up to a higher plane of development. In the process of condensing above referred to there is an alteration in respect to the time of the appearance of man on the planet. But there is no vagueness on the point that seven great races have to evolve here on this planet, and that the entire collection of races has to go seven times round the whole series of seven globes.

Human beings did not appear here in two sexes first. The first were of no sex, then they altered into hermaphrodite, and lastly separated into male and female. And this separation into male and female for human beings was over 18,000,000 years ago. For that reason it is said, in these ancient schools, that our humanity is 18,000,000 years old and a little over.

III

Who and What Reincarnates

THE MOMENT WE POSTULATE a double evolution, physical and spiritual, we have at the same time to admit that it can only be carried on by reincarnation. This is, in fact, demonstrated by science. It is shown that the matter of the earth and of all things physical upon it was at one time either gaseous or molten; that it cooled; that it altered; that from its alterations and evolutions at last were produced all the great variety of things and beings. This, on the physical plane, is transformation or change from one form to another. The total mass

of matter is about the same as in the beginning of this globe, with a very minute allowance for some star dust. Hence it must have been changed over and over again, and thus been physically reformed and reëmbodied.

To be strictly accurate, however, we cannot use the word reincarnation, because "incarnate" refers to flesh. Let us say "reëmbodied," and then we see that both for matter and for man there has been a constant change of form, which is, broadly speaking, "reincarnation." As to the whole mass of matter, the teaching is that it will all be raised to man's estate when man has gone further on himself. There is no residuum left after man's final salvation which in a mysterious way is to be disposed of or done away with in some remote dust-heap of nature. The true doctrine allows for nothing like that, and at the same time is not afraid to give the true disposition of what would seem to be a residuum. It is all worked up into other states, for as the philosophy declares there is no inorganic matter whatever but that every atom is alive and has the germ of self-consciousness, it must follow that one day it will all have been changed. Thus what is now called human flesh is so much matter that one day was wholly mineral, later on vegetable, and now refined into human atoms. At a point of time very far from now the present vegetable matter will have been raised to the animal stage and what we now use as our organic or fleshy matter will have changed by transformation through evolution into self-conscious thinkers, and so on up the whole scale until the time shall come when what is now known as mineral matter will have passed on to the human stage and out into that of thinker. Then at the coming on of another great period of evolution the mineral matter of that time will be some which is now passing through its lower transformations on other planets and in other systems of worlds.

We would say that the lower man is a composite being, but in his real nature is a unity, or immortal being, comprising a trinity of Spirit, Discernment, and Mind which requires four lower mortal instruments or vehicles through which to work in matter and obtain experience from Nature. This trinity is that called *Atma-Buddhi-Manas* in Sanscrit, difficult terms to render in English. *Atma* is Spirit, *Buddhi* is the highest power of intellection, that which discerns and judges, and *Manas* is Mind. This threefold collection is the *real man*; *Atma, Buddhi, Manas*.*

The four lower constituents of man—that is, the Passions and Desires, the Life Principle, Astral Body and Physical Body—are transitory and subject to disintegration in themselves as well as to separation from each other. When the hour arrives for their separation to begin, the combination can no longer be kept up, the physical body dies, the atoms of which each of the four is composed begin to separate from each other, and the whole collection being disjointed is no longer fit for one as an instrument for the real man. This is what is called “death” among us mortals, but it is not death for the real man because he is deathless, persistent, immortal. He is therefore called the Triad, or indestructible trinity, while they [the lower constituents] are known as the Quaternary or mortal four.

This quaternary or lower man is a product of cosmic or physical laws and substance. It has been evolved during a lapse of ages, like any other physical thing, from cosmic substance, and is therefore subject to physical, physiological, and psychical laws which govern the race of man as a whole. Hence its period of possible continuance can be calculated just as the

* Mr. Judge elsewhere suggests that the Sanscrit language will again be spoken and will be the language of philosophy. [Editors.]

limit of tensile strain among the metals used in bridge building can be deduced by the engineer. Any one collection in the form of man made up of these constituents is therefore limited in duration by the laws of the evolutionary period in which it exists. Just now, that is generally seventy to one hundred years, but its possible duration is longer. Thus there are in history instances where ordinary persons have lived to be two hundred years of age; and by a knowledge of the occult laws of nature the possible limit of duration may be extended nearly to four hundred years.

The visible physical man is: Brain, Nerves, Blood, Bones, Lymph, Muscles, Organs of Sensation and Action, and Skin.

The unseen physical man is: Astral Body, Passions and Desires, Life Principle (called *prana* or *jiva*).

It will be seen that the physical part of our nature is thus extended to a second department which, though invisible to the physical eye, is nevertheless material and subject to decay. Because people in general have been in the habit of admitting to be real only what they can see with the physical eye, they have at last come to suppose that the unseen is neither real nor material. But they forget that even on the earth plane noxious gases are invisible though real and powerfully material, and that water may exist in the air held suspended and invisible until conditions alter and cause its precipitation.

Let us recapitulate before going into details. The *Real Man* is the trinity of *Atma-Buddhi-Manas*, or Spirit and Mind, and he uses certain agents and instruments to get in touch with nature in order to know himself. These instruments and agents are found in the lower Four—or the Quaternary—each principle in which category is of itself an instrument for the particular experience belonging to its own field, the body being the lowest, least important, and most transitory of the whole

series. For when we arrive at the body on the way down from the Higher Mind, it can be shown that all of its organs are in themselves senseless and useless when deprived of the man within. Sight, hearing, touch, taste, and smelling do not pertain to the body but to the second unseen physical man, the real organs for the exercise of those powers being in the Astral Body, and those in the physical body being but the mechanical outer instruments for making the coordination between nature and the real organs inside.

Having thus gone over the field and shown what are the lower principles, we find Theosophy teaching that at the present point of man's evolution he is a fully developed quaternary with the higher principles partly developed. Hence it is taught that today man shows himself to be moved by Passion and Desire. This is proved by a glance at the civilizations of the earth, for they are all moved by this principle, and in countries like France, England, and America a glorification of it is exhibited in the attention to display, to sensuous art, to struggle for power and place, and in all the habits and modes of living where the gratification of the senses is sometimes esteemed the highest good. But as Mind is being evolved more and more as we proceed in our course along the line of the race development, there can be perceived underneath in all countries the beginning of the transition from the animal possessed of the germ of real mind to the man of mind complete. This day is therefore known to the Masters, who have given out some of the old truths, as the "transition period." Proud science and prouder religion do not admit this, but think we are as we always will be. But believing in his teacher, the theosophist sees all around him the evidence that the race mind is changing by enlargement, that the old days of dogmatism are gone and the "age of inquiry" has come, that the

inquiries will grow louder year by year and the answers be required to satisfy the mind as it grows more and more, until at last, all dogmatism being ended, the race will be ready to face all problems, each man for himself, all working for the good of the whole, and that the end will be the perfecting of those who struggle to overcome the brute. For these reasons the old doctrines are given out again, and Theosophy asks every one to reflect whether to give way to the animal below or look up to and be governed by the God within.

IV

The Higher Manas

IN OUR ANALYSIS OF MAN'S NATURE we have so far considered only the perishable elements which make up the lower man, and have arrived at the fourth principle or plane—that of desire—without having touched upon the question of Mind. But even so far as we have gone it must be evident that there is a wide difference between the ordinary ideas about Mind and those found in Theosophy. Ordinarily the Mind is thought to be immaterial, or to be merely the name for the action of the brain in evolving thought, a process wholly unknown other

than by inference, or that if there be no brain there can be no mind. A good deal of attention has been paid to cataloguing some mental functions and attributes, but the terms are altogether absent from the language to describe actual metaphysical and spiritual facts about man. This confusion and poverty of words for these uses are due almost entirely, first, to dogmatic religion, which has asserted and enforced for many centuries dogmas and doctrines which reason could not accept, and secondly to the natural war which grew up between science and religion just as soon as the fetters placed by religion upon science were removed and the latter was permitted to deal with facts in nature. The reaction against religion naturally prevented science from taking any but a materialistic view of man and nature. So from neither of these two have we yet gained the words needed for describing the fifth, sixth, and seventh principles, those which make up the Trinity, the real man, the immortal pilgrim.

The fifth principle, *Manas*, is usually translated Mind. Other names have been given to it, but it is the knower, the perceiver, the thinker. The sixth is *Buddhi*, or spiritual discernment; the seventh is *Atma*, or Spirit, the ray from the Absolute Being. The English language will suffice to describe in part what *Manas* is, but not *Buddhi*, nor *Atma*, and will leave many things relating to *Manas* undescribed.

The course of evolution developed the lower principles and produced at last the form of man with a brain of better and deeper capacity than that of any other animal. But this man in form was not man in mind, and needed the fifth principle, the thinking, perceiving one, to differentiate him from the animal kingdom and to confer the power of becoming self-conscious. The monad was imprisoned in these forms, and that monad is composed of *Atma* and *Buddhi*; for without the

presence of the monad evolution could not go forward. Going back for a moment to the time when the races were devoid of mind, the question arises, "who gave the mind, where did it come from, and what is it?" It is the link between the Spirit of God above and the personal below; it was given to the mindless monads by others who had gone all through this process ages upon ages before in other worlds and systems of worlds, and it therefore came from other evolutionary periods which were carried out and completed long before the solar system had begun. This is the theory, strange and unacceptable today, but which must be stated if we are to tell the truth about theosophy; and this is only handing on what others have said before.

The manner in which this light of mind was given to the Mindless Men can be understood from the illustration of one candle lighting many. Given one lighted candle and numerous unlighted ones, it follows that from one light the others may also be set aflame. So in the case of *Manas*. It is the candle of flame. The mindless men having four elementary principles of Body, Astral Body, Life and Desire, are the unlighted candles that cannot light themselves. The Sons of Wisdom, who are the Elder Brothers of every family of men on any globe, have the light, derived by them from others who reach back, and yet farther back, in endless procession with no beginning nor end. They set fire to the combined lower principles and the Monad, thus lighting up *Manas* in the new men and preparing another great race for final initiation. This lighting up of the fire of *Manas* is symbolized in all great religions and Freemasonry. In the east one priest appears holding a candle lighted at the altar, and thousands of others light their candles from this one. The Parsees also have their sacred fire which is lighted from some other sacred flame.

Manas, or the Thinker, is the reincarnating being, the immortal who carries the results and values of all the different lives lived on earth or elsewhere. Its nature becomes dual as soon as it is attached to a body. For the human brain is a superior organism and *Manas* uses it to reason from premises to conclusions. This also differentiates man from animal, for the animal acts from automatic and so-called instinctual impulses, whereas the man can use reason. This is the lower aspect of the Thinker or *Manas*, and not, as some have supposed, the highest and best gift belonging to man. Its other, and in theosophy higher, aspect is the intuitional, which knows, and does not depend on reason. The lower, and purely intellectual, is nearest to the principle of Desire, and is thus distinguished from its other side which has affinity for the spiritual principles above. If the Thinker, then, becomes wholly intellectual, the entire nature begins to tend downward; for intellect alone is cold, heartless, selfish, because it is not lighted up by the two other principles of *Buddhi* and *Atma*.

In *Manas* the thoughts of all lives are stored. That is to say: in any one life, the sum total of thoughts underlying all the acts of the life-time will be of one character in general, but may be placed in one or more classes. That is, the business man of today is a single type; his entire life thoughts represent but one single thread of thought. The artist is another. The man who has engaged in business, but also thought much upon fame and power which he never attained, is still another. The great mass of self-sacrificing, courageous, and strong poor people who have but little time to think, constitute another distinct class. In all these the total quantity of life thoughts makes up the stream or thread of a life's meditation—"that upon which the heart was set"—and is stored in *Manas*, to be brought out again at any time in whatever life the brain and

bodily environments are similar to those used in engendering that class of thoughts.

