# THE BIRTH & EVOLUTION OF THE SOUL

TWO LECTURES

SECOND EDITION

ANNIE BESANT

LONDON:
THEOSOPHICAL PUBLISHING SOCIETY.
City Agents:
PERCY LUND, HUMPHRIES & CO., LTD.,
3, Amen Corner, LONDON, E.C.
1903.

**ILLUSTRATED &**

**PUBLISHED BY**

**E-KİTAP PROJESİ & CHEAPEST BOOKS**

 www.facebook.com/EKitapProjesi

www.cheapestboooks.com

*Copyright, 2017*

*By*

*e-Kitap Projesi*

*Istanbul*

**ISBN**:

**978-625-6310-36-0**

**Copyright©** Printing and publication rights belong to the author's & Publisher's own restriction, using and working. According to the law of intellectual and artistic works, without permission in part or in whole not re-produced or re-published. Welding can be done by showing short excerpts..



# The Birth & Evolution of the Soul.

## PART I.

THESE two lectures might better perhaps be described as one lecture in two parts, for I am really going to try and give you in the two a connected tracing of the progress of the soul. There is so much confusion in thought as to the origin of the individual, as to what the individual really means, as to how he is developed, and what is to be his ultimate destiny, that I thought I could take no better subject for a Lodge, which ought to be a Lodge of students, than to trace out somewhat in detail this most important matter in the light of Theosophy. Important, because on it turns your whole view of the purpose of the Universe; and if the growth of the Soul were better understood than it is, we should not hear the continual questions asked as to why there should be a Universe at all, and why there should be manifestation; why, if everything comes out of One and goes back to One

again, why this intermediate condition of multiplicity should occur. The whole of these questions really turn on misunderstanding, or on lack of accurate knowledge, and it is to the clearing up of that misunderstanding that I am going to address myself to-night and this night week.

In order to make the origin of the individual clear, I must ask you to come back with me to the time when the human race was evolving, but when as yet the individual had not come into existence. Come back to what you know, in Theosophical literature, as the first Race of man. You may remember that—according to the teachings which you find in *The Secret Doctrine* and in the great Scriptures of the world—you may remember that the first Race had its bodies built up, as it were, round a form that is said to have been derived from the Moon. The Pitris, or ancestors, who afforded the first matrix for humanity, who give the first ethereal form through and by the help of which the physical in man was to evolve—those are spoken of as the Lunar Pitris because of their connection with the Moon. Into that connection I have not time to go in detail, but the traces of it are around you on every side at the present time. You must be perfectly well aware that the effect of the Moon upon the Earth is marked and constant; and, above all, you may

notice that it is the measure in time of all great physiological periods. The fact that you still find that to be the case after so many millions of years should make it at least not surprising to you when you read in ancient books that there is a causal relation between the Moon and the Earth, and between the ancestors of humanity and forms of living beings who existed on the lunar globe in ages gone by.

Now, these Lunar Pitris that came and projected their astral forms, as it is said, in order that the first Race of man might develop, came to the Earth, this Earth on which we are now, which is the central globe in the ring of globes, and they came to it—so far as we need trouble about it to-night—for the Fourth Round; of course not for the first time, but I am ignoring the first three Rounds. When they arrived at this globe for the Fourth Round they threw out these shadows—ethereal bodies, as they are called. The reason—and I may as well mention it in passing—why an ethereal body, or body of astral matter, should in point of time come before the physical body that we know, is that you cannot have any vital energies at work, you cannot have any electrical or magnetic currents, or any of those currents which have to do with the various phenomena of life and of chemical action, without the