

11 REINCARNATION

11.1 Introduction

¹Reincarnation implies that each new life is not a mere repetition of life experience but also an assumption of old responsibility, a restoration of old relations, an opportunity of paying off old debts, a possibility (an opportunity) of making progress, a resuscitation of latent qualities and abilities, a recognition of old friends and “enemies”, a reconciliation of outrageous iniquities.

²Everything that happens is expressive of law. Every life is individual and has an individual character. Every life is potentially divine. All life makes up a unity of consciousness. A human being is reborn as a human being until he has acquired a community of consciousness with all life. All good and evil that befalls us is our own work. Reason does not solve the problems of existence. Common sense is supreme reason. Intuition is part of the superconscious, not of the subconscious. Our understanding demonstrates our level of development. The subconscious contains all qualities and abilities we have acquired. Our present feelings and thoughts shape the destiny we shall have in our next incarnation

³Rebirth explains the seeming injustice of life (all good and evil that man meets with is his own work), our innate latent understanding, and our previously acquired dispositions (Platon).

⁴Man does not see the necessity of reincarnation until he has grasped the fact that development is a law valid for all life.

⁵Much has necessarily been left unsaid in discussing the “rebirth of everything” going on until the monads (primordial atoms) have realized the meaning of life and attained its goal. An entire library would not suffice to contain all the facts. An intimation is given as to how enormous are the problems of the cosmic processes of manifestation where only the physical atom with its billions of primordial atoms is concerned. Only those primordial atoms which have been introduced into the cosmic globe in the first stage of its construction manage to pass through all the processes. The others have to enter a new cosmic globe. This is what constantly happens also where the contents of solar systems and planets are concerned. The laggards are transferred to new systems or planets to continue their interrupted “evolution”.

⁶Using their inference thinking, the occultists have spouted at great length about of the unique phenomenon of reincarnation. Using their perspective thinking, the esotericians have elucidated that phenomenon as being part of the rebirth of everything. This is a perspicuous example of the difference between these two kinds of thinking. Perspective thinking raises the matter up onto a higher level.

⁷The “cosmic vibrations” (to use a hackneyed phrase) that at the moment of birth impinge on the new-born (that is: every thing, mineral, plant, animal, etc.) constitute a new causal chain which no one can escape. Many things sound strange and are incomprehensible until we have been given the facts that explain every “mystery” in a simple manner.

⁸The gnosticians had two terms denoting incarnation: the “day of resurrection” and “crucifixion” (on the four spokes of the revolving wheel of existence).

⁹There is no other resurrection than rebirth into the physical world. There is nothing remarkable in the fact that Christos could form a new etheric envelope and make himself perceptible, converse, etc., with his associates, or frighten the hawkers in the temple. Also those who have passed to the fifth natural kingdom are able to do so.

11.2 Reincarnation and Life-Ignorance

¹The least reflection should make it clear that Western theology, philosophy, and science, having no idea of the law of rebirth and the law of sowing and reaping, those two most basic facts, do not possess the true knowledge of reality.

²It is characteristic of the almost total ignorance of reality and life and the injudiciousness in the essential issues of life incident upon this ignorance that they have no understanding of those two fundamentals, the only rational explanations of the meaning of life. Fortunately enough, however, increasing numbers of people begin to understand this. You might think that it should suffice just to mention those facts, and they would then be received as obvious. They are part of the most elementary knowledge.

³It is typical of the same shallowness of their outlook on life and the real demonstration of their psychological injudiciousness that they have not realized that the destructive lie of the forgiveness of all sins is at the bottom of the irresponsible attitude to life prevailing. People have been forgiven in advance for all their misdeeds. Why then make the effort of trying to be good? Quite unnecessary.

⁴Sense of responsibility, which is necessary to leading the right life, but which Christians have been relieved of, in Indian philosophy has been given the particular designation, "dharma". The idea of dharma especially inculcates that man is responsible for everything he does. In fact, irresponsibility is a sign of lawlessness.