Each human being has a definite character different from every other human being, and masses of beings aggregated into nations show as wholes that the national force and distinguishing peculiarities go to make up a definite and separate national character. These differences, both individual and national, are due to essential character and not to education. But all these differences, such as those shown by babes from birth, by adults as character comes forth more and more, and by nations in their history, are due to long experience gained during many lives on earth, are the outcome of the soul's own evolution. A survey of one short human life gives no ground for the production of man's inner nature. It is needful that each soul should have all possible experience, and one life cannot give this even under the best conditions.

V

The Lower Manas

IT IS MANAS WHICH SEES the objects presented to it by the bodily organs and the actual organs within. When the open eye receives a picture on the retina, the whole scene is turned into vibrations in the optic nerves which disappear into the brain, where *Manas* is enabled to perceive them as idea. And so with every other organ or sense. If the connection between *Manas* and the brain be broken, intelligence will not be manifested unless *Manas* has by training found out how to project the astral body from the physical and thereby keep up com-

munication with fellowmen. That the organs and senses do not cognize objects, hypnotism, mesmerism, and spiritualism have now proved. For, as we see in mesmeric and hypnotic experiments, the object seen or felt, and from which all the effects of solid objects may be sensed, is often only an idea existing in the operator's brain. In the same way *Manas*, using the astral body, has only to impress an idea upon the other person to make the latter see the idea and translate it into a visible body from which the usual effects of density and weight seem to follow. And in hypnotism there are many experiments, all of which go to show that so called matter is not *per se* solid or dense; that sight does not always depend on the eye and rays of light proceeding from an object; that the intangible for one normal brain and organs may be perfectly tangible for another; and that physical effects in the body may be produced from an idea solely. The well-known experiments of producing a blister by a simple piece of paper, or preventing a real blistering plaster from making a blister, by force of the idea conveyed to a subject, either that there was to be or not to be a blister, conclusively prove the power of effecting an impulse on matter by the use of that which is called *Manas*. But all these phenomena are the exhibition of the powers of lower *Manas* acting in the astral body and the fourth principle—Desire, using the physical body as the field for the exhibition of the forces.

It is this lower *Manas* which retains all the impressions of a lifetime and sometimes strangely exhibits them in trances or dreams, delirium, induced states, here and there in normal conditions, and very often at the time of physical death. But it is so occupied with the brain, with memory and with sensation, that it usually presents but few recollections out of the mass of events that years have brought before it. It interferes

with the action of Higher *Manas* because just at the present point of evolution, Desire and all corresponding powers, faculties, and senses are the most highly developed, thus obscuring, as it were, the white light of the spiritual side of *Manas*. It is tinted by each object presented to it, whether it be a thought-object or a material one. That is to say, Lower *Manas* operating through the brain is at once altered into the shape and other characteristics of any object, mental or otherwise. This causes it to have four peculiarities. *First*, to naturally fly off from any point, object, or subject; *second*, to fly to some pleasant idea; *third*, to fly to an unpleasant idea; *fourth*, to remain passive and considering naught. The first is due to memory and the natural motion of *Manas*; the second and third are due to memory alone; the fourth signifies sleep when not abnormal, and when abnormal is going toward insanity.

These mental characteristics all belonging to Lower *Manas*, are those which the Higher *Manas*, aided by *Buddhi* and *Atma*, has to fight and conquer. Higher *Manas*, if able to act, becomes what we sometimes call Genius; if completely master, then one may become a god. But memory continually presents pictures to Lower *Manas*, and the result is that the Higher is obscured. Sometimes, however, along the pathway of life we do see here and there men who are geniuses or great seers and prophets. In these the Higher powers of *Manas* are active and the person illuminated. Such were the great Sages of the past, men like Buddha, Jesus, Confucius, Zoroaster, and others. Poets, too, such as Tennyson, Longfellow, and others, are men in whom Higher *Manas* now and then sheds a bright ray on the man below, to be soon obscured, however, by the effect of dogmatic religious education which has given memory certain pictures that always prevent *Manas* from gaining full activity.

In this higher Trinity, we have the God above each one; this is *Atma*, and may be called the Higher Self.

Next is the spiritual part of the soul called *Buddhi*; when thoroughly united with *Manas* this may be called the Divine Ego.

The inner Ego, who reincarnates, taking on body after body, storing up the impressions of life after life, gaining experience and adding it to the divine Ego, suffering and enjoying through an immense period of years, is the fifth principle—*Manas*—not yet united to *Buddhi*. This is the permanent individuality which gives to every man the feeling of being himself and not some other; that which through all the changes of the days and nights from youth to the end of life makes us feel one identity through all the period; it bridges the gap made by sleep; in like manner it bridges the gap made by the sleep of death. It is this, and not our brain, that lifts us above the animal.

Each man feels and knows that he has an individuality of his own, a personal identity which bridges over not only the gaps made by sleep but also those sometimes supervening on temporary lesions in the brain. This identity never breaks from beginning to end of life in the normal person, and only the persistence and eternal character of the soul will account for it.

So, ever since we began to remember, we know that our personal identity has not failed us, no matter how bad may be our memory. This disposes of the argument that identity depends on recollection, for the reason that if it did depend alone on recollection we should each day have to begin over again, as we cannot remember the events of the past in detail, and some minds remember but little yet feel their personal identity. And as it is often seen that some who remember the least in-

sist as strongly as the others on their personal identity, that persistence of feeling must come from the old and immortal soul.

VI

The Permanent Individuality

THIS PERMANENT INDIVIDUALITY in the present race has therefore been through every sort of experience, for Theosophy insists on its permanence and on the necessity for its continuing to take part in evolution. It has a duty to perform, consisting in raising up to a higher state all the matter concerned in the chain of globes to which the earth belongs. We have all lived and taken part in civilization after civilization, race after race, on earth, and will so continue throughout all the rounds and races until the seventh is complete. At the same time it should

be remembered that the matter of this globe and that connected with it has also been through every kind of form, with possibly some exceptions in very low planes of mineral formation. But in general all the matter visible, or held in space still unprecipitated, has been moulded at one time or another into forms of all varieties, many of these being such as we now have no idea of. The processes of evolution, therefore, in some departments, now go forward with greater rapidity than in former ages because both *Manas* and matter have acquired facility of action. Especially is this so in regard to man, who is the farthest ahead of all things or beings in this evolution. He is now incarnated and projected into life more quickly than in earlier periods when it consumed many years to obtain a "coat of skin."

This coming into life over and over again cannot be avoided by the ordinary man because Lower *Manas* is still bound by Desire, which is the preponderating principle at the present period. Being so influenced by Desire, *Manas* is continually deluded while in the body, and being thus deluded is unable to prevent the action upon it of the forces set up in the life time. These forces are generated by *Manas*, that is, by the thinking of the life time. Each thought makes a physical as well as mental link with the desire in which it is rooted. All life is filled with such thoughts, and when the period of rest after death is ended *Manas* is bound by innumerable electrical magnetic threads to earth by reason of the thoughts of the last life, and therefore by desire, for it was desire that caused so many thoughts and ignorance of the true nature of things. An understanding of this doctrine of man being really a thinker and made of thought will make clear all the rest in relation to incarnation and reincarnation. The body of the inner man is made of thought, and this being so it must follow that if the

thoughts have more affinity for earth-life than for life elsewhere a return to life here is inevitable.

Viewing life and its probable object, with all the varied experience possible for man, one must be forced to the conclusion that a single life is not enough for carrying out all that is intended by Nature, to say nothing of what man himself desires to do. The scale of variety in experience is enormous. There is a vast range of powers latent in man which we see may be developed if opportunity be given. Knowledge infinite in scope and diversity lies before us, and especially in these days when special investigation is the rule. We perceive that we have high aspirations with no time to reach up to their measure, while the great troop of passions and desires, selfish motives and ambitions, war with us and among themselves, pursuing us even to the door of death. All these have to be tried, conquered, used, subdued. One life is not enough for all this. To say that we have but one life here with such possibilities put before us and impossible of development is to make the universe and life a huge and cruel joke perpetrated by a powerful God who is thus accused, by those who believe in a special creation of souls, of triumphing and playing with puny man just because that man is small and the creature of the Almighty. A human life at most is seventy years; statistics reduce this to about forty; and out of that little remainder a large part is spent in sleep and another part in childhood. Thus in one life it is perfectly impossible to attain to the merest fraction of what Nature evidently has in view. We see many truths vaguely which a life gives us no time to grasp, and especially is this so when men have to make such a struggle to live at all. Our faculties are small or dwarfed or weak; one life gives no opportunity to alter this; we perceive other powers latent in us that cannot possibly be brought out in such a small

space of time; and we have much more than a suspicion that the extent of the field of truth is vastly greater than the narrow circle we are confined to. It is not reasonable to suppose that either God or nature projects us into a body simply to fill us with bitterness because we can have no other opportunity here, but rather we must conclude that a series of incarnations has led to the present condition, and that the process of coming here again and again must go on for the purpose of affording us the opportunity needed. The mere fact of dying is not of itself enough to bring about development of faculties or the elimination of wrong tendency and inclination.

We come back to earth because on it and with the beings upon it our deeds were performed; because it is the only proper place where punishment and reward can be justly meted out; because here is the only natural spot in which to continue the struggle toward perfection, toward the development of the faculties we have and the destruction of the wickedness in us. Justice to ourselves and to all other beings demands it, for we cannot live for ourselves, and it would be unjust to permit some of us to escape, leaving those who were participants with us to remain or to be plunged into a hell of eternal duration.

At the present day *Manas* is not fully active in the race, as Desire still is uppermost. In the next cycle of the human period *Manas* will be fully active and developed in the entire race. Hence the people of the earth have not yet come to the point of making a conscious choice as to the path they will take; but when in the cycle referred to, *Manas* is active, all will then be compelled to consciously make the choice to right or left, the one leading to complete and conscious union with *Atma*, the other to the annihilation of those beings who prefer that path.

VII

Karma—an Absolute Law

KARMA IS THE NAME ADOPTED by theosophists of the nineteenth century for one of the most important of the laws of nature. Ceaseless in its operation, it bears alike upon planets, systems of planets, races, nations, families, and individuals. It is the twin doctrine to reincarnation. So inextricably interlaced are these two laws that it is almost impossible to properly consider one apart from the other. No spot or being in the universe is exempt from the operation of Karma, but all are under its sway, punished for error by it yet beneficently

led on, through discipline, rest, and reward, to the distant heights of perfection. It is a law so comprehensive in its sweep, embracing at once our physical and our moral being, that it is only by paraphrase and copious explanation one can convey its meaning in English. For that reason the Sanscrit term *Karma* was adopted to designate it.

Applied to man's moral life it is the law of ethical causation, justice, reward and punishment; the cause for birth and rebirth, yet equally the means for escape from incarnation. Viewed from another point it is merely effect flowing from cause, action and reaction, exact result for every thought and act. It is act and the result of act; for the word's literal meaning is action. Theosophy views the Universe as an intelligent whole, hence every motion in the Universe is an action of that whole leading to results, which themselves become causes for further results. Viewing it thus broadly, the ancient Hindus said that every being up to Brahma was under the rule of Karma.

It is not a being but a law, the universal law of harmony which unerringly restores all disturbance to equilibrium. In this the theory conflicts with the ordinary conception about God, built up from the Jewish system, which assumes that the Almighty as a thinking entity, extraneous to the Cosmos, builds up, finds his construction inharmonious, out of proportion, errant, and disturbed, and then has to pull down, destroy, or punish that which he created. This has either caused thousands to live in fear of God, in compliance with his assumed commands, with the selfish object of obtaining reward and securing escape from his wrath, or has plunged them into darkness which comes from a denial of all spiritual life. But as there is plainly, indeed painfully, evident to every human being a constant destruction going on in and around us, a con-

tinual war not only among men but everywhere through the whole solar system, causing sorrow in all directions, reason requires a solution of the riddle. The poor, who see no refuge or hope, cry aloud to a God who makes no reply, and then envy springs up in them when they consider the comforts and opportunities of the rich. They see the rich profligates, the wealthy fools, enjoying themselves unpunished.

