



1-1-1930

# An Investigation into Theories of Metempsychosis

Charles H. Gunsolus

Follow this and additional works at: <http://digitalcommons.butler.edu/grtheses>

 Part of the [Religion Commons](#)

---

## Recommended Citation

Gunsolus, Charles H., "An Investigation into Theories of Metempsychosis" (1930). *Graduate Thesis Collection*. Paper 241.

This Thesis is brought to you for free and open access by the Graduate Scholarship at Digital Commons @ Butler University. It has been accepted for inclusion in Graduate Thesis Collection by an authorized administrator of Digital Commons @ Butler University. For more information, please contact [fgaede@butler.edu](mailto:fgaede@butler.edu).

AN INVESTIGATION INTO  
THEORIES OF METEMPSYCHOSIS

Written by

Charles Henry Gunsolus

Submitted in April

Department of Christian Doctrine

Butler University

Chapter I

Introduction

A thesis submitted in partial fulfillment for the degree of  
Master of Arts

Department of Christian Doctrine  
Butler University

Chapter II

Chapter III

Chapter IV

Chapter V

Chapter VI



Indianapolis  
1950



LV  
701  
.B82h  
G 867

Table of Contents

27.10.31

Part I

Ancient Theories of Reincarnation

Chapter 1 Page

Reincarnation in Egypt 1

Chapter 2

Reincarnation in Greece 8

Chapter 3

Reincarnation in Rome 19

Chapter 4

Reincarnation in Judaism 22

Chapter 5

Reincarnation in Africa 29

Chapter 6

Reincarnation in Teutonism 35

Chapter 7

Reincarnation in Celticism 37

Chapter 8

Reincarnation in China 39

Chapter 9

Reincarnation in India 42

37193

Part II

Reincarnation in Modern Theosophy

Chapter	Page
Chapter 10	
The Modern Theosophical Movement	53
Chapter 11	
A Theosophical Exposition of Metempsychosis	56
Chapter 12	
Theory of the Constitution of Man And the Planes of the Solar System	61
Chapter 13	
The Theory of the Science and Method of Reincarnation	72
Chapter 14	
Karma and Reincarnation	77
Chapter 15	
Theosophical Proofs of Reincarnation	88
Chapter 16	
Theosophical Answers to Objections	116
Chapter 17	
Theosophical Attitude to Transmigration Through Animals	134
Chapter 18	
Theosophical Attitude to Palingenesis	145

Part III

Page

Reincarnation in Poetry 153

Glossary 215

Bibliography (Appendix) 219

(1) "Encyclopaedia of Religion and Ethics,"  
(Article on Transmigration).

(2) "Pre-Christian Religion in Egypt Before Christianity"  
J. G. Linders Petrie, p. 97

Chapter I.

REINCARNATION IN EGYPT

The ancient Egyptians believed in the immortality of the Soul and in Rebirth. The Egyptian embalming of the dead originated in their belief in a life beyond the grave. Polytheism and Ancestor worship prevailed in the earlier ages and as far back as history can trace it.<sup>1</sup>

In no other country in the world have the burial customs attracted so much attention as have those of Egypt. The tomb was known as the "house of the dead", and was decorated, sculptured, and painted in order to please the spirit. No other people except the Chinese and Etruscans have thus recorded their civilization. The Egyptians have three different ideas concerning the destiny of the soul after death.

If the soul has acquired good character and has lived a clean, pure life, then it is united with Thoth, the God of divine wisdom. If the soul has developed bad character, then it transmigrates into the body of an animal for a life-time.<sup>2</sup>

(1) "Encyclopaedia of Religion and Ethics,"  
(Article on Transmigration).

(2) "Personal Religion in Egypt Before Christianity"  
W. M. Flinders Petrie, p. 97

Again, if the soul desires to gain certain knowledge or experience, then it can voluntarily pass into another form of life. These three forms of rebirth are discussed in the "Book of the Dead", and in the mystical teachings of Osiris. Clement of Alexandria enumerates forty-two Books of Thoth, of which ten deal with the evolution of the soul after death. In the Kore Kosmon of the Persian Period (560 B.C.) the belief in Transmigration is upheld. During the Persian occupation, some Indian ideas crept into the Egyptian religion, viz, asceticism and certain mysterious formulas concerning rebirth. The "Book of the Dead" contains numerous chapters dealing with Magic and the powers of the dead. In chapters seventy-six to eighty-nine the laws of rebirth are discussed and dealt with.<sup>1</sup> Following out the magical laws as contained in these chapters, the dead person obtains power to be transformed into a golden hawk, a divine hawk, a swallow, a crocodile, a phoenix or a God. If none of these forms are pleasing to the Ego, then it can be united again to its own Body.

---

1 -- "Book of the Dead" -- Sir E.A. Wallis Budge.

Divine union with "Re" is the highest place to which the soul can hope to aspire. In the "Book of the Dead" a divine union is often stated as "I am Ra," or "I am Thoth." This implies complete absorption, and shows that the soul can enter into such union with God as to become incarnated with God's power, strength and wisdom.

The following excerpts are taken from chapters eighty-six, eighty-eight and eighty-nine, of the "Book of the Dead."

"I am the swallow, I am the scorpion, the daughter of Ra. That which I went in order to ascertain, I am come to tell. Let me enter and report my mission and I, entering and ascertaining who cometh forth through that gate of the blessed one, I purify myself at that great stream where my ills are made to cease and that which is wrong in me is pardoned, and the spots which were upon my body upon earth are effaced. --- Here am I, and I come that I may overthrow mine adversaries upon earth, though my dead body be buried. For I am the crocodile God in all his terrors. I am the crocodile God in the form of man. I am he who carrieth off with violence.<sup>1</sup>  
I am the almighty Fish in Kamurit. Oh, thou who bringest;

---

1 -- "Book of the Dead" - Sir E.A. Wallis Budge.

1 -- "Manners and Customs of Ancient Egyptians" - J.G. Wilkinson.

oh thou runner who dwellest in Thy Keep, thou great  
God, grant that my soul may come to me from whatsoever  
place wherein it abideth."

The above quotations are typical of the "Book of  
the Dead", and they show how the theories of Transmi-  
gration were believed in and accepted by the Egyptians.  
The earliest inscriptions found on the cylinders before  
the First Dynasty, also express similar ideas and concepts.

The artificial preservation of the body is the  
peculiarity of the Egyptian burial customs.  
The body was embalmed and after seventy days was buried  
with great ceremonies. Weapons, food and supplies  
were placed in the tomb. This was done to please the  
spirit that was thought to hover near the body.  
Sometimes this was done through fear and sometimes through  
love.<sup>1</sup> Sometimes it was done to gratify the spirit in  
its new life, or to prevent it from returning. The main  
purpose in preserving the body was to keep it in good  
condition so that the spirit could again live therein  
at some future time. It was thought that after a space  
of three thousand years, the soul would come back into  
the body, at which time the latter would be resurrected  
from the dead.

---

1 -- "Manners and Customs of Ancient Egyptians" -  
J.G. Wilkinson.



Cairi Papyri, containing verses from the "Book of the Dead", were buried with the corpse. This was to guide the spirit in the next world. Amulets, pectorals, and heart scarabs were sometimes buried with the dead or were worn by the living. These were supposed to possess certain magical powers over mental and spiritual laws. The "Ka" was the personality of the deceased person. The "Bai" was probably the astral body and was associated with the tree-goddess of the cemetery.<sup>1</sup> It was thought that one person might have many "Kas", or personalities. "Ra" was said to have had fourteen "Kas", while Ramses II had thirty. The "Ka" refers either to the personality of these men or their guardian angels. On the tomb of Panahemisis we read, "Thy God is thy 'Ka', he parted not from thee, and so thy soul lived eternally." Here the "Ka" is represented as a God or a saving principle for the soul. The Semitic king Khijan was found with the title, "Beloved by his 'Ka'." In this case it was thought to refer to a guardian angel. After death the soul passed into the Kingdom of

---

1 -- "Religion of the Ancient Egyptians" - A. Wiedemann.  
2 -- "Handbook of Egyptian Religion" - A. Wiedemann.  
3 -- "The Secret Doctrine" - H. P. Blavatsky.



Osiris.<sup>1</sup> Here it was guarded by Anubis and brought before Isis and Osiris for trial. Those who could not bear the test were condemned and devoured by wild animals, or required to incarnate in the form of some animal. Because of this animals were worshiped as they were thought, in numerous cases, to be the incarnations of human beings. The Jackal was the ruler of the cemeteries and so he had power to guide the soul into the blessed West. The baboon was adored as the God of Wisdom. The cow, ram, and bull were also worshiped. The Egyptians also believed that animals were sometimes controlled by gods or goddesses. Horus, the god of upper Egypt, was said to have taken up his abode in the body of a hawk.<sup>2</sup> Hence all hawks were adored and worshiped. Khnumu, the creator, incarnated in the form of a ram. He ruled the cataracts and waters. Sekhmet lived in the body of the lioness or of the cat. She was worshiped at Memphis and was responsible for the destruction of mankind. Tahuti incarnated in the form of an ibis. He was the god of learning and the recorder of the judgment, and usually was not worshiped in temples.<sup>3</sup> Anubis

---

1 -- "Development of Religion And Thought in Ancient Egypt" - J.H. Breasted.

2 -- "Handbook of Egyptian Religion" - A. Erman.

3 -- "The Secret Doctrine" - H.P. Blavatsky.

appeared as a Jackal. He was the guardian of the dead and was later accepted into the Roman form of worship.

Egyptians not only believed in animal transmigrations, but also in higher forms of rebirth. Some gods incarnated in human form and appeared unto men.<sup>1</sup>

Such gods were Osiris, Isis and Amon. These gods were not immortal and were limited in many ways but nevertheless they controlled the destiny of Egypt. In the "Book of Coming Forth From the Day", and also in the "Pyramid Texts", we find numerous references to the theories of Rebirth. From Herodotus, Diotorus, Plato, Theophrastus and Plutarch, we learn a great many facts concerning the Egyptians and their belief in Reincarnation. In some cases the soul went back into the physical world, and a man's lot after death was according to his life on earth. It is thought that Pythagoras was the first person to introduce Reincarnation into Greece. Pythagoras was the teacher of Pythagoras and he lived about 500 B.C. Herodotus believed that the Greeks obtained their ideas from the Egyptians.

---

1 -- "The Religion of Ancient Egypt" - P. LePage Renouf.

1 -- "Lives" 9th Book, Plato.

2 -- "Life After Death", James H. Nyalop.

## Chapter II

### REINCARNATION IN GREECE<sup>1</sup>

The history of Greek religion divides itself into two outstanding periods. The first is known as the Pre-Homeric and the second as the Homeric period. The Pre-Homeric age was an age of mythology and nature worship.<sup>2</sup> Heroes were deified and transformed into gods and the forces of Nature were personified, and underlying all their customs we see immortality and a belief in the life beyond the grave. At death, Charon ferried the soul across the Lethe River, and into the region of Hades. Here it was that Minos and Rhadamanthus sat in judgment upon all disembodied souls and decided as to their fate. In some cases ~~it~~<sup>THE SOUL</sup> was sent back into the physical world, and a man's lot after death was according to his life on earth. It is thought that Pherecydes was the first person to introduce Reincarnation into Greece. Pherecydes was the teacher of Pythagoras and he lived about 600 B.C. Herodotus believed that the Greeks obtained their ideas from the Egyptians.

1 -- Encyclopaedia of Religion and Ethics - Hastings.

2 -- Republic - Plato.

1 -- "Laws" 9th Book, Plato. Hyslop, Chapter III.

2 -- "Life After Death", James H. Hyslop.

This is probably not true, because the Grecian ideas do not resemble the Egyptian ideas, and neither can it be said that they were influenced by Indian modes of thought.<sup>1</sup> All evidence seems to point to one conclusion and that is that Reincarnation in Greece was indigenous. During the sixth century there was a great religious upheaval during which time Transmigration was brought into prominence. It gained power of impetus and popularity because it was associated with the Orphic cults and with the worship of Dionysus.

Plato<sup>2</sup> was a strong advocate of Rebirth,<sup>3</sup> and he believed that the Orphic mystics were great souls imprisoned in physical bodies. Thus the gods also were subject to the laws of rebirth. The Electics doubted these ideas and believed that it was impossible to know very much about the destiny of the soul. They were too much absorbed in Monism or Pantheism, and were not as wise as Plato and Heraclitus who were great occult philosophers.

and tablets have been found and these all refer to re-

1 -- Encyclopaedia of Religion and Ethics - Hastings, birth, Article on Transmigration.  
2 -- Republic - Plato.  
3 -- Life After Death - James Hyslop, Chapter III.  
1 -- Dialogues of Plato - (Ben Jovett, Vol. IV.)  
2 -- Writings of Plato.  
3 -- Writings of Aristotle.

Heraclitus said:<sup>1</sup> "Men are mortal gods, and the gods immortal men. Our life is the death of the gods and our death their life. So long as man lives the divine part of his nature is bound up with baser substances, from which in death he again becomes free. Souls traverse the way upwards and the way downwards. They enter into bodies because they require a change."

The Orphic Mysteries also expressed the same ideas as did Plato and Heraclitus. Pindar believed that Reincarnation was a privilege given to the best spirits to earn higher happiness and glory. There are two famous passages in Pindar that uphold the doctrine of Transmigration.<sup>2</sup>

In one passage it tells about Persephone who sends souls back to earth after they have been purified from their ancient sins. In the other verse it expresses the theory that those who have been reborn thrice are free from Karma and are sent into the islands of the blest. Euripides refers to a second incarnation as an actual impossibility.<sup>3</sup> Numerous inscriptions on stones and tablets have been found and these all refer to rebirth, which shows the prevalence of this mystical belief

---

100 of 20,000 years. During this time the soul was

1 -- Dialogues of Plato - (Ben Jowett, Vol. IV.)

2 -- Writings of Pindar.

3 -- Writings of Euripides.

in Italy and in Crete. Golden tablets found near Rome and in Crete bear the following inscription, "I have flown out of the sorrowful, weary wheel, and I have passed with eager feet to the circle desired." This is the appeal of a purified soul who has passed through the cycle of successive lives and the mystical "Wheel of Fortune".

The Greeks believed that there was a limited supply of souls, and because of this it was necessary for the reappearance of the same soul in various earthly bodies. In some cases the spirit entered into the body of a beast, but even though the body was different the soul remained the same. This was brought out in the story concerning Odysseus, where his companions were changed into swine, but nevertheless their intelligence remained the same.

Empedocles took over the doctrine of rebirth from the Orphic-Pythagorean school of philosophy. He believed that the vitality of the soul was the result of an aggregation of corporeal substances. In the blood were concentrated thought and consciousness, and these were centered in the heart. Empedocles believed in a Purgatory where the guilty souls would suffer for a period of 30,000 years. During this time the soul was

1 -- Purification - Empedocles.

2 -- De Anima - Aristotle.

3 -- De Generatione Animae - Aristotle.

4 -- Timaeus, - Symposium, - Phaedrus - Plato.



made to wander through earth, sea and air. Empedocles said: "Ere now have I been a youth, a maiden, a bush, and a dumb fish in the sea." Be believed that the greater souls were reborn as prophets, physicians, and chieftans, while the lesser souls were reborn in the bodies of animals or plants.<sup>1</sup>

Aristotle believed that the soul entered the body from the outside, and during the process of respiration.

He was supported in his theory by the Orphic poems.<sup>2</sup>

He also prohibited the eating of meat and the slaughter of animals which he thought was but the shedding of kindred blood.<sup>3</sup> No man who ate flesh could ever hope

to escape from Karma or to obtain purification. Plato in several of his Dialogues refers to the pre-existence of the soul and to transmigration.<sup>4</sup>

Phaedo says: For after death, as they say, the genius of each individual to which he belonged in life leads him to a certain place in which the dead are gathered together for judgment, whence they go into the world below, following the guide who is appointed to conduct them from this world to the other. When they have received their dues and remained their time,

---

1 -- Purifications - Empedocles.

2 -- De Anima - Aristotle.

3 -- De Generatione Animae - Aristotle.

4 -- Timaeus, - Symposium, - Phaedus - Plato.

-15-

another guide brings them back again after many revolutions of ages. Now this journey to the other world is not, as Aeschylus says in the Telephus, a single and straight path, no guide would be wanted for that and no one could miss a single path; but there are many partings of the road, and windings, as I must infer from the rites and sacrifices which are offered to the gods below in places where three ways meet on earth.<sup>1</sup> The wise and orderly soul is conscious of her situation and follows in the path; but the soul which desires the body, and which, as I was relating before, has long been fluttering about the lifeless frame and the world of sight,<sup>2</sup> is, after many struggles and sufferings hardly of and with violence, carried away by her attendant genius, and when she arrives at the place where other souls are gathered, if she be impure and has done impure deeds, or been concerned in foul murders and other crimes which are the brothers in crime - from that soul everyone flees and turns away. No one will be her companion. No one will be her guide, but alone she wanders in extremity of evil until certain times are fulfilled, and when they are she is borne irresistible to her own fitting habitation

---

1 -- Phaedrus - Plato.

2 -- Phaedo - Plato.

3 -- Theaetetus - Plato.



as every pure and just soul which has passed through life in the company and under the guidance of the gods has also her own proper home.<sup>1</sup>---- Those who in this life have failed to emancipate themselves from the burden of the corporeal element, cannot rise to the purer element above, being dragged down into the visible world. They haunt burial grounds as ghostly apparitions until they are again imprisoned in another body. Of these, the sensual become asses or similar animals; the violent and unjust become wolves or kites, but those, who though lacking the philosophic impulse to virtue, have lived an ordinary respectable life may become bees or ants, or even men, who in their next incarnation prove themselves just and moderate.<sup>2</sup> Only those who have devoted themselves in this life to philosophy are entirely exempt from any further incarnation and they pass to the pure ethereal homes destined for them in the upper world.<sup>3</sup>

The above quotation from Plato's writings gives us an insight into the Greek mind, i.e., as far as the theories of Reincarnation are concerned. In Phaedo we learn that the souls of the dead are rewarded or punished, according to the deeds committed in the body.<sup>3</sup>

---

1 -- Phaedo - Plato.

2 -- Phaedrus - Plato.

3 -- Theatus - Plato.

After one thousand years the soul again reincarnates.

CRITICS

Theosophists say that Plato's dialogues are based

purely upon fancy, imagination and superstition.

In some cases, Theosophists think, this may be true,

but there is no doubt but that Plato is illustrating

great occult truths of which the average person or critic

is not able to grasp.

In the myth of Er, son of Armenius, we have another

account of Rebirth. The Ego is allowed to choose the body

in which it expects to pass. This choice is determined

by ballot. The writer of the myth was a witness to some

of the choices that were made by famous men of old.

He tells us that Orpheus chose to become a swan.

Thamyras desired to be a nightingale; Ajax a lion;

Agamemnon an eagle, and Thersites a monkey. Odysseus

was very anxious just to become an ordinary man who could

be free from all troubles and anxiety.

In the "Timoceres", Plato deals with the evolution

of the soul.<sup>1</sup> He says that animals and birds are but

the souls of men who have failed in life. Men who had

never studied philosophy became four-footed beasts of

the earth. This was due to the fact that they thought

1 -- Timoceres - Plato.

1 -- Timoceres - Plato.  
2 -- Descent of the Soul - Plotinus.

more of the heart than they did the brain. Plato also says that there are as many souls as there are stars. The soul comes from its star and if it remains pure, it returns to its ethereal habitation, otherwise it enters the body of a woman or an animal.

Plotinus taught that the future destiny of the soul depended upon its present and past conditions. A man who has exercised his human capacities again becomes a man. If he has lived for passions and sensations only, he becomes an animal. If he has even been void of passions then he becomes a plant, but if he has been good and true he becomes a god. As a man sows that shall he also reap. The man who has been a bad master becomes a slave. The poor man who was good becomes a wealthy man. The man who murdered his father becomes in the next life a father, and then in turn is killed by his son. In this way only can the laws of Karma or Justice be satisfied.

Around Pythagoras, we find centered a great deal of legendary stories and myths most of which can be traced to Heraclides Ponticus. Heraclides said that Pythagoras was able to recall his past

- 
- 1 -- Timoeus - Plato. E.D. Baker, Chapter II.
  - 2 -- Descent of the Soul - Plotinus.

incarnations. He claimed that Pythagoras, in a former incarnation had lived at Aethalides, and was the son of Hermes, and the herald of the Argonauts. At this time and through magic, he received the gift of remembering his previous incarnations. Pythagoras also was reborn as Euphorbus; next as Hermontimus; then as Pyrrhus, the Delian fisherman<sup>1</sup>, and then in the body of Pythagoras. He proved that he was Euphorbus by identifying, before seeing the inscription, the shield of Euphorbus which he was bearing when he was slain at Troy by Menelaus. Pythagoras believed that after two hundred and seven years his soul would return to the sun from whence it came. In the verses of Zenaphanes, are also numerous references concerning the doctrines of rebirth.

The earlier Stoics were largely confined to ethics, hence rebirth and its problems did not appeal to them. Among the later Stoics, however, there was considerable interest in, and belief in, reincarnation.

The Epicureans denied that there was life beyond the grave and so could not believe in rebirth. It seems that the greatest philosophers and mystics in Greece were believers in the doctrine of reincarnation

---

1 -- Reincarnation - E.D. Walker, Chapter II.

and that it was, and always has been, a popular belief  
in this land of art and philosophy.

REINCARNATION IN ROME

-----  
The Romans were not so religious and so serious  
looking as were the Greeks. They were more practical  
and not so philosophical and for this reason they had an  
emancipated and more liberal life beyond the grave. Their  
earlier beliefs seem to have been inferior and primitive.

Plato was one of the first men to introduce  
reincarnation into Rome. He was a Greek of Sicily  
and probably obtained his ideas from Pythagoras.  
He is the one who started the Romans in thinking along these  
lines, and he undoubtedly caused much discussion.  
There is no evidence among the Romans of an indigenous  
belief in transmigration, but some of their poets seem  
to have been influenced by Greek thought and philosophy.

Plato believed in immortality and this subject  
is discussed in his "Pausanian Disputations". There  
is no clear conception of what he thinks concerning  
rebirth. Seneca was more explicit, and he talked in  
a happy life beyond death, and in some of his writings  
he hints concerning transmigration. Marcus Aurelius

- 
- 1 -- Life Beyond The Grave - James Hyslop.
  - 2 -- Encyclopedia of Religion and Ethics,  
(Article on Transmigration)

### Chapter III

#### REINCARNATION IN ROME

The Romans were not so religious and as nature loving as were the Greeks. They were more practical<sup>1</sup> and not so philosophic and for this reason were not so enthusiastic concerning life beyond the grave. Their earlier beliefs seem to have been Animism and Fetichism.

Emmius was one of the first men to introduce Reincarnation into Rome. He was a Greek of Calabria and probably obtained his ideas from Pythagoras. He it was who started the Romans to thinking along these lines, and he revolutionized many of their thoughts.<sup>2</sup> There is no evidence among the Romans of an indigenous belief in Transmigration, but some of their poets seem to have been influenced by Greek thought and philosophy.

Cicero believed in immortality and this subject is discussed in his "Tusculan Disputations". There is no clear conception of what he thinks concerning rebirth. Seneca was more explicit, and he believed in a happy life beyond death, and in some of his writings he hints concerning transmigration. Marcus Aurelius

---

1 -- Life Beyond The Grave - James Hyslop.

2 -- Encyclopaedia of Religion and Ethics,  
(Article on Transmigration)

-20-

seemed to have no apparent interest in a future life and this was probably due to his Stoical life and ethics. In Ovid we find a strong appeal against the killing of animals, as he believed that the same soul-substance permeated all bodies. Horace refers to Ennius in his "Pythagorean Dreams." He tells us that Ennius once inhabited the body of a peacock and that later he incarnated in the body of Homer.<sup>1</sup> In Vergil we find a famous passage which upholds the ideas of Pythagoras and Plato.<sup>2</sup> Vergil makes reference to the fact that souls are sent into the underworld where they pass through a process of purification and atonement for their sins. After the completion of 1,000 years they return again and inhabit physical bodies. The Romans always spoke of their dead in a plural sense and they viewed things collectively. They believed that the dead were around them and they worshiped household gods. The Lares and Penates show this to be a fact. Ovid says that in some cases spirits had to be expelled from haunted houses. The Romans then were familiar with certain forms of Spiritualism. Being under the influence of the priests and of ceremonial religion, the early Romans did not worry

---

1 -- Ibid., p. 434.

2 -- Aeneid VI - Vergil.



much about their souls or the future. Only during the  
last century of the Republic did they begin to consider  
the problems concerning rebirth, and most of these  
ideas were introduced to them by Greek Philosophy.

The beginnings of reincarnation in Judaism are  
very difficult to trace. Whether they were Egyptian  
or Indian we are not certain, but it is very probable  
that they were handed down through the Samaritans or  
Manichaeism as intermediaries.<sup>1</sup>

The Jews were very eccentric in their beliefs con-  
cerning Rebirth, and they have modified this doctrine  
in order to assimilate it into their religion. The  
source of this Jewish Reincarnation has a character  
of its own and is very unique. The "Zohar" and the  
"Habbalah" show that the Jews are firm believers in  
Reincarnation.

In the "Zohar" the incarnation of the soul is  
described as follows:

At the time when the soul is to descend the Lord  
calls it and says, "Go to the place that I will send you."  
The soul replies, "Let me remain here and not be defiled  
in that other world." The Lord answers, "From the be-  
ginning they have been created for the purpose of getting

1 -- Encyclopedia of Religion and Ethics, p. 430,  
(Article on Transmigration)  
2 -- The Zohar - D.H.S. Joel.



## Chapter IV

### REINCARNATION IN JUDAISM

The beginnings of reincarnation in Judaism are very difficult to trace. Whether they were Egyptian or Indian we are not certain, but it is very probable that they were handed down through the Gnostics or Manichaeans as intermediaries.<sup>1</sup>

The Jews were very eccentric in their beliefs connected to certain occult and unchangeable laws. Then a doctrine of Rebirth, and they have modified this doctrine in order to assimilate it into their religion. Because of this Jewish Metempsychosis has a character of its own and is very unique. The "Zohar" and the "Kabbalah" show that the Jews are firm believers in Reincarnation.

In the "Zohar" the incarnation of the soul is described as follows:<sup>2</sup>

At the time when the soul is to descend the Lord calls it and says, "Go to the place that I will send you." Before birth the Soul is carried through the regions of Heaven and of Hell in order that it might see the rewards and punishments of life. Then it is sent down gimning thou hast been created for the purpose of getting

1 -- In Revolutions in Israel - F.M. Holman.  
1 -- Encyclopaedia of Religion and Ethics, p.435,  
(Article on Transmigration)  
2 -- The Zohar - D.H. Joel.

into this world."

The above quotations prove that the Jews believe in pre-existence. From the very beginning souls are created for a specific use and are destined to enter into physical bodies. The soul submits and descends<sup>1</sup> against its will. It has no choice in the matter as to the time of entry, or the time of exit, neither can it select the body in which it is to live. All of these details are worked out by God and man is destined to obedience and to certain occult and unchangeable laws.<sup>2</sup> When a woman becomes pregnant, an angel appears before God with the sperm. God then places a soul in this sperm and declares the destiny for which it is born. At this time it is decided whether the child will be rich or poor, wise or foolish, good or bad. Also, its soul-mate is determined at this time. The Ego is very sad because it has to give up its heavenly home in order to migrate through the lower planes of life. If it is reluctant, it is seized by angels and forced to enter into a physical body. Before birth the Ego is carried through the regions of Heaven and of Hell in order that it might see the rewards and punishments of life. Then it is sent down

---

1 -- De Revolutione Animarum - F.M. Helmont.

2 -- The Kabbalah - A. Franck.

into the material world with a diverse recollection of what is good or evil, and this is its guiding principle through life. Because of this every man has within himself a standard of right and wrong, given to his soul in its premundane existence.

