

# Reincarnation – I

T166 The Inner Teachings 11th September 1946 St Mary Abbot's Place, London

## Invocation:

Let us pray. We seek the source of life, our Father-Mother God; and the Son of God, Christ the Lord of earth's humanity—holy and blessed Three. We pray that we may be raised above the earth and above earthly concepts. We pray that we may enter the halls of wisdom in the spirit spheres of life. We seek wisdom and understanding. We pray, O God, that all the mists and confusion of the earthly mind may depart in this hour of blessed spiritual communion. May the grace of Christ flood our consciousness. May there go forth from this little gathering a radiance which will bless and heal many souls. We ask these things through Thy love, O God, and the love of Christ our Lord.

Amen.

Each time we speak to this upper room we have to remind you of the company of shining angelic ones who are with us. We do this because we understand the heaviness of the flesh and earthly mind; so that when you come into this room your minds are full of material thoughts. So we remind you each time that you meet here a vast company of spiritual beings; you come into close contact in these hours with age-old companions of your spirit. Some people living forget or do not know that they have many unseen friends, relatives and companions. They naturally think of people about them as being the only ones who know them and whom they know. People forget that they have lived—indeed they do not know—through many, many ages and in the course of their long journey through matter they have met, lived with, enjoyed the friendship of many, many souls. So bear this in mind—that you have around you beloved companions, some of whom you know, a number you do not. In the course of your spiritual unfoldment there you will hold communion with these friends unseen.

This should be a source of comfort to those of you who feel lonely, particularly those who live in a family which cannot share your interests. If you are in such condition, remember you are by your own choice and for a purpose, and that you have in the spirit your true family of people in perfect harmony with your spirit and who help you to live your life nobly, wisely, profitably. These invisible brethren are souls with whom you have lived in past incarnations and with whom you have a great bond of sympathy and love. It is also true that in your present life you are brought into contact with people with whom you instantly feel at home. Then you know instinctively that they too are very old friends or former relatives. Then there are souls with whom you are brought into close and intimate relationship, yet with whom you feel you have nothing in common; yet there must be a link of some kind. Therefore think of yourself as having a very large company of friends moving along the path of life with you. However alone you may appear, yet you are not alone—quite the reverse.

We have on many occasions answered the arguments (if we can call them so) against the truth of reincarnation. There are some who know intuitively that they have lived before. They see life not as the one cramped finite life which they are now living but as a long, long journey full of interest, full of experiences which have brought them happiness, which have brought them richness, knowledge, understanding. They know that reincarnation is a truth. Why do some people know this and others appear to be quite shut away from such a

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realisation? Because the former have earned the right by their karma to become aware, to realise in this incarnation, while there are others who appear to have their consciousness limited to this life alone because they have not reached the point which reveals the eternity of life. There are two sets of people—those who know and those who do not know—and the first do not argue with the rest, aware that in time the not-knowers will have their consciousness expanded. Then they too will see for themselves.

Another old question which many will ask, 'Why is it we cannot remember our past lives?' Because memory of their past does not rest with the physical memory of the present. The impressions, the memories of the past are stored in the celestial home, the celestial self. Unless the soul has earned the right to tap into that celestial temple or self it cannot remember. Such memory is not in the physical brain. Unless the soul has developed sufficiently to unlock the secrets of the celestial self then it cannot remember.

This subject of reincarnation has many branches. This is why we propose to devote several talks to it because you will have many questions to ask which will bring forth from the spirit world a great deal of knowledge. In your Bible it says, 'God created man in His own image,' and it has become the habit to regard God as being like man\* or, rather, man immediately thinks of God as being like himself, but what is the inner meaning? God created man in His own image—a spirit with spiritual qualities, a spiritual likeness to God. If man is God's child, the son of God as you are clearly told both in the Old Testament and in the New, you will see that man is a being with God-like potentialities. God is to man only the highest being that he (man) can conceive. So it has become the habit of man to think of God as a genial and pleasant kind of super-man, because until man's spiritual consciousness has developed his powers are limited. Nevertheless man being a child of God has all the God-like potentialities within. Man has come from God as a spark of the divine fires; within that spark lies the potentiality to kindle a divine fire as great as that from which it came. A spark from one fire resting on suitable material can cause a big blaze. Therefore man having come from God, being part of God, knows that by his attunement with the God-like he has the potentiality to become a glorious being. That spark of the divine fire has travelled down through the spheres of light—down, down, down into the very depths of matter. All the time it has been descending it has been learning, gaining in consciousness of its own power.