Turning to the teacher of religion, they meet the reply to their questioning of the justice which will permit such misery to those who did nothing requiring them to be born with no means, no opportunities for education, no capacity to overcome social, racial, or circumstantial obstacles, "It is the will of God." Parents produce beloved offspring who are cut off by death at an untimely hour, just when all promised well. They too have no answer to the question "Why am I thus afflicted?" but the same unreasonable reference to an inaccessible God whose arbitrary will causes their misery. Thus in every walk of life, loss, injury, persecution, deprivation of opportunity, nature's own forces working to destroy the happiness of man, death, reverses, disappointment continually beset good and evil men alike. But nowhere is there any answer or relief save in the ancient truth that each man is the maker and fashioner of his own destiny, the only one who sets in motion the causes of his own happiness and misery. In one life he sows and in the next he reaps. Thus on and forever, the law of Karma leads him.

Karma is a beneficent law wholly merciful, relentlessly just, for true mercy is not favor but impartial justice.

My brothers! each man's life
The outcome of his former living is;
The bygone wrongs bring forth sorrows and woes,
The bygone right breeds bliss. . . .
This is the doctrine of Karma.

How is the present life affected by that bygone right and wrong act, and is it always by way of punishment? Is Karma only fate under another name, an already fixed and formulated destiny from which no escape is possible, and which therefore might make us careless of act or thought that cannot affect destiny? It is not fatalism. Everything done in a former body has consequences which in the new birth the Ego must enjoy or suffer, for, as St. Paul said: "Brethren, be not deceived. God is not mocked, for whatsoever a man soweth that shall he also reap." For the effect is in the cause, and Karma produces the manifestation of it in the body, brain, and mind furnished by reincarnation. And as a cause set up by one man has a distinct relation to him as a centre from which it came, so each one experiences the results of his own acts. We may sometimes seem to receive effects solely from the acts of others, but this is the result of our own acts and thoughts in this or some prior life. We perform our acts in company with others always, and the acts with their underlying thoughts have relation always to other persons and to ourselves.

No act is performed without a thought at its root either at the time of performance or as leading to it. These thoughts are lodged in that part of man which we have called *Manas*—the mind, and there remain as subtle but powerful links with magnetic threads that enmesh the solar system, and through which various effects are brought out. The theory put forward in earlier pages that the whole system to which this globe belongs is alive, conscious on every plane, though only in man showing self-consciousness, comes into play here to explain how the thought under the act in this life may cause result in this or the next birth.

The marvellous modern experiments in hypnotism show that the slightest impression, no matter how far back in the his-

tory of the person, may be waked up to life, thus proving it is not lost but only latent. Take for instance the case of a child born humpbacked and very short, the head sunk between shoulders, the arms long and legs curtailed. Why is this? His karma for thoughts and acts in a prior life. He reviled, persecuted, or otherwise injured a deformed person so persistently or violently as to imprint in his own immortal mind the deformed picture of his victim. For in proportion to the intensity of his thought will be the intensity and depth of the picture.

It is exactly similar to the exposure of the sensitive photographic plate, whereby, just as the exposure is long or short, the impression in the plate is weak or deep. So this thinker and actor—the Ego—coming again to rebirth carries with him this picture, and if the family to which he is attracted for birth has similar physical tendencies in its stream, the mental picture causes the newly-forming astral body to assume a deformed shape by electrical and magnetic osmosis through the mother of the child. And as all beings on earth are indissolubly joined together, the misshapen child is the karma of the parents also, an exact consequence for similar acts and thoughts on their part in other lives. Here is an exactitude of justice which no other theory will furnish.

But as we often see a deformed human being having a happy disposition, an excellent intellect, sound judgment, and every good moral quality, this very instance leads us to the conclusion that karma must be of several different kinds in every individual case, and also evidently operates in more than one department of our being, with the possibility of being pleasant in effect for one portion of our nature and unpleasant for another.

Karma is of three sorts:

First—that which has not begun to produce any effect in

our lives owing to the operation on us of some other karmic causes. This is under a law well known to physicists, that two opposing forces tend to neutrality, and that one force may be strong enough to temporarily prevent the operation of another one. This law works on the unseen mental and kamic planes or spheres of being just as it does on the material ones. The force of a certain set of bodily, mental, and psychical faculties with their tendencies may wholly inhibit the operation on us of causes with which we are connected, because the whole nature of each person is used in the carrying out of this law. Hence the weak and mediocre furnish a weak focus for karma, and in them the general result of a lifetime is limited, although they may feel it all to be very heavy. But that person who has a wide and deep-reaching character and much force will feel the operation of a greater quantity of karma than the weaker person.

Second—that karma which we are now making or storing up by our thoughts and acts, and which will operate in the future when the appropriate body, mind, and environment are taken up by the incarnating Ego in some other life, or whenever obstructive karma is removed.

This bears both on the present life and the next one. For one may in this life come to a point where, all previous causes being worked out, new karma, or that which is unexpended, must begin to operate.

Under this are those cases where men have sudden reverses of fortune or changes for the better either in circumstances or character. A very important bearing of this is on our present conduct. While old karma must work out and cannot be stopped, it is wise for the man to so think and act now under present circumstances, no matter what they are, that he shall produce no bad or prejudicial causes for the next rebirth or for

later years in this life. Rebellion is useless, for the law works on whether we weep or rejoice.

The great French engineer, de Lesseps, is a good example of this class of karma. Raised to a high pitch of glory and achievement for many years of his life, he suddenly falls covered with shame through the Panama canal scandal. Whether he was innocent or guilty, he has the shame of the connection of his name with a national enterprise all besmirched with bribery and corruption that involved high officials. This was the operation of old karmic causes on him the very moment those which had governed his previous years were exhausted. Napoleon I is another, for he rose to a very great fame, then suddenly fell and died in exile and disgrace. Many other cases will occur to every thoughtful reader.

Third—that karma which has begun to produce results. It is the operating now in this life on us of causes set up in previous lives in company with other Egos. And it is in operation because, being most adapted to the family stock, the individual body, astral body, and race tendencies of the present incarnation, it exhibits itself plainly, while other unexpended karma awaits its regular turn.

These three classes of karma govern men, animals, worlds, and periods of evolution. Every effect flows from a cause precedent, and as all beings are constantly being reborn they are continually experiencing the effects of their thoughts and acts (which are themselves causes) of a prior incarnation. And thus each one answers, as St. Matthew says, for every word and thought; none can escape either by prayer, or favor, or force, or any other intermediary.

Now as karmic causes are divisible into three classes, they must have various fields in which to work. They operate upon man in his mental and intellectual nature, in his psychical or

soul nature, and in his body and circumstances. The spiritual nature of man is never affected or operated upon by karma.

One species of karma may act on the three specified planes of our nature at the same time to the same degree, or there may be a mixture of the causes, some on one plane and some on another. Take a deformed person who has a fine mind and deficiency in his soul nature. Here punitive or unpleasant karma is operating on his body while in his mental and intellectual nature good karma is being experienced, but psychically the karma, or cause, being of an indifferent sort the result is indifferent. In another person other combinations appear. He has a fine body and favorable circumstances, but the character is morose, peevish, irritable, revengeful, morbid, and disagreeable to himself and others. Here good physical karma is at work with very bad mental, intellectual, and psychical karma. Cases will occur to readers of persons born in high station having every opportunity and power, yet being imbecile or suddenly becoming insane.

Just as all these phases of the law of karma have sway over the individual man, so they similarly operate upon races, nations, and families. Each race has its karma as a whole. If be good that race goes forward. If bad it goes out—annihilated as a race—though the souls concerned take up their karma in other races and bodies. Nations cannot escape their national karma, and any nation that has acted in a wicked manner must suffer some day, be it soon or late. The karma of the nineteenth century in the West is the karma of the Mosaic influence, strongest in the European and American nations. The old Aztec and other ancient American peoples died out because their own karma—the result of their own life as nations in the far past—fell upon and destroyed them. With nations this heavy operation of karma is always through famine, war, con-

vulsion of nature, and the sterility of the women of the nation. The latter cause comes near the end and sweeps the whole remnant away. And the individual in race or nation is warned by this great doctrine that if he falls into indifference of thought and act, thus moulding himself into the general average karma of his race or nation, that national and race karma will at last carry him off in the general destiny. This is why teachers of old cried, "Come ye out and be ye separate."

With reincarnation the doctrine of karma explains the misery and suffering of the world, and no room is left to accuse Nature of injustice.

The misery of any nation or race is the direct result of the thoughts and acts of the Egos who make up the race or nation. In the dim past they did wickedly and now suffer. They violated the laws of harmony. The immutable rule is that harmony must be restored if violated. So these Egos suffer in making compensation and establishing the equilibrium of the occult cosmos. The whole mass of Egos must go on incarnating and reincarnating in the nation or race until they have all worked out to the end the causes set up. Though the nation may for a time disappear as a physical thing, the Egos that made it do not leave the world, but come out as the makers of some new nation in which they must go on with the task and take either punishment or reward as accords with their karma. Of this law the old Egyptians are an illustration. They certainly rose to a high point of development, and as certainly they were extinguished as a nation. But the souls—the old Egos—live on and are now fulfilling their self-made destiny as some other nation now in our period. They may be the new American nation, or the Jews fated to wander up and down in the world and suffer much at the hands of others. This process is perfectly just. Take, for instance, the United States and

the Red Indians. The latter have been most shamefully treated by the nation. The Indian Egos will be reborn in the new and conquering people, and as members of that great family will be the means themselves of bringing on the due results for such acts as were done against them when they had red bodies. Thus it has happened before, and so it will come about again.

Individual unhappiness in any life is thus explained:

(a) It is punishment for evil done in past lives; or (b) it is discipline taken up by the Ego for the purpose of eliminating defects or acquiring fortitude and sympathy. When defects are eliminated it is like removing the obstruction in an irrigating canal which then lets the water flow on. Happiness is explained in the same way: the result of prior lives of goodness.

The scientific and self-compelling basis for right ethics is found in these and in no other doctrines. For if right ethics are to be practiced merely for themselves, men will not see why, and have never been able to see why, for that reason they should do right. If ethics are to be followed from fear, man is degraded and will surely evade; if the favor of the Almighty, not based on law or justice, be the reason, then we will have just what prevails today—a code given by Jesus to the west professed by nations and not practiced save by the few who would in any case be virtuous.

On this subject of karma the Adepts have written the following to be found in *The Secret Doctrine*:

Nor would the ways of karma be inscrutable were men to work in union and harmony instead of disunion and strife. For our ignorance of those ways—which one portion of mankind calls the ways of Providence dark and intricate, while another sees in them the action of blind fatalism, and a third simple chance with neither gods nor devils to guide them—would surely dis-

appear if we would but attribute all these to their correct cause. With right knowledge, or at any rate with a confident conviction that our neighbors will no more work harm to us than we would think of harming them, two-thirds of the world's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for nor weapons to act through . . . We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high road of respectability and duty, and then complain of those ways being so intricate and so dark. We stand bewildered before the mystery of our own making and the riddles of life that *we will not* solve, and then accuse the great Sphinx of devouring us. But verily there is not an accident in our lives, not a misshapen day or a misfortune, that could not be traced back to our own doings in this or another life. . . . Knowledge of karma gives the conviction that if—

"virtue in distress and vice in triumph
Make atheists of Mankind,"

it is only because that mankind has ever shut its eyes to the great truth that man is himself his own saviour and his own destroyer; that he need not accuse heaven and the gods, fates and providence, of the apparent injustice that reigns in the midst of humanity. But let him rather remember and repeat this bit of Grecian wisdom which warns man to forbear accusing *That* which

"Just though mysterious, leads us on unerring
Through ways unmarked from guilt to punishment"

—which are now the ways and the high road on which move onward the great European nations. The western Aryans had every nation and tribe like their eastern brethren of the fifth race, their Golden and their Iron ages, their period of comparative irresponsibility, of the Satya age of purity, while now several of them have reached their Iron age, the *Kali Yuga*, an age *black with horrors*. This state will last . . . until we begin acting from within instead of ever following impulses from without . . . Until then the only palliative is union and harmony—a Brotherhood in *actu* and *altruism* not simply in name.