The soul, on its first entry into the world, is absolutely pure and immaculate.<sup>1</sup> Its purpose is to overcome temptation and to gain complete control over the body. The evil spirits surround the soul and cling close to the body and the endeavor to lead the virgin soul and try to lead it astray, but the soul has with it the Law which helps it to remain pure. The soul<sup>2</sup> that is victorious and saved is led back to Eden, while the soul that fails is delivered to Gehinnom. God has set a certain time for the end or ultimate goal which is perfection and which is to usher in the "kingdom of Heaven" on earth. A term or cycle is thereby set for man's spiritualization and a finite number of souls might make that end impossible, but as they are limited in number the time must come when the last soul will have

The Jews believe that God is just, even though the pious suffer and the sinners are happy. They know that the time will come when the righteous

1 -- The Kabbala - C. D. Ginsburg.

2 -- Ibid.

2 -- Encyclopaedia of Religion and Ethics  
(Article on Transmigration)

The Talmud says:<sup>1</sup> "The Son of David will not come before all the souls in bodies will come to an end. The power of evil spirits will be broken and good only will reign."

After all created souls have finished their migrations and rebirths, then will come the time of the end. The Demons know this and, therefore, it is their desire to impede the development and unfolding of God's plan. The evil spirits surround the soul and cling close to the body, and thus endeavor to shut out light and truth. In this way, they are able to delay the consummation, although they can not frustrate it. Souls which have been contaminated and led astray must be purified before they can enter back into glory and Eden. The soul must be purified and the sins atoned for. This is brought about through being re-embodied and through migrating from one life to another, and in this way the work of the evil spirits is defeated and the cycle is brought to a close.

The Jews believe that God is just, even though the pious suffer and the sinners are happy. They know that the time will come when the righteous earth puts on its white garment, to preserve herself

1 -- The Talmud  
2 -- Encyclopaedia of Religion and Ethics  
(Article on Transmigration)

souls will be exalted and lifted into glory. The earth is looked upon as a sort of a Purgatory, where the sinner is to expiate his sins and to work out his own salvation. Then he is worthy and entitled to enter into the celestial regions. By this slow purification and reunion with other purified souls, the cycle is completed and brought to an end.<sup>1</sup>

The Sephardic ritual for a dying man says, "Let my death be an atonement for all my sins, iniquities and transgressions, wherein I have sinned, offended, and transgressed against Thee, from the day of my first existence, let my position be in the garden of Eden. --- The Day of Atonement and death, make atonement, when accompanied with sincere repentance."

This would seem to imply that death is an atonement for the sins of the deceased, whereby the soul is purified and allowed to return to Jehovah.

The Zohar says:<sup>2</sup> "All souls which are not guiltless in this world, have already alienated themselves in heaven from the Holy One, blessed be He. They have thrown themselves into an abyss at their very existence, and have anticipated the time when they are to descend once more on earth. --- The soul, when sent to this earth puts on earthly garments, to preserve herself

1 -- Reincarnation - E. E. Walker, Chap. VI, Sec. 6.

2 -- Ibid.

3 -- The Kabbala - C. G. Ginsburg.

here, so she receives above a shining garment, in order to be able to look without injury into the mirror whose light proceeds from the "Lord of Light."

The Zohar upholds the theories of Rebirth and definitely states that the Ego cannot return unto Eden until it has received the "Holy Kiss", or reunion with God. This is brought about only through diverse Rebirths and Transmigrations. After the soul receives the "Holy Kiss", it then passes into the "Palace of Love".

From Josephus and Philo,<sup>1</sup> we learn that the Jews were acquainted with the great truths of Reincarnation.<sup>2</sup>

Philo Judaeus says: "The air is full of souls. Those which are nearest the earth descending to be tied to mortal bodies, return to other bodies being desirous to live again."

Philo also endeavored to reconcile the Pentateuch with the Pythagorean and Platonic philosophy. The same soul has successive incarnations and for this purpose the world has been created. The Samaritan doctrine of the "TAHES" teaches this same doctrine. They believe that the Ego of Adam was the same Ego that later appeared in Seth, in Noah, in Abraham and finally in Moses,<sup>3</sup> where it reached perfection. Simon Magus

---

1 -- Reincarnation - E. D. Walker, Chap. VI, Sec. 6.

2 -- Jewish Wars - F. Josephus, II, viii, 11; III, viii.

3 -- The Kabbala - C. D. Ginsburg.



also raises the question concerning his former existences and he claims that his soul passed through many bodies, before it reached the body known as Simon.

The Buddhist believes that all souls are but emanations from God. The Jew believes that souls are created by God and are not emanated from Him, hence they can never be absorbed into the Divine Spirit but must always have an individual existence. Moses in his ascent into heaven sees numerous souls, some mortality, in Africa it is based mostly upon Fetishism who have lived upon earth and others who are to come and Potentiam, and upon the lower and degraded ideas to earth later, among whom is David. Everything created

has a specific purpose in life, and even the angels have their part to play in the divine plan of the ages.

Nothing happens which has not been pre-ordained and with a dynamic spirit, which they call "Miasma", all things are working towards love and perfection. After death the spirit can reside wherever it desires. It is the "Law" which is the "Pearl of great Price" This can be in the bud, in a stone, in an animal or in the body of a human being. If it passes into a human body, it absorbs the personality that it finds there, or it drives this personality away and takes full possession of the stolen body. Witch doctors and rulers of tribes are thought to be obsessed by advanced spirits.

Chapter V.

REINCARNATION IN AFRICA

In Africa, we find many different theories pertaining to Reincarnation. We can not say just why one belief rather than another has been adopted in any specific instance, because most of them are of prehistoric origin. While in Egypt, reincarnation is based upon animal worship and in Judaism upon morality, in Africa it is based mostly upon Fetichism and Totemism, and upon the lower and degraded ideas of Rebirth.

The Mandingo Tribe in West Africa believes that every living being and every physical object is filled with a dynamic spirit, which they call 'Niama'. After death the spirit can reside wherever it desires to. This can be in the hut, in a stone, in an animal or in the body of a human being. If it passes into a human body, it absorbs the personality that it finds there, or it drives this personality away and takes full possession of the stolen body. Witch doctors and Rulers of tribes are thought to be obsessed by advanced spirits,

---

1 -- Encyclopaedia of Religion and Ethics - Hastings.  
(Article on Transmigration)

1 -- Ibid.



which give them supernatural powers and wisdom. Insane persons are those who are controlled by ignorant and undeveloped spirits. The 'Dia' which is the breath of man, is thought to animate the body of a totem, and especially if the totem is made in the image of the deceased person.

The Eve Tribe believes that every man has two souls, a life-soul (tuwo agbedo), and a death-soul (luwo-kuto). At death the death-soul goes into the grave and the life-soul wanders around over the earth seeking for a resting-place, or for some body in which to reincarnate. If the Ego is perfect, it passes on into the land of rest, known as the 'Amedzowe'. As it originated in this land, so must it return there.<sup>1</sup> Life in Heaven is thought to be much the same as life here. When a little body dies, the priest says that it was a great king in 'Amedzowe', and that it has died in order to return to its Kingdom and glories. Because of this and numerous other beliefs, the great and good souls die young, and are destined to return to those they love. After death the soul appears before 'Mawu' who is the supreme judge and God. The soul then arrives at 'Eliat',  
the haven of souls.  
1 -- Ibid.

The future fate or destiny of the soul is determined by the judgment. The Ewe also believes in a tutelary spirit which enters into a man and protects him from sickness and trouble. The resemblance of children to dead ancestors is believed by many to be but the reincarnated spirit of the deceased.

The Edo Tribe believes that a man's spirit (azogo) disappears on the day that his body is put into the grave. The spirit returns at times and especially so when fruits, offerings and sacrifices are given in its name or honor. The spirit must be reborn seven different times and alternately as male and female. It has its own choice as to whether it shall be reborn in the same family or in another family. To injure or insult a spirit is to bring trouble or sickness into the village. To pray and to offer sacrifices is to attract health and protection from all evils. The spirit is sometimes thought to live in the back of one's neck or in his shadow. After death the soul has to pay the ferryman for passage across the 'River of Death'. The ferryman is named 'Kutiame', and he charges twelve couries for his services. The soul then arrives at 'Elimi', the haven of rest.

1 — Ibid. (Article on Bantu).  
2 — History, and Nursery Tales of the Ewe — H. Galloway.  
3 — Encyclopedia of Religion and Ethics. (Article on South Africa).

The Bantu and Zulu Tribes use animals as a token or emblem<sup>1</sup> of a clan or family. They believe that animals are related to themselves in spirit and by ties of mutual love. If a kangaroo is used as a totem, it is because the kangaroo is believed to be sacred, or the dwelling place of a disembodied spirit. One man worships a snake because he believes that the spirit of his mother is incarnated therein, and because of this the poisonous snake will not bother or bite him.<sup>2</sup>

Tribes are divided into clans and each clan bears the name of some animal or plant. Dynamism and Animism fill everything, so all objects become sacred and full of spirit and life. Fetichism prevails and is believed in by most all African tribes. The spirits of the dead are supposed to be embodied in or attached to certain material objects which are known as charms. A fetish in the way-side near the mother in order to facilitate rebirth in the future. The Bantu tribes believe themselves attached to it. The fetish then becomes a powerful instrument in the hands of the native. He can use it for good or for evil, and the fetish does not lose its power unless the spirit forsakes it and wanders away.<sup>3</sup>

- 1 -- Ibid. (Article on Bantu).
- 2 -- Traditions, History, and Nursery Tales of the Zulus - H. Callaway.
- 3 -- Encyclopaedia of Religion and Ethics (Article on South Africa).

The Zulus and Bantus eat the flesh of long-lived animals in order that they may also live longer and be incarnated with the spirit of life. The witch doctors of Africa sell indulgences, which are supposed to guarantee to the native his future reincarnation and the form of life which he most desires or is pleased with. Names also have a magical charm with the Africans. The name of a new born baby is the name of the ancestor who is reborn in him. After a baby is born and named, the parents are very anxious to know which of the forefathers it is who has returned to earth.<sup>1</sup> In some places the dead are buried in the place of their birth and with the other members of the family. This is done in order to insure the solidarity of the family in the future and in order that they may all be reincarnated at the same time. Sometimes the children are buried in the wayside near the mother in order to facilitate Rebirth in the future. The Bantu tribes believe themselves to be transformed at death into their totems or into certain species of animals. In some tribes a totem-ancestor is reborn<sup>2</sup>, but after one reincarnation does not return again. Some cannibal tribes eat human beings, because they believe that they receive into themselves

---

1 -- Compendium of Kaffir Laws and Customs - John Maclean.  
2 -- Encyclopaedia of Religion and Ethics,  
(Article on South Africa)

the life and spirit of the victim and this is transmitted from one generation to another. The Bangala of the upper Congo use mummification as a means of preserving the body, hoping thereby to keep the spirit with them as the spirit is thought to hover over the body until the latter decays. Numerous other beliefs and superstitions are found throughout Africa, but it can be said that the beliefs in Totems and Fetishes are the most popular, universal and widespread. To understand the Africans then, it becomes absolutely necessary for one to make a thorough study of Animism, Dynamism, Totemism, and Fetishism, for in this way only is it possible to get an insight into their strange ways, customs and beliefs.

In the poem called 'Kapaijoi' references are made to rebirth. In the 'AUREKS BACH', Starknor is reviled as a reincarnate giant. St. Olaf was worshiped and was regarded as a reincarnation of a legendary king.

Among the Teutons it was thought that the child who inherited the name of a deceased person also inherited the soul.<sup>2</sup> In most all cases the men bear the same names in each incarnation, although this fact does not

hold good in regards to women. To-day in Norway and

1 -- Eleven Years in Central South Africa - Thomas.

1 -- Encyclopaedia of Religion and Ethics,  
(Article on Transmigration)

2 -- Nordische Mythologie - P. Hartmann.

## REINCARNATION IN TEUTONISM

The doctrine of Metempsychosis was held by the early Teutonic tribes. The amount of evidence is very limited and most of this is derived from the Scandinavian Records. The first reference to be found is in the 'SIGURDARKAIPA HINN SKAMMA'<sup>1</sup>. In this story Hogni refuses to save Brynhild from death and says, "Let no man stay her from the long journey and may she never be born again." This excerpt very plainly implies rebirth. Also in 'HELGAKRIPA HJORVARDSSONAR', it states that Helgi and Svava were reborn again.

In the poem called 'Kapaljod' references are made to rebirth. In the 'AUTREKS SAGR', Starkaor is reviled as a reincarnate giant. St. Olaf was worshiped and was regarded as a reincarnation of a legendary king. Among the Teutons it was thought that the child who inherited the name of a deceased person also inherited the soul.<sup>2</sup> In most all cases the men bear the same names in each incarnation, although this fact does not hold good in regards to women. To-day in Norway and

1 -- Volvudska g. The Edda.

2 -- Arkiv For Nordisk Filologi - G. Storm.

1 -- Encyclopaedia of Religion and Ethics,  
(Article on Transmigration)

2 -- Nordische Mythologie - P. Herrmann.

Iceland there is a belief<sup>1</sup> that if a spirit appears unto a pregnant woman that it is desirous to enter into the body of the child. Reference is made in the 'FLARAYJARBOK' where a similar case is stated. A spirit named Brynjarr appears unto Uxafot. The spirit asks that it might be permitted to reincarnate in a new born baby which was to be the child of Uxafot. Appian describes the Germans as scorning death because of their belief in rebirth.<sup>2</sup> Among the Teutonic tribes we are not able to obtain much evidence concerning their beliefs in Reincarnation, but what evidence we do have is decidedly in favor of Rebirth.

the heart of many lives."

This quotation from Lucian seems to imply a belief in Rebirth.

Diodorus says, "Among the tribes the doctrine of Pythagoras prevails, viz., that the souls of men are immortal, and after a fixed number of years begin to live again, the soul entering into a second body."

Cæsar, in "De Bell. Gall. 6-14", tells us that the Druids taught that the soul passes from one body

1 -- Voluska y The Edda.

2 -- Arkiv For Nordisk Filologi - G. Storm.

1 -- Encyclopaedia of Religion and Ethics,  
(Article on Transmigration)

2 -- Celtic Doctrines of Rebirth - A. Hall.



## REINCARNATION IN CELTICISM

Celtic doctrines were not identical with those of the Pythagorean School,<sup>1</sup> although they were analogous in some respects. Alexander Polyhistor wrote that Pythagoras had been the teacher of the Gauls. Also Timagenes upheld the same idea. Lucian says, "You assure us Druids that it is not the silent dwellings of Erebus, nor the pale kingdoms of Dis who inhabits the depths at which the souls arrive. The same breath directs their members in other worlds and if our songs declare what can be known death is in the heart of many lives."

This quotation from Lucian seems to imply a belief in Rebirth.

Diodorus says, "Among the tribes the doctrine of Pythagoras prevails, viz., that the souls of men are immortal, and after a fixed number of years begin to live again, the soul entering into a second body."

Caesar, in "De Bell. Gall. 6-14", tells us that the Druids taught that the soul passes from one body

1 -- *Le Cycle Mythologique Irlandais et la Mythologie*

1 -- Encyclopaedia of Religion and Ethics,  
(Article on Transmigration)

2 -- Celtic Doctrine of Rebirth - A. Nutt.

to another and that it could never perish.

Irish epics, which are older than Christianity, seem to point toward Rebirth and its theories. One epic tells about St. Pinnen who met a warrior named Mac Caivill. The latter claimed to have always existed and to have taken on different forms and bodies.<sup>1</sup> First he took on the form of a stag and led the herds in Iceland. Later he became a fish and was caught by a fisherman. Later he was born as a baby when he acquired the name of Mac Caivill. There are numerous others legends which allude to Reincarnation, and they all prove that this doctrine was inculcated in the hearts and minds of the Celts.

The spirits are supposed to enter during the ceremony.

Taoism seems to have been the earliest philosophy in China. Its founder was LaoTse, who was a contemporary of Confucius.

Buddhism followed Taoism, rivaled it, and finally conquered China and Japan, although it did not displace Taoism and the other religions. Many Chinese accepted Buddhism and so they naturally came to believe in

Metempsychosis and rebirth.

1 -- Le Cycle Mythologique Irlandais et la Mythologie Celtique - H. D'Arbois de Jubainville.

REINCARNATION IN CHINA

The chief characteristic of the Chinese religion has always been ancestor worship. It was evidently the earliest form of belief. It was definitely related to Animism. This then would imply a belief in the immortality of the spirit. No more solemn duty weighs upon the Chinaman than that of tending the spirits of the dead, and of sacrificing to them.

The Chinese inscribe the names of the dead on wooden plaques, called spirit-tablets, and into which the spirits are supposed to enter during the ceremony. Taoism seems to have been the earliest philosophic theism in China. Its founder was LaoTseze, who was a contemporary of Confucius. Buddhism followed Taoism, rivaled it, and finally conquered China and Japan, although it did not displace Taoism and the other religions. Many Chinese accepted Buddhism and so they naturally came to believe in Metempsychosis and rebirth. When the spirit

The Chinese believed in Universalism and they worshiped Nature and its phenomena. Universalism was known by the name of Taoism, i.e., the "Road" or "Way."

According to the classics "Tao" has two souls or breaths which represent the male and female part of the universe. They are called the "Yang", and the "Min". The former is a good power and rules over the 'Shens'. The latter is an evil force and governs the 'Kiver'. The 'Shen' are gods who animate the sun, the planets, the mountains, rivers, etc. The 'Kiver' swarm everywhere and they punish evil, wicked men.

Numerous sacrifices (Kiumsze) are made at times to the Divinities of Heaven and of Earth, Even the Emperor must pray and sacrifice to the gods. Spirits of dead men are believed to be incarnated at times in trees, in animals and in the forces of Nature. Spirits also descend into images or tablets that are made in the honor or memory.

Lichtse, the Chinese author, taught that everything was in a perpetual transformation and that life progressed through cycles, evolutions and rebirths.

In his writings the question is asked, "When the spirit

References: Encyclopaedia of Religion and Ethics,  
(Articles on China, Taoism, Confucius.)

enters its gate and the material returns to its roots,  
where do 'I' survive? Is death another birth?"

The above quotation shows that ideas pertaining  
to rebirth were in the author's mind. Taoist literature is voluminous - deals with  
alchemy, magic, mysticism, etc. According to the  
original text, retribution takes effect in this world  
only. Later editions to the original text teach that  
the stages of retribution includes the other world and  
successive rebirths in this world. However, in  
conclusion, there is not much that can be said concern-  
ing metempsychosis in China, because of veiled mysticism  
and lack of evidence.

If the soul can be isolated from all the accidents  
and accessories attaching to it, then there may be a  
state of permanence and peace, but not a state com-  
parable with human existence, however enlarged and glor-  
ified. Everything passes away and changes but it is  
not true to say of anything that it arises from nothing  
or passes into nothing.

The doctrine of transmigration or reincarnation

1 -- Hinduism and Buddhism, Vol. 1, p. 27, - Sir Chas. Eliot

References: Encyclopaedia of Religion and Ethics,  
(Articles on China, Taoism, Confucius.)

Chapter IX

REINCARNATION IN INDIA

Reincarnation is the most characteristic doctrine of Indian religion. The doctrine that the soul is annihilated at death is extremely rare in India. The body breaks up at death but something passes on and migrates to another equally transitory tenement. Neither the Buddhists nor the Brahmans believe that the soul comes to an end at death. It is always regarded as passing through many births and existences.<sup>1</sup> The idea underlying the transmigration theory is that every state of existence must come to an end. If the soul can be isolated from all the accidents and accessories attaching to it, then there may be a state of permanence and peace, but not a state comparable with human existence, however enlarged and glorified. Everything passes away and changed but it is not true to say of anything that it arises from nothing or passes into nothing. The doctrine of transmigration or reincarnation

---

later divagations, rarely ceased to profess belief in  
1 -- Hinduism and Buddhism, Vol. I, p. 50, -- Sir Chas. Eliot  
Batai's doctrine that there is no such thing as a

does not promise what is called personal immortality. Because of this, metempsychosis raises insuperable difficulties to the survival of personality, for if you become someone else, especially an animal, you are no longer yourself according to any ordinary use of the language. One of the principle forms taken by the doctrine of India makes a modified survival intelligible.<sup>1</sup>

In India the belief in reincarnation is not so much a dogma as an instinct innate in all, and only occasionally justified by philosophers, not because it was disputed but because they felt bound to show that their own systems were compatible with it.

One explanation is that given by the Vedanta Philosophy. The Vedanta recognizes that in our experience a personal individual existence is always connected with a physical substratum, and that the soul is accompanied in its migrations by a subtle body, a counterpart of the mortal body but transparent and invisible, though material.

The Buddhist theory of rebirth is somewhat different than that of the Vedanta. Buddhism, even in its later divagations, rarely ceased to profess belief in Gotama's doctrine that there is no such thing as a soul, and also to Hinduism, Neoplatonism, Sufism and the Jewish Kabbala.

---

1 — Hinduism and Buddhism, Vol. I, pp. 53-54, Sir Chas. Eliot



soul, or a permanent unchanging self (ATMAN). Buddhists are concerned to show that transmigration is not inconsistent with this denial of the Atman.

The Buddhist teaching is that when men die in whom the desire for another life exists, then desire, which is really the creator of the world, fashions another being, conditioned by the character and merits of the being which has just come to an end.

Life is like fire; its very nature is to burn its fuel. When one body dies, it is as if one piece of fuel were burnt. Long as there is desire of life, the provision of fuel fails not.

The Buddhists and Brahmans do not discuss why the hypothesis of transmigration is necessary. They believe that everything has a cause. They believe that the sexual act creates the conditions in which a new life appears but is not an adequate cause for the new life itself. Unless we accept a materialistic explanation of human nature, this argument is sound.<sup>1</sup>

The doctrines of preexistence, transmigration, and Karma are not clearly enunciated in the Rig Veda, nor formulated before the time of the Upanishads. They were introduced by Buddhism to the Far East and also to Manichaeism, Neoplatonism, Sufism and the Jewish Kabbala.

1 -- Hinduism and Buddhism, Vol.I, pp.52-54, Sir Chas. Eliot

The "Brihad Aranyaka Upanishad" knows of Samsara and Karma, but as matters of deep philosophy and not for the vulgar; but in the Buddhist Pitakas they are assumed as universally accepted. The doctrine must therefore have been popularized after the composition of the Upanishad. But some allowance must be made for the fact that the Upanishads and the earliest versions of the Buddhist Suttas were produced in different parts of India.

In India, the distinction is not drawn between men and beasts. The animating principle of men, animals, and plants is regarded as one or at least similar, and even matter is often considered to possess a soul. Some Buddhists believe that the soul may sink from a human to an animal form, but this is not the most prominent aspect of metempsychosis in India.

The Hindus do not like the prospect of transmigration. They seek emancipation and deliverance from rebirth, and from the bondage of desire which brings about rebirth. All Indian theories of transmigration are in some way connected with the idea of Karma and of Cause and Effect. Ideas such as Karma and Rebirth have given both Hinduism and Buddhism the reputation existence but the highest and purest state of the

of being pessimistic and unpractical.

Buddha taught that all clinging to physical existence involves suffering, but that when the craving ceases, a feeling of freedom and happiness takes its place.<sup>1</sup> Many forms of Hinduism teach that the soul released from the body can enjoy eternal bliss in the presence of God, and even those severer philosophers who do not admit that the released soul is a personality in any human sense have no doubt of its happiness. Indian ideas about the destiny of the soul are connected with equally important views about its nature. The soul (atman or Purusha) uses the mind and senses; they are its instruments rather than parts of it. If we talk of a soul passing from death to another birth, this according to most Hindus is a soul accompanied by its mind and senses, a subtle body indeed, but still gaseous not spiritual. The Indians maintain that deep sleep is one of the states in which the soul approaches nearest to God. When the mind and the senses are no longer active, the result is not unconsciousness equivalent to non-existence but the highest and purest state of the

<sup>1</sup> -- Hinduism and Buddhism -- Sir Chas. Elliot, Vol. I, pp. 194-197.

1 -- Hinduism and Buddhism, Vol. I, chapter 10  
Sir Chas. Eliot.

soul, in which, rising above thought and feeling, it enjoys the bliss of its own nature.

The word most commonly rendered by soul is atman, but no one definition can be given for it. The Buddhists deny the existence of the soul in toto. But most Hindus who believe in the existence of the soul agree in thinking that it is the real self and essence of all human beings; that it is eternal; that it is not subject to variation but passes unchanged from one birth to another.

The common aspiration of the Hindus is for deliverance, that is, release from the round of births and repose in some changeless state called by such names as union with Brahman, Nirvana and many others.

It has often been pointed out that Buddha did not originate or even first popularize the ideas of Reincarnation and Karma. They are Indian, not specifically Buddhist. Of all systems of thought, Buddhism is the one which has the greatest difficulty in expressing these ideas in intelligible and consistent language, because it denies the existence of the ego.<sup>1</sup>

In Buddhism, though the Pitakas speak continually of rebirth, metempsychosis is an incorrect expression

---

1 -- Hinduism and Buddhism - Sir Chas. Elliot, Vol. I, pp. 194-197.

since there is no soul to transmigrate and there is, strictly speaking, nothing but Karma. No explanation whatever is given of the origin of Karma, of its reason, method or aims and it would not be consistent with the principles of the Buddha to give such an explanation.

The Buddha does not state what transmigrates. His argument is not directed so much against the idea that consciousness in one existence can have some connection with consciousness in the next, as against the idea that this consciousness is a unity and permanent.<sup>1</sup> He maintains that it is a complex process due to many causes, each producing its own effect. He seems to teach that TANHA, the thirst for life, is the connecting link between different births. He exhorts his disciples not to enquire what they were or what they will be, or what is the nature of their present existence, but rather to master and think out for themselves the universal law of causation, that every state has a cause for coming into existence and a cause for passing away. No doubt his main object is, as usual, practical, to incite to self-control rather than to speculation. Death does not affect TANHA. If TANHA has not been deliberately suppressed it collects

---

1 -- Ibid., Vol. I, Ch. X.

SKANDHAS again. The result is called a new individual. The essential truth is not so much a series of births in which something persists and passes from existences to existence, as the timeless fact that life depends upon TANHA, the desire for life. Both hell and Karma are taken for granted throughout the whole early Buddhist literature.<sup>1</sup> Buddha discovered neither of them, although more credit accrues to him than to anyone else. But nothing whatever is said of his discovering or inventing the doctrine of Reincarnation.

In the Bhagavad Gita, the Divine Song, references are made to rebirth. In the third book the explanation is given that rebirth affects creatures and causes them to be born in earth, air, or water, the changes of metempsychosis here including the vegetable world as well as the animal and divine worlds.

There are many different tribes in India and they have many different theories concerning rebirth. Many of the tribes and especially so the Oraons and the

---

1 -- The Religions of India, Vol. I, p. 401,  
Edward W. Hopkins.

1 -- The Religions of India, Vol. I, p. 532,  
Edward W. Hopkins.



Burmese Mishmis, have no idea of a future life in heaven; but in the case of people killed in a certain way they believe in a sort of metempsychosis; thus, for instance, a man eaten by a tiger becomes a tiger.<sup>1</sup>

The Hindu believes in Vishnu, Brahma, and Siva, and these three form a Trinity or Godhead. At different periods of the world's history, Vishnu is thought to descend into the physical plane and to incarnate in some form of life. So far, he is said to have made ten incarnations. In Krishna and Buddha are formed the full incarnations of Vishnu. In Buddha we see the reincarnating of an advanced adept and we find Hinduism at its best.