⁵The understanding of the reality of reincarnation will bring about a total change in mankind's view on life in most respects. It will demonstrate our community with all mankind. Some few examples of phenomena hostile to life that will be eliminated in the process may clarify this. Many more examples could be given.

⁶Hatred between the sexes: when people understand that the individual is born now as a man, now as a woman.

⁷Hatred between nations: when people understand that the individual is born into all nations.

⁸Hatred between religions: when people understand that the individual is born into all religions.

⁹Hatred between social classes: when people understand that the individual is born into all social classes.

¹⁰Superciliousness: when people understand that the individual is born now with a highly efficient brain, now with a defective brain.

¹¹Mankind is a unity in more than one respect. Still people do not seem to have reflected upon the implications of the teaching of reincarnation. Racial persecution is a demonstration of that fact. We have been members of all races and nations. If we hate a race or a nation, the consequence of this, according to the law of reaping, is that we are born into that race or nation. We have been members of all races, and may be forced to remake that journey. We have made lots of blunders in all nations even as representatives of those nations. We are party to the mistakes of all nations. It is rather common that people ridicule or condemn some historical activity for which they are responsible or in which they took part.

¹²If those inciting racial hatred knew that they will without fail incarnate into the races they discriminate against, just as religious fanatics into the religions they condemn, they would perhaps restrain their aggressions.

¹³If the Whites of South Africa, who treat the Blacks in a barbarous manner and make inhumane laws against them, knew that in their next incarnation they will be reborn into the worst conditions they created themselves, then perhaps they would not be so blindly fanatical. When Germans and Jews realize that the two races, according to the law, incarnated into one another, then their mutual racial hatred will surely come to an end.

¹⁴If those torturing prisoners knew that they will be reborn crippled, with the same defects as they caused in other people, then they would have acted differently. Hatred is the worst madness of which man can be guilty, and seemingly nothing he cultivates with greater care.

¹⁵When people have realized that they will come back, they will be more anxious to reach higher levels, to improve existing conditions so that they stand a chance of being spared the

same misery as before. For if mankind has not developed during the time that elapses until they return, they will be as disorientated as before, victims of the errors of the old ideologies. It is to the interest of everybody to do everything to acquire and spread the knowledge of reality and life, to contribute to arranging the social and economic conditions so that they will not end up in misery again.

¹⁶We must hope that men will be able to study the esoteric knowledge of life so that they understand the meaning of life: the fact that everything in life has a meaning, that is, to enable everyone on the various levels of development to have experience. In that respect, everything is “divine”. The greatest contribution we can make is to help all living beings to reach higher levels, and the biggest mistake is to counteract that aim.

¹⁷Incarnations are opportunities for man to develop consciousness and so to reach the next higher kingdom. How do people use those opportunities? To “kill time”. Life appears so meaningless to them that the best they can do is to arrange it as pleasantly as possible with all manner of amusements. How long will it take until they see the absurdity of that attitude?

¹⁸People have no idea of the meaning of life. Small wonder, then, that they miss the mark, that so many of their incarnations are wasted. Nobody wants to live his meaningless life again. But that is precisely what they themselves prepare. Again and again they have to live perhaps equally meaningless lives. That is not rational.

¹⁹It is certain that the majority of people could spare themselves hundreds of unnecessary incarnations if they used their time to develop their mental consciousness.

²⁰Not the matter aspect is the essential one. It is the means only, not the aim. The meaning of life is consciousness development. And your incarnation is intended for that. If man could develop in the emotional and mental worlds, then there would be no need for reincarnation. But in those worlds, the worlds of illusions and fictions, we learn nothing. Physical life is the most important one, because only in the physical world can we acquire the necessary qualities and abilities, that is to say: right ways of using consciousness.