VIII

The Process of Death and After

LIFE IS NOT THE RESULT of the operation of the organs, nor is it gone when the body dissolves. It is the ocean in which the earth floats; it permeates the globe and every being and object on it. It works unceasingly on and around us, pulsating against and through us forever. When we occupy a body we merely use a more specialized instrument than any other for dealing with both *Prana* and *Jiva*. Strictly speaking, *Prana* is breath; and as breath is necessary for continuance of life in the human machine, that is the better word. *Jiva* means "life,"

and also is applied to the living soul, for the life in general is derived from the Supreme Life itself. *Jiva* is therefore capable of general application, whereas *Prana* is more particular. It cannot be said that one has a definite amount of this Life Energy which will fly back to its source should the body be burned, but rather that it works with whatever be the mass of matter in it. We, as it were, secrete or use it as we live. For whether we are alive or dead, life-energy is still there; in life among our organs sustaining them, in death among the innumerable creatures that arise from our destruction. We can no more do away with this life than we can erase the air in which the bird floats, and like the air it fills all the spaces on the planet, so that nowhere can we lose the benefit of it nor escape its final crushing power.

The body, left to itself, is devoid of sense, acting solely by reflex and automatic action. It is like mother earth in that it is made up of an infinitesimal number of "lives." Each of these lives is a sensitive point. Not only are there microbes, bacilli, and bacteria, but these are composed of others, and those others of still more minute lives. These lives are not the cells of the body, but make up the cells, keeping ever within the limits assigned by evolution to the cell. They are forever whirling and moving together throughout the whole body, being in certain apparently void spaces as well as where flesh, membrane, bones, and blood are seen. They extend, too, beyond the actual outer limits of the body to a measurable distance.

The action of these "lives" forced forward by the Life Energy—called *Prana* or *Jiva*—will explain active existence and physical death. They are divided into two classes, one the destroyers, the other the preservers, and these two war upon each other from birth until the destroyers win. In this

struggle the Life Energy itself ends the contest because it is life that kills. This may seem heterodox, but in theosophical philosophy is held to be the fact. For, it is said, the infant lives because the combination of healthy organs is able to absorb the life all around it in space, and is put to sleep each day by the overpowering strength of the stream of life, since the preservers among the cells of the youthful body are not yet mastered by the other class. These processes of going to sleep and waking again are simply and solely the restoring of the equilibrium in sleep and the action produced by disturbing it when awake. It may be compared with the arc-electric light wherein the brilliant arc of light at the point of resistance is the symbol of the waking active man. So in sleep we are again absorbing and not resisting the Life Energy; when we wake we are throwing it off. But as it exists around us like an ocean in which we swim, our power to throw it off is necessarily limited. Just when we wake we are in equilibrium as to our organs and life; when we fall asleep we are yet more full of life than in the morning; it has exhausted us; it finally kills the body. Such a contest could not be waged forever, since the whole solar system's weight of life is pitted against the power to resist focussed in one small human frame.

In working upon the physical body this life—*Prana*—needs a vehicle, means, or guide, and this vehicle is the astral body.

The substance of this form is derived from cosmic matter or star matter, roughly speaking. But the old Sanscrit word describes it exactly—*Linga Sarira*, the design body . . . for the astral precedes the material body. It has great tensile strength and changes little in a lifetime. But it is not raw or crude matter. Having been through a vast period of evolution and undergone processes of an incalculable number, its nature has been refined to a degree far beyond the gross elements we see

and touch with the physical eye and hand. The astral body is the guiding model for the physical one, and all the other kingdoms have the same astral model. Vegetables, minerals, and animals have the ethereal double, and this theory is the only one which will answer the question how it is that the seed produces its own kind and all sentient beings bring forth their like. Biologists can only say that the facts are as we know them, but can give no reason why the acorn will never grow anything but an oak except that no man ever knew it to be otherwise.

In early times of the evolution of this globe the various kingdoms of nature are outlined in plan or ideal form first, and then the astral matter begins to work on this plan with the aid of the Life principle, until after long ages the astral human form is evolved and perfected. This is, then, the first form that the human race had, and corresponds in a way with the allegory of man's estate in the garden of Eden. After another long period, during which the cycle of further descent into matter is rolling forward, the astral form at last clothes itself with a "coat of skin," and the present physical form is on the scene.

So at the present time the model for the growing child in the womb is the astral body already perfect in shape before the child is born. It is on this the molecules arrange themselves until the child is complete, and the presence of the ethereal design-body will explain how the form grows into shape, how the eyes push themselves out from within to the surface of the face, how it presents the same general appearance from maturity until death, and it is a human form from birth to maturity.

The astral body has in it the real organs of the outer sense organs. In it are the sight, hearing, power to smell, and the

sense of touch. It has a complete system of nerves and arteries of its own for the conveyance of the astral fluid which is to that body as our blood is to the physical. It is the real personal man. There are located the subconscious perception and the latent memory, which the hypnotizers of the day are dealing with and being baffled by. So when the body dies the astral man is released, and as at death the immortal man—the Triad—flies away to another state, the astral becomes a shell of the once living man and requires time to dissipate.

We must now go back to the subject of the fourth principle of the constitution of man, that called Kama in Sanscrit, and desire or passion, in English. Bearing in mind what was said about that principle, and also the teaching in respect to the astral body and the Astral Light, it will be easier to understand what is taught about the two states *ante* and *post mortem*. In chronological order we go into kama loka—or the plane of desire—first on the demise of the body, and then the higher principles, the real man, fall into the state of *Devachan*. After dealing with kama loka it will be more easy to study the question of *Devachan*.

The breath leaves the body and we say the man is dead, but that is only the beginning of death; it proceeds on other planes. When the frame is cold and eyes closed, all the forces of the body and mind rush through the brain, and by a series of pictures the whole life just ended is imprinted indelibly on the inner man not only in a general outline but down to the smallest detail of even the most minute and fleeting impression. At this moment, though every indication leads the physician to pronounce for death and though to all intents and purposes the person is dead to this life, the real man is busy in the brain, and not until his work there is ended is the person gone. When this solemn work is over the astral body detaches itself from

the physical, and, life energy having departed, the remaining five principles are in the plane of kama loka.

The natural separation of the principles brought about by death divides the total man into three parts:

First, the visible body with all its elements left to further disintegration on the earth plane, where all that it is composed of is in time resolved into the different physical departments of nature.

Second, the *kama rupa* made up of the astral body and the passions and desires, which also begins at once to go to pieces on the astral plane;

Third, the real man, the upper triad of *Atma-Buddhi-Manas*, deathless but now out of earth conditions, devoid of body, begins in *devachan* to function solely as mind clothed in a very ethereal vesture which it will shake off when the time comes for it to return to earth.

IX

First Halt after Death—Kama Loka

KAMA LOKA—OR THE “PLACE” OF DESIRE—is the astral region penetrating and surrounding the earth. As a place it is on and in and about the earth. Its extent is to a measurable distance from the earth, but the ordinary laws obtaining here do not obtain there, and entities therein are not under the same conditions as to space and time as we are. As a state it is metaphysical, though that metaphysic relates to the astral plane. It is called the plane of desire because it relates to the fourth principle, and in it the ruling force is desire devoid of and divorced from intelligence. It is an astral sphere inter-

mediate between earthly and heavenly life. Beyond any doubt it is the origin of the Christian theory of purgatory, where the soul undergoes penance for evil done and from which it can be released by prayer and other ceremonies or offerings. The fact underlying this superstition is that the soul may be detained in *kama loka* by the enormous force of some unsatisfied desire, and cannot get rid of the astral and kamic clothing until that desire is satisfied by some one on earth or by the soul itself.

But if the person was pure minded and of high aspirations, the separation of the principles on that plane is soon completed, permitting the higher triad to go into *Devachan*. Being the purely astral sphere, it [kama loka] partakes of the nature of the astral matter which is essentially earthly and devilish, and in it all the forces work undirected by soul or conscience. It is the slag-pit, as it were, of the great furnace of life, where nature provides for the sloughing off of elements which have no place in *Devachan*, and for that it must have many degrees, every one of which was noted by the ancients. These degrees are known in Sanskrit as *lokas* or places in a metaphysical sense.

Human life is very varied as to character and other potentialities, and for each of these the appropriate place after death is provided, thus making *kama loka* an infinitely varied sphere. In life some of the differences among men are modified and some inhibited by a similarity of body and heredity, but in *kama loka* all the hidden desires and passions are let loose in consequence of the absence of body, and for that reason the state is vastly more diversified than the life plane. Not only is it necessary to provide for the natural varieties and differences, but also for those caused by the manner of death, about which something shall be said. And all these various

divisions are but the natural result of the life thoughts and last thoughts of the persons who die on earth.

It is generally supposed that the desires and passions are inherent tendencies in the individual, and they have an altogether unreal and misty appearance for the ordinary student. But in this system of philosophy they are not merely inherent in the individual nor are they due to the body *per se*. While the man is living in the world the desires and passions—the principle *kama*—have no separate life apart from the astral and inner man, being, so to say, diffused throughout his being. But as they coalesce with the astral body after death and thus form an entity with its own term of life, though without soul, very important questions arise. During mortal life the desires and passions are guided by the mind and soul; after death they work without guidance from the former master; while we live we are responsible for them and their effects, and when we have left this life we are still responsible, although they go on working and making effects on others while they last as the sort of entity I have described, and without our direct guidance. In this is seen the continuance of responsibility.

The astral man in *kama loka* is a mere shell devoid of soul and mind, without conscience and also unable to act unless vivified by forces outside of itself. It has that which seems like an animal or automatic consciousness due wholly to the very recent association with the human Ego. For under the principle laid down elsewhere, every atom going to make up the man has a memory of its own which is capable of lasting a length of time in proportion to the force given it. In the case of a very material and gross or selfish person the force lasts longer than in any other, and hence in that case the automatic consciousness will be more definite and bewildering to one who without knowledge dabbles with necromancy. Its purely

astral portion contains and carries the record of all that ever passed before the person when living, for one of the qualities of the astral substance is to absorb all scenes and pictures and the impressions of all thoughts, to keep them, and to throw them forth by reflection when the conditions permit. This astral shell, cast off by every man at death, would be a menace to all men were it not in every case, except one, devoid of all the higher principles which are the directors. But those guiding constituents being disjoined from the shell, it wavers and floats about from place to place without any will of its own, but governed wholly by attractions in the astral and magnetic fields.

It is possible for the real man—called the spirit by some—to communicate with us *immediately* after death for a few brief moments, but, those passed, the soul has no more to do with earth until reincarnated. What can and do influence the sensitive and the medium from out of this sphere are the shells I have described. Soulless and conscienceless, these in no sense are the spirits of our deceased ones. They are the clothing thrown off by the inner man, the brutal earthly portion discarded in the flight to *devachan*, and so have always been considered by the ancients as devils—our personal devils—because essentially astral, earthly, and passionate. It would be strange indeed if this shell, after being for so long the vehicle of the real man on earth, did not retain an automatic memory and consciousness.

In the state of *Kama Loka* suicides and those who are suddenly shot out of life by accident or murder, legal, or illegal, pass a term almost equal to the length life would have been but for the sudden termination. These are not really dead. To bring on a normal death, a factor not recognized by medical science must be present. That is, the principles of the be-

ing, as before mentioned, have their own term of cohesion, at the natural end of which they separate from each other under their own laws. This involves the great subject of the cohesive forces of the human subject, requiring a book in itself. I must be content therefore with the assertion that this law of cohesion obtains among the human principles. Before that natural end the principles are unable to separate. Obviously the normal destruction of the cohesive force cannot be brought about by mechanical processes except in respect to the physical body. Hence a suicide, or person killed by accident or murdered by man or by order of human law, has not come to the natural termination of the cohesion among the other constituents, and is hurled into the *kama loka* state only partly dead. There the remaining principles have to wait until the actual natural life term is reached, whether it be one month or sixty years.