In the "Satapatha Brahmana", it is stated that death, which follows man from one life to another may be appeased by sacrificial offerings, the Ego escapes and passes into Eternal Life. The aim of the Hindu was and still is to be released from the "Wheel of births" and to be saved. Salvation to the Hindu, is obtained through reincarnation. Thus the human soul passes through diverse incarnations before it receives the crown of absorption. In conclusion,

---

1 -- The Religions of India, Vol. I, p. 532, Edward W. Hopkins.



then, it can truthfully be said that the doctrine of reincarnation was and always has been a popular belief in India.

REINCARNATION IN MODERN THEOSOPHY

Theosophy (Theosophy) - often is taken a body of  
 truths, or facts, from Part II of the Vedas.  
 These may be classified under three heads, viz religion,  
 philosophy and science. Theosophy is based  
 its system of ethics. Theosophy is the Wisdom-Tradition,  
**REINCARNATION IN MODERN THEOSOPHY**  
 handed down in all civilized countries, ancient and  
 modern, by a long line of prophets, teachers and  
 writers.<sup>1</sup> It believes in the unity of God and the  
 universal one existence which is the source of all life.  
 It believes in the Trinity of the Universal God and  
 it speaks of the manifested God as the Logos, bor-  
 rowing the term from Plato, Philo and the Fourth Gospel.  
 It believes in a vast hierarchy of beings, visible and  
 invisible, and in angels and spirits and astrology.  
 It stands for Universal brotherhood and love. It lays  
 great stress upon Karma. It teaches that the laws  
 and affairs of this life are controlled by spirits  
 and angels who are called "The Great White Brotherhood."  
 Probably one of the most important doctrines of Theosophy

1 — Encyclopaedia of Religion and Ethics — Hastings  
 (Article on Theosophy)

THE MODERN THEOSOPHICAL MOVEMENT

Theosophy (God-wisdom) claims to denote a body of truths, or facts, concerning God, man, and the universe. These may be classified under three heads, viz; religion, philosophy and science. On these doctrines is based its system of ethics. Theosophy is the Wisdom-Tradition, handed down in all civilized countries, ancient and modern, by a long line of prophets, teachers and writers.<sup>1</sup> It believes in the unity of God and the universal one Existence which is the source of all life. It believes in the Trinity of the manifested God and it speaks of the manifested God as the Logos, borrowing the term from Plato, Philo and the Fourth Gospel. It believes in a vast hierarchy of beings, visible and invisible, and in angels and spirits and astrology. It stands for Universal brotherhood and love. It lays great stress upon Karma. It teaches that the laws and affairs of this life are controlled by spirits and angels who are called "The Great White Brotherhood." Probably one of the most important doctrines of Theosophy

1 -- Encyclopaedia of Religion and Ethics - Hastings. 328.

2 -- (Article on Theosophy) - Lewis Spence, p. 410.

is that of the ancient theory of metempsychosis which has been revived by the Theosophical Societies.

The first Theosophical Society was founded in November 1875, in the city of New York, U.S.A., by Madame Helena P. Blavatsky and Henry S. Olcott. Mr. W.Q. Judge and several others also helped to advance this great movement.<sup>1</sup> Its avowed object was at first the scientific investigation of psychic or so-called "spiritualistic" phenomena, after which its three chief objects were declared, viz., 1) Brotherhood of man, without distinction of race, color, religion, or social position; 2) the serious study of the ancient world-religions for purposes of universal ethics; 3) the study and development of the latent divine powers in man.

Madame Blavatsky was first a spiritualist medium but later turned to Theosophy. She alleged that she received her wisdom and knowledge from master spirits and adepts.<sup>2</sup> She received most of her visions and instructions in the Tibetan mountains, near Shigatze.

Anna Besant, Katherine Tingley and Krishnamurti are now advancing the Theosophical Movement throughout the world.

---

1 -- Theosophical Glossary - Helena P. Blavatsky, p. 328.  
2 -- An Encyclopaedia of Occultism - Lewis Spence, p. 410.

At the present time there are over 250 branches of the Theosophical Society. They are scattered all over the world and mostly so in the Orient. The chief headquarters are established in Madras, India. The movement is growing rapidly and now has thousands of followers and workers. In the following chapters, I have sought to present the doctrine of metempsychosis as taught by the Theosophists, in the setting of belief in which they present it and together with the argument and evidence with which they support it. <sup>1</sup> by the "school", the net results of which, with those of previous lives, the ego carries forward to each succeeding Earth-life, <sup>2</sup> the work of Karma continuing with long intervals of heavenly bliss, until perfection, or mastery, is attained. <sup>3</sup> Metempsychosis deals with such important subjects as Pre-Existence, Physical and Spiritual Evolution, Rebirth, Death, The Resurrection, Immortality and Karma. In a metaphysical and philosophical way, <sup>3</sup> it explains and untangles the mysteries and problems of life. It is universal in principle, and is one of the pivotal doctrines of ancient wisdom.

1 — Recurring Earth Lives — F. Milton Willis, Ch. I, p. 13.  
 2 — The Idea of Immortality — Pringle-Pattison, Lecture VI, p. 106.  
 3 — The Immortality of the Soul — D. Hume.

## A THEOSOPHICAL EXPOSITION OF METEMPSYCHOSIS

Metempsychosis<sup>1</sup> is the process according to which the Real Man, the conscious, thinking Ego, clad in his permanent body of rare and celestial matter, takes on fleshly human body after body for ages, for the purpose of learning the lessons to be learned on Earth, and of developing such of his inherent Divine Powers as may here be developed; each life on earth being as a "day at school", the net results of which, with those of previous lives, the Ego carries forward to each succeeding Earth-life, as a basis for further evolution; this continuing with long intervals of heavenly bliss, until perfection, or mastership, is attained. Metempsychosis deals with such important subjects as Preexistence, Physical and Spiritual Evolution, Rebirth, Death, The Resurrection, Immortality and Karma.<sup>2</sup> In a metaphysical and philosophical way,<sup>3</sup> it explains and untangles the mysteries and problems of life. It is universal in principle, and is one of the pivotal doctrines of ancient wisdom.

1 -- Recurring Earth Lives - F. Milton Willis, Ch. I, p. 13.

2 -- The Idea of Immortality - Pringle-Pattison, Lecture VI, p. 106.

3 -- The Immortality of the Soul - D. Hume.

Theosophists say that it is one of the most important problems of human existence, and a subject that is more vital to our present state of civilization than any other, in which the mind of man can engage.

The Theosophists believe that it covers a colossal field of wisdom and erudition, and that it is the paramount issue of most religions and theologies. The ten great religions of the world, have all given some time and study to the consideration of this doctrine, and to its theories, thus proving its great importance in the Theological Realm.

The chief purpose of Metempsychosis is education. To this end we are born again and again on earth, not because of any external pressure, but because we, as souls, desire to grow. Thus the soul becomes wiser and better for the experiences of each incarnation. These experiences of the human Egg are not the introduction of a new principle into evolution, but the adaptation of the universal principle to meet the conditions rendered necessary by the individualization of the continually evolving life.

Since it is impossible to advance far during one purpose of the repeated events of life.

1 -- Reincarnation - Irving D. Cooper.

1 -- The Education of the Human Race - O.E. Leiding, p.4.

2 -- Reincarnation - Annie Besant.



manifestation, the Ego must return again and again to the physical plane, and thus, through successive embodiments does it ascend to greater and nobler capacities of thoughts and feelings.<sup>1</sup>

All souls are progressing towards perfection. To reach the highest state of spiritual evolution, it is absolutely necessary to go through all kinds of experiences and numerous embodiments until the man becomes a perfect and developed individual..

Life's great purpose is to develop our inherent powers. Growth is the secret of latent powers and faculties to active expression. Within each soul infinity lies hidden, because man is made in the image of God, and it is the purpose of rebirth to make us more like Christ. Experience is the best teacher, and we go to school in different earth cycles, in order that we may learn the great and essential lessons of life. When we are reborn Nature is concerned primarily with only one thing, and that is our education. She teaches us soul-wisdom, and just what we must do in order to be saved. Wisdom is the realization of the inner meaning and spiritual purpose of the repeated events of life.

1 -- Elements of Theosophy - L.E. Rogers.

2 -- The Fluidity of the Soul's Lives - A. Picaud, p. 30.

1 -- The Education of the Human Race - C.E. Lessing, p.4.

2 -- Reincarnation - Annie Besant.

7 --

We are masters of our own fate and we are responsible for our heritances.<sup>1</sup> Our lot in any life is the sum total of the reactions of another life. All acts, all emotions and all thoughts produce their just returns or rewards, either in the life-time in which they occur, or in subsequent life-time.<sup>2</sup> No man can escape the consequences of his thoughts and actions. Hence, as a man sows, that shall he also reap.

We are ourselves the conscious creators of our future destiny.<sup>3</sup> We cannot alter past thoughts and actions, but we can alter the quality of those results by our present use of them.

The soul is, therefore, an eternal<sup>4</sup> Ego, or Spirit, which comes from the "Throne of God". It is destined to mundane meanderings, and after it has gone through all the rounds of earthly trials and tribulations, and has learned the great purpose of creation, then, and then only, will it return to God.

As has elsewhere been said: the body will return to dust, but the Spirit will return unto the God that gave it.

---

1 -- Letters of R. Southley.

1 -- Elements of Theosophy - L.W. Rogers.

2 -- The Plurality of the Soul's lives - A. Pezzani, p. 95.

3 -- System des Vedanta - P. Deussen, p. 40.

4 -- The Method of Nature - R.W. Emerson.

Metempsychosis is the means by which hosts of

Chapter XIII

evolving lives,<sup>1</sup> of all degrees of development are  
THE CONSTITUTION OF MAN AND THE PLANS OF THE SOUL  
brought into association with evolving physical forms  
of all degrees of complexity.

Seven distinct principles are recognized by the  
'Metempsychosis' then, is defined by saying that  
Egyptians, by the Greeks and by Eastern Science as  
it is a plan whereby imperishable conscious beings  
entering into the constitution and make up of man  
are supplied with physical bodies appropriate to their  
The Egyptians and the Orientals divided man into  
stage of growth, and through which they can come in  
the following principles. (English and Sanskrit names  
contact with the lessons of physical life.  
are both given.)

First - The Physical Body -- Rupa, or Sthula  
Sharira.

Second - The Vital Body -- Prana, or Lima.

Third - The Astral Body -- Linga Sharira.

Fourth - The Animal Body -- Kama Rupa.

Fifth - The Human Soul -- Manas.

Sixth - The Spiritual Soul -- Buddhi.

Seventh - The Pure Spirit -- Atma.<sup>1</sup>

Socrates, Plato, Aristotle, and other great

philosophers believed also in the cyclic and seven-

fold nature of man. They divided man into the

following divisions. (English and Greek names are

both given.)

1 -- Letters of R. Southley.

1 -- Eastern Buddhism - A. P. Sinnett, Ch. II.

## Chapter XII

### THE CONSTITUTION OF MAN AND THE PLANES OF THE SOLAR SYSTEM

Seven distinct principles are recognized by the Egyptians, by the Greeks and by Esoteric Science as entering into the constitution and make up of man.

The Egyptians and the Orientals divided man into the following principles. (English and Sanskrit names are both given.)

First - The Physical Body -- Rupa, or Sthula Sharira.

Second - The Vital Body -- Prana, or Jiva.

Third - The Astral Body -- Linga Sharira.

Fourth - The Animal Body -- Kama Rupa.

Fifth - The Human Soul -- Manas.

Sixth - The Spiritual Soul -- Buddhi.

Seventh - The Pure Spirit -- Atma.<sup>1</sup>

Socrates, Plato, Aristotle, and other great philosophers believed also in the mystic and seven-fold nature of man. They divided man into the mind and spirit. In the Sanskrit, this Trinity is better known as Atma, Buddhi and Manas. (English and Greek names are both given.)

<sup>1</sup> -- Realms of the Living Man - Dr. P. L. Curtis, Ch. III.  
<sup>12</sup> -- Esoteric Buddhism - A. P. Sinnett, Ch. II.

- First - The Physical Body.
- Second - The Human Double -- Eidolon.
- Third - Passion and Desires -- Thumos.
- Fourth - Physical Mind -- Phren.
- Fifth - Spirit or Mind -- Nous.
- Sixth - The Soul (collective sense) -- Psyche.
- Seventh - Deity (Atma) -- To Agathon.

Thus from the Orientals and the Greeks, we learn their views about the mysterious constitution of man. We see that the quaternary, or lower man, is a composite being divided into four mortal divisions, viz; Desires, Life Principle,<sup>1</sup> the Astral Body and the Physical Body, and that he is a product of physical or cosmic laws and substance. These four lower constituents have been evaded during a lapse of years, and they are subject to physical and physiological laws and to decay, disintegration, and to separation from each other, at the time of death.

<sup>2</sup>The real man, or indestructible Trinity, is known as the Triad, which is composed of mind, Discernment and Spirit. In the Sanskrit, this Trinity is better known as Atma, - Buddhi and Manas. The other portion of the soul is called the irrational (agnous), i.e.,

1 -- Realms of the Living Dead - Dr. F.H. Curtis, Ch. III.  
 2 -- Key To Theosophy - H.P. Blavatsky, Ch. VI.

The Manas is the mind. Buddhi is that which discerns and judges, and it is the highest power of intelligence. Atma is Pure Spirit.

Throughout the process of evolution, the three higher principles work in and through the four lower forms, using them as vehicles.

The Pythagoras<sup>1</sup> and the old Alexandrian School believed that the soul (monas) was created out of several elements, viz; the spirit (nous); the mind (phren); and the breath (thumos). They believed that the Ego (nous) was eternal, and would finally be absorbed into perfection and into Deity; that the soul was compelled to pass through many experiences and various stages of evolution, in order to obtain supreme happiness and Divine Excellence; while the breath (thumos) returned to earth and with it all of the lower manas.

Plato believed that man was composed of two parts, one eternal and immutable and formed of the same substance as the absoluteness and the Deity. The other was mortal and sinful and allied with the minor gods. One part of the soul he called the rational (noetic), i.e., the 'eternal part' of life. The other portion of the soul he called the irrational (agonia), i.e.,

---

1 -- Ibid. Ch. II. cited, L. S. Cooper.

2 -- The Delay of Heavenly Justice, Plutarch.

the perishable part of man. Plato also held to the theory that the soul and spirit, in their various combinations manifested throughout seven separate functions, as taught in Occult philosophy.<sup>1</sup>

Plutarch also believed in the septenary Nature of man and in Astrology, as he derived his teachings from the Oriental Wisdom and Religions.

Plutarch in a metaphysical discussion once said, "Man is compound. They are mistaken who think him to be compounded of two parts only<sup>2</sup>, for they imagine that the understanding (brain-intellect), is a part of the soul (the upper Triad). They err in this no less than those who make the soul to be a part of the body or of the mortal quaternary. For the understanding (nous) as far exceeds the soul, as the soul is better and more divine than the body. Now this composition of the soul (psyche), with the understanding (nous) makes sense the universal synthesis and comprises the sacred reason, and with the body (thumos), it makes passion-Septenary.

The ancients taught that the world is governed by Seven Secondary Causes - Secondary, as Trithemius calls them. These are the Universal forces designated the earth has given the body, the Moon the soul and

the Sun the Spirit."<sup>3</sup> Plutarch here touches upon

1 -- Transcendental Magic, Eliphas Levi, Chap. VI I.

2 -- Gheosophy for All, Claire Hume.

3 -- Theosophy Simplified, I. S. Cooper.

2 -- The Delay of Heavenly Justice, Plutarch.



Astrology and its relationship to man. This difficult subject will be dealt with in the following pages.

Seven<sup>1</sup> seems to have been the Holy Number and the embodiment of perfection. It also seems to have had an occult significance among the ancients and in the forming of the cosmos. The virtue<sup>2</sup> of the Septenary is absolute in magic and occultism, for the number<sup>3</sup> is decisive in all things, hence, most religions have consecrated it in their rites. There are seven sacraments, seven virtues, and seven vices mentioned in Christian Ethics. The Seventh Year was a Jubilee among the Jews and the Seventh Day is now set apart for rest and prayer. Thus, can be seen the occult importance of the Triad and the Tetrad. Their combination constitutes the Great religious and Kabbalistic number, which represents the universal synthesis and comprises the sacred Seven Vices and the Seven Races with their Seven Septenary.

The ancients taught that the world is governed by Seven Secondary Causes - Secundaei, as Trithemius calls them. These are the Universal forces designated

1 -- Reincarnation, E. D. Walker. Chap. XI.  
2 -- Transcendental Magic, Eliphas Levi, Chap. VI I.  
3 -- Cheiroscopy for All, Cheiro Hamon.

by Moses under the plural name of Elohim -- Gods. In face, in most religions, we hear of the Seven Planetary Genii. The Parsi mentions Seven Ameshaspentas; the Mohammedan refers to Seven Archangels; and the Hindu tells of Seven Rishi. Even St. John in the "Book of Revelation" speaks about Seven Spirits before the Throne of God, and about the seven trumpets, seven vials, etc.

These forces<sup>1</sup> analogous, and contrary to one another, produce equilibrium by their contrasts and they rule the motion of the spheres. These Rays or Forces permeate and divide all aspects of Nature into Septenary<sup>2</sup> qualities, producing seven colors in the rainbow, seven notes in music, seven days in the week and seven bodies in the makeup of man, etc.

In the 'Codex Nazaraeus', we read about the Seven Vines and the Seven Races with their Seven Buddhas, and how these Vines through evolution spring from 'Jukabar Zivo', and from the Seven Rays and are watered by Aebel.

In order, then, to properly understand man

1 -- Simplified Scientific Astrology, Max Heindel, Chap. I.

2 -- Elementary Theosophy, L. W. Rogers, Chap. V.

2 -- The Sacred Sciences, H. P. Blavatsky, Vol. I, Chap. 2.

3 -- Encyclopaedia of Occultism, Lewis Spencer. (Articles on Astrology)

Through the 'Kabbala', and the 'Laws of Numerology', we are taught that the Universe evolved and continues to evolve through Seven planes, ways or Methods, in all worlds, and this causes all planets and beings thereon to have a Septenary Constitution. Doctrines such as the 'Planetary Chain',<sup>1</sup> or the Seven Races, assert that in the nature of man, each principle is related to and governed by a planet, a plane and a race;<sup>2</sup> and the Human Principles are on every plane correlated to the sevenfold occult forces. From an astrological standpoint, experiments led men to believe that man was either directly or indirectly influenced by the planetary Rays and vibrations. These Rays affected not only the physical but the mental and spiritual bodies as well. The Sun, Moon, Mercury and Venus were thought to control the Physiological side of life; while the Pathological planets were known as Mars, Jupiter and Saturn.<sup>3</sup> Certain Conjunctions and aspects, formed by the Zodiacal positions of these planets, influenced the astral, mental and spiritual principles of man. In order, then, to properly understand man

---

1 -- More Worlds Than One, Sir David Brewster, Vol. I, p. 25.

2 -- The Secret Doctrine, H. P. Blavatsky, Vol. I, Chap. 2.

3 -- Encyclopaedia of Occultism, Lewis Spencer.  
(Article on Astrology)

the 'Microcosm', it became necessary to study the  
'Macrocosm', of which he is an image. Theosophists  
of Reason and Thought is found in the Plan-  
etary Spheres upon the mundane world is to discredit  
the testimonies of adepts, seers, prophets and the  
Masters of Ancient Wisdom.

It is thought that these astrological conceptions  
have been handed down to us by Thoth, Ptolemy, Thrasyl-  
lus, Censorinus, Almaimon, Geber, Lilly, Partridge,  
Libbey, Faust, Alfaragus, Abbe Pluche, Depuis, Hip-  
pocrates, Bede, Alciun, and scores of others.

Just as sure as the Sun gives life to all creation,  
and the moon gives form to all life, so, it is asserted  
by the Theosophists, do the other planets<sup>1</sup> also con-  
tribute to the upbuilding and the evolution of the Uni-  
verse.

The seven planets in our Solar System are believed  
to send down their Rays into the mundane sphere, and  
to work in and through man, thus giving him numerous  
bodied, principles, and attributes.

Mars, Venus, Mercury, and the Moon represent  
the four lower bodies.<sup>2</sup> The three higher bodies are

1 -- A Treatise on Cosmic Fire - Alice Bailey, Vol. I, p. 25.  
2 -- The Art of Synthesis - Allan Leo, pp. 20-22.

governed by Jupiter, Uranus, and Neptune. The bridge of Reason and Thought is found in the Planet Saturn, which connects the lower Quaternary with the upper Triad.

The divisions of the Universe are classified as the Absolute, Spirit, Mind, Matter, Will, Ether, and Life. Man the Microcosm then must take on the same nature and attributes as the Macrocosm, because man is made in the image of God.

Man is made up of the elements of the planets.<sup>1</sup> The earth gives him a dense physical body. The Moon, or Chohana, gives him the three lower principles, viz., prana, the etheric body, and Kama Manas. The Sun or Solar Pitris, gives him the three higher principles.

Again we see that seven is the number that governs the evolution of substance and of form building, as seen in the display of Logosic Life, through the Planetary System.

Man's first Body is a physical body, and it is subject to dissolution and disintegration. "Dust thou art and to dust thou shalt return," is but a reference to this mortal body, which must sooner or later face Death.

1 -- A Treatise on Cosmic Fire - Alice A. Bailey, Vol. I, Ch. 1.

2 -- Esoteric Buddhism - A. J. Sinnett.

3 -- Key To Theosophy - H. P. Blavatsky.

As flesh and blood cannot inherit the "Kingdom of God", it becomes necessary to lay aside the mundane conditions and to seek the things of the spirit.

It can readily be seen then that it is not the physical body which reincarnates.

The Vital Body<sup>1</sup> is the second great principle of man, and it is composed mostly of Prana, or Jiva.

Prana is vitality and consists of matter, in its aspect as force. When it is united with gross matter, it changes from inorganic to living matter. At Death the second life principle is attracted by its own affinity, into some other particle of mass. It could not then be subject to reincarnation.

In the Astral Body<sup>2</sup>, "Linga Sharira", we find an ethereal duplicate of the Physical body. At Death this body is disembodied and often hovers over graveyards, haunted houses, and the home surroundings. Persons of a psychic nature are able to see it and they refer to it as a ghost, or spectral apparition. Later on the astral vehicle disintegrates and is not subject to rebirth.

The Animal Soul, "Kama Rupa", is the fourth principle

---

1 -- Esoteric Buddhism - A.P. Sinnett.

2 -- Key To Theosophy - H.P. Blavatsky.

wherein resides the passions and animal desires.

It is the balancing principle of the whole and from it the Ego either evolves downwards, or upwards, and because of this it is similar to the 'Sign of Libra', in the Zodiac. It is the principle which separates the immortal spirit from the mortal instrument, and it is the basis and mover of the Will. As Hermes once said, "Behind the Will stands Desire!" The animal soul can not reincarnate.

In brief, the above is a description of the quaternary and lower bodies of man. As they are perishable and earthly, they are absolutely done with man at the time of Death.

In the fifth principle is found the Ego and Self-consciousness. Herein are the (Manas), Mind, the Thinker, and the Perceiver, and the qualities that differentiate man from the animal kingdom.

In answer then to the question, "Who or What is it that Reincarnates?" it is to be understood that it is the Thinker or the Divine Ego that Reincarnates. In the Ego resides the Will, the intuition and the memory, and these three constitute the mind and personality.



The personality embraces such attributes as consciousness, and the memory of each physical life. The imperishable or Higher Ego is the Individuality, which clothes itself in a new personality at every birth and at every reincarnation.<sup>1</sup>

After death the physical body remains for a short time, and only the Manas or Thinker survives. If the Thinker has been purified and freed from Karma, it may evolve or pass on into the higher realms of life. If it is saturated with desires and mundane passions, it becomes earth-bound and dwells for a while in the lower planes, or Borderlands, in the Psychological world, and through the laws of attraction and repulsion, it reincarnates in a new body, and once again it passes through the experiences and vicissitudes of the earthly life.

<sup>2</sup>The Lower Lords are the progenitors of man and the builders of his lower forms. They help to build the astral form, which in turn gives birth to the physical body. The astral mould at death serves for the next

---

<sup>1</sup>— Some Dogmas Of Religion - Dr. McTaggart, p. 125.

### Chapter XIII

#### THE THEORY OF THE SCIENCE AND METHOD OF REINCARNATION

The process of Reincarnation is based upon great occult and mystical laws and is not so simple as might be supposed.

After death the physical body returns to dust and only the Manas or Thinker survives. If the Thinker has been purified and freed from Karma, it may evolve or pass on into the higher realms of life. If it is saturated with desires and mundane passions, it becomes earth-bound and dwells for a time in the astral plane, or Borderland. At the Psychological moment and through the laws of attraction and affinities, it reincarnates in a new body, and once again it passes through the experiences and vicissitudes of the earthly life, and controlled by Karma, while the Macrocosm is with it.<sup>2</sup> The Lunar Lords are the progenitors of man and the builders of his lower forms. They help to build the astral form, which in turn gives birth to the physical body. The astral mould at death serves for the next

---

1 — The Secret Doctrine — H. P. Blavatsky, Vol. I, Ch. 2.  
2 — A Treatise On Cosmic Fire — Alice A. Bailey, Vol. I,  
2 — The Great Ch. 1. — J. Freeman Clarke, Pt. II,

material manifestation and becomes the new body for the p-ersonality presently to be born. Thus the spiritual evolution of the Ego is brought about step by step through many different personalities and lives until it is absorbed in the Pure Logos.

<sup>1</sup>The three aspects of the Logos are the Personality, the Ego, and the Monad. The personality in a physical aspect gives birth to a baby Ego. The body of the Ego is formed by the Solar Pitris, who are the producers of consciousness and of individualization. The Ego or Manas, is dual in its nature, and its function is to energize the soul and consciousness. When Egoic consciousness has been attained the personality fire and the manas fire merge and become one, and the two are blended and absorbed into Pure Spirit and the Electric Fire. The Microcosm is animated by Prana and controlled by Manas, while the Macrocosm is vitalized by Rohat and ruled by the Logos.

The Monad is a "Divine Spark" that sends its Ray<sup>2</sup> downwards through the various spheres of matter. It first passes into the Spiritual Sphere, where it

---

1 -- The Secret Doctrine - H. P. Blavatsky, Vol. 1, Ch. 5.

2-- Ten Great Religions - J. Freeman Clarke, Pt. II, p. 9.

transfuses spirit with will; then into the Intuitional Realm where it acquires Wisdom, and finally into the mental plane where it attains Intellect and Activity. It then evolves into a Human Ego or "soul", and is ready for its descent into the lower vibrations of life. In the lower mental sphere the Monad appears as Mind, in the astral plane it takes on the forms of emotions and in the mundane world it appears in the physical body as vitality and life. From the Monadic world there comes the impulse that forms man, his personality and his consciousness.

Three creative Life waves<sup>1</sup> are sent out from the Logos which manifests through Will, Wisdom and Activity. When the first life wave passes through the aspect of Activity it causes the etheric molecules to form various kinds of matter. The second Life wave operates through the channel of Wisdom, and causes matter to take on different shapes and forms. In its descent it produces heterogeneous vibrations and structures. In its ascent the conditions are vice versa, and it evolves from the Mind Plane (Marsic) then into the Earth-plane and into an ever increasing homogeneity. The third Life wave is governed by the Will, which bears the Monad

1 -- Thought, Power and Fate - L. N. Moore.  
 1 -- A Treatise on Cosmic Fire - Alice A. Bailey, Vol. 1.



and sends it down into the material world, to start thereby, the evolutionary process. Matter is the vehicle for the manifesting of the soul and its attributes, and the soul becomes the instrument for the manifesting of the Spirit in all of its different aspects.

The Mental plane then is the plane of concepts and is but a reflection of the first aspect of the Logos and the aspect wherein is found the embryo of the Ego. The Reflection of the second aspect is in the astral Plane, where desire produces forces and materializations. On the Physical Plane manifestation takes place and thought forms appear in activity.