*[\*For editorial policy on gender issues see the introduction.]*

Your Bible tells you that God has given to man the birthright of free will. Your world at present is beginning to respond to this power. Peoples for many centuries have been in subjection. Now they are beginning to exert their power of choice. Because man has been in search of power he has become at times dominated by and overwhelmed by power. He has created what you understand as karma. Each time he has reincarnated he has to meet his karmic debts, to suffer pain and to experience joy. Pain is the result of desire for domination over a thing; joy and happiness is the result of his allowing the light of love to rule his actions.

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It seems then that these two aspects—power and love—are the two teachers of the soul. Ultimately there will have to come a reconciliation and absorption of these two aspects so that power and love become blended and at-one—an absorption of darkness into the light. This will mean a restoration of equilibrium in the world. At present power is the dominant factor, but the time will come when the two factors are balanced. You will understand then that it is impossible for that tiny spark of divine life to be born with the full consciousness of God developed. The God-consciousness lies very deeply buried. Look at a little brown seed and you can hardly realise that if that seed is planted it can grow into a plant bearing beautiful blooms. This wonderful miracle is wrought not by man but by something which man cannot comprehend. The point is that within that seed lies the potentiality to grow.

This is an illustration of the divine life in man. The seed leaves the divine Father-Mother; it is planted in earth exactly as a seed is planted. When you begin to think of the beauty, the majesty, the radiance, the unimaginable glory of God, you know that that seed cannot attain to God in one short life. Think of the average person you know, however good he appears. What does he achieve in one short life?—not a great deal, in the majority of cases. It will give you some idea how long it takes for that spark of divine life to mature into an image of its Creator. Only through the soul living in physical matter can it be so disciplined as to bring forth the glory of God in the soul. No scientist living knows the age of the earth. Your occultist will tell you of certain continents which were in existence which have now disappeared, but the face of the earth today is entirely changed from what it was some millions of years ago. Streams of human life have come that have lived and reincarnated again and again and again and have finally passed away. Other streams have come, other cycles of life, and they too have passed beyond this physical plane. It is impossible to estimate the number of lives that the individual soul lives on earth and not easy to assess how far distant those lives are from each other. Sometimes the soul will spend a long period resting in the heaven world. Then it appears that when the spiritual evolution of a race is reaching its climax there is a much quicker reincarnation of its souls, particularly of the more evolved, they being eager to come back and get on with the work of helping the masses up from the depths of darkness and suffering. Sometimes hundreds of years elapse between incarnations, sometimes a thousand or more years elapse, sometimes only a century will elapse and it is known that a child will return quickly if that soul is eager to make progress. Occasionally a child who passed away as a babe will return to the same family. No hard and fast rule governs the time between incarnations.

There is yet another question which some of our friends will ask, 'Why is it that after we go into the spheres of light we desire to return to the earth?' The thought seems abhorrent to many people, but when the soul freed from the physical body rejoins its heavenly home it has the vision glorious of its Creator. Then it has only one desire—to become Godlike. Then the knowledge is borne upon that soul that there is only one way of becoming Godlike—by the way of self-discipline. The only way to acquire self-discipline is for the soul to take upon itself the clothing of physical matter because only in physical matter does discipline come to the soul. When it realises this truth—as it does again and again—then it is ready to dive back into matter to work, to strive, to become more perfect.