But the degrees of *kama loka* provide for the many varieties of last-mentioned shells. Some pass the period in great suffering, others in a dreamy sort of sleep, each according to the moral responsibility. But executed criminals are in general thrown out of life full of hate and revenge, smarting under a penalty they do not admit the justice of. They are ever rehearsing in *kama loka* their crime, their trial, their execution, and their revenge. And whenever they can gain touch with a sensitive living person, medium or not, they attempt to inject thoughts of murder and other crime into the brain of such unfortunate. And that they succeed in such attempts the deeper students of Theosophy full well know.

After a certain time in *kama loka* the being falls into a state of unconsciousness which precedes the change into the next state. It is like the birth into life, precluded by a term of darkness and heavy sleep. It then wakes to the joys of *devachan*.

X

Place of the Gods—Devachan

HAVING SHOWN THAT JUST BEYOND the threshold of human life there is a place of separation wherein the better part of man is divided from his lower and brute elements, we come to consider what is the state after death of the real being, the immortal who travels from life to life. Struggling out of the body the entire man goes into *kama loka*, to purgatory, where he again struggles and loosens himself from the lower elements. This period of birth over, the higher principles begin to think in a manner different from that which the body and

brain permitted in life. This is the state of *Devachan*, a Sanscrit word meaning literally "the place of the gods," where the soul enjoys felicity; but as the gods have no such bodies as ours, the Self in *devachan* is devoid of a mortal body.

In the ancient books it is said that this state lasts "for years of infinite number," or "for a period proportionate to the merit of the being"; and when the mental forces peculiar to the state are exhausted, "the being is drawn down again to be reborn in the world of mortals." *Devachan* is therefore an interlude between births in the world. The law of karma which forces us all to enter the world, being ceaseless in its operation and also universal in scope, acts also on the being in *devachan*, for only by the force or operation of Karma are we taken out of *devachan*. It is something like the pressure of atmosphere which, being continuous and uniform, will push out or crush that which is subjected to it unless there be a compensating quantity of atmosphere to counteract the pressure. In the present case the karma of the being is the atmosphere always pressing the being on or out from state to state; the counter-acting quantity of atmosphere is the force of the being's own life-thoughts and aspirations which prevent his coming out of *devachan* until that force is exhausted, but which being spent has no more power to hold back the decree of our self-made mortal destiny.

The necessity for this state after death is one of the necessities of evolution growing out of the nature of mind and soul. The very nature of *manas* requires a devachanic state as soon as the body is lost, and it is simply the effect of loosening the bonds placed upon the mind by its physical and astral encasement. In life we can but to a fractional extent act out the thoughts we have each moment; and still less can we exhaust the psychic energies engendered by each day's aspirations and

dreams. The energy thus engendered is not lost or annihilated, but is stored in *Manas*, but the body, brain, and astral body permit no full development of the force. Hence, held latent until death, it bursts then from the weakened bonds and plunges *Manas*, the thinker, into the expansion, use, and development of the thought-force set up in life.

The impossibility of escaping this necessary state lies in man's ignorance of his own powers and faculties. From this ignorance delusion arises, and *Manas* not being wholly free is carried by its own force into the thinking of *devachan*. But while ignorance is the cause for going into this state the whole process is remedial, restful, and beneficial. For if the average man returned at once to another body in the same civilization he had just quitted, his soul would be completely tired out and deprived of the needed opportunity for the development of the higher part of his nature.

Now the Ego being minus mortal body and *kama*, clothes itself in *devachan* with a vesture which cannot be called body but may be styled means or vehicle, and in that it functions in the devachanic state entirely on the plane of mind and soul. Everything is as real then to the being as this world seems to be to us. It simply now has gotten the opportunity to make its own world for itself unhampered by the clogs of physical life. Its state may be compared to that of the poet or artist who, rapt in ecstasy of composition or arrangement of color, cares not for and knows not of either time or objects of the world.

We are making causes every moment, and but two fields exist for the manifestation in effect of those causes. These are, the objective, as this world is called, and the subjective which is both here and after we have left this life. The objective field relates to earth life and the grosser part of man, to his bodily acts and his brain thoughts, as also sometimes to his

astral body. The subjective has to do with his higher and spiritual parts. In the objective field the psychic impulses cannot work out, nor can the high leanings and aspirations of his soul; hence these must be the basis, cause, substratum, and support for the state of *devachan*. What then is the time, measured by mortal years, that one will stay in *devachan*?

This question while dealing with what earth-men call time does not, of course, touch the real meaning of time itself, that is, of what may be in fact for this solar system the ultimate order, precedence, succession, and length of moments. It is a question which may be answered in respect to our time, but not certainly in respect to the time on the planet Mercury, for instance, where time is not the same as ours, nor, indeed, in respect to time as conceived by the soul. As to the latter any man can see that after many years have slipped away he has no direct perception of the time just passed, but is able only to pick out some of the incidents which marked its passage, and as to some poignant or happy instants or hours he seems to feel them as but of yesterday. And thus it is for the being in *devachan*. No time is there. The soul has all the benefit of what goes on within itself in that state, but it indulges in no speculation as to the lapse of moments; all is made up of events, while all the time the solar orb is marking off the years for us on the earth plane.

This cannot be regarded as an impossibility if we will remember how, as is well known in life, events, pictures, thoughts, argument, introspective feeling will all sweep over us in perfect detail in an instant, or, as is known of those who have been drowning, the events of a whole life-time pass in a flash before the eye of the mind. But the Ego remains as said in *devachan* for a time exactly proportioned to the psychic impulses generated during life. Now this being a matter

which deals with the mathematics of the soul, no one but a Master can tell what the time would be for the average man of this century in every land. They have said that the period is fifteen hundred years in general, but that is the average period and not a fixed one. Such must be the truth, for as we see that men differ in respect to the periods of time they remain in any state of mind in life due to the varying intensities of their thoughts, so it must be in *devachan* where thought has a greater force, though always due to the being who had the thoughts.

As every person varies as to class, intensity and quantity of thought and psychic impulse, each may vary in respect to the time of stay in *devachan*. Desperately materialistic thinkers will remain in the devachanic condition stupefied or asleep, as it were, as they have no forces in them appropriate to that state save in a very vague fashion, and for them it can be very truly said that there is no state after death so far as mind is concerned; they are torpid for a while, and then they live again on earth. This general average of the stay in *devachan* gives us the length of a very important human cycle, the Cycle of Reincarnation. For under that law national development will be found to repeat itself, and the times that are past will be found to come again.

The last series of powerful and deeply imprinted thoughts are those which give color and trend to the whole life in *devachan*. The last moment will color each subsequent moment. On those the soul and mind fix themselves and weave of them a whole set of events and experiences, expanding them to their highest limit, carrying out all that was not possible in life. Thus expanding and weaving these thoughts the entity has its youth and growth and growing old, that is, the uprush of the force, its expansion, and its dying down to final exhaustion.

If the person has led a colorless life, the *devachan* will be colorless; if a rich life, then it will be rich in variety and effect. Existence there is not a dream save in a conventional sense, for it is a stage of the life of man, and when we are there this present life is a dream. It is not in any sense monotonous.

We are too prone to measure all possible states of life and places for experience by our present earthly one and to imagine it to be reality. But the life of the soul is endless and not to be stopped for one instant. Leaving our physical body is but a transition to another place or plane for living in. But as the ethereal garments of *devachan* are more lasting than those we wear here, the spiritual, moral, and psychic causes use more time in expanding and exhausting in that state than they do on earth. If the molecules that form the physical body were not subject to the general chemical laws that govern physical earth, then we should live as long in these bodies as we do in the devachanic state. But such a life of endless strain and suffering would be enough to blast the soul compelled to undergo it. Pleasure would then be pain, and surfeit would end but in an immortal insanity. Nature, always kind, leads us soon again into heaven for a rest, for the flowering of the best and highest in our natures.

Devachan is then neither meaningless nor useless. "In it we are rested; that part of us which could not bloom under the chilling skies of earth-life bursts forth into flower and goes back with us to earth-life stronger and more a part of our nature than before. Why should we repine that Nature kindly aids us in the interminable struggle, why keep the mind revolving about the present petty personality and its good and evil fortunes?"*

* Letter from a Master.

But it is sometimes asked, what of those we have left behind: do we see them there? We do not see them there in fact, but we make to ourselves their images as full, complete, and objective as in life, and devoid of all that we then thought was a blemish. We live with them and see them grow great and good instead of mean or bad. The mother who has left a drunken son behind finds him before her in *devachan* a sober, good man, and likewise through all possible cases, parent, child, husband, and wife have their loved one there perfect and full of knowledge. This is for the benefit of the soul. You may call it a delusion if you will, but the illusion is necessary to happiness just as it often is in life. And as it is the mind that makes the illusion, it is no cheat. Certainly the idea of a heaven built over the verge of hell where you must know, if any brains or memory are left to you under the modern orthodox scheme, that your erring friends and relatives are suffering eternal torture, will bear no comparison with the doctrine of *devachan*. But entities in *devachan* are not wholly devoid of power to help those left on earth. Love, the master of life, if real, pure, and deep, will sometimes cause the happy Ego in *devachan* to affect those left on earth for their good, not only in the moral field but also in that of material circumstance. This is possible under a law of the occult universe which cannot be explained now with profit, but the fact may be stated.

The last question to consider is whether we here can reach those in *devachan* or do they come here. We cannot reach them nor affect them unless we are Adepts. The claim of mediums to hold communion with the spirits of the dead is baseless, and still less valid is the claim of ability to help those who have gone to *devachan*. The Mahatma, a being who has developed all his powers and is free from illusion, can go into the devachanic state and then communicate with the Egos

there. Such is one of their functions: they deal with certain entities in *devachan* for the purpose of getting them out of the state so as to return to earth for the benefit of the race. The Egos they thus deal with are those whose nature is great and deep but who are not wise enough to be able to overcome the natural illusions of *devachan*. Sometimes also the hypersensitive and pure medium goes into this state and then holds communication with the Egos there, but it is rare, and certainly will not take place with the general run of mediums who trade for money. But the soul never descends here to the medium. And the gulf between the consciousness of *devachan* and that of earth is so deep and wide that it is but seldom the medium can remember upon returning to recollection here what or whom it met or saw or heard in *devachan*. This gulf is similar to that which separates *devachan* from rebirth; it is one in which all memory of what preceded it is blotted out.

The whole period allotted by the soul's forces being ended in *devachan*, the magnetic threads which bind it to earth begin to assert their power. The Self wakes from the dream, it is borne swiftly off to a new body, and then, just before birth, it sees for a moment all the causes that led it to *devachan* and back to the life it is about to begin, and knowing it to be all just, to be the result of its own past life, it repines not but takes up the cross again—and another soul has come back to earth.

XI

Significance of Cycles* in Evolution

REINCARNATION BEING THE GREAT LAW of life and progress, it is interwoven with that of the cycles and karma. These

* [While the law of Cycles had always been a fundamental in ancient philosophy, it became less regarded in the West with the rise of Materialism, and even European and American thinkers who recognized their existence yet could not see their bearing on human life generally, or individually, and on the history of the globe in observable appearance of great characters on the stages of world history. It was not till Oswald Spengler's work on the subject in the 1920's came before the public that the subject began to have adequate recognition and study, and continues to this day. The word has crept into every chapter of this book, we know, but we leave it to Mr. Judge to present some of the recondite ways in which cycles process the law of reincarnation, and their bearing in unexpected phases of evolutionary development, or retardation. Eds.]

three work together, and in practice it is almost impossible to disentangle reincarnation from cyclic law. Not only are the cycles named actual physical facts in respect to time, but they and other periods have a very great effect on human life and the evolution of the globe with all the forms of life thereon. Starting with the moment and proceeding through a day, this theory erects the cycle into a comprehensive ring, which includes all in its limits. The moment being the basis, the question to be settled in respect to the great cycle is, when did the first moment come? This cannot be answered, but it can be said that the truth is held by the ancient theosophists to be that at the first moments of the solidification of this globe the mass of matter involved attained a certain and definite rate of vibration which will hold through all variations in any part of it until its hour for dissolution comes. These rates of vibration are what determine the different cycles, and, contrary to the ideas of western science, the doctrine is that the solar system and the globe we are now on will come to an end when the force behind the whole mass of seen and unseen matter has reached its limit of duration under cyclic law.