It must not be forgotten that "thoughts are things",<sup>1</sup> as Psychic Research Records show, and as hypnotic experiments prove. The Ego or Manas of man is a form-producing force and it is governed by the Universal Mind. The Thinker resides on the fifth plane, from which comes all the creations of forms and structures. The Thinker (Manas) sends thought rays down into the Mind Plane (Manasic) then into the Kama-Manasic and finally into the astral plane. Here it is that the thoughts

---

<sup>1</sup> -- Thought, Power and Fate - L.W. Rogers. Bailey, Vol. 1.



materialize into dense moulds which later give birth to the physical body and to objective life.

#### KARMA AND REINCARNATION

The Ego is a pure, formless and eternal Spark<sup>1</sup> of Divine Fire. It is the "I am that I am", of the Microcosmic Universe. The Pineal gland is the seat of the Ego.

and is everywhere and is the result of moral action. In a metaphysical sense Karma is the law of Retribution and the Law of Divine Justice, and is best expressed in the words of Paul, i.e., "Whatever a man sows, that shall he also reap."

The great guilt of man is that he was born, he be drawn back into the earthly life shows that the soul is governed by selfish and material motives. As long as the soul delights in physical attractions just so long will it continue to be earth bound and subject to the laws of rebirth.

Karma -- All that total of a soul  
Which is the things it did, the thoughts it had,  
The "self" it sows with seeds of vicious time  
Crossed on the sward invisible of acts.  
Who toiled a slave may come anew a prince.  
For gentle worthiness and merit won;  
Who ruled a king may wander earth in rags,  
For things do na and undone.

1 -- A Treatise on Cosmic Fire - Alice A. Bailey, Vol. I.

Chapter XIV

KARMA AND REINCARNATION <sup>1</sup>

The laws which govern Reincarnation are those of Karma and Evolution.<sup>2</sup> Karma is the law of cause and effect or Ethical Causation. It is a Universal law and is operative everywhere and is the result of moral action. In a metaphysical sense Karma is the law of Retribution and the Law of Divine Justice, and is best expressed in the words of Paul, i.e., "Whatsoever a man soweth, that shall he also reap."

The great guilt of man is that he was born, to be drawn back into the earthly life shows that the soul is governed by selfish and material motives. So long as the soul delights in physical attractions just so long will it continue to be earth bound and subject to the

When once I knock and fail to find you in,  
Laws of rebirth, stand outside your door,  
And bid you wake and rise to fight and win.  
Karma -- all that total of a soul  
Which is the things it did, the thoughts it had,  
The "self" it wove with woof of viewless time  
Crossed on the warp invisible of acts.  
Who tolled a slave may come anew a prince.  
For gentle worthiness and merit won;  
1 -- Who ruled a king may wander earth in rags,  
2 -- For things do-ne and undone.

3 -- Karma and Redemption, A. S. Home, p. 67.  
4 -- Essays III, 2, 3, 4, 5. — Emerson.  
1 -- The Quest of A-n Ideal, Edmond Holmes  
2 -- The Idea of Immortality, P ringle Pattison  
Lecture 6.



Thus it is affirmed that there is no destiny<sup>1</sup> but what we ourselves determine, that each effect has an adequate cause,<sup>2</sup> and that we will cease to die only when we cease to sin. To sow to the flesh is to reap corruption, but to sow to the spirit is to reap life everlasting.

Karma<sup>3</sup> neither punishes nor rewards but brings to every man justice and a just recompense of reward.<sup>4</sup> There is no eternal hell except what man himself creates and the doorway to Reformation is never closed. Every incarnation is a new opportunity and the failures of one life can be made good by the sincere efforts of the next.

Walter Malone expresses this idea in the following:

"They do me wrong who say I come no more,  
 When once I knock and fail to find you in,  
 Every day I stand outside your door,  
 A-nd bid you wake and rise to fight and win.  
 Wail not for precious chances passed away;  
 Weep not for Golden ages on the wane;  
 Each night I burn the records of the day;  
 At sunrise every soul is born again.

1 -- The Message of Plato, Edward J. Ururck.  
 2 -- Laws, Plato, 870.  
 3 -- Karma and Redemption, A. G. Hogg, p. 67.  
 4.--- Enneads III, 2, 3, 4, 5, --- Plotinus.

1 -- Elementary Theology, L. S. Rogers, Chap. 9, 10, 11.  
 2 -- Elementary Theology, L. S. Rogers, Chap. XIII.

-17-

Laugh like a boy and splendors that are sped;  
To vanished joys be blind and deaf and dumb;  
My judgments seal the dead past with its dead.  
But never bind a moment yet to come.  
Though deep in mire, wring not your hands and  
weep,  
I lend my arm to all who say, 'I can'."

This poem expresses the true meaning of Karma, Truth and Justice.<sup>1</sup> The main purpose of Rebirth is for education and to arouse the higher faculties of the Ego. In many cases, and mostly because of carnal complexes, the soul is delayed in its progress and evolution. It is then forced to pass through Purgatory where it is purged and cleanses of its dross. If a soul is very sinful and wicked then it must endure the agonies and tortures of Hell. This does not last forever and the soul is free to go on its way rejoicing only when it has earned its salvation through right living and correct thinking. All happiness must be earned.

Karma does not teach Vicarious Atonement and neither does the Bible, regardless of what Orthodoxy says or preaches.<sup>2</sup> Both Jesus and Paul taught that each man must work out his own salvation with fear and trembling.

---

1 -- Elementary Theosophy, L. W. Rogers, Chap. 9, 10, 11.

2 -- Elementary Theosophy, L. W. Rogers, Chap. XIII.

3 -- Karma and Redemption - A. S. Wigg, p. 50.

Jesus died on the Cross and thus helped to advance the cause of Truth and Love. This, however, does not relieve man from the necessity of suffering for his own sins, nor does it in any way nullify his personal responsibility to God.

The Vicarious Atonement<sup>1</sup> is false, brutal, and displays selfishness, leading men to lay all their guilt and wickedness upon Jesus and to try to escape the consequence of the law. This theory Theosophists say could not be true because it is diametrically opposed to Justice and the Scriptures.

Jesus made a great sacrifice in that He left His home on high and descended into our mundane realm,<sup>2</sup> that He might teach man more about the perfect spirit life. He made another supreme sacrifice in that He suffered on the cross rather than forsake the Truth and Ideals of which He was the Embodiment. He was the Solar Logos and the King of Fire Spirits, and it was therefore a wonderful and altruistic thing that He did.

Vicarious Atonement<sup>3</sup> ignores the soul's personal responsibility, does away with moral development and is not consistent with the Facts of life. Karma, on the

---

1 — Karma and Redemption - A.G. Hogg  
2 — The Perfect Way - Dr. A.B. Kingsford, Lecturer.  
3 — Karma and Redemption - A.G. Hogg, p. 50.

other hand, means that wrong doing by one man cannot be set right by the sacrifice of another.<sup>1</sup>

and what are we to be saved from, and how? We are to be saved from ourselves, from evil, and from the laws that would draw us back into future incarnations. Theosophists teach that we are to be saved by bringing every thought in captivity to truth, by conquering every passion and by living a pure, clean, immaculate and spiritual life. In this way only is there an escape from the laws of Rebirth. To escape these laws is to be saved and that is the salvation that Jesus came to advocate and to preach. God is not willing that any man should perish but that all men might come to repentance. ~~not all persons did not sin after the~~  
~~fall~~ The man that does not obey the laws of Nature and of Righteousness in this life is lost,<sup>2</sup> not forever, but to this incarnation, and he is forced again to come back to the mundane sphere. On the other hand, the man who is saved enters into the Higher Realms of Life and finally into Nirvana. ~~have imitated him~~

~~and how~~ The Scriptures do not teach that Adam's sin was imputed to all, as has commonly been believed by most

1 -- Reincarnation - S.D. Palmer, p. 100.

2 -- ibid.

1 -- History of the Doctrine of Future Life - Rogers, p. 125.

2 -- The Secret Doctrine - H.P. Blavatsky, Vol. I, Ch. 6.

of Christendom. Paul, in Romans 5:12, says, "By one man sin entered into the world, and death by sin; and death passed upon all men, for that all have sinned."<sup>1</sup>

Romans 5:14 -- "Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression."

Romans 5:19 -- "For as by one man's disobedience many were made sinners, so by the obedience of one shall all be made righteous."

The true meaning of these citations is that Adam and Eve sinned first and set a bad example, and all the humans living in that time followed in their footsteps and disobeyed the eternal laws.

Paul states that all persons did not sin after the similitude of Adam's transgression, although all humans have sinned in some way or other in a pre-existent state.<sup>2</sup> The fact that we are born in sin proves this, for how could a man be born in sin if he was guiltless and pure? We are not sinners then to-day just because Adam sinned, but because we have imitated him and have also missed the higher calling of life.

---

1 -- Reincarnation - E.D. Walker, p. 180., Vol. 1

2 -- Ibid. Secret Doctrine. H. P. Blavatsky, Vol. 1,

pp. 4.

3 -- The Philosophical Principles of Natural and Revealed Religion, Chevalier Bagny, Vol. 1, pp. 235-46.

On the other hand we are not righteous because Christ was obedient, but because we ourselves have been obedient. As through Adam all were led astray and into sin and death, so through Christ shall all men be attracted or led back into the way of Truth and Eternal Life.<sup>1</sup>

To teach that we are sinners to-day, and worthy of death because some man sinned many ages ago, would not be true to justice or reason. We are what we are to-day because of what we have been in the past and not because of what some other person has been. The "Laws of Compensation" are not built upon chance or fate, and we can only suffer what is our just dues and nothing more or less. This then is the true teachings of Karma and Rebirth.<sup>2</sup>

Chevalier Ramsay says, "We have also been taught that Paradise is our home, and because of sin we have been exiled."<sup>3</sup> This then proves pre-existence, for how can we be said to have been banished from a place in which we never were?"

The word Karma is derived from the Sanskrit

'Kri', to do or action. Practically, for our pur-

---

1 -- The Secret Doctrine, H. P. Blavatsky, Vol. I

2 -- The Secret Doctrine, H. P. Blavatsky, Vol. I,  
Chap. 4.

3 -- The Philosophical Principles of Natural and  
Revealed Religion, Chevalier Ramsay, Vol. I,  
pp. 236-46.

poses, it means cause and effect. It is more than a physical law and it follows a person from one life to another. Man is a result of his own actions and this implies Free Will and this in turn implies character.

The Zohar says: "The soul when sent to this earth puts on earthly garments to preserve herself here, so she receives above a shining garment, in order to be able to look without injury into the mirror, whose light proceeds from the Lord of Light. All souls which are not guiltless in this world have already alienated themselves in Heaven from the Holy One, blessed be He. They have thrown themselves into an abyss at their very existence and have anticipated the time when they are to descend once more on earth." (not nous), it works our everything

This quotation from the Jewish Zohar teaches that all souls which are not guiltless are forced to descend to earth again. every soul, whether with or without

Philo Judaeus says in De Gignat<sup>1</sup>: "The air is full of spirits and those which are nearest the earth descend to be tied to mortal bodies because they desire to live in them."

---

1 -- De Gignat - Philo Judaeus, 2.

1 -- Laws - Plato, Book X.

2 -- Delay of Heavenly Justice - Plutarch.

3 -- Hermes Trismegistus, I: X., (Louis Renard)



Plato says:<sup>1</sup> "Soul is the most ancient of all things and the commencement of all things and of motion. It was generated prior to body and body is posterior and secondary, as being according to nature, ruled over by the ruling soul. It is this, the Soul, that leads everything in heaven, and on earth and in the sea, by its movements, the names of which are, to will, to consider, to take care of, to consult, to form opinions true and false, to be in a state of joy, sorrow, confidence, fear, love, hate, together with all such primary movements as are allied to these. Being a Goddess herself, she ever takes as an ally (nous), a God, and disciplines all things correctly and happily, but when with anois (not nous), it works our everything to contrary."

Plutarch says concerning Karma:<sup>2</sup> "It is ordained by Karma that every soul, whether with or without understanding, when gone out of the body, should wander for a time, though not all for the same, in the region lying between the earth and moon (Hades). For those who have been unjust and dissolute suffer then the punishment due their<sup>3</sup> offences being subject to rebirth.

1 -- Laws - Plato, Book X.  
2 -- Delay of Heavenly Justice - Plutarch.  
3 -- Hermes Trismegista, I. X., (Louis Menard)

The good and the virtuous are there detained until they are purified, and have, by expiation, purged out of them all the infections they might have contracted from the contagion of the body. They live in Hades, where they must remain for a certain prefixed and appointed time. Then, as if they were returning from a long exile into their native country, they taste of pure joy and happiness."

I have quoted from four great authorities pertaining to Karma and Rebirth. They all seem to teach that the soul is governed by Universal Laws which never fail in their just dealings with Life.

<sup>1</sup> Plutarch states that many souls hover between the earth and the moon waiting for the time when they shall descend again into the mundane sphere. These souls are earth-bound and sooner or later must incarnate into a new physical body. They are in reality 'spirits in prison', and must pass through the 'Fires of Purgatory'. This, it has been suggested, is the place that Jesus referred to when He said that some would be cast into outer darkness where there would be sorrow and weeping.

---

1 -- Delay of Heavenly Justice - Plutarch.

When Plutarch said that the spirits hover between the earth and the moon, he showed himself not only to be a true mystic and occultist, but an astrologer as well.

Karma<sup>1</sup>, it is believed, is but the working out of God's divine laws, and therefore, it must sooner or later teach men to live right and to accept Christ as the

way of Salvation and Truth.

It solves the problem of Evil and of 'original sin'. "Then spake he of that answer all men give For all things done unwise or wrongfully, Alone, each for himself reckoning with that

The fixed arithmetic of the universe,  
Which saitheth good for good, all the ill,  
Measure for measure unto deeds, words, thoughts,  
Making all futures fruits of all the pasts."

"The Light of Asia."

If a man is born in sin, then he must have sinned in a previous life, otherwise the laws of the Universe are unjust and the world is built upon nonsense. If God is good, then why do we keep well and suffering in the world?

Origen, the greatest of the early Christian

1 -- Ibid. p. 93.  
1 -- Laws of Cause and Effect - C.W. Leadbester, p.80.

Chapter XV

OF THE EVIDENCES AND PROOFS OF REINCARNATION

liberty. For God, justly disposing of his creatures,

There are numerous arguments advanced in favor of  
according to their desert, united the diversities of  
Rebirth. A few of these are here given.

minds in a more congruous world, but so fitted, as it

First Argument:

were, above his mission the world ought to be not only

It solves the problem of Evil and of 'original  
vases of gold and silver, but of wood also and clay  
sin'. "Then spake he of that answer all must give

and come to honor and some to dishonor) with these di-  
For all things done amiss or wrongfully,

ye are vases, minds, or souls. To these vases the world  
Alone, each for himself reckoning with that

comes its diversity, while Divine Providence disposes  
The fixed arithmetic of the universe,

each according to his tendency, mind and disposition.<sup>1</sup>  
Which meteth good for good, ill for ill,

if, from unknown reasons, the soul be not already in  
Measure for measure unto deeds, words, thoughts,

one purely rational, it is furnished with a monstrous  
Making all futures fruits of all the pasts.' "

body, so that reason cannot be fully developed by one  
"The Light of Asia."

thus born, the nature of the body being either fashioned

If a man is born in sin, then he must have sinned  
of a higher or lower body according to the scope of the

in a previous life, otherwise the laws of the Universe  
reason. I think this is a question how it happens that

are unjust and the world is built upon chance. If God  
the human mind is influenced now by the good and now by

is good, then why do we have evil and suffering in the  
the evil. The causes of this I suspect to be more ancient

world?

than this corporeal birth. If our course be not marked  
Origen, the greatest of the early Christian

out according to our works before this life, how is it

1 -- Ibid. p. 90.

1 -- De Principiis - Origen.

Fathers said, "Here is the cause of the diversing among rational creatures, not in the will or the decision of the creature, but in the Freedom of individual liberty. For God, justly disposing of his creatures, according to their desert, united the diversities of minds in one congruous world, that he might, as it were, adorn his mansion (in which ought to be not only vases of gold and silver, but of wood also and clay and some to honor and some to dishonor) with these diverse vases, minds, or souls. To these causes the world owes its diversity, while Divine Providence disposes each according to his tendency, mind and disposition.<sup>1</sup> If, from unknown reasons, the soul be not already in one purely rational, it is furnished with a monstrous body, so that reason cannot be fully developed by one thus born, the nature of the body being either fashioned of a higher or lower body according to the scope of the reason. I think this is a question how it happens that the human mind is influenced now by the good and now by the evil. The causes of this I suspect to be more ancient than this corporeal birth. If our course be not marked out according to our works before this life, how is it

---

1 -- De Principiis - Origen. *See, Veteris Graeciae*, p. 150  
2 -- Reincarnation - E. E. Wilson, p. 204.  
3 -- Immortality of the Soul - Henry More, Ch. XII.

250

true that it is not unjust in God that the elder should serve the younger and be hated, before he had done things deserving or servitude and hatred?<sup>1</sup> By the fall and by the cooling from a life of the spirit came that which is now the soul, which is also capable of a return to her original condition, of which I think the prophet speaks in this: "Return unto thy rest, O my Soul!" and of their own. Origen<sup>2</sup> learned these occult doctrines from his teacher, Clemens Alexandrinus, who was a great Bible scholar. In fact, it was believed in and taught by many great theologians in the first centuries of Christendom. The theories of reincarnation were condemned by the Council of Constantinople in 551 A.D. and they have never been very strongly believed in since that time. During the Middle Ages it was ridiculed in every way and even to-day it is rejected by all orthodox churches, but also of that squalid forlornness and Dr. Henry More, in his book entitled, "Immortality of the Soul," has given us the following:<sup>3</sup> Under all this very "Pre-existence of souls is a necessary result of the wisdom and goodness of God. Providence in the work seems very much to suit with this opinion, there being

---

from the present hypothesis."

1 -- The Writings of Origen - Rev. Frederick Cromie, p. 150.

2 -- Reincarnation - E.D. Walker, p. 204.

3 -- Immortality of the Soul - Henry More, Ch. XII.

-21-

not any natural and easy account to be given of those things that seem the most harsh in the affairs of men, as from this hypothesis; that these souls did once subsist in some other state; where, in several manners and degrees, they forfeited the favor of their Creator, and so, according to that just Nemesis that He has interwoven in the constitution of the universe and of their own natures, they undergo several calamities and asperities of fortune and sad drudgeries of fate, as a punishment inflicted, or a disease contracted from the several obliquities of their apostasy. Which key is not only able to unlock that recondite mystery of some particular men's almost fatal averseness from all religion and virtue; their stupidity and dullness and even invincible slowness to these things from their very childhood, and their incorrigible propension to all manner of vice; but also of that squalid forlornness and brutish barbarity that whole nations for many ages have lain under and many still do lie under at this very day; which sad scene of things must needs exceedingly cloud and obscure the ways of divine Providence and make them utterly unintelligible; unless some light comes in from the present hypothesis."

1 -- History of the Christian Church -- Henry Walter;

2 -- Reincarnation, The Hope of the World -- Irving S.

1 -- Ibid. Cooper, p. 83.



Augustine believed in the total depravity of man,<sup>1</sup> and that through Adam all men had sinned and fallen short of the glory of God. On the other hand, Pelagius taught that men were born without sin, and therefore were innocent and pure. These two doctrines caused the world of Theology to be divided into numerous sects and creeds, most of which are existing until this day. Later on during the Period of the Reformation these theories were discussed and debated all over Europe.

Luther followed in the footsteps of Augustine and preached that man was naturally sinful, and that the race was completely under the control of the Devil. About this time Erasmus also began to preach. He seems to have been more optimistic in his ideas than his contemporaries, and he laid great stress upon the theory of "free will", and of "free salvation", and he denied the power of hereditary sin to destroy the soul.

Other writers held that man is not born in total depravity and neither is he born in a state of innocence. The Ego, at the time of birth,<sup>2</sup> is a mixture of both good and evil, and these traits of character were probably attained in a prenatal existence. All persons who

---

1 -- History of the Christian Church - Williston Walker.

2 -- Reincarnation, The Hope of the World - Irving S.

Cooper, p. 80.

inhabit this world are prisoners of sin, and they are indeed "spirits in prison". This world is a Purgatory, a school, and souls who have failed in a previous life to free themselves from Karma are sent here to work out their salvation, and if possible, to escape from future incarnations.<sup>1</sup> This is why we see so much sin and misery in the world. Through suffering and experience the soul is drawn closer to God and to the truth which makes all men free. The chief purpose of Rebirth is to teach men, and to induce them so to live as to shorten the number and durations of their earth lives. ~~had, to see~~ that Second Proof: a series of lives on this earth and Reincarnation solves the problems of injustice and moral inequality. ~~rather in one great chain, is to see~~ that When we look out over life it seems to us that evil and injustice are the rulers of this world, and we are tempted to ask the question, "Is there any moral law or power, guiding the destinies of men and nations?"<sup>2</sup> Hierocles once said, "Without the doctrine of Reincarnation it is not possible to justify the ways of God." This statement is true, without it no one could possibly explain the numerous mysteries of this life. ~~There is~~

---

1 -- Plurality of the Soul's Lives - Andre Pezzani.

2 -- Lectures on the History of Ancient Philosophy - Professor W.A. Butler.

3 -- Elementary Theosophy - L.A. Rogers, Ch. X.

Bedcher has expressed it well in the following words, "We sleep, but the loom of life never stops; and the pattern which was weaving when the sun went down is weaving when it comes up tomorrow." When we realize that what we are to-day is because of what we were yesterday, and that what we are to-day will decide what we will be tomorrow, then we are to see and understand the purpose of life.<sup>1</sup> To attempt to explain, or to justify the events of one incarnation, without references to past causes, will lead to confusion and doubt. On the other hand, to see that we have lived a series of lives on this earth and are now living another one, and that these lives are all linked together in one great chain, is to see that law and justice governs everything.

Many theologians and philosophers believe that criminals are not made, and that when a man comes into this world his destiny is tied about his neck.<sup>2</sup> He is born with certain characteristics, virtues, and vices, and these have to be reckoned with.<sup>3</sup> They believe that Capital Punishment will not settle the problems of crime, and neither will it reform society. There is

---

1 --The Plurality of Worlds - Bernard Fontenelle.

2 --Reincarnation; Its Answers to Life's Problems,

2 -- Karma, Anna Besant.

3 --Elementary Theosophy - L.W. Rogers, Ch. X.

a better and surer way and that is the way of Christ. The criminal is but a young Ego, who is in a puerile state of mind. What he needs is education, discipline, and guidance based upon Love, Truth, and Justice; and not the "Death Penalty", which is based upon revenge and ignorance. <sup>1</sup> When society sends the spirit of a criminal into the spirit world (by the Death Penalty), it is said to be guilty of murder and thus attracts unto itself bad Karma and future troubles.<sup>1</sup> This is diametrically opposed to the teachings of Christ, who said, "Love thy enemies and thy neighbors as thyself," and "Thou shalt not kill." It seems that the Christian and the so-called civilized nations are ~~not~~ the first ones to disobey the commands of the Savior. Why are they born into this it is believed that the criminal has been sent into this world by a Supreme Power, and we have no moral or legal right to send this wayward soul back from whence it came. By doing so we injure still further the Young Ego, who has come into our hands <sup>or</sup> from training and correction. Furthermore, we are making bad conditions in the astral world, because the spirits are not

1 -- Ibid.

1 -- Reincarnation; Its Answers to Life's Problems - Anna Besant.

2 -- Karma, And Social Improvement - Anna Besant.

ready and cannot receive this lost Ego into their society, so they are forced to place it in a "spirit-prison". Sooner or later they will thrust it back into our life and world and we will have the same situation to cope with again.

Criminology will become an effective and true science only when it is based upon Reincarnation, it is believed.

Again, as we look around us, we see some persons who are cripples, deformed, sickly, and poor. Just around the corner we see those who are born in wealth and with strong healthy bodies. Who made the differences? Why? In another place one is born a genius, and another an imbecile. One a saint, the other a criminal. Whence came such children? Why are they born into this life? Surely no one can accept or believe in "Special Creation" after they face these problems. Heredity is also unable to explain them and the only solution or help seems to lie in Reincarnation.

If not so then we are forced to admit that the laws of the Universe are based upon chance, injustice, cruelty.

future, even admitted for any one purpose intelligible

1 -- Ibid.

1 -- Disquisitions on Several Subjects - Thomas Juyne.  
 2 -- The Idea of Immortality - Pringle-Pattison, Lect. VI.

Persons are born crippled or disfigured because they caused others to suffer in the past.<sup>1</sup> The laws of rebirth are recompensive and will sooner or later demand compensation<sup>2</sup> for all wrongs committed whether they have been physical, moral or mental. Each man's destiny is self-made and he attracts unto himself either salvation or condemnation.

"Two things fill me with wonder," said Kant, "the strange heavens, and the sense of moral responsibility in man." No truer words were ever spoken, and they show that each soul must sometime answer to the Supreme Ruler for every word spoken, for every deed committed in the body. After death must come the Judgment.

From Soame Jenyns' book, "Dissertations on Several Subjects", we obtain the following:

"Reason tells us that an omnipotent and benevolent Creator would never have formed such a world as this, and filled it with inhabitants, if the present was the only, or even the first, state of their existence; a state, which if unconnected with the past and the future, seems calculated for not one purpose intelligible

---

1 -- Dissertations on Several Subjects - Soame Jenyns.

2 -- The Idea of Immortality - Pringle-Pattison, Lect. VI.

to our understandings; neither of good or evil, of happiness or misery, of virtue or vice, or reward or punishment, but a confused jumble of them altogether, proceeding from no visible cause and tending to no end. But, as we are certain that infinite power cannot be employed without effect, nor infinite wisdom without design, we may rationally conclude that this world could be designed as nothing more than a prison, in which we <sup>are</sup> awhile confined to receive punishment ~~all~~ for the offenses committed in a former life, and an opportunity for preparing ourselves for the enjoyment of happiness in a future life.<sup>1</sup> ~~pass through their confinement~~

Second, these conclusions of reason are sufficiently confirmed by the force of nature and the appearance of things. This world is evidently formed as a place of punishment as well as probation, -- a prison, or house of correction, to which we are committed, some for a longer, and some for a shorter time; some to the severest labor, others to more indulgent tasks; and if we consider it under this character, we shall perceive it admirably fitted for the end for which it was intended. It is a spacious, beautiful, and durable structure; it contains

---

1 -- Disquisitions on Several Subjects - some Jenyns.



many various apartments, a few very comfortable, many tolerable, and some extremely wretched; it is inclosed with a fence so impassable that none can surmount it but with the loss of life. Its inhabitants likewise exactly resemble those of other prisons; they come in with malignant dispositions and unruly passions, from whence, like other confined criminals, they receive a great part of their punishment by injuring and abusing each other. As we may suppose that they have not all been equally guilty, so they are not all equally miserable,<sup>1</sup> the majority are permitted to procure a tolerable subsistence by their labor, and pass through their confinement without any extraordinary penalties, except from paying their fees at their discharge by death. Others, who perhaps stand in need of more severe chastisement, receive it by a variety of methods, some by being condemned to situations peculiarly unfortunate, as to those of extreme poverty, or superabundant riches of despicable manners or painful preeminence -- of galley-slaves in a despotic, or ministers in a free country.<sup>2</sup>

Men are not born equal and we do not have to look

---

1 -- Ibid.

2 -- Elementary Theology - J.F. Rogers.

2 -- Karma and Redemption - Prof. A.G. Rogers.

very far around us to see the truth of this statement.<sup>1</sup>  
Inequalities seem to exist at every turn of the road.  
These differences in life cannot be explained by chance,  
by guesswork, or by the theory of "Special Creation".  
The universal Over-Soul makes no mistakes, and if we  
suffer it must be for what we have done. The world is  
ruled by cause and effect and ignorance excuses no man.<sup>2</sup>  
We get back from the world practically what we give it.  
As we generate our own forces and thoughts, so we reap  
our deserving rewards or punishments.

