

supplied by them as to that world BEYOND THE VEIL into which there is such an unsatisfied craving on part of mortals to look.

The lowest place in the next world is *Kama loka*.

After death the Kama or vital principle takes astral form corresponding to its particular nature. It exists within subjective space, but is not visible or cognizable through our physical senses. Under certain conditions it may assume objective form or solidity. It is thus capable of transmitting to the physical brain of the "medium" all the astral impression it has accumulated during earth life. *Derachan*, (the abode of the gods) is one of supreme bliss. Much of this may be passed in a *dream state*. The spiritual causes set going in the past existence on earth expend themselves in effects in the Derachanic state, at the conclusion of which the Ego is again carried into earth life. This brings me to the doctrine of

RE-INCARNATION.

This is a fundamental of Theosophy. It rests on the views held as to the nature and origin of what we call *soul*. Christianity says the soul is a special creation coming into existence with the new born child. Theosophy says it is a pre-existent as well as an immortal entity.

And here comes in one of the points on which we must make up our minds strongly and intelligently. For here I conceive is a battle ground, where the strife is deadly and essential.

Once grant that the soul is pre-existent and that re-incarnation may take place, there is no more difficulty in a *thousand* re-births into a human body than in *one*. The soul is in a continued and never ending struggle to get itself perfected or blotted out. To be sure, we are not to be conscious of our former earth lives, any more than in our next we shall be conscious of this. But who can contemplate unmoved this iron destiny of fate which carries us along like a feather on a gale, which takes ages for emancipation or destruction, and which completely reverses and destroys all christian conceptions of *grace*. "By grace are ye saved through faith." Is it seems to me, as much superior to these vague theorizings as the Christian's God, the loving and compassionate all Father who knows all his children and willeth not that any should perish, is immeasurably higher than the blind, silent, unknowable consciousness which is *all that Theosophy calls GOD!*

The law of *Karma* rates these re-incarnations. Karma is not *Nemesis*. It is more like *Providence*. Every good and ill in earthly life is carefully noted. Every aspiration that ends in perfect action is set down. He, who, wherever he may be in the world, strives upward, self-denying and lofty, will attract the attention of the adepts who are closely watching the gate of entrance into Higher Life. He will be admitted as a Chela or neophyte. Along the path from first to last, he must find progress only in the execution of duty. Progress is difficult; it is impossible to *fevered enthusiasm* or desire for *recognition and glory*; for *self* is the *only hero—self* is the *SINGLE WITNESS*. Difficult you will indeed pronounce it. When the sole hope of outstripping the race for the race's greater good, lies in an uncomplaining discharge of duty without recognition or reward; the sacrifice of one after another of earthly joys, of temporal hopes and life's most cherished idols and when, in the silent, gloomy path the pilgrim moves *alone, unseen*, unheard by men; "where, torn by thorns, the hands drip blood, and the feet are cut by sharp, unyielding flints, and Mara wields his stronger arms."

Ah then! enthusiasm pales the "hero of the moment, (as earth makes