Here our teaching is different from both the religious and scientific one. We do not admit that the ending of the force is the withdrawal by a God of his protection, nor the sudden propulsion by him of another force against the globe, but that the force at work and determining the great cycle is that of man himself considered as a spiritual being; when he is done using the globe he leaves it, and then with him goes out the force holding all together; the consequence is dissolution by fire or water or what not, these phenomena being simply effects and not causes.

Individuals and nations in definite streams return in regularly recurring periods to the earth, and thus bring back to the

globe the arts, the civilization, the very persons who once were on it at work. And as the units in nation and race are connected together by invisible strong threads, large bodies of such units moving slowly but surely all together reunite at different times and emerge again and again together into a new race and new civilization as the cycles roll their appointed rounds. Therefore the souls who made the most ancient civilizations will come back and bring the old civilization with them in idea and essence, which being added to what others have done for the development of the human race in its character and knowledge will produce a new and higher state of civilization. This newer and better development will not be due to books, to records, to arts or mechanics, because all those are periodically destroyed so far as physical evidence goes, but the soul ever retaining in *Manas* the knowledge it once gained and always pushing to complete development the higher principles and powers, the essence of progress remains and will as surely come out as the sun shines.

Along this road are the points when the small and large cycles of Avatars bring out for man's benefit the great characters who mould the race from time to time. The Cycle of Avatars includes several smaller ones. The greater are those marked by the appearance of Rama and Krishna among the Hindus, of Menes among the Egyptians, of Zoroaster among the Persians, and of Buddha to the Hindus and other nations of the East. Buddha is the last of the great Avatars and is in a larger cycle than is Jesus of the Jews, for the teachings of the latter are the same as those of Buddha and tintured with what Buddha had taught to those who instructed Jesus. Another great Avatar is yet to come, corresponding to Buddha and Krishna combined. Krishna and Rama were of the military, civil, religious, and occult order; Buddha of the ethical, reli-

gious, and mystical, in which he was followed by Jesus; Mohammed was a minor intermediate one for a certain part of the race, and was civil, military, and religious. In these cycles we can include mixed characters who have had great influence on nations, such as King Arthur, Pharoah, Moses, Charlemagne reincarnated as Napoleon Buonaparte, Clovis of France reborn as Emperor Frederic III of Germany, and Washington the first President of the United States of America where the root for the new race is being formed.

At the intersection of the great cycles dynamic effects follow and alter the surface of the planet by reason of the shifting of the poles of the globe or other convulsion. This is not a theory generally acceptable, but we hold it to be true. Man is a great dynamo, making, storing, and throwing out energy, and when masses of men composing a race thus make and distribute energy, there is a resulting dynamic effect on the material of the globe which will be powerful enough to be distinct and cataclysmic. That there have been vast and awful disturbances in the strata of the world is admitted on every hand and now needs no proof; these have been due to earthquakes and ice formation so far as concerns geology; but in respect to animal forms the cyclic law is that certain animal forms now extinct and also certain human ones not known but sometimes suspected will return again in their own cycle; and certain human languages now known as dead will be in use once more at their appointed cyclic hour.

Affecting man especially are the spiritual, psychic, and moral cycles, and out of these grow the national, racial, and individual cycles. Race and national cycles are both historical. The individual cycles are of reincarnation, of sensation, and of impression. The length of the individual reincarnation cycle for the general mass of men is fifteen hundred years, and

this in its turn gives us a large historical cycle related closely to the progress of civilization. For as the masses of persons return from *devachan*, it must follow that the Roman, the Greek, the old Aryan, and other Ages will be seen and can to a very great extent be plainly traced. But man is also affected by astronomical cycles because he is an integral part of the whole, and these cycles mark the periods when mankind as a whole will undergo a change. In the sacred books of all nations these are often mentioned, and are in the Bible of the Christians, as, for instance, in the story of Jonah in the belly of the whale. This is an absurdity when read as history, but not so as an astronomical cycle. "Jonah" is in the constellations, and when that astronomical point which represents man reaches a point in the Zodiac which is directly opposite the belly of Cetus or the whale on the other side of the circle, by what is known as the process of opposition, then Jonah is said to be in the center of the fish and is "thrown out" at the expiration of the period when that man-point has passed so far along in the Zodiac as to be out of opposition to the whale. Similarly as the same point moves thus through the Zodiac it is brought by opposition into the different constellations that are exactly opposite from century to century while it moves along.

During these progresses changes take place among men and on earth exactly signified by the constellations when those are read according to the right rules of symbology. It is not claimed that the conjunction causes the effect, but that ages ago the Masters of Wisdom worked out all the problems in respect to man and found in the heavens the means for knowing the exact dates when events are sure to recur, and then by imprinting in the minds of older nations the symbology of the Zodiac were able to preserve the record and the prophecy.

In regard to great cataclysms occurring at the beginning and

ending of the great cycles, the main laws governing the effects are those of Karma and Reembodiment, or Reincarnation, proceeding under cyclic rule. Not only is man ruled by these laws, but every atom of matter as well, and the mass of matter is constantly undergoing a change at the same time with man. It must therefore exhibit alterations corresponding to those through which the thinker is going. On the physical plane effects are brought out through the electrical and other fluids acting with the gases on the solids of the globe. At the change of a great cycle they reach what may be termed the exploding point and cause violent convulsions of the following classes: (*a*) Earthquakes, (*b*) Floods, (*c*) Fire, (*d*) Ice.

Both Egyptians and Greeks had their cycles, but in our opinion derived them from the Indian Sages. The Chinese always were a nation of astronomers, and have recorded observations reaching far back of the Christian era, but as they belong to an old race which is doomed to extinction—strange as the assertion may appear—their conclusions will not be correct for the Aryan races. On the coming of the Christian era a heavy pall of darkness fell on the minds of men in the West, and India was for many centuries isolated so as to preserve these great ideas during the mental night of Europe for future generations.

Cyclic changes are now proceeding as year after year the souls from prior civilizations are being incarnated in this period when liberty of thought and action are not so restricted in the West as they have been in the past by dogmatic religious prejudice and bigotry. And at the present time we are in a cycle of transition, when, as a transition period should indicate, everything in philosophy, religion, and society is changing. In a transition period the full and complete figures and rules respecting cycles are not given out to a generation which ele-

vates money above all thoughts and scoffs at the spiritual view of man and nature.

The ultimate origin or beginning of man is not to be discovered, although we may know when and from where the men of this globe came. Man never was not. If not on this globe, then on some other, he ever was, and will ever be in existence somewhere in the Cosmos.

As the human mind cannot go back to any beginning, we shall start with this globe. Upon this earth and upon the whole chain of globes of which it is a part, seven races of men appeared simultaneously, coming over to it from other globes of an older chain. And in respect to this earth—the fourth of this chain—these seven races came simultaneously from another globe of this chain. This appearance of seven races together happens in the first and in part of the second round of the globes. In the second round the seven masses of beings are amalgamated, and their destiny after that is to slowly differentiate during the succeeding rounds until at the seventh round the seven first great races will be once more distinct, as perfect types of the human race as this period of evolution will allow. At the present time the seven races are mixed together, and representatives of all are in the many so-called races of men as classified by our present science. The object of this amalgamation and subsequent differentiation is to give to every race the benefit of the progress and power of the whole derived from prior progress in other planets and systems. For Nature never does her work in a hasty or undue fashion, but, by the sure method of mixture, precipitation, and separation, brings about the greatest perfection. And this method was one known to the Alchemists, though not fully understood in all its bearings even by them.

Hence man did not spring from a single pair. Neither did

he come from any tribe or family of monkey. It is hopeless to look to either religion or science for a solution of the question, for science is confused on her own admission, and religion is tangled with a revelation that in its books controverts the theory put forward by the priest. Adam is called the first man, but the record in which the story is found shows that other races of men must have existed on the earth before Cain could have founded a city. The Bible, then, does not support the single pair theory. If we take up one of the hypotheses of Science and admit for the moment that man and monkey differentiated from one ancestor, we have then to decide where the first ancestor came from. The first postulate of the Lodge on this subject is that seven races of men appeared simultaneously on the earth, and the first negative assumption is that man did not spring from a single pair or from the animal kingdom.

The varieties of character and capacity which subsequently appear in man's history are the forthcoming of the variations which were induced in the Egos in other and long anterior periods of evolution upon other chains of globes. These variations were so deeply impacted as to be equivalent to inherent characteristics. For the races of this globe the prior period of evolution was passed on the chain of globes of which our moon is the visible representative.

In regard to the question of the anthropoid apes as related to man, the Masters of Wisdom have said that instead of being our progenitors they were produced by man himself.* In one of the early periods of the globe the men of that time begot from large females of the animal kingdom the anthro-

* [This theory gained some modern support from Henry Fairfield Osborn, the great anthropologist, in the 1920's, and from the well-known anatomist, Frederic Wood Jones, in his *Hallmarks of Mankind*. Eds.]

poids, and in anthropoid bodies were caught a certain number of Egos destined one day to be men. The remainder of the descendants of the true anthropoid are the descendants of those illegitimate children of men, and will die away gradually, their Egos entering human bodies. Those half-ape and half-man bodies could not be ensouled by strictly animal Egos, and for that reason they are known to the Secret Doctrine as the "Delayed Race," the only one not included in the fiat of Nature that no more Egos from the lower kingdoms will come into the human kingdom until the next *Manvantara*. But to all kingdoms below man except the anthropoids, the door is now closed for entry into the human stage and the Egos in the subordinate forms must all wait their turn in the succeeding great Cycle. All the other monkeys are products in the ordinary manner of the evolutionary processes.

The same teachers furthermore assert that the mammalian types were produced in the fourth round, subsequent to the appearance of the human types. For this reason there was no barrier against fertility, because the root-types of those mammals were not far enough removed to raise the natural barrier. The unnatural union in the third race, when man had not yet had the light of *Manas* given to him, was not a crime against Nature, since, no mind being present save in the merest germ, no responsibility could attach. But in the fourth race the light of *Manas* being present, the renewal of the act by the new race was a crime, because it was done with a full knowledge of the consequences and against the warning of conscience. The karmic effect of this, including as it does all races, has yet to be fully felt and understood—at a much later day than now.

As man came to this globe from another planet, though of course then a being of very great power before being com-

pletely enmeshed in matter, so the lower kingdoms came likewise in germ and type from other planets, and carry on their evolution step by step upward by the aid of man, who is, in all periods of manifestation, at the front of the wave of life. The Egos in these lower kingdoms could not finish their evolution in the preceding globe-chain before its dissolution, and coming to this they go forward age after age, gradually approaching nearer the man state. One day they too will become men and act as the advance guard and guide for other lower kingdoms of this or other globes. And in the coming from the former planet there are always brought with the first and highest class of beings some forms of animal life, some fruits and other products, as models or types for use here.

A vast period of time, about 300,000,000 years, was passed by earth and man and all the kingdoms of nature in an astral stage. Then there was no gross matter such as we now know. This was in the early rounds when Nature was proceeding slowly with the work of perfecting the types on the astral plane, which is matter, though very fine in its texture. At the end of that stretch of years the process of hardening began, the form of man being the first to become solid, and then some of the astral prototypes of the preceding rounds were involved in the solidification, though really belonging to a former period when everything was astral. When those fossils are discovered it is argued that they must be those of creatures which coexisted with the gross physical body of man.

While that argument is proper enough under the other theories of Science, it becomes only an assumption if the existence of the astral period be admitted. It would be beyond the scope of this work to go further into particulars. But it may incidentally be said that neither the bee nor the wheat could have had their original differentiation in this chain of

globes, but must have been produced and finished in some other from which they were brought over into this. Why this should be so I am willing to leave for the present to conjecture.