John Massfield said: "because of their past"

Karma. "All that I rightly think or do,  
Or make or spoil or bless or blast,  
Is curse or blessing justly due  
For sloth or effort in the past.  
My life's a statement of the sum  
Of vice indulged or overcome.  
And as I journey on the roads  
I shall be helped and healed and blest  
Dear words shall cheer and be as goads  
To urge to heights as yet unguessed.  
My road shall be the road I made,  
All that I gave shall be repaid."

What is true concerning individuals, can also be  
true of nations, only on a larger scale. In the world  
to-day we see nations that are outstanding and very pro-  
perous. On the other hand, we see some nations that

- 1 -- Elementary Theosophy - L.W. Rogers.  
1 2 -- Karma and Redemption - Prof. A.G. Hogg.  
2 -- How We Remember Our Past Lives - G. Jinarajadasa.

are very obscure, weak, and doomed to failure. Why is this? Why is Spain in the condition that she is to-day, while England is far her superior in every way; or why is America further advanced than Africa?

The answers to these questions and inequalities lie in the past history of these countries.<sup>1</sup> In Reincarnation we can find an explanation for the rise and fall of nations and other peculiar circumstances of history. Nations that are suffering to-day have caused other nations to suffer in the past.<sup>2</sup> Nations that are prosperous and flourishing are so because of their past Karma. The future welfare of a nation depends upon its incoming souls and egos. In order to attract a high grade of spirits, a nation must be capable of setting up strong vibrations, otherwise the advanced egos are attracted elsewhere.

Spain and Africa in past ages, must have broken the ethical, moral, and spiritual laws of the Universe for now, they are but getting their just reward. A nation begins to fail and decline in power when it is too weak to understand, or to hold on to its intelligent egos. Civilizations may perish and pass away, but the individuals

---

1 -- Reincarnation, The Hope of the World - Irvin S. Cooper.

2 -- How We Remember Our Past Lives - C. Jinarajadasa.

-102-

who made these civilizations do not perish. They live on in the astral world waiting for an opportunity to reincarnate into our world. They then come back, bringing with them their arts, sciences, and keen faculties, which they gained in the past. They are not very likely to be attracted to a nation that is so poor in righteousness, or in educational facilities. Reincarnation explains the reappearance of the characteristics of earlier races and of ancient civilizations. In France we see the reincarnation of certain Greek<sup>1</sup> characteristics. The French love beauty, intellectual glory, and they worship form and expression. They are also very imaginative and display changeableness. These traits are all typically Greek. Tennyson displays qualities of Virgil, and Keats in English poetry reverts to Greek ways of thought and feeling. Marlowe, Peele and Beaumont of Queen Elizabeth's day also cannot hide their hellenistics thoughts; Emerson also shows traits of Platonism, as do Byron and Ruskin. In England we find mostly a reincarnation of ancient Rome.<sup>2</sup> The English lack imagination in art and philosophy and they desire strength and power rather than beauty. They have a

---

1 -- Ibid.

2 -- Ibid.

great passion for making laws towards colonization.

In all of these things there can be seen a close resemblance between Rome and Great Britain. It also looks as though Gibbons and Macaulay are practically the same as Roman historians like Sallust and Tacitus.

In Germany we find Goethe, Lessing, and Schiller as great writers who displayed the Grecian spirit in many different ways.

In Fichte, Kant, and Hegel, we see but the reincarnated Egos of the Vedantin philosophers of India.<sup>1</sup>

In Schopenhauer we see the philosophy of Buddhism and mysticism. Perhaps then all of these great men are but reincarnated souls, who are reverting to their past philosophical interests and theories.

Reincarnation offers an explanation of recent changes in the status of women. In the past ages, and in all countries, women have always been considered as being inferior to men.<sup>2</sup> Christianity and "woman's suffrage" have helped to prove the equality of the sexes and to give women their rights. During the middle ages and prior to that time the weaker sex was persecuted and was subjected to a great many hardships and sufferings.

---

1 -- Recurring Earth Lives - F.M. Willis.

2 -- Ibid. p. 50.

Now women are beginning to attain their rights and come out from behind their veils. The pendulum is starting to swing in the other direction. The future destiny of the world will be governed and swayed by the feminine hand and thought. It can truly be said that the hand that rocks the cradle is the hand that rules the world. Why then do we see such a change in the worldly conditions and in society and the home?

The clue is given in the following poem written by W.E. Henley:

"Or ever the knightly years were gone  
With the old world to the grave,  
I was a king in Babylon,  
And you were a Christian slave.

The pride I trampled is now my scathe,  
For it tramples me again  
The old resentment lasts like death  
For you love, and yet you refrain  
I break my heart on your hard unfaith,  
And I break my heart in vain."

In this poem<sup>1</sup> a King mistreats a slave girl. In the next incarnation the King in turn is made to suffer by the same girl and to atone for his sins against her. This is an illustration of what is taking place to-day. The women who have been persecuted in the past are now coming into their own, and they will take

<sup>1</sup> -- How We Remember Our Past Lives - C. Jinarajadasa.

<sup>2</sup> -- How We Remember Our Past Lives - C. Jinarajadasa.



the law and power into their own hands.

If future wars are to be abolished and Prohibition is to become effective, it will probably be because of the influence and thoughts of women. It is they who will lead humanity to Freedom and righteousness.

There is no sex in the Higher spirit realms and the soul in its purest and natural state is sexless.<sup>1</sup> Only when the Ego enters down into the physical world do we find it being classed as masculine and feminine, or as positive and negative. The soul is born now in a body of one sex, and now in a body of another. In this way only can it gain education and experience.<sup>2</sup> Because of this we find in the world to-day feminine men and masculine women. Some men seem to be very feministic in their ways and looks, and are probably so because they had women's bodies in a former life. Also there are some women on whose face the last male incarnation seems still to be portrayed, and we see many types of beings in whom the mentality and character do not seem to fit the sex of the physical body. This accounts for some girls who are called tomboys and who dislike dresses or dolls.<sup>3</sup> It also gives us an insight

1 -- The Secret Doctrine - H.P. Blavatsky, Vol. I.  
2 -- Elements of Theosophy - C. Jinarajadasa.  
3 -- How We Remember Our Past Lives - C. Jinarajadasa.



into the many unsolved problems of Psychoanalysis and of Psychology.

The idea of Heredity at its best only postpones the solution for a generation or two, while "Special Creation" is unable to give any satisfactory answers.

In Reincarnation only do we find the hypothesis which explains the greatest number of facts pertaining to Injustice and Inequalities.

Third Proof: Tenth Book of his "Laws",

The Immortality of the soul demands reincarnation.

Shelley once said: "If there are no reasons to suppose that we have existed before that period at which our existence apparently commences, then there are no grounds for supposing that we shall continue to exist after our existence has apparently ceased."

There is no doubt but that what begins in time must end in time.<sup>1</sup> If the soul had its origin in this life, then what scientific proof have we that it will survive beyond the change called Death? Man must be immortal if he is made in the "Image of God", and this would necessitate life everlasting. Then that which is eternal could have no ending, and furthermore it could have no beginning.

<sup>1</sup> - The Republic of Plato - E. V. Rieu.

<sup>2</sup> - Plato's Laws - Book I.

<sup>3</sup> - Life of Shelley - H. Dowden, Vol. I.

All logical reasoning concerning the origin of consciousness favors pre-existence.<sup>1</sup> The Greek physiologists repaired the parts, then of course, when the soul was believed that the soul monad existed long before the physical organism, and that the corporeal body was moulded by the etheric forces. Müller, Stahl, Fichte and other German scientists also accepted this theory and built their philosophy upon it. Animism also upholds these ideas.

Plato, in the Tenth Book of his "Laws", proves that there is a natural strength in the soul which will hold out and be born many times, -- for all this, conviction that the Universe was pervaded with divine energy, which governed every thought and every life, and that all corporeal objects were moved and animated by a spiritual essence and forces. He believed that the human soul was anterior to the physical body and that the Ego dwelt successively in many bodies.<sup>2</sup>

In a passage of Phaedo we find Cebes saying: "You may say with reason that the soul is lasting and eternal and the body weak and short lived in comparison, and every soul may be said to wear out many bodies, especially in the course of a long life."<sup>3</sup> For if, while the man is alive, the body deliquesces and decays

---

1 -- The Republic of God - E. Mulford.  
2 -- Plato's Laws - Plato, Book. X.  
3 -- Phaedo - Plato.

and yet the soul always weaves her garment anew and repairs the waste, then of course, when the soul perishes, she must have on her last garment and this will survive her; but then again, when the soul is dead the body will survive, at last show its native weakness and soon pass into decay. Suppose we admit also that after death the souls of some are e-existing still, and will exist, and will be born and die again and again, and that there is a natural strength in the soul which will hold out and be born many times, -- for all this, we may still be inclined to think that she will be weary in the labors of successive births."

The above passage gives us some insight into the Greek's ideas concerning the soul and its evolution. His philosophy shows that the Ego is now in the present life because it has strayed from the Truth in past lives. We obtained his theory of Preëxistence from Socrates and from his doctrine concerning reality and Truth which to him was more than subjective opinion.

Schopenhauer's philosophy was based upon immortality and reincarnation. In his book "The World as Will and Idea", he says:

"Every newborn being comes fresh and blithe into the new existence and enjoys it as a free gift; but there is, and can be, nothing freely given. Its fresh existence is paid for by the old age and death of a worn-out existence which has perished, but which contained the indestructible seed out of which the new existence has arisen. We find the doctrine of rebirth springing from the earliest and noblest ages of the human race, always spread abroad in the earth as the belief of the great majority of mankind; accordingly, while Christians console themselves with the thought of meeting again in another world, in which one regains one's complete personality and knows one's self at once, in those other religions the meeting again is going on now, only incognite, in the succession of births and by virtue of Metempsychosis and Palingenesis, the persons who now stand in close connection or contact with us will also be born again with us at the next birth, and will have some or analagous relations and sentiments towards us as now, whether these are of a hostile or friendly description,--- according to all this the belief in metempsychosis presents itself as the natural conviction

- 1 — The World As Will And Idea - Schopenhauer. (Tr. by Hudson & Good) Vol. III, pp. 377-306. London, 1856.
- 2 — The Plurality of the Souls of Men - L. Pasani, p. 80.
- 3 — The Immortality of the Soul - L. Pasani, p. 40.

of man whenever he reflects at all in an unprejudiced manner."<sup>1</sup>

Schopenhauer included Reincarnation as one of the main principles of his philosophy. His sweetest thought is that we shall be reunited with those we love, if not in the spirit life then again in the physical world.

He defends the laws of Rebirth and of Karma, and the survival of the soul and the continuity of life. He makes a vital connection between the present and the past life and with the life that is to come, and he teaches not only physical evolution but spiritual evolution as well.

The nature of the soul and our instinctive belief in Immortality implies a subconscious acceptance of the theories of Rebirth.<sup>2</sup> All the indications of an eternal life point to an eternity preceding this existence; the analogy of nature; the love for everlasting life; the dislike of annihilation and the intuitive nature of man.

Hume, in his essay on the "Immortality of the Soul"<sup>3</sup> says, "Reasoning from the common course of nature and

- 
- 1 -- The World As Will And Idea - Schopenhauer. (Tr. by Haldane & Kemp) Vol. III, pp. 299-306. London, 1886.
  - 2 -- The Plurality of the World's Lives - A. Pezzani, p. 80.
  - 3 -- The Immortality of the Soul - D. Hume, p. 40.

without supposing any new interposition of the Supreme Cause, which ought always to be excluded from philosophy, what is incorruptible must also be ungenerable.

The soul, therefore, is immortal, existed before our birth, and if the former existence noways concerns us, neither will the latter. Reincarnation is, therefore, the only system of this kind that philosophy can present in Theosophical literature.

One of the first questions that is usually cited is the problem of Heredity. - - - - -

Question One:

Does not the idea of Reincarnation confine the law of Heredity? No, not necessarily so, because Reincarnation: (1) helps to solve many of its difficulties and enigmas. Heredity is based upon scientific physics, and the theory of multiplying germ cells, whereby every organism is able to transmit its own attributes or qualities, to its posterity. This is true as far as it goes, but it (1) fails to explain or to account for the great mental and spiritual forces, and the super-sensuous powers that are at work in the Universe and in man.

1 — Reincarnation — J.C. Salter, Chap. III.  
2 — Elementary Theosophy — 2nd. Series, Ch. I.

## Chapter XVI

### THEOSOPHICAL ANSWERS TO OBJECTIONS

#### TO REINCARNATION

Many objections are raised by opponents and scholars who do not believe in rebirth, and a few of these are given here together with some answers to them and the contradictory truths that always exist. These are presented in Theosophical literature.

One of the first questions that is usually cited is the problem of Heredity.

#### Question One:

Does not the idea of Reincarnation confute the Laws of Heredity? No, not necessarily so, because Reincarnation: (1) helps to solve many of its difficulties and enigmas. Heredity is based upon molecular physics, and the theory of multiplying germ cells, whereby every organism is able to transmit its own attributes or qualities, to its posterity. This is true as far as it goes, but it (2) fails to explain or to account for the great mental and spiritual forces, at birth we see a blending together of the physical and the super-sensuous powers that are at work in the qualities inherited from the parents, with the moral and

1 -- Reincarnation - E.D. Walker, Chap. III.

2 -- Elementary Theosophy - L.W. Rogers, Ch. X.



Left to the following page

The Laws of Heredity are somewhat obscure and Science in many respects has never been able to explain how, or in just what way traits and qualities<sup>1</sup> are transmitted from parents to children. Heredity stresses the similarities between parents and their progeny, but it has very little to say concerning the differences and the contradictory traits that always exist. Theosophists say that heredity has never been able to explain why some twins who are born under the same identical conditions should be different in character and physique; or why some parents who are very ignorant should give birth to a child of genius; or why some parents of culture and erudition should produce an imbecile.

There is no doubt but that many of our physical traits are transmitted to us from our parents, and also a few of our mental peculiarities; but most of our moral, mental, psychic, and spiritual characteristics have been acquired in other ways or in other incarnations. Thus at birth we see a blending together of the physical qualities inherited from the parents, with the moral and mentospiritual faculties, which are brought with and are

1 -- How We Remember Our Past Lives - Dr. Jinarajadasa.

2 -- Reincarnation - Anna Besant.

1 -- Reincarnation - Anna Besant, p. 6.

latent in the reincarnating Ego.

Reincarnation<sup>1</sup> then does not confute Heredity but helps to enforce it on the physical plane, and to explain the entangled web of ancestral influences and the mysteries of life.

Science has never been able to explain genius and infant precocity, and the different capacities existing in men. In the light of Reincarnation it seems that these problems are soluble.

C. Jinarajadasa, in his book on "How We Remember Our Past Lives", says, "The manifestation of any capacity depends upon two indispensable factors: First, an Ego or consciousness who has developed that capacity by repeated experiments in past lives; and Second, a suitable instrument, a physical body, of such nature structurally as makes possible the expression of that faculty."

A Genius then is an old spirit who has passed many times through the experiences of the physical world, while the mediocre person is a young Ego who has spent but little time in the earthly life and the differences in their capacities is but a difference in soul age.

Evolution<sup>2</sup> and growth are not confined only to

---

1 -- How We Remember Our Past Lives - C. Jinarajadasa.

2 -- Reincarnation - Anna Besant.

3 -- Palingenesis - J. S. Beveridge.

4 -- How We Remember Our Past Lives - C. Jinarajadasa.

5 -- Republic - Plato, *Græc. Timæus* - Plato, 41r

physical bodies but also to mental and spiritual qualities. Progress is continually being made in all planes of life,<sup>1</sup> and the spiral trend is ever onwards and upwards. Evolution always but never retrogression.

Thus the Neanderthal Savage of to-day will become the genius of tomorrow and the genius will in turn evolve into a Buddha or an Archangel. The differences then of human capacities are not a question of injustice but of time.

From whence comes such infant precocity as was found in Plato, Shakespeare, Mozart, and Jesus?<sup>2</sup>

It could not be due to Heredity because these great souls sprang from mediocre families. It could not be because of reversion because genius usually virginates from an obscure genealogy. It could be due to Divine Wisdom which has been acquired through hundreds of human lives.

Another question that is often asked is that concerning the increase in population.

Question II. If Rebirth is true, then how do you account for the increase of population, i.e., if the number of Egos is a fixed number?<sup>3</sup>

1 -- Palingenesis - J.G. Herder.  
2 -- How We Remember Our Past Lives - C. Jinarajadasa.  
3 -- Republic - Plato, 611; Timaeus - Plato, 41.

If the proportion between the Egos in the astral plane and those in the Mundane sphere was half and half, then it would not be quite so easy to answer this question.

But the population<sup>1</sup> of the spirit world, at any time, must be far greater than that of the physical plane. In fact, the incarnated egos at any one time are but a small proportion to the total number<sup>2</sup> of Egos that are on the other side of life.

Extensive excavations and numerous ruins of ancient civilizations and races would seem to prove that the population of this world has at all times been just about the same, and especially so during historic epochs.<sup>3</sup> Also, an increase in the total population of the globe is not likely to occur at one time. Sudden increases are usually confined to a particular or restricted area only. When one hemisphere increases in population the other hemisphere usually decreases. No one is able to prove that there has ever been an increase,<sup>4</sup> in the total population of the world, because of unavailable statistics and inaccurate census.

<sup>1</sup>— The Theosophical Glossary - H.P. Blavatsky, p. 214.

1 -- Reincarnation, The Hope of the World - Dr. Irving S. Cooper, Ch. V.

4 -- Appearance and Reality - F.H. Bradley, p. 502.

Neither is anyone wise enough to know just exactly when and how far to go back into history in order to find the 'mean' or 'average' population from which to reckon.

Question III. Doesn't Reincarnation teach that we can be reborn again as animals or plants? To this question the answer given is, "No, Reincarnation is evolutionary and not retrogressive, and it teaches that the Ego, after it becomes human, can never again be reborn in the body of an animal or a plant. Once a human always a human until the soul is ready to evolve into Higher Worlds, because man is just a little lower than the angels.

Metempsychosis and also Transmigration<sup>1</sup>, teach that the soul in numerous cases will inhabit the bodies of animals. These ideas seem to have been advanced by Plato and Plotinus. There are also some adepts and mystics who believe that the soul can be reborn in the form of a plant, a flower, or a tree. This doctrine is known as 'Palingenesis'.

---

1 -- The Theosophical Glossary - H.P. Blavatsky, p. 214.

1 -- Life of Pythagoras - J. E. Rieu, p. 115.

These weird ideas originated with some of the aboriginal tribes such as the Druids, the Africans, and Indians. They are still believed in and accepted to-day by some of the Oriental tribes.

From Dacier's "Life of Pythagoras"<sup>1</sup>, we obtain the following extract: "If through a shameful ignorance of the immortality annexed to our soul a man should persuade himself that his soul dies with his body, he expects what can never happen. In like manner, he who expects that after death he shall put on the body of a beast, and become an animal without reason, because of his vices, or a plant because of his dullness and stupidity, such a man, I say, acting quite contrary to those who transform the essence of man into one of the superior beings, is infinitely deceived and absolutely ignorant of the essential nature of the soul, which can never change into a lower form. It is only said to become God or beast by virtue of vice, though it can never become the latter." The above quotation expresses the true theosophical idea concerning Rebirth. It is done with at the time of death, when it is parted from the personality, which it was associated with in

1 -- Life of Pythagoras - A. Dacier, p. 120.

2 -- The Philosophy of the Great Soul - Wm. Loring, p. 67.

3 -- How to Become the Great Soul - Dr. Montajedana, p. 39.

4 -- Hegel's Philosophy - Dr. J. G. Schlegel, p. 120.

Fourth Objection: If we have lived before why do we not remember our past lives?<sup>1</sup>

This same question was asked ages ago by Epicurus when he debated this great subject. Plotinus answered this question by saying, "The body is the true River of Lethe, for souls plunged into it forget all." This statement is accepted on the ground that forgetfulness is caused by the physical conditions with which the soul is born.

The reincarnating Ego<sup>2</sup> at birth is born into a new body with an immaculate memory and brain. How then can the new memory remember that which it has never recorded, and how can it recall experiences which it has never passed through?

Wordsworth once said:

"Our birth is but a sleep and a forgetting,  
The soul that rises with us, our life's star,  
Has had elsewhere its setting,  
And cometh from afar."

The memory is physical and it depends upon the actions<sup>3</sup> and reactions of the brain, and upon physiological conditions. It is done with at the time of death, when it is parted from the personality, which it was associated with in

1 -- The Education of the Human Race - G.E. Lessing, p. 67.

2 -- How We Remember Our Past Lives - C. Jinatajadasa, p. 39.

3 -- Hegelian Cosmology - Dr. J.M. McTaggart, p. 120.

2 -- The Plurality of the Soul's Lives - A. PRETANI



this life. It could then have no power to remember anything in the posterior or reincarnating of the Ego.

Also the personality changes with every birth, as also does its 'Skandhas' and this would call for a new brain.

The physical evolution of man passes through ever changing bodies, and through many series of personalities and because of this the memory of any one life would be inadequate to record the experiences of any other life.

Memory<sup>1</sup> is wrapped up in the personal self and because of this it is too weak to recall all the events of a lifetime. This is not the case with the soul, which has perfect intuitional perceptions, and is able to recall all of the experiences that the Ego has ever passed through. Mnemonics teach that reminiscence is the intermediate between remembrance and recollection, and that it is also the memory of the soul.

Professor William Knight says:

"The absence of memory of any actions done in a previous state cannot be a conclusive argument against our having lived through it. Forgetfulness<sup>2</sup> of the past may be one of the conditions of an entrance upon a new stage of existence. The body, which is the

1 -- "Metempsychosis," Fortnightly Review, Sept. 1878, by Prof. William Knight.  
2 -- The Plurality of the Soul's Lives - A. PEZZANI

organ of sense perception, may be quite as much a hindrance as a help to sense remembrance. In that case, casual gleams of memory, giving us sudden abrupt and momentary revelations of the past, are precisely the phenomena we would expect to meet with. If the soul has pre-existed, what we would a priori anticipate are only some faint traces of recollection surviving in the crypts of memory."

Dr. Anna Besant<sup>1</sup>, the great authority upon this subject, says:

"In your present lives you forget much more than you remember. Go back to your childhood - how much of it do you remember? Just a few things stand out - the first pony that was given to you, or, if you were a studious child, the first book; the first time you went in a boat, or on a railway journey. These you remember, but all those many, many days which made your childhood are lost. No, they are not lost. They are all bringable back to consciousness. If any one of you were taken and thrown in hypnotic trance, the memory of your childhood would come back and its events would rise before you.

---

1 -- Reincarnation, Its Answers to Life's Problems -  
Anna Besant.

You do not really forget. The many past things fall into the background and are hidden by the more vivid memories of later events, but in the trance state the whole comes back. Nothing is lost. The man will talk in the language which he knew as a little child, but which he has since forgotten, even though the hypnotizer does not know it; so thought transference, which people disbelieved a short time ago, but which is now used to explain every abnormal phenomenon, is out of court. I ask you in the trance where you were born, and then trace your early life and you will speak the language you heard in infancy. You talk it in the trance but forget it when you are awake. I ask you some small incident, perhaps about a lost toy, and you remember it, and say where it was put. This has been done over and over again, especially in Paris, where they have tried it in small things - the name of a dinner table three weeks back, not remembered by the person when he was awake; hypnotized, he was able to give the whole of it without a flaw. The same thing sometimes happens in a fever. Once a man had lost a pin of some value and in a fever, in his delirium he remembered

1 -- Ibid.  
2 -- Ibid.

where it was. This is all very interesting when you come to deal with the problem of memory.

Why do you remember when your brain is thus thrown out of order?<sup>1</sup> - for that is what happens in both delirium and trance. Why does the brain thrown out of gear remember what in its normal state it forgets? Because the memory of a past event has been pushed into the background by a succeeding one, and it has sunk just below the threshold of consciousness; the strength of vibration in the nerve cells of the brain which is the physical expression of that which you call memory, has decreased, and when they are no longer active you forget and they work in interlinked groups.

Sometimes a new impact, as that of a scent, reinforces the dormant memory of a scent, and thus calls back an event in which the scent was prominent; you apply a stimulus to one of your brain cells and the whole of the group of brain cells interlinked with it answers. These facts are the basis of my answer to the problem.

"Why do I not remember my past births?"<sup>2</sup> When I take you back to your childhood by mesmerizing you, the proof that you learned the language you speak is in the fact

through all ~~experiments, and all stages of the~~

1 -- Ibid.

2 -- Ibid.

1 -- Heinemann, The Science of Mind's Function  
1910, p. 101.

of your speaking, as being able to read shows that you learned reading. The fact that you forgot learning to read would be no proof of your not having learned, if you can read. Take my own case for example. I do not remember being taught to read. I do not remember any time when I could not read. But the fact that I read shows that I must have been taught. And the fact that you have a character and a conscience shows that you have a past where these were formed and built up. But we can go further. You are not living now in the brain, nor in the desire - nature, nor in the mind, in which you lived in the past. Your ego is the same, but the garments of the Ego are different, and the body you wear remembers that which the body has experienced and that comprises only the physical, emotional and mental events of the present life. The brain is new. How should the brain that was not in the past life remember the events of the past life? Your desire-body is new; how should it remember the desires felt and satisfied in its predecessor? Your mind is new, how should it remember past thoughts?<sup>1</sup> It is only the living immortal Ego who can remember, because he has passed through all experiences, and he forgets nothing.

---

1 -- Reincarnation; Its Answers to Life's Problems -  
Anna Besant.

-125-

But he does not engrave his own eternal memory on the new garments he endures for the gathering of fresh experiences. You can gain your memory if you choose to take the methods to gain it, and those are simple enough. Your energy is ever running outwards to the outer world; your interests, thoughts, and pleasures are there and so all the inborn energy of the lasting and permanent you, the true "I" is always running outwards through the mind, the desire nature and the physical body. It ever seeks the outer. You must reverse its direction. You must turn it inwards if you would remember; inwards to the Spirit, manifested as Ego, in which alone resides the memory of the past. Only when you realize the Ego of yourself and reach his memory, can you remember. The Ego alone has been through all these events of past lives, and when any particular life is over, and you have in heaven worked up its experiences into faculty, then the memory of these experiences passes on into the spiritual treasure house of the Ego, and only the results, the faculties, are impressed upon the new mind and body. It is rather like a merchant, who, in

1 — Ibid.

2 — Seraphim = Angels, = Sons of the Light.

his bookkeeping, carries on to the new year only the balance of the ledger. He does not enter in the new ledger all the items belonging to the last year. He writes down only the balance which is the result of the year's trading, with which he begins the new.<sup>1</sup> That is exactly what the spirit does in the higher world. He balances up and closes the ledger of the past, but it is not lost, and remains in his memory. He carries his balance only into the new ledger, and calls it intellect and conscience. The tendency to think murder wrong - that is part of the balance, and has grown out of the past trading. It is only a tendency to think so, remember - that is all that is handed on to the new mind and brain - tendencies to think along certain lines, and it is these tendencies which respond to education and make it possible. That is the fundamental reason why we - i.e., the brain consciousnesses do not remember,<sup>2</sup> and is it not well that it should be so? Live the spiritual life, in the Spirit who realizes the Unity, who realizes his own Divinity, who knows himself, and then your past will be spread out before you and you can recover the whole of it at will."

1 -- The

1 -- Ibid.

2 -- Seraphitus - Seraphita, - Honore' De Balzac.



The Records of Psychic Research Societies tell of numerous persons who have been able to recall past lives. Buddha Gautama<sup>1</sup> is said to have remembered over five hundred of his own incarnations. The Hindu Scriptures say: "He who in his lifetime recovers the memory of all that his soul has learned is already a God."