²¹When encountering the ideas of rebirth, self-realization, the unity of all beings, and common responsibility, many people react in ways that are typical of human wishful thinking and lack of sense of reality. They shudder at the possibility that they will need to pass through the stages of barbarism and civilization, reacquire a knowledge of reality and life, make lots of mistakes in order to learn from them. But the laws of life do not care for the emotional thinking of life-ignorance.

²²They do not want to “live such a life again”. And they will not. A new life means something thoroughly different. The envelopes received by the self, the monad, in its triad in the causal envelope make the individual “another man”, one not knowing anything of his previous incarnations.

²³Reincarnation teaches us that the individual’s development is his own work. All knowledge he received from others for nothing will be lost, and only the experiences he had himself and worked upon will be his own. Most people forget their experience and do not work them into insight and understanding. They walk through life, being happy to parrot others, thinking, believing, valuing, doing as all the others do. As for the rest, they try by all means to “kill time”. And so most incarnations will be “wasted lives”, opportunities of development – necessary anyhow – thrown away.

²⁴Some students have asked whether the knowledge of reincarnation would not make people even more indifferent to their work at development, for there seems to be an abundance of time. If people take that attitude, however, they overlook the effect of many laws of life. Any increase of your knowledge brings with it a greater responsibility for the right use of abilities you have acquired. Omission is as big a mistake as commission.

²⁵The fact that the knowledge of reincarnation has not brought about results in India is due to the superstitious notions held by Hindus on rebirth as well as on the law of reaping, errors

that have had a paralysing effect on people rather than affording them energy for action. People do not dare to think or act for fear of making mistakes, not understanding that the motive is the important factor resulting in good or bad reaping, that omission to seize the opportunities offered by life is a serious mistake in life, that inasmuch as life is a unity we have responsibility for each others and should help them to develop.

²⁶The Hindu doctrine of so-called metempsychosis has had the effect that most Hindus do not care for development, but resign to fatalism and seem to think that they have plenty of time. That is a big mistake. They also cause the powers of evolution (the higher kingdoms) extra work to arrange for unnecessary numbers of incarnations. Such drones will get their deserts. Moreover the Law includes a little special law for drones. Those who are caught in its application are not known to eulogize it. They end up where there is a place for them without the need for consideration of the laws of destiny and development, only of the law of reaping. Suddenly some of them come to their senses, become yogis and as suddenly want to get through with it and become gods at once. In a series of lectures to Hindus on “dharma”, Besant tried to clarify the concept of “stages of development” to them.

²⁷Most people walk the broad, easy way to the goal: the fifth natural kingdom. They do not seem to think that a couple of thousand incarnations more or less make any difference. They are happy in the lower, feel at home there, and think that life is wonderful. No gods grudge them that happiness. A lack of interest in one’s own development may depend on ignorance, incapacity, inherent inertia and laziness. Those who are enchanted by their illusions and fictions do not want to lose them.

²⁸Many people dream of the great things they will accomplish in the future, being blind to the fact that the present is the essential time. Dreamers are drones. Of the future they can know nothing, it will always be something quite different. They make their dreams justify their self-importance and warrant their inactivity in the present.

11.3 Reincarnation and the Laws of Life

¹The very time factor does not determine the time for reincarnation. Calculations based upon it are baseless. Especially the following four factors are determining ones: law of reaping, law of destiny, qualities and abilities lacking, mission in life. In addition, there are the plans made up during previous lives, the sense of responsibility for mankind, redress of what has been infringed in the matter of right human relations.

²Debts owed to or by a race, nation, society, social class, family, individuals, and, of course, unredressed infringements, cruelty, lawlessness, all come under the law of reaping

³Possibilities of consciousness development and seized or lost opportunities of development come under the law of destiny.

⁴Education and necessary experience of life come under the individual’s mission in life.

