

## Reincarnation – III

T168 The Inner Teachings 13th November 1946 St Mary Abbot's Place, London

### Invocation:

Gracious Spirit, divine love, divine wisdom, divine power, we would come into Thy light, and may Thy light clear our vision so that we may behold the glory of the heavens and of those shining ones who are Thy ministers of light. We bring our offerings to Thy altar. Use us as Thy humble servants. We pray as a brotherhood of the spirit that we may each be used in service to our brother man\*, according to Thy will.

Amen.

*[\*For editorial policy around gender, see the introduction.]*

We will continue with the subject of reincarnation. From previous talks you will have learned that in earth life each individual builds into its soul vibrations which are the result of its life in matter. The soul is full of such vibrations. When a child is born it brings into incarnation the sum total of its experiences as a structure or temple which it has built in the past. In this structure, which is called the soul, there are countless millions of vibrations working out in the human life. The soul from its birth is subject to desires, or stimulations to thought, word and action. Such vibrations urge the individual to positive or negative thoughts and actions, or what is called good or evil. These two lines of stimulation are to be found in everyone. This causes us to think seriously about our thoughts and actions because everything which is thought, said and done is not transient but built into the soul, which lives for a very, very long time. Such vibrations are either stimulated or reduced in power during human life. So every time the person responds to a positive or a good impulse it is creating a better psyche or soul, or in other words is creating good karma. Every time the soul refuses to respond, that good urge within the soul is losing ground and the impulse for evil grows stronger. As the soul falters it is like descending a mountainside up which it will have to climb again. The soul may attain a considerable height in its spiritual ascent and then, through lack of grip on the good or failing to respond to some opportunity perhaps for service or kindness, it slips back a long way. We do not want to disturb you by giving these truths, but it is right that we should impart knowledge which we have obtained.

In reincarnation there are two things worthy of notice: one is that conditions of a former life are repeated again and yet again, and also they are reversed. They are repeated and they are reversed. We will illustrate what we mean later in our talk when we refer to the parables of Jesus because, contrary to the belief of many people, the Master Jesus taught reincarnation. For the moment we shall go beneath the surface and contact the centre of all truth deep within the soul. Then light will fall upon our path and many things which were formerly obscure become clear to our understanding. Once again we say, beloved brethren, that it is not only through the intellect that man can comprehend cosmic truth, but also by an inner awareness of vibrations built into the soul.

In this lies the secret of memory of past lives. Some people argue against the truth of reincarnation because they cannot remember their own past incarnations and for this reason they say there can be no such thing as reincarnation. As we have pointed out, with each incarnation the soul has a fresh brain and the memory of its past does not lie in this brain, but in vibrations of the soul which are accumulated over many, many lives. Impulses and their

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reactions to conditions all create these vibrations of the soul. Memory of the past rests with man's ability to become aware of these. When he becomes aware his past begins to open up, because he can then feel certain soul-desires urging him to certain courses of action. He now begins to realise the reason behind these desires and those urges. In meditation, remember, man must turn from the outer world, the world of action, to the inner world. In such periods of quiet he gains growing understanding of why he has urges or feelings telling him that he has perhaps been a soldier; that he has once been a king, a minister or priest, a sailor or a teacher in some past life. Moreover, he will find these urges actually working themselves out in his present incarnation. Therefore it is likely that the particular path that the soul follows—his career, profession, or work—will bear some relation to his past incarnations.

As we have said, this tendency to repetition can be traced with each succeeding reincarnation. There will also be a tendency to reverse the action, which means that when a man has lived in a fashion which may have caused pain and suffering to others, in a subsequent incarnation any suffering which has been inflicted will be reversed, so that precisely the same kind of suffering will return to him.

Then to the next point: if reincarnation be true why is it not made clearer in the teachings of the Christian church? Let us think my brethren, for a few moments, about the history of orthodox Christianity. If we look back fifteen hundred years we find dissension amongst the fathers of the church about its doctrine. Here we say (digressing for a few moments) that a great deal of the early Christian teaching came from the ancient teaching of Sun-worship and was drawn from the Ancient Wisdom and the mystery schools of Greece and Egypt, India and the Far East, and also from the Western brotherhoods which have always existed in remote places. There is no new truth. Cosmic truth remains. It always has been as it was in the beginning, is now and ever shall be. Cosmic truth from time to time is freshly revealed to man according to his state of receptivity, the state of his soul's growth and aptitude to receive it. So we find at the foundation of the Christian church the Ancient Wisdom.