Pythagoras was also able to recall his former existences when he appeared in the personality of Euphobus the Trojan, and later as Hermotimus of Clazomense.

Apollonius, Kapila, and numerous other adepts were familiar with their prenatal conditions. The 'Vishnu Purana', and others of the sacred Hindu Books, contain numerous detailed accounts of persons who could look clairvoyantly into their past conditions. Hawthorne, Coleridge, Willis, DeQuincy, and diverse other writers also write concerning their similar experiences. Young children are said to be able to do this because their minds are very plastic and subject to psychic vibrations, and often their puerile fantasies are but visions of their anterior incarnations.

---

1 -- The Perfect Way - Dr. A.B. Kingsford.  
 2 -- The Essence of Yoga - Louis Fischer.  
 3 -- The Astral World - H. P. Blavatsky.

During hypnotic trance the subjects have often been made to recall in detail their past lives and experiences. Numerous French and Oriental hypnotists will bear witness to these facts.<sup>1</sup>

Forgetfulness is imperative to progress, otherwise it would be a great curse to struggling humanity. It is a great blessing to start each life anew and without a thought of remorse for past failures. Quarles once said, "The weary pilgrim oft doth seek to know, How far he's come, how far he has to go." There may be a few very spiritual persons in the world, who would like to know the full particulars concerning their previous incarnations. It is possible to know the past but one must awaken certain psychic faculties and chakra centers,<sup>2</sup> before this can be done. There are certain occult dangers connected with this, and it is advisable for persons to not experiment along these lines unless they are competent adepts and seers. For the great mental world<sup>3</sup> beyond death, there exists what one might call the "Great Memories of Nature." Herein is kept an exact record of every event and of

---

1 -- Hypnotism and Suggestion - Louis Satow.

2 -- The Tomorrow of Death - Louis Fignier.

3 -- The Astral World - Swami Panchadasi.

every thought that has ever been born into this world  
or any other world.

Occultists refer to this as the "Akashic Records",  
or the "Astral Records". In the Scriptures it is re-  
ferred to as the "Book of Life."

<sup>1</sup>Through prayer, fasting, right thinking, correct  
diet and pure living it is possible and feasible to  
read these records. If you would know something about  
your past incarnation, then you can find out all about  
it if you desire to. If you would learn more about Jesus,  
the history of His life from the time He was eighteen  
until thirty years of age, then you must learn to  
read the "Astral Records". Seek and you shall find.  
Knock and it shall be opened unto you. Ask and you shall  
receive. <sup>2</sup>that a single act, a single thought, should  
be <sup>1</sup>If you can raise the rate of vibrations<sup>2</sup> in your  
physical and mental bodies to the same rate of vibration  
as the Astral World, you can easily see and read into  
Nature's<sup>1</sup> Mysterious Secrets. Like attracts like, and  
your own will come to you when you are qualified to re-  
ceive it. When the "Chela" is ready the "Guru" appears.

---

1 -- Seership, Hindu, and Oriental Methods - Swami.

2 - Sri Panchadasi, p. 200. S. S. Nagara, p. 157.

Ibid. p. 30.

Seek the things of the Spirit, awaken your clairvoyant faculties and the living pictures of the past will roll before you.

From Coleridge we have the following words:<sup>1</sup>

"All thoughts are in themselves imperishable; and if the intelligent faculty should be rendered more comprehensive, it would require only a different and apportioned organization, the "Body Celestial", instead of the "Body Terrestrial", to bring before every human soul the collective experience of its whole past existence. And this perchance, is the dreaded "Book of Judgment", in whose mysterious hieroglyphics every idle word is recorded! Yea, in the very nature of a living spirit, it may be more possible that heaven and earth should pass away than that a single act, a single thought, should be loosened or lost from that living chain of causes and of life. look into the past and to understand the  
Question Five: Is it just that one is forced to suffer for what he is not able to remember?

Nature is very wise when she veils the past from each of us.<sup>2</sup> If we could see into our past lives we

1 -- How We Remember Our Past Lives - G. Finlayson, p. 122.

1 -- Biographia Literaria - S.T. Coleridge, Ch. VI.

2 -- Elementary Theosophy - L.W. Rogers, p. 187.

would be horrified at our sins and mistakes, and it would retard our present progress in this life. This is the main reason why we are not able to recall the past.

Goethe, the German philosopher, said just before his death, "What a comfort it is to think that I shall come back fresh-bathed." Some things are best forgotten and especially so are past incarnations, and the best results are obtained when the consciousness is restricted to this life. This is in perfect harmony with the laws of evolution and progress. Therefore, it is best to come out of the general into the particular<sup>1</sup> and not to worry about, or to take past lives into consideration. When the soul becomes perfect, and is strong enough to bear the burdens of the present life without remorse, anxiety or anger, then it will be qualified to look into the past and to understand the great purpose of life. When the physical brain is able to receive vibrations from the Causal Body and to get "enrapport" with the same, then and then only,

---

There is no death. There are no dead.

1 -- How We Remember Our Past Lives - G. Jinarajadasa, p. 125.

1 -- First Principles of Theosophy - G. Jinarajadasa, Ch. III.

2 -- The Soul as Ill and Man - L. Schopenhauer, Vol. 3, pp. 125-126. (Trübner & Co. London, 1866)

will it be able to learn the secrets of the by-gone  
ages.

Sixth Question: Doesn't Reincarnation separate  
us from those we love?

This is answered by reference to the doctrine that,  
in the average case,<sup>1</sup> the Ego spends many years in the  
Spirit world between incarnations. During this time  
it can associate with those souls it loves and is attracted  
to. When the time comes again for reincarnating the  
Ego may come back to earth alone. If the ties of friend-  
ship or love are strong enough, then souls whose affinities  
are alike and whose vibrations are similar,<sup>2</sup> will  
come together in families or groups. In some cases  
lovers, or soul-mates, are separated only by bodies and  
not in a mental or spiritual way. Through the laws of  
mental telepathy the mundane world can communicate with  
the spirit realm.

We are never lost or parted from those we love.  
Whittier expressed it well when he said, "Life is ever  
the Lord of Death, and Love will hold its own."

There is no death. There are no dead.

1 -- First Principles of Theosophy - C. Jinarajadasa, Ch. III.  
2 -- The World as Will and Idea - A. Schopenhauer, Vol.3, pp.  
299-306.(Tr.Haldane & Kemp; London, 1886)





## Chapter XVII

### THE THEOSOPHICAL ATTITUDE TO TRANSMIGRATION

#### THROUGH ANIMALS

The belief in Transmigration through animals was very widespread in ancient times throughout Asia,<sup>1</sup> and especially so in Egypt and India. It is still believed in to-day by the Brahmins, Buddhists, and the Africans.

Transmigration, or as it is sometimes called, Metempsychosis, is the progress of the soul from one state of existence to another. At death the soul passes into the body of an animal or reptile.

Hermes Trismegistus<sup>2</sup> in book four, of the "Divine Pymander", says:

"From one Soul of the universe are all those souls which in all the world are tossed up and down as it were, and severally divided. Of these souls there are many changes, some into a more fortunate estate and some transmigration and are all based upon these two ideas quite contrary. They which are of creeping things are changed into those of Watery things, and those of Things living in the Water to those of Things living

1 -- Reincarnation - E.D. Walker, Ch. XII.

2 -- The Divine Pymander - Hermes Trismegistus, Bk. IV.

on the land and Airy Ones into men: and Human Souls that lay hold of immortality are changed into (holy) Daemons, and so they go on into the sphere of the Gods. This is the most perfect glory of the soul. But the Soul, entering into the body of a man, if it continues evil, shall neither taste of Immortality, nor be Partaker of the Good, but being drawn back the same way, it returneth into creeping things and animals. This is the condemnation of an evil Soul."

In the above citation we see that Trismegistus advances the theory of Progressive Reincarnation whereby the lower forms<sup>1</sup> of life evolve into the higher. He also teaches the theory of Retrogression and that men's souls, because of sin and wickedness, are forced to migrate through animal forms. Because of this strange belief all animals were held to be sacred and were worshipped as Deities or Gods. European folk-tales and superstitions, and all mythologies contain views of transmigration and are all based upon these weird ideas of Rebirth.

---

1 -- The Great Religions - James F. Clarke, Vol. I. III.  
 2 -- The Perfect Way - Dr. A. B. Kingsford.

The Hindu<sup>1</sup> "Laws of Manu" plainly state, "For sinful acts mostly corporeal, a man shall assume after death a vegetable or mineral form; for such acts mostly verbal, the form of a bird or beast; for acts mostly mental the lowest of human conditions. Souls endued with goodness attain always the state of Deities, those filled with ambitious passions, the condition of men; and those immersed in darkness, the nature of beasts. This then is the threefold order of Transmigration."

The Hindu believes that all life is sacred and because of this he is very kind to all dumb animals and birds and will not even so much as step on a worm or an insect. Buddha is said to have remembered over five hundred of his incarnations and that he could remember when he was an insect, an animal and then a man. Because then of metempsychosis, whereby a man sees his evolution from animal life to Deity, the sacredness of all life is seen to be in keeping with the divine plan of the ages.<sup>2</sup>

Animals are worshiped and glorified and even used  
their eyes

1 -- The Institutes of Manu - Sir William Jones, Bk. XII.  
2 -- The Perfect Way - Dr. A.B. Kingsford.

to represent the Signs in the Zodiac. The Sphinx and numerous monuments and statues were erected in order to exalt animal worship. Because of this, mermaids, centaurs, and other curious creatures came into being and influenced the writing of legends and fairy tales.

Plotinus says:

"Those who have exercised human faculties are born again men. Those who have used only their senses go into the bodies of brutes, and especially into those of ferocious beasts, if they have yielded to bursts of anger; so that even in this case the difference between the bodies that they animate conforms to the difference of their propensities. Those who sought only to satisfy their passions and appetite pass into the bodies of lascivious and gluttonous animals. Finally, those who have degraded their senses by disease are compelled to vegetate in the plants. Those who have loved music to excess and yet have lived pure lives, go into the bodies of melodious birds. Those who have ruled tyrannically become eagles. Those who have spoken lightly of heavenly things, keeping their eyes turned always toward heaven, are changed into

1 -- The System of the Soul - Plotinus.

2 -- Reincarnation - E.D. Walker, Ch. III.

birds which always fly towards the upper air. He who has acquired civic virtues becomes a man. If he has not these virtues he is transformed into a domestic animal, like the bee.<sup>1</sup>

Plotinus in the above words has just about expressed the idea and true meaning of Transmigration.

Men evolve into beasts or lower forms of life if they have failed to be good and to live right before God and man. To sin then is to receive a curse which causes the soul to pass into the form of an animal.

Pythagoras believed this, because he is said to have recognized the voice of a deceased friend in the barking of a dog. Other cases are reported by occultists in which crows and parrots have talked and have showed human traits and characteristics. The annals of witchcraft and of necromancy tell of cats and dogs that displayed mental geniuses. These ideas are believed to have had their origin in the theories of Transmigration. The Brahmins believe that a murderer enters into the body of a dog, a bear, a tiger, or a serpent.<sup>2</sup>

---

1 -- The Descent of the Soul - Plotinus.  
2 -- Reincarnation - E.D. Walker, Ch. XII.

The Hindu believes that all the animals in the tropical forests and jungles are but human souls in disguise. Norsemen think that the soul enters into a pigeon or bird, before its entrance into heaven. The animality of some men and the humanity of some animals<sup>1</sup> was probably the origination of these peculiar beliefs and theories. The Welsh bards teach that men's souls pass into the bodies of those animals whose characters and habits they most resemble. Proclus and Syrianus also accepted and taught these theories. The Mexicans and Tasmanians think that great souls pass into great animals or birds while persons of low caste incarnate into the lowest forms of life.

South Africa fears the man-lion; India the man-tiger, Europe the man-bear and Abyssinia the man-leopard. These animals are feared because the natives believe that they are but the dwelling places of evil spirits and maniacs. In the Scriptures (Mark 5:13) we read about the evil spirits entering into the herd of swine.

---

1 -- Primitive Culture - E.B. Taylor, # 15.

Hierocles said, "The man who has separated himself from a brutal life by the right use of reason, purified himself as much as possible from excess of passions and by this becomes a man from a wild beast, shall become a God from a man, as far as it is possible for a man to become a God. We can only cure our tendency downwards by the power that leads upwards, by a ready submission to God, and by a total conversion to the Divine law. The end of the Pythagorean doctrine is to be all wings for the reception of divine good, that when the time of death comes we may leave behind us upon earth the mortal body and be ready girt for our heavenly journey. Then we are restored to our primitive state. This is the most beautiful end."

Men and animals in some cases have striking resemblances in features and in mien. In Luke 13:32, Jesus says, "Go ye and tell that fox, behold I cast out devils and I do cures to-day and tomorrow and the third day I shall be perfected." By the fox Jesus is here referring to Herod, who was known for his cunning ways and who was as subtle as a fox.

1 - Luke 13:32  
 2 - Reincarnation - E.D. Walker.



In Matthew 3:16: "And Jesus, when He was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the spirit of God, descending like a dove, and lighting upon him." The dove, because of its purity and beauty, is used as a symbol for the spirit of God.

Matthew 10:16: "Behold, I send you forth as sheep in the midst of wolves, be ye therefore wise as serpents and harmless as doves." Jesus refers here to these animals because they are typical of certain human beings.<sup>1</sup>

All around us we see men who are beastly in all that they do or think. Some men live like hogs, are as ferocious as tigers and as deceitful as snakes. Such men are ready to murder, steal, lie, cheat and to destroy all the virtues of life.<sup>2</sup>

On the other hand we see animals that show human and spiritual traits and characteristics. The dog's fidelity to his master, the beauty of the swan and peacock, the peaceful dove and the faithful, stately horse, are but human traits in other forms. Because of this we can readily understand how the primitive mind

---

1 -- Ibid. II, 15.

2 -- Reincarnation -E.D. Walker.



of years? What but the wild fact to which they suggest some approximation of theory? Nor is the fact quite solitary, for in varieties of our own species where organization seems to predominate over the genius of man, in Kalmuck, or Malay, or Flathead Indian, we are sometimes pained by the same feeling; and sometimes too, the sharp witted prosperous white man awakens it. In a mixed assembly we have chanced to see not only a glance of Abdiel, so grand and keen, but also in other faces, the features of the mink, of the bull, of the rat, and the barn-door fowl. You think, could the man overlook his own condition, he could not be restrained from suicide.<sup>1</sup>

Not only Emerson but also Erasmus and other great writers have seen the close and vital connection that exists between the animal and human worlds. Some of the Church Fathers believed that the brute kept its own soul, but that the human soul which incarnated into the brute body was bound within the animal soul. Most of these ideas originated in the Oriental lands and especially so in Persia. Pythagoras obtained it from the Magi and then it crept into other countries and other beliefs.

1 -- Ibid.  
 2 -- Ibid.  
 1 -- Ibid.

Many scholars believe that man evolved from the lower forms of life and the Book of Genesis seems to imply this doctrine.<sup>1</sup> Creation is presented as occurring through a gradual evolution from the lowest types upwards.<sup>2</sup> This evolution extends from the gaseous elemental combinations to the manifestation of man. This doctrine represents the animal as the younger self of the man, namely, as man rudimentary. Animals appeared first on earth as an essential preliminary to humanity itself and not as beasts of burden. All creatures represent incarnations though in different conditions of one and the same Universal Soul for the doctrine of a Universal Soul is the doctrine of Love. This truth is involved in the word "Nepheesh". When applied to man<sup>3</sup> it signifies "soul", whereas when it is applied to beasts it is called "living creature". Had the Bible been accurately translated it would show a vital connection between man and beast.

The Egyptians attached a great deal of importance to it and embodied it in the Sphinx where they linked the lower form of life to the higher.

---

1 -- Reincarnation - E.D. Walker.  
 2 -- Walden, Excursions and Autumn - Henry D. Thoreau.  
 3 -- The Perfect Way - Dr. A.B. Kinsford.

## Chapter XVIII

### THE THEOSOPHICAL ATTITUDE OF PALINGENESIS<sup>1</sup>

Palingenesis, which deals with plants, flowers, and trees, is an ancient doctrine and dates back long before the time of Epicurus. It denoted the "resurrection of plants" and the philosophy of their astral bodies. The deeper occult meaning behind Palingenesis is the belief that spirits inhabit flowers and trees. Because of this we find tree worship among the Celts, Druids, Ancient Germans, Slavs, Indians and Africans.

The ancient vegetarian Porphyry says: "They say that primitive men led an unhappy life, for their superstitions did not stop at animals, but extended even to plants. For why should the slaughter of an ox or sheep be a greater wrong than the felling of a fir or an oak, seeing that a soul is implanted in these trees also."

This then was the belief of primitive races, that the dead come back in the form of plant life and the trees that grow on graves are sometimes identified with the souls of the departed. Among the tribes of western China a sacred tree stands at the entrance of every village.

---

1 -- Palingenesis - J.G. Herder, p. 20.

2 -- The Theosophical Glossary - H.P. Blavatsky, p. 214.

The spirit of their first ancestor is said to dwell therein and thus he guides and protects them. The Philippine Islanders and the tribes of Central Australia also share this belief. Offerings are made to these trees and it is forbidden to cut them down. The Polaw Islanders conjure a spirit and ask it to settle in another tree when they wish to clear a piece of land for cultivation. East Indian Islanders believe that certain woods are inhabited by numerous sylphs, fairies, and elves. They also believe that these spirits cause crops to grow and that they are the dispensers of rain and sunshine.<sup>1</sup> The Mundaria tribes have their sacred groves where they hold great agricultural festivals in honor of the Nature spirits. By these ceremonies they hope to obtain good crops and fruits.<sup>2</sup> Not only were trees worshipped but also ferns, palms, clover, shamrocks and flowers. About the middle of the Seventeenth Century modern Palingenesis had its origin and was supported by such noted men as Schot, Vallemont, Digby and others. These men attempted to prove that plants have astral

---

1 -- The Golden Bough - Sir James Frazer, pp. 312-14.

2 -- Ibid.

-147-

bodies which survive death. If flowers had astral bodies then they thought that human beings would also have astral bodies. These men made no attempt to prove that spirits of the dead are reborn in the form of flowers or trees. These philosophers performed the operation of Palingnesis in the following manner:

They took a plant, bruised it, burnt it, collected its ashes and in the process of calcination, extracted from it a salt. This salt they then put into a glass phial and mixed with it some peculiar substance, which those chemists have not disclosed. When the compound was formed it was pulverulent and possessed a bluish color. The powder was then submitted to a gentle heat, when its particles instantly being put into motion there then, gradually arose, as from the midst of the ashes, a stem, leaves, and flowers; or in other words an apparition of the plant which had been thus sublimed, was precipitated to the bottom of the vessel.<sup>1</sup> Heat was then reapplied and the vegetable phoenix was resuscitated. It was then withdrawn and the form once more became latent among the ashes.

---

1 -- An Encyclopaedia of Occultism - Lewis Spence, pp. 312-14.



This same experiment was then tried by Kircher and Cowley, who also found it to be true. Kircher supposed that the seminal virtue of every known substance and even its substantial form, resided in its salt. This salt was concealed in the ashes of the rose. Heat put it in motion. The particles of the salt were quickly sublimed and being moved about in the phial like a vortex, at length arranged themselves in the same general form they had possessed from nature. ~~The saline particles~~ It was evident then from the result of this experiment that there was a tendency in the particles of the salt to observe the same order of position which they had in the living plant. Thus, for instance, each saline corpuscle, which in its former state had held a place in the stem of the rose-slip, sympathetically fixed itself in a corresponding position when sublimed in the chemist's phial. Other particles were subject to a similar law, and accordingly, by a disposing affinity, resumed their proper position, either in the stalk, the leaves or the flowers, and thus at length the entire apparition of a plant was generated.<sup>1</sup> which was very exact, was that

---

1 -- Ibid.

These discoveries then lead to two theories:

First, they helped to explain the popular belief in ghosts. As it was incontestably proved that the substantial form of each body resided in a sort of volatile salt, it was perfectly evident in what manner superstitious notions must have arisen about ghosts haunting churchyards. When a dead body had been committed to the earth, the salts of it, during the heating process of fermentation, were exhaled. The saline particles then resumed the same relative situation they had held in the living body and thus a complete human form was induced, calculated to excite superstitious fear in the minds of all but Palingenesists.

Lucretius many ages ago attacked the popular ideas concerning ghosts by maintaining that they were not spirits of the dead, but nothing more than thin films, pellicles or membranes, cast off from the surface of all bodies like the exuviae or sloughs of reptiles. This fact then was the same conclusion reached by Kircher, Cowley, Gaffarel and Vallemont.

The second theory which was very ancient, was that individual systems they are attracted to other systems,

the soul of a flower at the time of its dissolution might pass into another flower or plant. This led to a belief in the rebirth of plants which later became confused with the reincarnation of human souls.

Primitive men believed that a pure human soul might pass into a large, strong and stately tree, or into a beautiful rose. On the other hand, an evil soul might incarnate into a thorn bush, poison-ivy, or the lower vegetable or plant forms.

Western Science endorses the belief that human atoms and emanations traverse the entire round of lower forms and this theory may account for the descent of the human into animal or plant nature.<sup>1</sup> Occult Science regards force and matter as identical, and it contemplates no principle in Nature as wholly immaterial. Inorganic, as well as organic things, are full of motion, vibration, and life. Atoms of the human being may migrate into lower or higher forms of evolution. This fact shaped the old "atomic hypothesis" of Epicurus and Zeno. Atoms are said to enter into organic combinations according to their affinities and when released from one individual system they are attracted to other systems,

2 -- Man and his World - J. H. Huxley

1 -- The Perfect Way - Dr. A.B. Kingsford.

not necessarily human but with similar characteristics. The assimilation of atoms by organisms takes place in accordance with the laws of affinities.<sup>1</sup> The fact that certain atoms are drawn into a man's body shows that there were some affinities between the atoms and the body before they were drawn together. There is no proof that the affinity ceases at parting.

From the Persian Mesnavi we read:<sup>2</sup>

"I died from the mineral, and became a plant,  
 I died from the plant and reappeared in an animal,  
 I died from the animal, and became a man.  
 Wherefore then shall I fear? When did I grow  
 less by dying?"

Some scholars go so far back in evolution as to say that man originated from rocks or minerals. In St. Matthew 3:9, John said: "We have Abraham to our father. For I say unto you that God is able of these stones to raise up children unto Abraham." This Scripture is often quoted as upholding the theory of human evolution from mineral forces.

In conclusion then on this great subject, it can be said that the true Ego never passes from a human to an animal body. The principles which lie below the plane of

---

<sup>1</sup> -- Ibid. *via Buddhis* - A.F. Siamatt.

<sup>2</sup> -- *Masnari-i-Maulana* - Jellaluddin er Rumi.

of self consciousness may do so and probably do.<sup>1</sup>

In this sense only does Occult Science accept Transmigration and Palingenesis.

The poetry of all lands has grown to such an extent that it is almost entirely filled with the doctrine of reincarnation. The poets are always the prophets of the future and are frequently inspired by the highest spiritual forces. Because of their great intellectual abilities they often receive great truths which are beyond reason and ordinary human understanding. There are poets in all lands, who, though working independently, are in exact accord concerning immortality and reincarnation. The fact that so many have written about this great subject is convincing evidence of its human appeal and universal resemblance.

The greatest poets of Asia, Europe, England and America have touched upon this most important doctrine, and some of their poems are quoted in the following pages.

---

1 -- Esoteric Buddhism - A.P. Sinnett.

### PART III

#### REINCARNATION IN POETRY

The poetry of all lands and races is rich and elaborately filled with the theories of Reincarnation. The poets are always the prophets of the race and are frequently inspired by the highest spiritual forces. Because of their great intuitional abilities they often conceive great truths which are beyond reason and ordinary human understanding. There are poets in all lands, who, though working independently, are in one accord concerning immortality and reincarnation. The fact that so many have written about this great subject is convincing evidence of its human appeal and intrinsic reasonableness.

The greatest poets of Asia, Europe, England and America have touched upon this most important doctrine, and some of their poems are quoted in the following pages.

I may forget like many an old Albatross

How heavy what down is mine! The Westwind

Keeps witness that I have not further strife

ON THE SONG OF THE EARTH SPIRITS

In Goethe's "Faust"

The soul of man

Is like the water;

From heaven it cometh,

To heaven it mounteth,

And thence at once

It must back to earth,

Forever changing.

A SONNET ON CAUCASUS

In thy being lives, in death to sleep

By Ticampanella.

I fear that by my death the human race

Would gain no vantage, Thus I do not die.

So wide is this vast cage of misery

That flight and change lead to no happier place.

Shifting our pains, we risk a sorrier case;

All worlds, like ours, are sunk in agony;

Go where we will, we feel; and this my cry

I may forget like many an old disgrace;

Who knows what doom is mine? The Omnipotent

Keeps silence; May I know not whether strife

Share thy foot both lightning



Or peace was with me in some earlier life.  
Philip in a worse prison me hathe pent  
These three days past - but not without God's will.  
Stay we as God decrees; God doth no ill.

THE SECRET OF REMINISCENCE

From Schiller

What unvails to me the yearning glow  
Fix'd forever to thy lips to grow?  
What the longing wish thy breath to drink,—  
In thy Being blest, in death to sink  
And in Death where thy look steals o'er me?  
As when Slaves without resistance yield  
To the Victor in the battle-field,  
So my sense in the moment fly  
O'er the bridge of Life tumultuously  
And to — When thou stand'st before me!  
Speak! Why should they from their Master roam?  
Do my Senses yonder seek their home?  
Or do sever'd brethren meet again,  
Casting off the Body's heavy chain,  
Where thy foot hath lighted?

Were our Beings once together twin'd?  
Was it therefore that our bosoms pin'd?  
Were we in the light of suns now dead?  
In the days of rapture long since fled,  
I nto One united?

Aye, we were so! Thou wert linked with me  
In aeons that has ceased to be;  
On the mournful page of vanished time,  
By my muse were read these words sublime;  
Naught thy love can sever!

And in Being closely twin'd and fair,  
I too wondering saw it written there,--  
We were then a Life, a Deity,--  
And the world seem'd ordered then to be  
'Neath our sway forever.

And to meet us, nectar-fountains still  
Pour'd forever forth their blissful rill;  
Forcible we broke the seal of Things,  
And to Truth's bright sunny hills our wings  
Joyously were soaring.

Laura, weep! -- this Deity hath flown, --  
 Thou and I his ruins are alone;  
 By a thirst unquenchable were driven  
 Our lost Being to embrace; -- tow'r'd Heaven  
 Turns our gaze imploring.

Therefore, Laura, is this yearning glow  
 Fix'd forever to thy lips to grow,  
 And the longing wish thy breath to drink,  
 In thy Being blest, in death to sink  
 With When thy looks steal o'er me!  
 And as Slaves without resistance yield  
 To the Victor in the battle-field,  
 Therefore do my vanished Senses fly  
 O'er the bridge of Life tumultuously,  
 When thou stand'st before me!  
 That lived ages ago.  
 Therefore do they from their Master roam!  
 Therefore do my Senses seek their home!  
 Casting off the Body's heavy chain,  
 Those long-sever'd brethren kiss again,  
 From Hush'd is all their sighing!

And thou, too -- when on me fall thine eye,  
 What disclosed thy cheek's deep-purple dye?  
 Tow'rd each other, like relations dear,  
 As an exile to his home draws near,  
 Were we not then flying?

TRANSMIGRATION

I weep for the pale, dead sorrow  
 By Hjalmar Hjorth Boyesen

My spirit writhes in anguish  
 Ah Earth! thou art old and weary  
 With fancies that will not depart;  
 With weight of the centuries' burden  
 A ghost who borrowed my semblance  
 Thy primitive creative gladness  
 Has hid in the depth of my heart.