⁵Generally, the motive is the essential factor in consideration of mistakes made, that a sinking of one’s social and cultural standard presupposes a grave abuse of the resources of one’s previous lives, that nobody can be put into insuperable difficulties lest he has sown an exceedingly bad sowing.

⁶We must be reborn until we have solved our own problems of life and learnt how to apply the laws of life without friction. That is something with which nobody else can help us. We can certainly receive knowledge of life and of the laws of life from outside. Applying them is our own business, however.

⁷Nothing that goes against the laws of life (suicide, for instance) can enter into the calculations made by the beings who supervise rebirth. People accuse life of the bad reaping they have sown themselves, not knowing that, after all, their incarnation is not as hard as they actually deserved. Rather, the experts on incarnation (future “selves of destiny”) are surprised at the skill with which “destiny” is balanced and “redress” can be put off to the future where

the individual has an opportunity to pay off by acts of love instead of by suffering, as earlier. “Life” is not to be blamed for the fact that most people have a monstrous capacity for making nothing but mistakes, for taking everything in the one possible perverse way, for painting their difficulties in their imagination so that they appear a thousandfold worse than they are. Self-pity, the further strengthening of life-blindness by self-blind egoism, is prodigiously developed in the majority of people.

⁸That much can be said that anyone who has taken his stand under the law of unity can never be put into insuperable difficulties. The omnipotence of love blots out all “evil” (being contrary to love) from the planetary memory, where bad sowing is studied by the “selves of destiny”.

⁹Whatever befalls the individual in natural disasters, revolutions, wars, etc., is part of collective reaping in which all share through the undeserved advantages they have received as partners of collectives of all sorts. Not even in those cases, however, can any injustice be done. Freedom from debt in such cases becomes saving through various kinds of “forewarning” and “as by a miracle”, things of which all people have heard.

¹⁰Even if it is largely true that the number of incarnations of the causal envelope in the human kingdom implies a certain stage of development, this by no means need be the case. There are those who use tens of thousands of incarnations more than others. This is connected with the law of reaping and with the law of activation as well, thus depends on the individual himself. Anyone who sows good sowings and uses his time for self-initiated consciousness activity develops incomparably faster than those who violate the laws of life, live as parasites, and use their time to “kill” it. Craving for amusement neglects to apply the law of self-realization; and laziness, the law of consciousness activation. Good sowing on account of attractive basic tendency entails pleasant incarnations, but also the risk of neglect of consciousness activation. Inversely, a bad reaping can force an increased self-activity. Everyone having a knowledge of the laws of life can see what mistakes are made and result in an increase of the number of incarnations.

¹¹It is the law of reaping that forces rebirth. All sowing must be reaped, and we have old sowing left since hundreds of incarnations. It is not enough, as Hindu self-tormentors believe, to avoid sowing a bad sowing in their latest incarnation. The final payment of karma is a methodical and systematic process, which only causal selves and essential selves (46-selves) are able to carry through. You must have studied your incarnations and make good the evil you have caused the people you have contacted. Everything must be redeemed. And that is not enough. All the bonds that the first self (the monad in the first triad) has tied with other first selves (the connections of egoism) must be dissolved to permit the monad to move to the second triad as entirely free. Having become a second self, the monad will find all those whom it loved as a first self. And only then will the monad know what true love is. The passing to the second triad cannot be effected if anything in the first triad is still capable of holding the monad. When described in this simple manner, the entire procedure is presented in an incomparably clearer manner than the one using religious symbols and Oriental modes of conception and expression. It is to be hoped that hylozoic terms will supersede esoteric symbolism, so that everything will be made clear to human reason and misconceptions will be eliminated. Mankind has had enough of such things.

¹²The passing of the monad from the first to the second triad is a process requiring many incarnations. It takes time to make good all the evil you have caused other beings. Before you can become a causal self, you must have acquired consciousness in 47:2 and 47:3. One impediment is the self’s subconscious in the first triad. It asserts itself constantly but must be replaced by the self’s contact with the superconscious. The subconscious contains, in a latent state, all the ideologies, illusions, and fictions of which the self was once a victim; all the views that mankind produced and the individual helped to construct according to his ability.