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One more thing: it is not only its own self that the soul has to think about; it is all the other selves, its brethren. It realises that humanity is part of itself. It feels compassion and love for all mankind. Through this love comes the urge to help mankind to rise. So it is love that urges the soul back, love for God and love for man. Whilst power is the urge which causes man's descent, love brings about man's ascent back to the divine Father-Mother God. All the debts made in life are the debts of power, which you call evil, or the debts of love which you call good.

There is much more to be added, but we are going to leave the matter here and will continue this subject later, and speak at greater length on the past continents upon which many of you here have once lived. We remind you again that continents that seem to have vanished from the face of the earth still exist on the etheric planes and that past lives which we have once lived are not past lives at all; they are still ever present, as many of you can testify. For you can go back and instantly re-live any life or part of any life of your past, because past and present are all bound up together and inseparable, and their impressions are all there in the ether and can be tapped and seen at any moment in our meditations.

Q. Is it possible for one spirit or soul to incarnate in more than one body at a time?

A. Nothing is impossible, but such a thing is to say the least very unusual. You have of course the example of the dual soul. That is an instance where the same soul will incarnate in two different bodies. There are cases where two aspects of the same soul will reincarnate separately—just as twins are born, but even twins of the same mother are not necessarily twin souls. Nothing is impossible, but certain things are not general.

Q. Is it the least evolved aspect of the soul which is drawn back to the earth to reincarnate?

A. Yes. That opens up another question because the soul in the heaven world sends out projections which come into incarnation. The whole of the individual self is not usually in incarnation. The higher aspect, the greater self remains in the heaven world. When the incarnate soul can sufficiently open its consciousness to get contact with its true or its greater self the flood of light comes through and raises that little self to the greater self, to the heaven world. You say, 'What is the good of trying to be any better? What is the use of anything?' That is the answer—that aspiration, that urge to be good on the part of the little self, will raise it and bring close communion and close contact with that greater, more glorious self in the heavens.

Q. Does the soul incarnate sometimes as a female and sometimes as a male?

A. There is a theory that in one life one is a male and in the next life a female. I am going to ask you a question: what do you feel yourself? Do you feel like a man or do you feel like a woman? Whichever you feel in your inner being you once were—that is your answer. There are two aspects of the Godhead—call them what you will—male and female, positive and negative, Father-Mother, and the soul is of one or the other.

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Q. What happens about the higher self of people who do such wicked things in this incarnation? Have they still a higher self in the heaven world?

A. A very profound question. With regard to those evil things which people do, you can only judge evil by the result of the act. You see suffering caused by what is evil, but the soul which causes that suffering does not necessarily know that it is doing wrong. You will say, 'Oh, but it *must* know.' Much argument can make what you call black look like white. That is what the soul of the wrongdoer does. It can think that it is doing something for the ultimate benefit of others. This means, then, that it is difficult to judge any soul's motive. It is wise to remember how impossible it is for any finite mind to judge the evil intent of another soul in spite of appearances. What happens to the higher part of the soul committing evil? That soul is for the time being completely cut off from its higher aspect which cannot reach a soul who is so immersed in such an entanglement. As simply as we can put it, that is the answer—that the sinner is cut off during that period from the higher self. The complete answer to the questions which the mind will ask cannot be given to the mind, but can only come as the soul goes through higher initiations and gets a more comprehensive view.

Q. Is there a simple way of meditation?

A. The true way to meditate is first and foremost to withdraw from all earthly consciousness. Turn inwards and dwell upon the light of God which is deep, deep within our heart. Strive in that state to meditate upon love, compassion, tenderness, beauty—all the Godlike qualities of the soul. Dwell on that. Conceive the light which shines, that glory which is deep, deep within the soul. From that point of light within the soul you will travel into realms of truth and beauty. Do not think here in the brain. Do not let your mind think. Contemplate here, in your heart.

### Benediction:

Great White Spirit, we bow our heads seeking Thy blessing. Thus would we surrender all to Thee, being content to know that in Thee we shall find all truth and wisdom and love.

Amen.

*The search matches with either words and phrases, which appear in the text, or the following 'key' words and phrases, which are similar in meaning to those in the document:*

*Far-memory, afterlife, group karma*