A dim, resistless possession,  
 Persuades in the distant ages,  
 Impels me forever to do  
 My soul, from Nirvana's freedom  
 The phantom deeds of this phantom,  
 Will gather its scattered germs  
 That lived ages ago.

The thoughts that I think seem hoary  
 And then like a mist forgotten  
 And laden with dust and gloom;  
 That haunts, yet eludes the eye  
 My voice sounds strange, as if echoed  
 Or say that chills the forehead  
 From centuries long in the tomb.

With a vague, swift breath of fear

Methinks that e'en through my laughter

Oft trembles a strain of dread;

A shivering ghost of laughter

That is loth to rise from the dead.

My tear has its fount in dead ages,

And choked with their dust is my sigh;

I weep for the pale, dead sorrows

In Of the wraith that once was I. idly I was lying,

Ah Earth! thou art old and weary,

With weight of the centuries bent;

So, just to know to what I owe propensities as strong  
Thy pristine creative gladness

In youthful aeons was spent.

Perchance in the distant ages,

For My soul, from Nirvana's frost; a sinner, lost

Will gather its scattered germs

And quicken the life I lost. first in thee embodied?

And I remember, little soul, thou knowest that I  
And then like a song forgotten

That haunts, yet eludes the ear,

Or cry that chills the darkness - I - I remember it not -

With a vague, swift breath of fear.

A faint remembrance shall visit

That sun of earth and sky

In whom the flame shall rekindle

Of the soul which once was I.

THE TRANSMIGRATION OF SOULS  
(La Metempsychose)

By Beranger.

In philosophic mood, last night, as idly I was lying,

That souls may transmigrate, methought there could

be no denying;

So, just to know to what I owe propensities so strong,

I drew my soul into a chat - our gossip lasted long.

"A votive offering", she observed, "well might I

claim from thee;

For thou in being hadst remained a cipher, but

for me;

Yet not a virgin soul was I when first in thee enshrined"--

Ah! I suspected, little soul, thus much that I

should find!

"Yes," she continued, "yes, of old - I recollect it now -

Ah! I suspected little soul, thus much that I should find!

In humble ivy was I wreathed round many a joyous brow.  
More subtle next the scene was that I essayed to warn,  
A bird's, that could salute the skies, a little

bird's my form:

Where thickets made a pleasant shade, where sheep-  
And of herdesses strolled,

I fluttered round, hopped on the ground, simple  
lays I trolled;

My pinions grew whilst still I flew in freedom on the wind."

Ah! I suspected, little soul, thus much that I should  
find.

"Medor, my name, I next became a dog of wondrous tact,  
The guardian of a poor blind man, his sole support  
in fact;

The trick of holding in my mouth a wooden bowl I know -  
But prithce hark! one more remark I still," says she,  
I led my master through the streets, and begged  
his living too.

Deserted to the poor, to please the wealthy was my care,  
Gleaning, as sustenance for one, what others well  
God for my punishment resolved to shut us up in thee;  
could spare;

Thus good I did, since to good deeds so many I inclined."--

Ah! I suspected little soul, thus much that I should find  
tears and despair - for I feared some secrets to impart -



"Next to breathe life into her charms, in a young

girl I swelt;

There, in a soft prison, snugly housed, what hap-  
piness I felt!

Till to my hiding place a swarm of cupids entrance gained,

And after pillaging it well, in garrison remained.

Like old campaigners, there the rogues all sorts of  
mischief did;

And night and day, whilst I lay in a little corner hid,  
How oft I saw the house on fire I scarce can call to  
mind."

My spirit endures like a rocky isle  
AH! I suspected, little soul, thus much that I  
should find.

"Some light on thy propensities may now upon thee break;

But prithee hark! one more remark I still," says she,  
I am the fugitive who far  
"would make.

'Tis this - that having one day with Heaven to make too  
free,

God for my punishment resolved to shut me up in thee;  
And what with sittings up at night, with work and  
woman's art,

Tears and despair - for I forbear some secrets to impart -

A poet is a very hell for soul thereto consigned."

Ah! I suspected, little soul, thus much that I  
should find.

TO THE INVISIBLE ONE

From Victor Hugo's poem, "A Celle Qui Est Voilee."

I am the drift of a thousand tides,  
The captive of destiny;  
The weight of all darkness upon me abides,  
But it cannot bury me.

A glory I ne'er saw,  
My spirit endures like a rocky isle  
Amid the ocean of fate;  
The thunderstorm is my domicile,  
The hurricane is my mate.

As my fair guiding elf,  
I am the fugitive who far  
From home has taken flight;  
Along with the owl and evening star  
I mean the song of night.

Of thy mansion gleaming bright,  
Art thou not too like unto me  
Before a torch to light earth's gloom,

I know I fitted in  
For ages as an angel,  
Has caused my present sadness.

A soul, therefore, a mystery,  
A wanderer bound to roam?

Seek for me in the sea bird's home,  
Descend to my release!

My depths of cavernous shadows dumb  
Illumine, angel of peace!

As night brings forth the rosy morn,  
Perhaps 'tis heaven's law

That from thy mystic smile is born  
A glory I ne'er saw.

In this dark world where now I stay  
I scarce can see myself;

Thy radiant soul shines on my way  
As my fair guiding elf.

With living tones and beckoning hands  
Thou say'st, "Beyond the night

I catch a glimpse upon the strand  
Of thy mansion gleaming bright."

Before I came upon this earth

I know I lived in gladness  
For ages as an angel. Birth

Has caused my present sadness.

My soul was once a heavenly dove,  
Do thou, in heaven's domains,  
Let fall a pinion from above  
Upon this bird's remains!

Yes, 'tis my dire misfortune now  
To hang between two ties,  
To hold within my furrowed brow  
The earth's clay and the skies.

Alas the pain of being man,  
Of dreaming o'er my fall,  
Of finding heaven within my span,  
Yet being but a pall;  
Or if through lower lives I pass —  
Of toiling like a galley slave,  
Of carrying the load  
Of human burdens, while I rave  
To fly unto my God;

Of trailing garments black with rust,  
I, son of heaven above!  
Of being only graveyard dust,  
E'en though my name is - Love.

The slipping through Eden state to state.

THE TWO VOICES

That to Tennyson with words gleaming,  
Like glimpse of forgotten dream --  
For how should I for certain hold

Because my memory is so cold, something beyond  
That I first was in human mould?

It may be that no life is found  
Which only to one engine bound  
Falls off, but cycles always round.

But, if I lapsed from nobler place,  
Some legend of a fallen race and dream  
Alone might hint of my disgrace.

Or if through lower lives I came --  
Tho' all experience past became  
Consolidate in mind and frame --  
All this hath been, I know not when or where;

So I might forget my weaker lot:  
For is not our first year forgot?  
The haunts of memory echo not.

Although I knew not in what time or place,  
Some draught of Lethe doth await,  
Methinks that I had often met with you,  
As old mythologies relate,  
And each lived in other's mind and speech.  
The slipping through from state to state.

Moreover, something is or seems,  
 That touches me with mystic gleams,  
 Like glimpses of forgotten dreams --  
 Of something felt, like something here;  
 Of something done, I know not where;  
 Such as no language may declare --  
 Out of the deep, my child, out of the deep;  
 -----  
 Then all this changing world of changeless law,  
 As when with downcast eyes we muse and brood  
 And ebb into a former life, or seem  
 To lapse far back in a confused dream  
 To states of mystical similitude,  
 If one but speaks or hears or stirs a chair  
 Ever the wonder waxeth more and more.  
 So that we say, all this hath been before;  
 All this hath been, I know not when or where;  
 So friend, when first I looked upon your face  
 Our thoughts gave answer each to each, so true,  
 Opposed mirrors each reflecting each --  
 Although I knew not in what time or place,  
 Methinks that I had often met with you,  
 And each lived in other's mind and speech.

From "DE PROFUNDIS" BIRTH

OF Alfred Tennyson

Out of the deep, my child, out of the deep,  
Where all that was to be, in all that was,  
Whirled for a million aeons through the vast  
Waste dawn of multitudinous edding light --  
Out of the deep, my child, out of the deep,  
Thro' all this changing world of changeless law,  
And every phase of ever heightening life,  
And nine long months of ante natal gloom,  
(As Thou comest, masses of hope I feel,  
I think I should struggle to believe

In Dr. Leyden's beautiful "Ode To Scottish Music"

is this stanza:

Ah, sure, as Hindoo legends tell,  
When music tones the bosom swell.

The scenes of former life return,

Ere sunk beneath the morning star,

We left our parent climes afar,

None sees the slow and upward sweep  
Immured in mortal forms to mourn.

By which the soul from life's prison deep

Ascends, - unless, untried, when time

With each new death we backward see

The long perspective of our race

Our multitudinous past lives trace.



"ON A HOMEWARD JOURNEY UPON HEARING OF THE BIRTH  
OF A SON" - Coleridge.

Oft in my brain does that strange fancy roll  
Which makes the present (while the flash does last),  
Seem a mere semblance of some unknown past,  
Mixed with such feelings as perplex the soul  
Self-questioned in her sleep: and some have said  
We lived, ere yet this robe of flesh we wore,  
O my sweet baby! when I reach my door  
If heavy looks should tell me thou art dead  
At times I almost dream  
(As sometimes through excess of hope I fear),  
I think I should struggle to believe  
Thou wert a spirit to this nether sphere  
Sentenced for some more venial crime to grieve;  
Didst scream, then spring to meet Heaven's quick reprieve,  
For one more chance went up we earnest, as  
While we wept idly o'er thy little bier.

From A RECORD<sup>d</sup>

By William Sharp

None sees the slow and upward sweep  
By which the soul from life-depths deep  
Ascends, - unless, mayhap, when free.  
With each new death we backward see  
The long perspective of our race  
Our multitudinous past lives trace.

ONE WORD MORE

By Browning

I shall never, in the years remaining,  
Paint your picture, no, nor carve your statues,  
This of verse alone one life allows me;  
Other heights in other lives, God willing.

From "PARAGELUS"

By Browning

At times I almost dream  
And I too have spent a life the sage's way  
And tread once more familiar paths. Perchance  
I perished in an arrogant self-reliance  
An age ago: and in that act, a prayer  
For one more chance went up so earnest, so  
The instinct with better light let in by death,  
That life was blotted out -- not so completely  
But scattered wrecks enough of it remain,  
Be dim memories; as now, when seems once more to star  
The goal in sight again.

These guesses natural thoughts the chemistry of

wisdom both sublimed,

From "Evelyn Hope"

Browning

Delayed it may be for more lives yet

Through worlds I must traverse, not a few --

Much is to learn and much to forget

Ere the time be come for taking you.

Doubt you if, in some such moment, as looked out on

She fixed me she felt clearly,

Ages past the soul existed, here an age 'tis resting

merely, memories?

And hence fleets again for ages: while

The true end, sole and single,

It stops here, for is the lone way, with

Some other soul to mingle.

The following occurs in Tupper's "Proverbial  
Philosophy":

OF MEMORY

Be ye my judges, imaginative minds, full-fledged to soar

A into the sun, with fair white flesh

Whose grosser natural thoughts the chemistry of

Bright wisdom hath sublimed, and tall balmy strains

Have ye not confessed to a feeling, a consciousness  
 Strange and vague,  
 That ye have gone this way before, and walk again your  
 Daily life,  
 Tracking an old routine, and on some foreign strand,  
 Where bodily ye have never stood, finding your own  
 Footsteps?  
 Hath not at times some recent friend looked out an  
 Old familiar,  
 Some newest circumstance or place teemed as with  
 Ancient memories?  
 A startling sudden flash lighteth up all for an  
 Instant,  
 And then it is quenched, as in darkness, and leaveth  
 The cold spirit trembling.

And all their hidden symmetry I know,  
 And how the "A REMEMBRANCE"

By Dean Alford

Methinks I can remember when a shade  
 All soft and flowery was my couch, and I  
 And once upon a time  
 A little naked child, with fair white flesh  
 I saw an army of bright bowmen  
 And wings all gold bedropt, and o'er my head  
 Bright fruits were hanging and tall balmy shrines

2174

Shed odorous gums around me, and I lay  
Sleeping and waking in that wondrous air  
Which seemed infused with glory, and each breeze  
Bore as it wandered by, sweet melodies;  
But whence, I knew not, One delight was there,  
Whether of feeling or of sight or touch  
I know not now -- which is not in this earth,  
Something all-glorious and all-beautiful,  
Of which our language speaketh not, and which  
Flies from the eager grasping of my thought  
As doth the shade of a forgotten dream.

All knowledge had I, but I cared not then  
To search into my soul and draw it thence.  
The blessed creatures that around me played  
I knew them all, and where their resting was,  
And all their hidden symmetry I knew,  
And how the form is linked into soul, -  
I knew it all, but thought not on it then,  
I was so happy.

Which bindeth all before their birth  
And once upon a time  
Down upon the mother earth.  
I saw an army of bright beaming shapes  
The first thread is beaming and bright,  
The next thread is swallowed in light,

Fair-faced and rosy-cinctured and golden-winged  
Approach upon the air. They came to me  
And from crystal chalice, silver brimmed,  
Put sparkling potion to my lips and stood  
All around us, in the many blooming shades,  
Shedding into the centre where I lay  
A mingling of soft light; and then they sang  
Songs of the land they dwelt in; and the last  
Lingereth even till now upon mine ear:

Holy and blest

Be the calm of my rest,

For thy chamber of sleep

Shall be dark and deep;

They shall dig thee a tomb

In the dark deep womb,

In the warm dark womb.

Spread ye, spread the dewy mist around him,  
Spread ye, spread till the thick dark night surround him,  
Till the dark long night has bound him  
Which bindeth all before their birth  
Down upon the nether earth.  
The first thread is beaming and bright,  
The next thread is swallowed in light,

The third thread is dimmed to sight,  
And it stretches away into gloomy night.  
Sing ye, sing, till the dull warm sleep surround him.  
Till the warm damp sleep hath bound him,  
Which bindeth all before their birth  
Down upon the mother earth.  
The first dream is beaming and bright,  
The next dream is mellowed in light,  
The third dream is dimmed to sight,  
And it stretches away into gloomy night;

The dimness passed upon me, and the song  
Was sounding o'er me when I woke  
To be a pilgrim on the nether earth.

#### THE DREAM OF PYTHAGORAS

By Emma Tatham

"The soul was not then imprisoned in a gross mortal  
body, as it is now: it was united to a luminous, heavenly,  
ethereal body, which served it as a vehicle to fly  
through the air, rise to the stars, and wander over all  
the regions of immensity."

Pythagoras, midst Crotona's groves,  
One summer eve, sat; whilst the sacred few



And favor'd at his feet reclined entranc'd,  
List'ning to his great teachings. O'er their heads  
A lofty oak spread out his hundred hands  
Umbrageous, and a thousand silent sunbeams  
Play'd o'er them; but beneath all was obscure  
And solemn, save that, as the sun went down,  
One pale and tremulous sunbeam, stealing in  
Through the unconscious leaves her silent way,  
Fell on the forehead of Pythagoras  
Like spiritual radiance; all else wrapt  
In gloom delicious; while the murmuring wind,  
Oft moving through the forest as in dreams,  
Made melancholy music. Then the sage  
Thus spoke: "My children, listen; let the soul  
Hear her mysterious origin, and trace  
Her backward path to heaven. 'Twas but a dream;  
And yet from shadows may we learn the shape  
And substance of undying truth. Methought  
In vision I beheld the first beginning  
and after-changes of my soul. O joy!  
She is of no mean origin, but sprang  
From loftier source than stars or sunbeams know.  
Yea, like a small and feeble rill that bursts  
Her joyous secrets. O return, thou life

From everlasting mountain's coronet,  
And, winding through a thousand labyrinths  
Of darkness, deserts, and drear-solitudes,  
Yet never dies, but, gaining depth and power,  
Leaps forth at last with uncontrollable might  
Into immortal sunshine and the breast  
Of boundless ocean, -- so is this my soul.  
I felt myself spring like a sunbeam out  
From the Eternal, and my first abode  
Was a pure particle of light, wherein,  
Shrined like a beam in crystal, I did ride  
Gloriously through the firmament on wings  
Of floating flowers, ethereal gems, and wreaths  
Of vernal rainbows, I did paint a rose  
With blush of day-dawn, and a lily-bell  
With mine own essence; every morn I dipt  
My robe in full sun, then all day long  
Shook out its dew on earth and was content  
To be unmark'd, unworshipp'd, and unknown,  
And only lov'd of Heaven. Thus did my soul  
Live spotless like her Source. 'Twas mine to illumine  
The palaces of nature, and explore  
Her hidden cabinets, and raptur'd, read  
Her joyous secrets. O return, thou life.

Of purity! I flew from mountain-top  
To mountain, building rainbow bridges up--  
From hill to hill, and over boundless seas:  
Ecstasy was such life, and on the verge  
Of ripe perfection. But alas! I saw  
And envied the bold lightning, who could blind  
And startle nations, and I long'd to be  
A Conqueror and Destroyer, like to him.  
Methought it was a glorious joy, indeed,  
To shut and open heaven as he did,  
And have the thunders for my retinue,  
And tear the clouds, and blacken palaces,  
And in a moment whiten the sky, and sea,  
And earth: therefore I murmur'd at my lot,  
Beautiful as it was, and that one murmur  
Despoiled me of my glory. I became  
A dark and tyrant cloud driven by the storm,  
Too earthly to be bright, too hard of heart,  
To drop in mercy on the thirsty land;  
And so no creature lov'd me. I was felt  
A blot wher'er I came. Fair Summer scorn'd  
And spurn'd me from her blueness, for, she said,  
I would not wear her golden fringe, and so  
She could not rank me in her sparkling train.

-100-

Soft Spring refused me, for she could not paint  
Her rainbows on a nature cold as mine,  
Incapable of tears. Autumn despised  
One who could do no good. Dark Winter frown'd,  
And number'd me among his furrin host  
Of racers. Then unceasingly I fled  
Despairing through the mirky firmament,  
Like a lone wreck athwart a midnight sea,  
Chased by the howling spirits of the storm,  
And without rest, at last, one day I saw  
In my continual flight, a desert blank  
And broad beneath me, where no water was;  
And there I mark'd a weary antelope,  
Dying for thirst, all stretched out on the sand,  
With her poor trembling lips in agony  
Press'd to a scorch'd-upspring: then, then at last  
My hard heart broke, and I could weep. At once  
My terrible race was stopp'd, and I did melt  
Into the desert's heart, and with my tears  
I quench'd the thirst of the poor antelope.  
So having pour'd myself into the dry  
And desolate waste, I sprang up a wild flower  
In solitary beauty. There I grew given to high  
Alone and feverish, for the hot sun burn'd  
And parched my tender leaves, and not a sigh

Came from the winds. I seemed to breathe an air  
Of fire, and had resigned myself to death,  
When lo! a solitary dewdrop fell  
Into my burning bosom; then, for joy,  
My spirit rush'd into my lovely guest,  
And I became a dewdrop. Then, once more,  
My life was joyous, for the kingly sun  
Carried me up into the firmament,  
And hung me in a rainbow, and my soul  
Was robed in seven bright colors, and became  
A jewel in the sky. So did I learn  
The first great lessons; mark ye, then, my sons.  
Obedience is nobility; and meek  
Humility is glory: self alone  
Is base; and pride is pain; patience is power;  
Beneficence is bliss. And now first brought  
To know myself and feel my littleness,  
I was to learn what greatness is prepared  
For virtuous souls: what mighty war they wage,  
What vast impossibilities o'ercome,  
What kingdoms and infinitude of love,  
And converse, and communion with the great  
And glorious mind unknown, -- are given to high  
And godlike souls.

Therefore the winds arose,  
And shook me from the rainbow where I hung,  
Into the depths of ocean; then I dived  
Down to the coral citadels, and roved  
Through crystal mazes, among pearls and gems,  
And lovely buried creatures, who had sunk  
To find the jewel of eternal life.  
Sweet babes I saw clasp'd in their mothers' arms;  
Kings of the north, each with his cozy crown;  
Pale maidens, with their golden streaming hair  
Floating in solemn beauty, calm and still,  
In the deep, silent, tideless wave: I saw  
Young beauteous boys washed down from reeling masts  
By sudden storm; and brothers sleeping soft,  
Lock'd in each other's arms: and countless wealth,  
And curling weed, and treasur'd knots of hair  
And mouldering masts and giant hulls that sank  
With thunder sobbing; and blue palaces  
Where moonbeams, hand in hand, did dance with me  
To the soft music of the surging shells,  
When all else was at rest. Calm, calm and hush'd,  
And stormless, were these hidden deeps and clear  
And pure as crystal. There I wonder'd long  
In speechless dreamings, and well nigh forgot

My corporeal nature, for it seem'd  
 Melting into the silent infinite  
 Around me, and I peacefully began  
 To feel the mighty universe commune  
 And converse with me: and my soul became  
 One not in nature's harmony. So sweet  
 And soothing was that dream-like ecstasy,  
 I could have slept into a wave, and roll'd  
 Away through the blue mysteries forever,  
 Dreaming my soul to nothing; I could well  
 Have drown'd my spark of immortality  
 In drunkenness of peace; I knew not yet  
 The warrior life of virtue, and the high  
 And honourable strife and storm that cleanse  
 And exercise her pinions. I was now  
 To learn the rapture of the struggle made  
 For immortality and truth; therefore  
 The ocean toss'd me to his mountain chains,  
 Bidding me front the tempest; fires of heaven  
 Were dancing o'er his cataracts, and scared  
 His sounding billows: glorious thunders roll'd  
 Beneath, above, around; the strong winds fought,  
 Lifting up pyramids of tortur'd waves,





Then dashing them to foam. I saw great ships  
 As feathers on the opening sepulchres  
 And starting monuments,  
 And the gaunt waves leaped up like fountains fierce  
 And snatch'd down frightened clouds, then shouting--  
 fell,  
 And rose again. I, whirling on their tops,  
 Dizzy flew over masts of staggering ships,  
 Then plunged into black night. My soul grew mad  
 Ravish'd with the intense magnificence  
 Of that harmonious chaos, for I heard  
 Music midst the thunders, and I saw  
 Measure in all the madness of the waves  
 And whirlpools: Yea, I lifted up my voice  
 In praise of the Eternal, for I felt  
 Rock'd in his hand, as in a cradling couch;  
 Rejoicing in his strength: Yea, I found rest  
 In the unbounded roar, and fearless sang  
 Glad echo to the thunder, and flash'd back  
 The bright look of the lightning, and did fly  
 On the dark pinions of the hurricane spirit  
 In rapturous repose; till suddenly  
 My soul expanded, and I sprang aloft  
 Into the lightning flame, leaping for joy  
 Even eternal life. He call'd, and then

From cloud to cloud. Then, first I felt my wings  
Wave into immortality, and flew  
Across the ocean with a shouting host  
Of thunders at my heels, and lift up heaven,  
And earth and sea, with one quick lamp, and crown'd  
The mountains with a momentary gold,  
Then cover'd them with blackness. Then I glanced  
Upon the mighty city in her sleep.  
Pierced all her mysteries with one swift look,  
Then bade my thunders shout. The city trembled;  
And charm'd with the sublime outcry, I paus'd  
And listen'd. Yet had I to rise and learn  
A loftier lesson. I was lifted high  
Into the heavens, and there became a star,  
And on my new-formed orb two angels sat.  
The one thus spoke: 'O spirit, young and pure!  
Say, wilt thou be my shrine? I am of old,  
The first of all things, and of all the greatest:  
I am the Sovereign Majesty, to whom  
The universe is given, though for a while  
I was with rebels strong: my name is Truth.  
I am the Spirit of wisdom, love, and power,  
And come to claim thee: and if thou obey  
My guiding, I will give thee thy desire,  
Even eternal life.' He ceas'd, and then

The second angel spoke: 'Ask not, O soul!  
My name: I beg thee free thyself, and know  
Thou hast the fount of life in thy own breast,  
And needs't no guiding: be a child no longer;  
Throw off thy fetters, and with me enjoy  
Thy innate majesty; Trust binds not me,  
Thy native independence, and assert  
And yet I am immortal: be thou, too,  
A god unto thyself."

"But I had learned  
My own deep insufficiency, and gazed  
Indignant on the unholy angel's face,  
And pierced its false refulgence, knowing well  
Obedience only is true liberty  
For spirits form'd to obey; so best thy reign.  
Straight the base rebel fled, and, ruled by Truth  
I rall'd unerring on my shining road  
Around a glorious centre: free, though bound,  
Because love bound me, and my law became  
My life and nature; and my lustrous orb  
Pure spirits visited: I wore a light  
That shone across infinitude, and serv'd  
To guide returning wanderers. I sang  
With all my starry systems, and we danced

Around the throne of Time, and wash'd the base  
 Of high Eternity like golden sands.  
 There first my soul drank music, and was taught  
 That melody is part of heaven, and lives  
 In every heaven-born spirit like her breath;  
 There did I learn, that music without end  
 Breathes, murmurs, swells, echoes, and floats, and peals  
 And thunders through creation, and in truth  
 Is the celestial language, and the voice  
 Of love: and now my soul began to speak  
 The speech of immortality. But yet  
 I was to learn a lesson more severe --  
 To shine alone in darkness, and the deeps  
 Of sordid earth. So did I fall from heaven  
 Far into night, beneath the mountain's roots,  
 There, as a diamond burning amidst things  
 Too base for utterance. Then, alas! I felt  
 The stirrings of impatience, pining sore  
 For freedom, and communion with the fires  
 And majesties of heaven, with whom erewhile  
 I walk'd, their equal. I had not yet learn'd  
 That our appointed place is loftiest,  
 However lowly. I was made to feel

The dignity of suffering, O, my sons!  
Sorrow and joy are but the spirit's life;  
Without these she is scarcely animate;  
Anguish and bliss ennoble; either proves  
The greatness of its subject, and expands  
Her nature into power; her every pulse  
Beats into new-born force, urging her on  
To conquering energy. -- Then was I cast  
Into hot fires and flaming furnaces,  
Deep in the hollow globe; there did I burn  
Deathless in agony, without murmur,  
Longing to die, until my patient soul  
Fainted into perfection; at that hour,  
Being victorious, I was snatch'd away  
To yet another lesson. I became  
A date-tree in the desert, to pour out  
My life in dumb benevolence, and full  
Obedience to each wind of heaven that blew.  
The traveler came -- I gave him all my shade,  
Asking for no reward; the lost bird flew  
For shelter to my branches, and I hid  
Her nest among my leaves: the sunbeams asked  
And thus he said: 'Spirit, well tried and true'

To rest their hot and weary feet awhile  
On me, and I spread out my every arm  
To embrace them, fanning them with all my plumes.  
Beneath my shade the dying pilgrim fell  
Praying for water: I cool dewdrops caught  
And shook them on his lip: I gave him fruit  
To strengthen the faint stranger, and I sang  
Soft echoes to the winds, living in nought  
For self; but in all things for other's good.  
The storm arose, and patiently I bore  
And yielded to his tyranny; I bow'd  
My tenderest foliage to his angry blast,  
And suffer'd him to tear it without sigh,  
And scatter on the waste my all of wealth.  
The billowing sands o'erwhelmed me, yet I stood  
Silent beneath them; as they roll'd away,  
And rending up my roots, left me a wreck  
Upon the wilderness.

"'Twas thus, my sons,  
I dream'd my spirit wander'd, till at length,  
As desolate I mourned my helpless woe,  
My guardian angel took me to his heart,  
And thus he said: 'Spirit, well tried and true!

Conqueror I have made thee, and prepar'd  
 For human life: behold! I wave the palm  
 Of immortality before thine eyes:  
 'Tis thine; it shall be thine, if thou aright  
 Acquit thee of the part which yet remains,  
 And teach what thou hast learn'd.'