¹³All individuals, whatever paths of evolution they pursue, must some time have had essential human experience, so that they can understand human problems. The human stage is the most difficult of all stages of development, and organic life is the most trying of all forms of life. The human stage is the basic initial stage of all higher consciousness development. This is no hypothesis, but an esoteric fact.

¹⁴D.K. prefers to call the law of rebirth the “law of opportunity”, which demonstrates how the planetary hierarchy views reincarnation. In any case it is a law necessarily concomitant of evolution. We develop by having the necessary experience of life in all respects, by gaining an increased understanding of the realities of life, in conditions that constantly change. By reaping what we have sown we learn how to live in such a manner that our future lives will be increasingly expedient, purposive, and happy. The insight, the qualities, and the abilities we have acquired remain in a latent state and become direct understanding and easily regained capacity. “No effort made is ever wasted” is an esoteric axiom. And what we have done for others is returned to us. Anyone who works for evolution (the meaning of life) develops in the most rapid manner, and reaches the fifth natural kingdom having used the least number of rebirths. It depends on ourselves whether our lives to come will be successful.

¹⁵Those who reap bad sowing and so find that life is full of difficulties, misfortunes, sufferings, revolt against the idea that they will have to live new lives on earth. It is in their power to make life successful by serving life and spreading joy and happiness around them instead of making it more difficult to others.

11.4 Reincarnation and Consciousness Activation

¹At causalization the monad in the lowest triad moves from an animal group soul to a causal envelope. In the group soul, the monad had access to the group soul’s common life experience collected during millions of years. In the causal envelope, the monad begins to live a totally isolated life. Its only assets are its self-acquired qualities and abilities, which are preserved in the triad in a state of latency. Consequently, it is not to be wondered at that the newly causalized individual appears to be lower on the gamut of development than he was when at the highest animal stage. In the causal envelope are collected all the experience the isolated individual has as a human being until he has gained an understanding of everything human during consciousness development in the physical, emotional, and mental worlds.

²The acquisition by the monad, the self, of consciousness in the physical, emotional, and mental worlds is an immensely slow process through the lower natural kingdoms. Nevertheless, at its transmigration to the human kingdom, the monad in the triad has an incipient mental consciousness. During long times, until the monad has managed to supply the causal envelope with matter, the triad serves as the human “soul” in respect of consciousness. At higher stages of development, as the causal envelope grows in extent and the energies from the second triad can make themselves felt in the envelopes of incarnation, consciousness is activated in ever higher molecular kinds. The process of activation is a double one. The endeavours of the human monad to (unconsciously, of course) acquire ever higher qualities and abilities are promptly met with energies from the second triad (Augoeides).

³Knowledge always precedes ability, is the ever necessary basis of ability. Generally, several incarnations intervene between knowledge and ability. Knowledge may be, and most often is, latent and thus instinctive, if it is not actualized anew. The ability, the capacity, increases with each new incarnation in which it is cultivated. In any first incarnation it never reaches above the bungler’s stage.

⁴Not all incarnations are equally important to the individual’s consciousness development. In some of them, the percentage of some certain quality, or ability, or insight into some particular domain of reality or of consciousness increases for future all-roundness and general

human understanding. In certain incarnations, the individual acquires consciousness in a higher emotional or mental molecular kind.

⁵There are incarnations in which the self has to gain a full understanding of various sorts of physical experience and different aspects of human life, so that nothing human will seem unfamiliar or will have been unmastered. During these incarnations, the self does not take any particular interest in so-called spiritual life, even if it takes part in such activities for conventional reasons. During other incarnations, the self may be more interested in its consciousness development, and then the life called that of the mystic or of the psychologist is the result.