Even in the days of the Master Jesus there was dissension about the actual presentation of these truths, a tendency to lose sight of the mystical teaching of Jesus and his disciples especially John. The fathers of the early Christian church gave their interpretation, but then throughout history there has ever been a tendency to misinterpret or misunderstand the spirit of the teacher. 'The letter killeth but the spirit giveth life.' This means that the word of mouth can be easily misunderstood but the light of the heart never, because it is the truth. So we begin to see that it is the life of man and not the words of man which gives the whole truth and nothing but the truth. Love and light which flows from the heart is true. As soon as organisation steps in and committees and councils and so forth take a hand, then the light of the spirit recedes and is lost in a sea of words and organisation. So also with the true teaching of reincarnation, which seems to have been lost to orthodoxy through desire to wield political power and national power. By reason of this the sweet, simple and true teachings of the cosmic Christ as spoken by the Master Jesus were lost sight of. We do not say that it was not necessary. We have nothing to say about that. All we are endeavouring to do is to show how the pure light of the cosmic Christ can be buried beneath the mists of earthly thought, intrigues and the desire for power and possession. Nevertheless, my brethren, in your

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Christian Bible—for those of you who can read it by the light of your innermost spirit—the truth of eternal life and of reincarnation still remains.

Jesus the Master made a clear reference to reincarnation when he said that John the Baptist was Elias (Elijah). We shall not waste time or power by quoting the actual references. There is a similarity between the history of Elijah and of John the Baptist. Remember what we said about the tendency for the reincarnating soul to repeat itself; both characters spent their time between the desert and the king's palace. The first was fed in the desert by ravens; John the Baptist also wandered in the wilderness and tried to feed men by giving them the word of God. In one incarnation he was fed physically and in the next given spiritual food. We have in mind this soul through whom we now speak. Once in a past incarnation this woman taught a small group of children. Shall we say that we were teaching because even in those days there was collaboration between the one in spirit and the one on earth. Now we are again imparting knowledge, again the repetition of a previous life. So also in the case of Elijah and John. Elijah, although he did not always respond to the impulse of divine love because he persecuted the priests of Baal, in his next incarnation as John suffered persecution in his turn from Herodias and the princess by whose desire he was beheaded. This was the working out of his karma. The severity once inflicted in his incarnation as Elijah returned to his incarnation as John.

Later in the New Testament we come to two parables of the Master Jesus. One was about a man who was in debt to a just and good master who forgave him his debt. That same debtor, as a creditor to a far lesser degree, would not forgive those who owed him debts. Because he would not forgive his debtor's debts that man was bound. So he had to return, to reincarnate—in other words he was put into the prison of reincarnation, into physical life, until he should learn forgiveness\*.

[\* *Matthew 18 : 21-35*]

In the Lord's prayer are these words: 'Forgive us our trespasses as we forgive those who trespass against us.' This same law works out through life after life, through incarnation after incarnation, until the soul has learned the lesson of love, kindness and forgiveness. It does not make any difference what you believe. It is what you *are* in your actions to brother man, to brother animal and to life itself.

Another parable tells us about the unjust steward who robbed his master, but to the benefit of other people. 'The children of this world are in their generation wiser than the children of light.\*' That seems an extraordinary thing for the Master to have said. This parable tells us that the unjust steward although dishonest enough to rob his master, at the same time showed kindness and generosity to others. Because of this and in spite of his dishonesty to his master he was nevertheless due to reap some reward in the next generation, or the next incarnation—for we interpret 'generation' to mean 'incarnation.' This important parable teaches us that the things which the world considers sinful, such as dishonesty and the sins of the flesh which the church and society condemn, are not so great in the eyes of God as the sins of unkindness and cruelty. There are people on your earth who are regarded as social

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outcasts yet are kind to others. Do you see what we are endeavouring to show? That the lovingness of the soul is the more important factor. But do not go away and say that we have told you to be dishonest. All we are endeavouring to show is that the Master greatly valued loving kindness and forgiveness, and promised that in the following incarnation—or the next generation—the soul would receive a similar reward. The children of earth are in their degree wiser than the children of light.

[\*Luke 16 : 8]

It should be worth remembering when you walk abroad amongst men that simple human kindness to brother man is of the utmost importance. It means that the vibration of kindness will be built into the structure of the soul, or of the psyche as it is sometimes called. In its next incarnation the soul will possess an impetus to be more and more kind and to bless the world with the spirit of tolerance and love. This is the secret of the freedom towards which the soul is working—freedom from continual rebirth, freedom to rise into the light and to become at-one with the Christ heart, the Christ light. Love, my brethren, is the way to eternal life and eternal freedom. Love is the way to all knowledge, to all understanding.

So the soul progresses through incarnation after incarnation and the more it responds to the urge to love the sooner it arrives at its destination, which is freedom and yet unification and at-one-ment with the Christ light. We have told you many times that the soul does not lose its individuality through following the path of love, rather does it grow and expand in power, glory and beauty, and its individuality is increased and expands.

So many points arise concerning reincarnation—many, many things have to be thought about and there are many questions to answer. We can only keep on giving as you call it forth, only keep on endeavouring to impart all that we have to impart on this subject.