"This said, he smiled,  
 And gently laid me in my mother's arms.  
 Thus far the vision brought me - then it fled,  
 And all was silence, sh! 'twas but a dream  
 This soul in vain struggles for purity;  
 This self-tormenting essence may exist  
 Forever; but what joy can being give  
 Without perfection! vainly do I seek  
 That bliss for which I languish. Surely yet  
 The Day-spring of our nature is to come;  
 Mournful we wait that dawning; until then  
 We grovel in the dust - in midnight grope,  
 Forever seeking, never satisfied."  
 Thus spake the solemn seer, then pausing sigh'd,  
 For all was darkness.



From "INTIMATIONS OF IMMORTALITY"

By William Wordsworth

Our birth is but a sleep and a forgetting;  
The soul that rises with us, our life's star,  
Hath had elsewhere its setting,  
And cometh from afar.  
Not in entire forgetfulness  
And not in utter nakedness,  
But trailing clouds of glory we do come,  
Heaven lies about us in our infancy;  
Shades of the prison house begin to close  
Upon the growing boy;  
But he beholds the light, and whence it flows  
He sees it in his joy.  
The youth who daily further from the East  
Must travel, still is Nature's priest,  
And by the vision splendid  
Is on his way attended.  
At length the man perceives it die away  
And fade into the light of common day.  
Sometime a breath flutters by us,  
And eddies from Dracoland come,

From "LEAVES OF GRASS"

By Walt Whitman

I know I am deathless.

I know that this orbit of mine cannot be swept  
by a carpenter's compass;

And whether I come to my own to-day, or in  
ten thousand or ten million years,  
I can cheerfully take it now or with equal  
cheerfulness I can wait.

\*\*\*\*\*

As to you, Life, I reckon you are the leavings  
of many deaths.

No doubt I have died ten thousand times before.

\*\*\*\*\*

Births have brought us richness and variety,  
and other births have brought us richness  
and variety.

From "THE TWILIGHT"

By James Russell Lowell

Sometimes a breath floats by me,

And odor from Dreamland sent,

Which makes the Ghost seem nigh me

Of a something that came and went,  
Of a life lived somewhere, I know not  
In what diviner sphere:

Of memories that come not and go not;  
Like music once heard by an ear  
That cannot forget or reclaim it;

A something so shy it would shame it  
To make it a show.

A something too vague, could I name it,  
For others to know:

As though I had lived it and dreamed it,  
As though I had acted and schemed it

Long ago, whose life's poem these,  
And yet, could I live it over,

This Life which stirs in my brain;  
Could I be both maiden and lover,

The Moon and tide, bee and clover

As I seem to have been, once again, --

Could I but speak and show it,

This pleasure more sharp than pain,

Which baffles and lures me so, --

The world would not lack a poet,  
Such as it had in the days  
In the ages glad,  
Long ago. they stand as legends

STANZAS

By Thomas W. Parsons

"We are such stuff as dreams are made of"

We have forgot what we have been,  
And what we are we little know;

Like footprints on a desert shore,  
We fancy new events begin,

But all has happened long ago.  
And hence their shadowy step before.

Through many a verse life's poem flows,

But still, though seldom marked by men,  
At times returns the constant close,

Still the old chorus comes again.

The childish grief - the boyish fear --

The hope in manhood's breast that burns;

The doubt - the transport, and the tear --

Each mood, each impulse, oft returns.

Before mine infant eyes had hailed  
The new-born glory of the day,  
Where the first wondrous morn unveiled  
The breathing world that round me lay;

Some strange darkness o'er my brain  
Folded its close mysterious wings,  
The ignorance of joy or pain,  
That each recurring midnight brings.

Full oft my feelings maked me start,  
Like footprints on a desert shore,  
As if the chambers of my heart  
Had heard their shadowy step before.

So looking into thy fond eyes,  
Strange memories come to me, as though  
Somewhere - perchance in Paradise --  
I had adored thee long ago.

#### PREEXISTENCE

By Paul Hamilton Hayne.

While sauntering through the crowded street  
Some half-remembered face I meet,

Albeit upon no mortal shore  
That face, methinks, hath smiled before.  
Lost in a gay and festal throng  
I tremble at some tendersong  
Set to an air whose golden bars  
I must have heard in other stars.  
In sacred aisles I pause to share  
The blessing of a priestly prayer  
When the whole scene which greets mine eyes  
In some strange mode I recognize,  
As one whose every mystic part  
I feel prefigured in my heart.  
At sunset as I calmly stand  
A stranger on an alien strand  
Familiar as my childhood's home  
Seems the long stretch of wave and foam.  
A ship sails toward me o'er the bay  
And what she comes to do and say  
I can foretell. I prescient lore  
Springs from some life outlived of yore.  
O swift, instructive startling gleams  
Of things unseen before  
Of deep soul-knowledge: and as dreams

For aye ye vaguely dawn and die,  
 But oft with lightning certainty  
 Pierce through the dark oblivious brain  
 To make old thoughts and memories plain:  
 Thoughts which perchance must ravel back  
 Across the wild bewildering track  
 Of countless aeons: memories far  
 High reaching as yon pallid star,  
 Unknown, scarce seen, whose flickering grace  
 Faints on the outmost rings of space.

From "It of prophecy"

From "RAIN IN SUMMER"

By H.W. Longfellow

Thus the deer, with vision clear,  
 Sees forms appear and disappear  
 In the perpetual round of strange  
 Mysterious change.

From birth to death, from death to birth,  
 From earth to heaven from heaven to earth,  
 Till glimpses more sublime  
 Of things unseen before  
 Unto his wondering eyes reveal

From "The perfection from the life-tram sought"



The universe, as an immeasurable wheel  
Turning forevermore  
In the rapid rushing river of time.

"THE FINAL THOUGHT"

By Maurice Thompson

What is the grandest thought  
Toward which the soul has wrought?  
Has it the spirit form,  
And the power of a storm?  
Comes it of prophecy  
(That borrows light of uncreated fires),  
Or of transmitted strains of memory  
Sent down through countless sires?

\*\*\*\*\*

Which way are my feet set?  
Through infinite changes yet  
Shall I go on,  
Nearer and nearer drawn to Thee,  
God of eternity?  
How shall the human grow,  
By changes fine and slow,  
To thy perfection from the life-drawn sought?

What is the highest thought?  
Ah, these dim memories,  
Of when thy voice spake lovingly to me,  
Under the Eden trees,  
Saying, "Lord of all creation thou shalt be,"--  
How they haunt me and alude --  
How they hover, how they brood  
On the horizon, fading yet dying not:  
What is the final thought?  
What if I once did dwell  
In the lowest dust-germ cell,  
A faint for-hint of life called forth of God,  
Waxing and struggling on,  
Through the long flickering dawn,  
The awful while His feet earth's bosom trod?  
What if he shaped me so,  
And caused my life to blow  
Into the full soul-flower in Eden-air?  
Lo! now I am not good,  
And I shall stand in solitude,  
And God is love,  
Calling to Him (and yet He answers not):  
What is the final thought?

What myriads of years up from the germ!  
What countless ages back from man to worm!  
And yet from man to God, - oh help me now!  
A cold despair is beading on my brow!  
I may see Him, and seeing know Him not!

What is the highest thought?

So comes, at last

The answer from the vast ....

Not so, there is a rush of wings --

Earth feels the presence of invisible things.

Closer and closer drawn

In rosy mists of dawn!

One dies to conquer Death

And to burst the awful tomb --

Lo, with his dying breath

He blows love into bloom!

Love! Faith is born of it!

Death is the scorn of it!

It fills the earth and thrills the heavens above:

And God is love,

And life is love, and, though we heed it not,

Love is the final thought.

"THE METEMPSYCHOSIS"

By T.B. Aldrich

I know my own creation was divine,  
Strewn on the breezy continents I see  
The veiled shells and burnished scales which once  
Enclosed my being, - husks that had their use:

I brood on all shapes I must attain  
Before I reach the Perfect, which is God,  
And dream my dream, and let the rabble go:

For I am of the mountains and the sea,  
The deserts, and the caverns in the earth,  
The catacombs and fragments of old worlds,

I was a spirit on the mountain-tops,  
A perfume in the valleys, a simoon  
On arid deserts, a nomadic wind  
Roaming the universe, a tireless Voice.

I was ere Romulus and Remus were:  
I was ere Nineveh and Babylon;  
I was, and am, and evermore shall be,  
Progressing, never reaching to the end.

A hundred years I trembled in the grass,  
The delicate trefoil that muffled warm  
A slope on Ida: for a hundred years

Moved in the purple gyre of these dark flowers  
The Grecian women strew upon the dead.  
Under the earth, in fragrant glooms, I dwelt,  
Then in the veins and sinews of a pine  
On a lone isle, where, from the Cyclades,  
A mighty wind, like a leviathan,  
Ploughed through the brine, and from those solitudes  
Sent silence, frightened. To and fro I swayed,  
Drawing the sunshine from the stooping clouds,  
Suns came and went, and many a mystic moon,  
Orbing and waning, and fierce meteors,  
Leaving their lurid ghosts to haunt the night.

I heard loud voices by the sounding shore,  
The stormy sea-gods, and from fluted conches  
Wild music, and strange shadows floated by,  
Some moaning and some singing. So the years  
Clustered about me, till the hand of God  
Let down the lightning from a sultry sky,  
Splintered the pine and split the iron rock;  
And from my odorous prison-house a bird,  
I in its besom darted: so we flew,  
Turning the brittle edge of one high wave,  
Island and tree and sea gods left behind!

Free as the air from zone to zone I flew,  
Far from the tumult to the quiet gates  
Of daybreak; and beneath me I beheld  
Vineyards, and rivers that like silver threads  
Ran through the green and gold of pasture-lands,  
And here and there a hamlet, a white rose,  
And here and there a city, whose slim spires  
And palace-roofs and swollen domes uprose  
Like scintillant stalagmites in the sun:  
I saw huge navies battling with a storm  
By ragged reefs along the desolate coasts, -  
And lazy merchantmen, that crawled, like flies,  
Over the blue enamel of the sea  
To India or the icy Labradors.

A century was as a single day.  
What is a day to an immortal soul?  
A breath, no more. And yet I hold one hour  
Beyond all price, - that hour when from the sky  
I circled near and nearer to the earth  
Nearer and nearer, till I brushed my wings  
Against the pointed chestnuts, where a stream,  
That foamed and chattered o'er pebbly shoals,  
Fled through the bracken, and with a shout

Leapt headlong down a precipice; and there,  
Gathering wild-flowers in the cool ravine,  
Wandered a woman more divinely shaped  
Than any creatures of the air,  
Or river-goddesses, or restless shades  
Of noble matrons marvellous in their time  
For beauty and great suffering; and I sung,  
I charmed her thought, I gave her dreams, and then  
Down from the dewey atmosphere I stole  
And nestled in her bosom. There I slept  
From noon to noon, while in her eyes a thought  
Grew sweet and sweeter, deepening like the dawn -  
A mystical forewarning! When the stream,  
Breaking through leafless brambles and dead leaves,  
Piped shriller treble, and from chestnut-boughs  
The fruit dropped noiseless through the autumn night,  
I gave a quick, low cry, as infants do:  
We weep when we are born, not when we die!  
So was it destined: and thus came I here,  
To walk the earth and wear the form of Man,  
To suffer bravely as becomes my state,  
One step, one grade, one cycle nearer God.



From "BEYOND" of mystery,

By J.T. Trowbridge, a ghostly presence

From her own fair dominions

Long since, with shorn pinions

Another life, the life of her previous

My spirit was banished.

But above her still hover in vigils and dreams

Eternal visitants, voices and gleams

Our feet have  
That forever remind her

Of something behind her

Long vanished.

Through the listening night

With mysterious flight

Pass winged intimations;

Like stars from heaven, their still voices call to me -

Far and departing they signal and call to me,

Strangely beseeching me,

Chiding yet teaching me

To touch  
Patience.

And the long whisper of the ages

From behind all things, from the  
"THE METEMP SYCHOSIS OF THE FIVE"

Moved it to be  
By Bayard Taylor

As when the haze of some wan moonlight makes

Familiar fields a land of mystery,  
 Where, chill and strange, a ghostly presence wakes  
 In flower or bush or tree.

Another life, the life of day o'erwhelms,  
 The past from present consciousness takes hue  
 As we remember vast and cloudy realms  
 That Our feet have wandered through:  
 So, oft, some moonlight of the mind makes dumb  
 The stir of outer thought: wide open seems  
 The gate where through strange sympathies have come  
 The secret of our dreams.

The source of fine impressions, shooting deep  
 Below the falling plummet of the sense  
 Which strike beyond all time and backward sweep  
 Through all intelligence.

We touch the lower life of beast and god  
 And the long progress of the ages see  
 From bland old chaos, ere the breath of God  
 Moved it to harmony.

Or hands of men

All outward vision yields to that within  
 Whereof nor creed nor canon holds the key;  
 We only feel that we have ever been  
 And ever more shall be.

And thus I know, by memories unfurled  
 In rarer moods, and many a nameless sign  
 That once in Time and, somewhere in the world  
 I was a towering pine.

Some blind harmonic instinct pierced the rind  
 Of that slow life which made me straight and high,  
 And I became a harp for every wind,  
 A voice for every sky.

And thus for centuries my rhythmic chant  
 Rolled down the gorge or surged above the hill,  
 Gentle or stern of sad or jubilant,  
 At every season's will.

No longer memory whispers whence arose  
 The doom that tore me from my place of pride,  
 Whether by storms that load the peak with snow,  
 Or hands or men I died.

-207-

Yet still that life awakens, brings again  
Its airy anthems, resonant and long,  
Till earth and sky transfigured fill my brain  
With rhythmic sweeps of song.

Thence am I made a poet; thence are sprung  
Those shadowy notions of the soul that reach  
Beyond all grasp of art, - for which the soul  
Is ignorant of speech.

And if some wild full-gathered harmony  
Rolls its unbroken music through my line,  
There lives and murmurs, faintly though it be,  
The spirit of the pine.

#### "INTIMATIONS OF PREVIOUS EXISTENCE"

By L.E. Landon

Methinks we must have known some former state  
More glorious than our present, and the heart  
Is haunted with dim memories, shadows left  
By past magnificence; and hence we pine  
With vain aspirings, hopes that fill the eyes  
With bitter tears for their own vainty.  
Remembrance makes the poet; 'tis the past

Lingering within him, with a keener sense  
Than is upon the thoughts of common men,  
Of what has been, that fills the actual world  
With unreal likenesses of lovely shapes  
That were and are not: and the fairer they,  
The more their contrast with existing things,  
The more his power, the greater is his grief.  
We are then fallen from some nobler state  
Whose consciousness is as an unknown curse,  
And we feel capable of happiness  
Only to know it is not of our sphere.

"A MYSTERY"

By J.G. Whittier.

The river heaved with leaving trees  
Wound through the meadows green,  
A low blue line of mountain showed  
The open pines between.

One sharp tall peak above them all  
Clear into sunlight sprang,  
I saw the river of my dreams,  
The mountain that I sang.

No clue of memory led me on,  
 But well the ways I knew,  
 A feeling of familiar things  
 With every footstep grew.

All things to him were the visible signs  
 Yet ne'er before that river's rim  
 Of early and precious signs,  
 Was pressed by feet of mine,  
 Familiar signs that marked his path  
 Never before mine eyes had crossed  
 Beside the western stream,  
 That broken mountain line.  
 Or glanced in the gold of the waste world

A presence strange at once and known  
 Walked with me as my guide,  
 The skirts of some forgotten life  
 Trailed noiseless at my side.

Facing west from California's shores,  
 Was it a dim-remembered dream  
 Inquiring of the mountains  
 Or glimpse through aeons old?  
 I, a child very old, over, towards the house of  
 The secrets which the mountains kept  
 Solitude, the land of signposts, look afar,  
 The river never told.

"THE POET IN THE EAST"

By Bayard Taylor.

The poet came to the land of the East  
 Where spring was in the air,

The East was dressed for a wedding feast  
 So young she seemed and fair,  
 And the poet knew the land of the East  
 His soul was native there.  
 All things to him were the visible forms  
 Of early and precious dreams,  
 Familiar visions that mocked his quest  
 And Beside the western streams,  
 Or gleamed in the gold of the clouds unrólled  
 In the sunset's dying beams.

By Charles S. Gilbert.

From "FACING WEST FROM CALIFORNIA'S SHORES"

By Walt Whitman

Facing west from California's shores,  
 Inquiring tireless, seeking what is yet unfound,  
 I, a child very old, over, towards the house of  
 maternity, the land of migrations, look afar,  
 Look off the shores of my Western sea, the circle  
 almost circled:  
 For starting westward from Hindustan, from vales  
 of Kashmere,  
 From Asia, from north, from the God, the sage,  
 and the hero,



From the south, from the flowery peninsulas and  
the spice islands,

Long having wander'd since, round the earth  
having wander'd,

Now I face the home again, very pleas'd and  
joyous.

(But where is what I started for so long ago?  
And why is it yet unbound?)

"ONE THOUSAND YEARS AGO"

By Charles G. Leland.

Thou and I in spirit land

One thousand years ago,

Watched the waves beat on the strand,

Ceaseless ebb and flow,

Vowed to love and ever love,

One thousand years ago.

Thou and I in greenwood shade

Nine hundred years ago

Heard the wild dove in the glade

Murmuring soft and low.

Thou and I in yonder star  
 Eight hundred years ago  
 Saw strange forms of light afar  
 In wildest beauty glow.

All things change, but love endures  
 Now as long ago.

Thou and I in Norman halls  
 Seven hundred years ago

Heard the warden on the walls  
 Loud his trumpet blow,  
 "Ton amors sera tojors,"  
 Seven hundred years ago.

Thou and I in Germany  
 Six hundred years ago.

Then I bound the red cross on,  
 "True love, I must go,  
 But we part to meet again  
 In the endless flow."

Thou and I in Syrian plains  
 Five hundred years ago

Life went dreamily in song,  
 Two hundred years ago.

Felt the wild fire in our veins

To a fever glow.

All things die, but love lives on

Now as long ago.

Thou and I in shadow land

Four hundred years ago

Saw strange flowers bloom in the strand,

Heard strange breezes blow

In the ideal, love is real,

This alone I know.

Thou and I in Italy

Three hundred years ago

Lived in faith and died for God,

Felt the fagots glow,

Ever new and ever true,

Three hundred years ago.

Thou and I on Southern seas

Two hundred years ago

Felt the perfumed even-breeze,

Spoke in Spanish by the trees,

Had no care or woe.

Life went dreamily in song,

Two hundred years ago.

Thou and I 'mid Northern snows

One hundred years ago

Led and iron silent life

And were glad to flow

Onward into changing death,

One hundred years ago.

Thou and I but yesterday

Met in fashion's show,

Love, did you remember me,

Love of long ago?

Yes, we kept the fond oath sworn

One thousand years ago.



## GLOSSARY OF FOREIGN WORDS

Adept (Lat)	----->	A Master Spirit.
Adi (Sk)	----->	The First.
Agni (Sk)	----->	God of Fire.
Aгноia (Gr)	----->	Irrationality.
Arcane	----->	Hidden, secret.
Arupa (Sk)	----->	Bodiless.
Astral	----->	Ethereal.
Avatar (Sk)	----->	Divine Incarnation.
Brahma (Sk)	----->	Supreme Creator.
Buddha (Sk)	----->	'Enlightened'.
Chohan (Sk)	----->	Wheel - disk.
Chakra (Sk)	----->	Lord, Master.
Clairaudience (Fr)	----->	Spiritual hearing.
Clairvoyance (Fr)	----->	Spiritual Seeing.
Deva (Sk)	----->	A god.
Ego (Lat)	----->	Self.
Elementals	----->	Spirits of Elements.
Esoteric	----->	Hidden.
Fohat (Sk)	----->	Electric Fire.
Guru (Sk)	----->	Teacher.
Hades (Gr)	----->	Hell, Shadows.

Jiva (Sk)	-----	Life.
Kaballah (Heb)	-----	Hidden Wisdom
Kalpa (Sk)	-----	Cycle of Time.
Kama (Sk)	-----	Desire.
Karma (Sk)	-----	Cause and Effect.
Koran (Ar)	-----	Mohammedan Bible.
Krishna (Sk)	-----	God of Love.
Linga Sharira (Sk)	-----	Astral Body.
Logos (Gr)	-----	Manifested Deity.
Macrocosm (Gr)	-----	Great Universe.
Manas (Sk)	-----	Mind (Mental Faculty)
Manas Kama (Sk)	-----	Mind of Desire.
Maya (Sk)	-----	Illusion.
Metempsychosis (Gr)	-----	Animal Rebirths.
Monad (Gr)	-----	Unity, One.
Nirvani (Sk)	-----	Heaven, Absorption.
Nous (Gr)	-----	Higher Mind, Soul.
Occult	-----	Secret, Hidden.
Om (Sk)	-----	Mystical syllable.
Palingenesis (Gr)	-----	Transformation (plants).



- Pitris (Sk) ----- Ancestors, Creators.
- Psyche (Gr) ----- Animal, soul.
- Rupa (Sk) ----- Body.
- Siva (Sk) ----- Destroyer.
- Skandha (Sk) ----- Group of Attributes.

The Dictionary of Sanskrit Words by Dr. B. S. P. Sinha  
 Part I, Sanskrit Words ----- Sanskrit Words  
 The Dictionary of Sanskrit Words by Dr. B. S. P. Sinha  
 Part II, Sanskrit Words ----- Sanskrit Words  
 The Dictionary of Sanskrit Words by Dr. B. S. P. Sinha  
 Part III, Sanskrit Words ----- Sanskrit Words  
 The Dictionary of Sanskrit Words by Dr. B. S. P. Sinha  
 Part IV, Sanskrit Words ----- Sanskrit Words  
 The Dictionary of Sanskrit Words by Dr. B. S. P. Sinha  
 Part V, Sanskrit Words ----- Sanskrit Words  
 The Dictionary of Sanskrit Words by Dr. B. S. P. Sinha  
 Part VI, Sanskrit Words ----- Sanskrit Words  
 The Dictionary of Sanskrit Words by Dr. B. S. P. Sinha  
 Part VII, Sanskrit Words ----- Sanskrit Words  
 The Dictionary of Sanskrit Words by Dr. B. S. P. Sinha  
 Part VIII, Sanskrit Words ----- Sanskrit Words  
 The Dictionary of Sanskrit Words by Dr. B. S. P. Sinha  
 Part IX, Sanskrit Words ----- Sanskrit Words  
 The Dictionary of Sanskrit Words by Dr. B. S. P. Sinha  
 Part X, Sanskrit Words ----- Sanskrit Words

BIBLIOGRAPHY

APPENDIX

Section I. English (Translations)

Sacred Books of the East ----- Max Müller.

Rig Veda Vishnu Purana ----- Prof. H.H. Wilson.

The Institutes of Manu ----- Sir Wm. Jones.

Plotinus, <sup>E</sup><sub>X</sub> Slect Works ----- Thomas Taylor.

The Writings of Origen ----- Rev. Frederick Crombie.

The Destiny of Man ----- J.G. Fichte.

Monadology ----- G. Wilhelm Leibnitz.

The Education of the Race ---- G. Ephraim Lessing.

Dialogues on Transmigration -- John Huder.

Philosophic Palingenesis ---- Chas. Bonnet.

National and Universal Religions----

----- Rev. P.H. Wicksteed.

Life of Pythagoras ----- A. Dacier.

Opinions of Ancient Philopopers

----- Laertius Diogenes.

The Talmud ----- J. Barclay.

The Kaballah ----- BERNHARD PICK.

The Religion of Ancient Egypt -Le Page Renouf.

Conciliata ----- B. Ben Israel.  
 The World as Will and Idea --- A. Schopenhauer.  
 Phaedo ----- Plato.  
 Persian Lyrics ----- Hafiz.  
 Aenaid ----- Vergil.

Section II. Latin Books.

De Pythagorica Vita ----- Iamblichus.  
 De Metempsychosi ----- Nic Haeggroth.  
 De Metempsychosi Dissertatio - W.H. Schilling.  
 De Metempsychosi Veterum ----- Pet. Sedermark.  
 De Praeexistentia Animarum ---- Keil.  
 De Praeexistentia ----- P.C. Sibborn.  
 De Vita Pythagorae ----- Porphyrius.  
 De Animarum Transmigratione -- Heinrich Henrici.  
 De Metempsychosi nuper Denuo Defensa -----  
 ----- J.A. Wendel.  
 Animae Humanae Corporibus non Praeexistunt  
 ----- Isaac Barrow.  
 De Vetusto Metempsychosae Commento -----  
 ----- J. Doppert.  
 Dissertatione Transmigratione-Gotthard Haefner.

Section III. French Books.

- Lettre sur la metempsychose ----- Pere Bouchet.  
La Palingenesis Philosophique ----- Chas. Bonnet.  
La Metempsychose ----- Jean Oliver.  
La Science Occulte ----- L. Draward.  
La Pluralite des Mondes Habites -- Camille Flammarion.  
Philosophie Religieuse du Tiene et Cill  
----- Jean Reynauld.  
Histoire du Manicheisme ----- Isaac de Beausobre.  
Les Enneades de Plotin ----- Plotinus.  
Introduction a L'histoire du Buddhisme  
----- Indien E. Burnouf.  
Entretiens sur la Pluralite des mondes  
----- Bernard Fontenella.  
Pythagore ----- Chas. Duquet.  
De L'Humanite ----- Pierre Leroux.  
Seraphita ----- Honore de Balzac.  
Essai sur les Dogmes de la Metempsychose  
----- Jean R. Limner.  
Un Autre Monde ----- Grandville.

Section IV. German Books

Monadologie -----	G.W. Leibnitz.
Religions-Philosophie -----	C. Pfleiderer.
Ueber die Sedenfrage -----	G.T. Fechner.
Handbuch Der Deutschen Mythologie -	K. Simrock.
Ueber Die Seelenwanderung -----	J.T. Muller
Ueber Fortdauer und Praeexistenz --	A.W. Klewitz.
Wandlung der Seele nach dem Tode --	J.E. Schubert.
Ueber die Seelenwanderung -----	G.G. Schlosser.
Die Idee der Personlichkeit -----	J.H. Fichte.
Ueber den Ursprung der menschlichen	
Seelen -----	J. Froeschammer.
Die Religion des Buddha und ihre	
Entstehung -----	C.F. Koeppen.
Die Geschichte der Seele -----	G.D. Schubert.
Heidenthum und Judenthum -----	J. Dollinger.
System der Biblischen Psychologie -	F. Dilitzsch.
Die Idee der Seelenwanderung -----	J.B. Meyer.
Hellm, oder uber die Seelenwanderung	
-----	G. Grosse.
Prüfung der Lehre von der Seelenwanderung	
-----	C.F. Meyer.

Schicksale der Seelenwanderungs hypothese

----- C.P. Conzius.  
Der Mensch in der Geschichte ----- Adolf Bastian.  
Der neue Pythagoras ----- W.T. Krug.

Section V. English Books.

The Occult Sciences ----- Smedley.  
The Kaballah ----- Isaac Meyer.  
The Immortality of the Soul ----- Henry Moore. ✓  
Preexistence & Transmigration ----- T. Newcomb. ✓  
Disquisitions on Several Subjects - S. Jenyres.  
Buddha and Early Buddhism ----- A. Lillie.  
Lectures on Eastern Religions ----- W.H. Channing.  
Physical Theory of another Life --- I. Taylor.  
The Mystery of Godliness ----- Mede.  
An Essay on Transmigration ----- W. Busstrode.  
Platonic Philosophy ----- S. Parker. ✓  
Lux Orientalis ----- J. Glanvil.  
Esoteric Buddhism ----- A.P. Sinnett.  
The Light of Asia ----- Edwin Arnold.  
The Kabbalah ----- Dr. Ginsburg.

Apollonius of Tyana ----- M. Collins.  
Isis Unveiled ----- H.P. Blavatsky.  
Doctrine of a Future Life ----- W.R. Alger.  
Oriental Races and Religions ----- S. Johnson.  
Transmigrations in All Religions -- J.F. Clarke.

---