⁶Those incarnations are of greater significance where the individual definitively passes to a higher stage of development. Of especial importance is of course that incarnation in which the aspirant to discipleship is accepted by the planetary hierarchy, and that incarnation in which he joins the collective consciousness (telepathic common consciousness) of his esoteric family for concerted work at evolution. In so doing he approaches that incarnation in which he can become a causal self.

⁷Man is reborn tens of thousands of times until he has acquired subjective and objective self-consciousness in the five material envelopes of his three atomic worlds, become fully conscious in his permanent causal envelope.

⁸During this time in the human kingdom, he has incarnated in all the 343 “races” developed during a planetary period. He has been as many times a man as a woman, belonged to all religions, committed all kinds of atrocities, inconceivable stupidities, mistakes, etc., that man can commit, participated in all kinds of civilizations, cultures, philosophies, and religions that mankind has been able to construct.

⁹If man becomes a causal self within a foreseeable space of time, then it is due to the fact that he causalized on another planet and was later transferred to ours. Exceptions prove the rule.

¹⁰The question of how many of the individuals of mankind who after passing the fourth, fifth, and sixth natural kingdoms have succeeded in acquiring cosmic consciousness (42) is connected with the question of who should be included in mankind in the proper sense. Because mankind can be divided into two great groups: those who causalized on this planet in Lemuria about 21 million years ago and those who were transferred here from other planets (or even other solar systems) in different turns. The latter group can be further divided into at least four different age classes. Of course many members of the oldest of these classes have managed to “reach completion” and been able to leave our solar system. Detailed information on these matters has not yet been given.

11.5 Reincarnation and Levels of Development

¹The age of the causal envelope is not the sole factor determining the individual’s stage of development. There are many others: the individual’s own endeavour to understand and to work at his experience of life; the number of incarnations (which in many respects is due to the individual’s will); the opportunities of experiences promoting development

²A man’s level of development appears in his interests, which can be physical, emotional, or mental. When he has got essential (46) interests, he works for the elevation of mankind, not for “self-ennoblement”, not to “serve god”, etc. The “will of god” is evolution, and in this the way is indicated as well. We develop in the best, quickest, surest way by doing everything to facilitate the development of others. We can give them our sympathy, our knowledge, our experience, and so help them in their self-realization.

³On lower levels, man learns so slowly from experience that one hundred incarnations are needed for what he could learn in one. Then he is unable to work at his experience in a rational manner.

⁴The causal self, studying his past lives, finds that most of his incarnations were amazingly unimportant to his consciousness development. In life upon life he has improved on some quality or ability by some percent, in the main having been the victim of his emotional illusions which now, when being surveyed in retrospect, seem almost inconceivable in their total absurdity, and done foolish things without number in all respects. Being a big idiot he believed in all stupid things preached by the learned and respectfully listened to their wisdom and wondered at all their learning about the colour of the tail-feathers of archangel Gabriel. Most of the time he was unhappy, and in his Christian incarnations he was in agony over the salvation or eternal damnation of his soul. If he lived in our times, he perhaps had become a poet ennobling existential angst and writing verse he did not need to understand himself.

⁵To his amazement he will find that most of the skills he acquired in the different professions facilitate his right use of vibrations in higher worlds.

11.6 Losing Continuity of Consciousness

¹At rebirth the individual receives new envelopes, which of course cannot know or remember anything of the individual's previous lives. What he (the individual, the self, the monad) knows of these lives has sunk down below the threshold of waking consciousness into the subconscious, where all qualities and abilities acquired, the memory of all past experience are preserved as dispositions and can easily be reacquired through new contacts.

²We "are all born equal", since we have lost our continuity of consciousness, are unaware of all the things we have known and been able to do, of our level of development, etc. Then it depends on the law of reaping and the law of destiny whether we shall be able to attain our true level more or less rapidly or not at all.