Q. Is it correct that there are certain main rays of development upon which the soul is born (seven rays speaking astrologically)? Is it a fact that a soul will throughout the whole of its incarnations work on one particular ray to the exclusion of the others? For instance, if born on the ray of music would it throughout its incarnations work on that ray? Or does it work through the whole series of rays?

A. The soul works for a long time on the one ray but not exclusively. The soul in the course of its incarnations will have other experiences to prepare it. Eventually, having absorbed knowledge through its experiences on the other rays, all will blend into the one. The soul will then choose its particular ray because that ray gives it happiness and joy. As you advance on the path and pass through various initiations you will find that all rays blend into one, into the white light, because the seven rays are as the seven colours of the spectrum. As you get nearer to the pure white light you will find that the ray of science, of teaching, of healing, and of music are all blended into one, and that the master soul has knowledge of all the rays.

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Q. Can you tell us when an incarnation is cut short if that soul comes quickly back to earth to finish the life and teaching of that incarnation?

A. There is no hard and fast rule. Often it is [that] the soul takes on a body quickly to finish or to continue its work. It largely depends on the karma of the soul and the conditions of the earth. A life may seem to be cut short because of its soul or karmic vibrations. It returns to the spirit world only for a little time. Then a new body is provided because the conditions of earth permit the rebirth quickly. On other occasions when the conditions do not permit the soul may have work on the astral plane to add to its experiences before it reincarnates. It is impossible to say that this is so, or not so, because there are so many factors dependent upon the past actions of the soul.

Q. What about collective crimes? How does each individual stand in regard to these?

A. There is national karma and all nations have their karmic debts to pay. The souls concerned in those karmic debts usually incarnate to share in the payment of them. It is an exact law. If souls are responsible or concerned in national karma those souls will be drawn back to suffer the national karma. The more guilty, the greater will be their suffering. The purpose of such a reincarnation is that they may learn to respond to the good vibrations, instead of neglecting to respond. Their error is more often due to neglect than not—the sin of omission. It is not possible for you to see the whole plan as yet; we are convinced from what we have seen through the eyes of the spirit that there is perfect justice in the world of spirit—not justice as you understand justice because you see so much of what you call injustice.

The more this subject is studied and understood the more sure becomes the conviction that the only way, the key to all action on earth, is love, is kindness, gentleness. We know how right it seems to be to inflict punishment on the guilty, but the punishment is not to the flesh. The real punishment, or shall we say the lesson, is to the soul. That will come to the soul in course of time by the cosmic law, the law of God. Therefore the way of life is to be restrained, to be kind, and to have faith in the love and justice of God. 'I will repay, saith the Lord.' The law of God is absolutely just and when a person seems to suffer from injustice it is due to something which that soul has once inflicted. It is only its own action coming back upon itself, as instanced in the case of Elijah (John the Baptist).

Q. Are cases of murder parallel to the case of John the Baptist in that the victims have in the past abused someone else?

A. We cannot get away from the law. In a sense this brings up another important and we fear a controversial point. We can only give you spiritual law and spiritual law is absolute justice. In this connection we must consider capital punishment. From the spirit world aspect we know that it is not for man to take the life of the guilty party. No, no, no. Capital punishment must and will be abolished as man learns the wisdom of spiritual law. If a man takes the life of his brother it is his own karma which is working out. In course of time it will rebound upon him again. We say that capital punishment will not be a deterrent. What will

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stop the committing of these crimes is the increasing response of the soul to the light of God. We, you who are in incarnation, we are all responsible—a very grave thought—to a degree for our brother man, because our response to the good is going to help our fellow man to respond to good; our lack of response, our laziness and our apathy towards spiritual things has let the world down. The Master said, ‘And I, if I be lifted up from the earth, will draw all men unto me.’

This means that every individual is responsible to some degree for the suffering, darkness and crime in the world. You may not like it but it is true. ‘Ye cannot serve God and mammon.’\* It is so, so true. That, my beloved ones, is what we are endeavouring to impart. Once the soul in incarnation has seen the true way, that soul has a grave responsibility towards the rest of mankind. We cannot speak too earnestly on this subject. We do not preach to you, beloved brethren. We are only speaking of those things which we have seen, which we have proved, and the radiation of the light in your own lives and the establishment of a centre of light such as this Lodge is of the gravest importance to the rest of mankind. It is *the* foremost work in the world at the present time. You and we carry a grave responsibility and yet what a privilege, what an opportunity have we earned, to so work for the light that all men may be illumined by the truth of the simple spiritual revelations of the Christ!

[\*Matthew 6 : 24]

### Benediction:

Beloved Lord Master, King of Kings, Light of Lights, we come offering ourselves to Thee, praying that we may have strength to serve in the great white army for the raising of the vibrations of this earth so that Thy will may be done in the hearts and lives of all our brethren. O gracious Lord, may we receive Thy blessing and worthily serve.

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, soul growth, akashic, esoteric Christianity*