Science has not been able to find the missing links between the root-types of the astral period and the present fossils or living species. In the year 1893 at Moscow Professor Virchow said in a lecture that the missing link was as far off as ever, as much of a dream as ever, and that no real evidence was at hand to show man as coming from the animals. This is quite true, and neither class of missing link will be discovered by Science under her present methods. For all of them exist in the astral plane and therefore are invisible to the physical eye. They can only be seen by the inner astral senses, which must first be trained to do their work properly, and until Science admits the existence of the astral and inner senses she will never try to develop them. Always, then, Science will be without the instruments for discovering the astral links left on the astral plane in the long course of differentiation. The fossils spoken of above, which were, so to say, solidified out of date, form an exception to the impossibility of finding any missing links, but they are blind alleys to Science because she admits none of the necessary facts.

The object of all this differentiation, amalgamation, and separation is well stated by another of the Masters, thus:

Nature consciously prefers that matter should be indestructible in organic rather than inorganic forms, and works slowly but incessantly towards the realization of this object—the evolution of conscious life out of inert material.

XII

Potentialities of Man and Nature

ARE THERE PSYCHIC FORCES, laws, and powers? If there are, then there must be the phenomena. And if all that has been outlined in preceding chapters is true, then in man are the same powers and forces which are to be found anywhere in Nature. He is held by the Masters of Wisdom to be the highest product of the whole system of evolution, and mirrors in himself every power, however wonderful or terrible, of Nature; by the very fact of being such a mirror he is man. Every man of every race has the same powers potentially.

The genuine psychic—or, as they are often called, magical—phenomena done by the Eastern faquir or yogî are all performed by the use of natural forces and processes not even dreamed of as yet by the West. Levitation of the body in apparent defiance of gravitation is a thing to be done with ease when the process is completely mastered. It contravenes no law. Gravitation is only half of a law. The Oriental sage admits gravity, if one wishes to adopt the term; but the real term is attraction, the other half of the law being expressed by the word repulsion, and both being governed by the great laws of electrical force. Weight and stability depend on polarity, and when the polarity of an object is altered in respect to the earth immediately underneath it, then the object may rise. But as mere objects are devoid of the consciousness found in man, they cannot rise without certain other aids. The human body, however, will rise in the air unsupported, like a bird, when its polarity is thus changed.

A third great law which enters into many of the phenomena of the East and West is that of Cohesion. The power of Cohesion is a distinct power of itself, and not a result as is supposed. This law and its action must be known if certain phenomena are to be brought about, as, for instance, what the writer has seen, the passing of one solid iron ring through another, or a stone through a solid wall. Hence another force is used which can only be called dispersion. Cohesion is the dominating force, for, the moment the dispersing force is withdrawn, the cohesive force restores the particles to their original position.

Following this out the Adept in such great dynamics is able to disperse the atoms of an object—excluding always the human body—to such a distance from each other as to render the object invisible, and then can send them along a current formed in the ether to any distance on the earth. At the desired

point the dispersing force is withdrawn, when immediately cohesion reasserts itself and the object reappears intact.

But the lay mind infected by the materialism of the day wonders how all these manipulations are possible, seeing that no instruments are spoken of. The instruments are in the body and brain of man. In the view of the Lodge "the human brain is an exhaustless generator of force," and a complete knowledge of the inner chemical and dynamic laws of Nature, together with a trained mind, give the possessor the power to operate the laws to which I have referred. This will be man's possession in the future, and would be his today were it not for blind dogmatism, selfishness, and materialistic unbelief. Not even the Christian lives up to his Master's very true statement that if one had faith he could remove a mountain. A knowledge of the law when added to faith gives power over matter, mind, space, and time.

Using the same powers, the trained Adept can produce before the eye, objective to the touch, material which was not visible before, and in any desired shape. This would be called creation by the vulgar, but it is simply evolution in your very presence. Matter is held suspended in the air about us. Every particle of matter, visible or still unprecipitated, has been through all possible forms, and what the Adept does is to select any desired form, existing, as they all do, in the Astral Light and then by effort of the Will and Imagination to clothe the form with the matter by precipitation. The object so made will fade away unless certain other processes are resorted to which need not be here described, but if these processes are used the object will remain permanently. And if it is desired to make visible a message on paper or other surface, the same laws and powers are used. The distinct—photographically and sharply definite—image of every line of every letter or

picture is formed in the mind, and then out of the air is drawn the pigment to fall within the limits laid down by the brain, "the exhaustless generator of force and form."

This, then, naturally leads to the proposition that the human Will is all powerful and the Imagination is a most useful faculty with a dynamic force. The Imagination is the picture-making power of the human mind. In the ordinary average human person, it has not enough training or force to be more than a sort of dream, but it may be trained. When trained it is the Constructor in the Human Workshop. Arrived at that stage it makes a matrix in the Astral substance through which effects objectively will flow. It is the greatest power, after Will, in the human assemblage of complicated instruments. The modern Western definition of Imagination is incomplete and wide of the mark. It is chiefly used to designate fancy or misconception and at all times stands for unreality. It is impossible to get another term as good because one of the powers of the trained Imagination is that of making an image. The word is derived from those signifying the formation or reflection of an image. This faculty used, or rather suffered to act, in an unregulated mode has given the West no other idea than that covered by "fancy." So far as that goes it is right but it may be pushed to a greater limit, which, when reached causes the Imagination to evolve in the Astral substance an actual image or form which may be then used in the same way as an iron moulder uses a mould of sand for the molten iron. It is therefore the King faculty, inasmuch as the Will cannot do its work if the Imagination be at all weak or untrained. For instance, if the person desiring to precipitate from the air wavers in the least with the image made in the Astral substance, the pigment will fall upon the paper in a correspondingly wavering and diffused manner.

To communicate with another mind at any distance the Adept attunes all the molecules of the brain and all the thoughts of the mind so as to vibrate in unison with the mind to be affected, and that other mind and brain have also to be either voluntarily thrown into the same unison or fall into it voluntarily. So though the Adept be at Bombay and his friend in New York, the distance is no obstacle, as the inner senses are not dependent on an ear, but may feel and see the thoughts and images in the mind of the other person.

And when it is desired to look into the mind and catch the thoughts of another and the pictures all around him of all he has thought and looked at, the Adept's inner sight and hearing are directed to the mind to be seen, when at once all is visible. But, as said before, only a rogue would do this, and the Adepts do not do it except in strictly authorized cases. The modern man sees no misdemeanor in looking into the secrets of another by means of this power, but the Adepts say it is an invasion of the rights of the other person. No man has the right, even when he has the power in his hand, to enter into the mind of another and pick out its secrets. This is the law of the Lodge to all who seek, and if one sees that he is about to discover the secrets of another he must at once withdraw and proceed no further. If he proceeds his power is taken from him in the case of a disciple; in the case of any other person he must take the consequence of this sort of burglary. For Nature has her laws and her policemen, and if we commit felonies in the Astral world the great Law and the guardians of it, for which no bribery is possible, will execute the penalty, no matter how long we wait, even if it be for ten thousand years. Here is another safeguard for ethics and morals. But until men admit the system of philosophy put forward in this book, they will not deem it wrong to commit felonies in fields

where their weak human law has no effect, but at the same time by thus refusing the philosophy they will put off the day when all may have these great powers for the use of all.

Clairvoyance, clairaudience, and second-sight are all related very closely. Every exercise of any one of them draws in it at the same time both of the others. They are but variations of one power. Sound is one of the distinguishing characteristics of the Astral sphere, and as light goes with sound, sight obtains simultaneously with hearing. To see an image with the Astral senses means that at the same time there is a sound, and to hear the latter infers the presence of a related image in Astral substance. It is perfectly well known to the true student of occultism that every sound produces instantaneously an image, and this, so long known in the Orient, has lately been demonstrated in the West in the production to the eye of sound pictures on a stretched tympanum. This part of the subject can be gone into very much further with the aid of occultism, but as it is a dangerous one in the present state of society I refrain at this point. In the Astral Light are pictures of all things whatsoever that happened to any person, and as well also pictures of those events to come the causes for which are sufficiently well marked and made. If the causes are yet indefinite, so will be the images of the future. But for the mass of events for several years to come all the producing and efficient causes are always laid down with enough definiteness to permit the seer to see them in advance as if present. By means of these pictures, seen with the inner senses, all clairvoyants exercise their strange faculty. Yet it is a faculty common to all men, though in the majority but slightly developed; but occultism asserts that were it not for the germ of this power slightly active in every one no man could convey to another any idea whatsoever.

In clairvoyance the pictures in the Astral Light pass before the inner vision and are reflected into the physical eye from within. They then appear objectively to the seer. If they are of past events or those to come, the picture only is seen; if of events actually then occurring, the scene is perceived through the Astral Light by the inner sense. The distinguishing difference between ordinary and clairvoyant vision, is, then, that in clairvoyance with waking sight the vibration is communicated to the brain first, from which it is transmitted to the physical eye, where it sets up an image upon the retina, just as the revolving cylinder of the phonograph causes the mouth-piece to vibrate exactly as the voice had vibrated when thrown into the receiver. In ordinary eye vision the vibrations are given to the eye first and then transmitted to the brain. Images and sounds are both caused by vibrations, and hence any sound once made is preserved in the Astral Light from whence the inner sense can take it and from within transmit it to the brain, from which it reaches the physical ear. So in clairaudience at a distance the hearer does not hear with the ear, but with the center of hearing in the Astral body. Second-sight is a combination of clairaudience and clairvoyance or not, just as the particular case is, and the frequency with which future events are seen by the second-sight seer adds an element of prophecy.

The highest order of clairvoyance—that of spiritual vision—is very rare. The usual clairvoyant deals only with the ordinary aspects and strata of the Astral matter. Spiritual sight comes only to those who are pure, devoted, and firm. It may be attained by special development of the particular organ in the body through which alone such sight is possible, and only after discipline, long training, and the highest altruism. All other clairvoyance is transitory, inadequate, and fragmentary, dealing, as it does, only with matter and illusion. Its frag-

mentary and inadequate character results from the fact that hardly any clairvoyant has the power to see into more than one of the lower grades of Astral substance at any one time. The pure-minded and the brave can deal with the future and the present far better than any clairvoyant. But as the existence of these two powers proves the presence in us of the inner senses and of the necessary medium—the Astral Light, they have, as such human faculties, an important bearing upon the claims made by the so-called “spirits” of the *séance* room.

Dreams are sometimes the result of brain action automatically proceeding, and are also produced by the transmission into the brain by the real inner person of those scenes or ideas high or low which that real person has seen while the body slept. They are then strained into the brain as if floating on the soul as it sinks into the body. These dreams may be of use, but generally the resumption of bodily activity destroys the meaning, perverts the image, and reduces all to confusion. But the great fact of all dreaming is that some one perceives and feels therein, and this is one of the arguments for the inner person's existence. In sleep the inner man communes with higher intelligences, and sometimes succeeds in impressing the brain with what is gained, either a high idea or a prophetic vision, or else fails in consequence of the resistance of brain fiber. The karma of the person also determines the meaning of a dream, for a king may dream that which relates to his kingdom, while the same thing dreamed by a citizen relates to nothing of temporal consequence. But, as said by Job: “In dreams and visions of the night man is instructed.”

To understand all such phenomena, the occult *laws* of chemistry, of mind, of force, and of matter have all likewise to be understood. The attempt to acquire the use of the psychic powers for mere curiosity or for selfish ends is also dangerous

for the same reasons as in the case of mediumship. As the civilization of the present day is selfish to the last degree and built on the personal element, the rules for the development of these powers in the right way have not been given out, but the Masters of Wisdom have said that philosophy and ethics must first be learned and practiced before any development of the other department is to be indulged in; and their condemnation of the wholesale development of mediums is supported by the history of spiritualism, which is one long story of the ruin of mediums in every direction.

Equally improper is the manner of the scientific schools which without a thought for the true nature of man indulge in experiments in hypnotism in which the subjects are injured for life, put into disgraceful attitudes, and made to do things for the satisfaction of the investigators which would never be done by men and women in their normal state. Unless Science aims to better man's state morally as well as physically, no aid will be given her until she looks at man and life from the moral and spiritual side. For this reason, those who know all about the psychical world, its denizens and laws, are proceeding with a reform in morals and philosophy before any great attention will be accorded to the strange and seductive phenomena possible for the inner powers of man.

And at the present time the cycle has almost run its course for this century. Now, as a century ago, the forces are slackening; for that reason the phenomena of spiritualism are lessening in number and volume. The Lodge hopes by the time the next tide begins to rise that the West will have gained some right knowledge of the true philosophy of Man and Nature, and be then ready to bear the lifting of the veil a little more.

THE END

This Book is Written . . .

not alone because the doctrines of Karma and Reincarnation are easily apprehended and beneficent to individuals, not only because they furnish, as they necessarily do, a solid foundation for ethics, or all human conduct, but because they are the very keynotes of the higher evolution of man. Without Karma and Reincarnation evolution is but a fragment; a process whose beginnings are unknown, and whose outcome cannot be discerned; a glimpse of what might be; a hope of what should be. But in the light of Karma and Reincarnation evolution becomes the logic of what *must* be. The links in the chain of being are all filled in, and the circles of reason and of life are complete. Karma gives the eternal law of action, and Reincarnation furnishes the boundless field for its display. Thousands of persons can understand these two principles, apply them as a basis of conduct, and weave them into the fabric of their lives, who may not be able to grasp the complete synthesis of that endless evolution of which these doctrines form so important a part. In thus affording even the superficial thinker and the weak or illogical reasoner a perfect basis for ethics and an unerring guide in life, Theosophy is building toward the future realization of the Universal Brotherhood and the higher evolution of man.

WILLIAM Q. JUDGE

Afterword

ONE THING most readers of this book will agree upon is that the author, despite his simple and uncomplicated way of writing, has succeeded in showing the far-reaching scope and implications of reincarnation as a principle of continuing existence in human life. In the terms of Mr. Judge, Reincarnation becomes considerably more than an intriguing metaphysical idea, attractive chiefly for its suggestion of a glamorous past and a romantic future. Instead, it now appears as a conception of life bringing profound meaning to our feelings about the dignity of man, leading to long thoughts concerning both the responsibilities and the potentialities of all human beings.

At times, the reader will have noted, Judge writes with a certain assurance. This is not to be mistaken for a personal conceit or assumption of great knowledge on his part. Like his teacher, H. P. Blavatsky, Mr. Judge regarded himself only as a transmitter of an ancestral philosophy, including teachings and doctrines which he had learned from others, and which he now offered in words appropriate to the common understanding. It would be best, perhaps, to regard him as a fellow explorer of a great subject, one who has gone a little farther in his investigations and reflections than most of the rest of us, yet who cares more for the general light that reincarnation can throw on human problems than for his own personal attainment.

One thing may be said with some certainty about this book. It is dated neither by its mood nor by its statement of facts. While Mr. Judge wrote close to seventy years ago, many of his ideas have a more vital appeal today than they seemed to afford at that time. Modern psychological and reflective scientific interest is slowly finding its focus in precisely the areas covered by Mr. Judge in these pages, and while the language may be different, the concern for the life of the inner man is the same. It is as though he anticipated the direction of development of human thought at a time long after he had left the scene.

William Q. Judge died many years ago, 1896, leaving behind a great body of writing in magazine articles and letters, and only one book—*The Ocean of Theosophy*, from which these discussions of reincarnation have been abstracted. He would have seen the greatest reward for his efforts in the pursuit by many others of the line of research into the meaning of things that he made his own life-work.

The Editors

Glossary

Meanings of the Sanscrit and other unfamiliar terms used in this book

- Absolute (the) The Omnipresent and Exhaustless One Reality—the Substance-Principle—from which all proceeds and to which all returns. Its impersonality is fundamental.
- Adept(s) One who has acquired knowledge of Man and Nature through understanding the laws governing both. These laws are unchanging and eternal.
- Æther With the ancients the luminous substance which pervades the whole universe. This is *not* the Ether of modern physics and chemistry.
- Akasa The spiritual essence, pervading all space, or primordial substance, called Æther by the Greeks.
- Atma, or Atman The Universal Spirit, the Seventh Principle in the sevenfold constitution of man. The Supreme Soul.
- Avatar(a) Divine incarnation—an exalted Being, who has progressed beyond the necessity of rebirths, and descends into the body of a simple mortal.
- Brahma The impersonal supreme and incognizable Principle of the Universe—unborn, beginningless and endless. Brahma is neuter, impersonal and universal.

Brahmâ	The male "creator" of the Indian Pantheon exists periodically in manifestation, only.
Buddha	Represents the highest degree of knowledge. To become a Buddha one must break the bondage of sense and personality; to acquire a complete perception of the Real Self; to perceive the universality of all phenomena and to live while yet on earth in the immortal and everlasting.
Buddhi	The sixth principle in, or spiritual Soul of man, the vehicle of Atma.
Clairaudience	The faculty, whether innate or by occult training, which enables one to hear all at great distances.
Clairvoyance	The faculty of seeing at great distances, and regardless of time, past, present or future. True clairvoyance is seeing with the inner, spiritual eye.
Cosmos	A system of worlds and beings all governed by the same laws and order.
Cycles	The ancients divided time into cycles of various durations, from a minute to an infinite number of years. Cycles mark events in the worlds physical, moral, or metaphysical.
Devachan	A state of happiness between two earth-lives into which the Ego enters after the disintegration of the lower principles on earth.
Dreaming	The activity of the Ego during the sleep of the body, on inner planes of being, fragments of these perceptions being remembered often on waking.
Ego	The consciousness in man of self—"I am I." Esoteric philosophy teaches the existence of two Egos in man:

the mortal man, or personality, and the Higher, the impersonal individuality. Yet the two are one—aspects of one mind.

- Elementals** Spirits of the Elements—fire, air, water, earth. There are many kinds of elementals, those best known being creatures of fire (salamanders), sylphs of air, undines of water, and gnomes of earth. All these are nature forces.
- Esoteric** Inner, concealed; exoteric, the opposite of hidden—public.
- Evolution** The ancients believed in evolution from above, down; that pure spirit descends lower and lower down and becomes matter in visible form. From there, they followed the speculations of modern scientists, physically; but in the man-form, they held that the imprisoned spirit returns to its source.
- Faquirs** Wonder-workers of the East, not necessarily spiritual, but with faculties gained by family transmission.
- Hierophant** A title belonging to the highest Adepts in antiquity—teachers of the Mysteries.
- Higher Self** The crown of the upper spiritual Triad in man—Atman—the Highest consciousness.
- Humanity** The totality of mankind—a great Brotherhood by virtue of the material of which it is formed physically and morally. Unless it becomes a Brotherhood intellectually also, it will become no better than a superior genus of animals.
- Hypnotism** A name given to various processes whereby a person of strong will-power plunges one of weaker mind into

a trance or state, in which he will do anything suggested by the hypnotiser. It is the most dangerous of practices, morally and physically, since it interferes with the nerve-fluid and the nerves controlling the circulation in the capillary blood-vessels.

Imagination	The king faculty of the mind—the image-making faculty.
Incarnation	Of human Egos, of races, of divine beings or Avatars.
Individuality	The <i>Individuality</i> is the imperishable <i>Ego</i> which incarnates and clothes itself in one personality after another, while the personality embraces the characteristics and memories of one physical life.
Initiates	Those wise ones who have acquired secret knowledge.
Jehovah	The ancient Hebrew Deity—a personal God.
Kama	Desire and passion principle.
Kamaloka	The “place” or plane where the Ego sheds its imperfect personality after death.
Kamarupa	The subjective form created by mental and physical desires and thoughts which survives the death of the body for a short time, or long, as the case may be.
Karma	The universal Law of Cause and Effect, or of Ethical Causation.
Law	Or Karma in a universal sense.
Linga Sarira	Or astral body, furnishing the model of the physical, and fading out with the last atom of the body.

Lodge	The Lodge, a term applied to the body or company of high adepts.
Mahatma	Great Soul—an Adept of the highest order, who has powers and knowledge commensurate with that state which he has attained through the discipline of self-induced and self-devised efforts.
Manas	The mind principle which makes of man an intelligent and moral being and which distinguishes him from the mere animal. It is the sentient incarnating Principle in man.
Manas, Kama	“The mind of desire,” connected with the lower elements of nature.
Masters of Wisdom	(See Mahatmas and “the Lodge”)
Metempsychosis	The progress of the soul from one phase of existence to another, illustrated by the axiom, “a stone becomes a plant, a plant an animal, an animal a man, a man a spirit and a spirit a god.”
Monad	A unit of the one Life, applying to the atom as to the Universe and to man.
Mystery Language	(See Sanscrit)
Necromancy	Practices dealing with the dead, as evoking their images.
Night of Brahmâ	The period between the dissolution of a universe and its reawakened activity—or Day of Brahmâ.
Nirvana	The state into which all the Monads of a Day of evolu-

tion retire during the inactivity of the Universe—a state of perfection.

Occultism	The science of the secrets of nature—physical and psychic, mental and spiritual: called Esoteric Science.
Phenomena	The term used in this book chiefly as concerned with spiritualistic “appearances”—the meaning of the word. There are various kinds, as electrical and chemical and cosmic. No phenomenon is a “miracle”; that is, something supernatural or outside the laws of nature.
Pralaya	A period of repose or inactivity of a planet or the universe—the opposite of Manvantara.
Pre-existence	A term meaning we have lived before—akin to reincarnation.
Principles	The term used to denote the seven individual and fundamental aspects of the One Life Principle in man and nature. In the human being these aspects are recognized as divine, spiritual, psychic, astral, physiological and simply physical.
Psychism	A term used to denote every kind of mental phenomena—those of mediumship, of higher sensitiveness, of hypnotic receptivity, inspired prophecy, the powers and potencies of human and divine Souls.
Psychology	The Science of the Soul according to the ancients, making the basis of physiology. Modern Psychology is now regaining the science of the soul out of the materialism of scientific misconceptions.
Re-embodiment	(same as Reincarnation, below)

Reincarnation	The term means literally <i>re</i> , again; <i>in</i> , into; <i>carne</i> , flesh; the doctrine of the Soul or Ego putting on a body of flesh periodically in accordance with cyclic law and Karma.
Round	There are seven states or conditions of our Earth united in one mass. Evolution begins in the highest state of substance and works downward upon and through three further more condensed stages, making four in all; having reached the fourth or lowest stage, evolution works upward through the stages produced and worked in during the descent, all the experience gained in the descent being carried into the higher stages. Each time the evolution begins in the highest stage and returns to it again is called a "Round."
Rupa	The Sanscrit word for any form, objective or subjective.
Sanscrit (or Sanskrit)	The classical language of the Brahmans, known as a "mystery language" never known or spoken, in its systematized form given by the great Aryan grammarian Panini, except by initiated Brahmans.
Satya Yuga	The Golden Age of truth and purity, also called Krita Yuga.
Spirit	Universal or particular belongs to Universal Consciousness. Its opposite pole is Matter.
Spiritualism	A modern American cult which has to do particularly with phenomena of the séance-room through mediumship—the dangers of which are shown in this book.
Substance	The term used by Theosophists in a dual sense, both as perceptible and imperceptible, making a distinction between material, psychic and spiritual substances.

Summerland	The spiritualistic heaven where the dead live in their physical bodies after death, marry, and have "spiritual" offspring, etc. This is utmost materialism which desecrates the majesty of death.
Symbology	The ancients read events by interpreting symbols of them, according to certain laws of symbology.
Will	The one and sole principle of abstract eternal Motion, everywhere present in all beings. Will is Spirit in action.
Wisdom-Religion	The one religion which underlies all now existing creeds, in fundamental principles.
Zodiac	Science calls this an imaginary belt in the heavens, through the middle of which the sun's path proceeds. It contains twelve constellations which are called the twelve signs of the Zodiac, and from which they are named. The Zodiac, which most ancient nations had, carries much of mysterious occult meaning if one knows how to read its symbols.

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