³It is the loss of the continuity of consciousness that makes us believe we are "new" selves in each new incarnation. We know nothing of the previous lives of the self.

⁴When the self has acquired objective causal consciousness (causal sense), it will be able to study all the incarnations undergone by this envelope ever since its formation. Before the self can do this, however, it believes it is another self in each new incarnation. This ignorance has made the Buddhist misconceptions possible.

⁵Each new incarnation deposits, as it were, a new layer of consciousness in the subconscious of the triad. The further back a certain experience is, the less accessible is it, the more difficult to resuscitate. Only a causal self, being able to study the different incarnations separately, can discover in which layer the various views and ideas are deposited.

⁶The individual thinks that he has reached his goal, because in this incarnation he is the superior one, who sees and understands. He deceives himself greatly. In his next incarnation, in his new brain, he will know nothing of what he knew. It is by no means certain that he will have the same favourable opportunities of education. It will depend on the good reaping he has sown by helping others to knowledge and understanding. From what is said here it should be clear to anyone grasping it that the only guarantee that he will reacquire his knowledge is that all mankind has come into possession of it.

⁷Whereas it is true that the qualities and faculties acquired in previous incarnations can always be actualized in a new incarnation, yet this must not be taken in an absolute sense. Which acquired qualities and faculties are able to assert themselves in a certain incarnation depends on to what percentages they have been developed, the departments in the envelopes, the quality of the new etheric envelope and its ability to assimilate the pertaining vibrations. This in its turn depends on the horoscope, which shows which areas of vibrations are cut off and so are inaccessible. For instance, a musical genius in a new incarnation may be unable to achieve anything in musical respect, although his understanding of music always remains and his dispositions can be actualized in a later incarnation if the horoscope vibrations permit this. If his qualities are developed 50 per cent, they always make themselves felt in one way or

other. Faculties moreover depend on opportunities of reacquisition and on interest. If faculties have been developed to perfection, the individual generally will not be interested in cultivating them further, unless the force of circumstances brings them to the fore. The self always has many other areas of reality that it need learn to master.

⁸The factors of the law of reaping assert themselves in the quality of the organism and in the potentials of the etheric envelope, which are limited by the reaping agencies.

⁹The esoterician almost feels desperate facing the fact that in a new incarnation, when growing up, he will be forced to go through all the stages of human development (those of barbarism, civilization, and culture), and when receiving his education he will be idiotized by the ruling ideologies; that it will be necessary for him in each new life to waste his time liberating himself from those views and to reacquire his old knowledge in order to discover his true level at long last. If moreover he is born into an unsuitable environment, then you could call it a tragic fate of life. Many esotericians do not come in contact with that world of ideas which once made their perspective thinking possible. The law of reaping appears in this, however. We have all derived undeserved advantages from existing conditions. Then we must also accept the disadvantages. Also our responsibility for the rising generation appears in this. Responsibility means reaping. If we do not do everything to fight lies and hatred, then we shall have to experience their effect in the future. We have not received the knowledge to try to be superior and feel important. That is abuse of the knowledge, for omission is as big a mistake as positive abuse. The law of reaping teaches us the common responsibility for all. The universal brotherhood of life appears in this, too.

¹⁰How long time the individual uses to regain the level he has reached previously depends on a number of factors: the brain he inherits, his environment, upbringing and education, opportunities to contact such things as can rouse to a new life what is slumbering in his subconscious. There are those who never reach their old level, there are others who reach it in old age. If his life runs normally, the humanist should have covered the stage of barbarism at the age of 14 years, the stage of culture at 28, to be able to start where he left off at 35, and this on the condition that he comes in contact with at least two reality ideas (rebirth and the law of reaping).

¹¹Even for causal selves it may take as long a time. Also a 45-self needs fifteen years for his new brain to be able to fully apprehend the ideas coming from world 45.

¹²All of this will change, of course, if the esoterician is born into an esoteric environment and from early childhood receives guidance and training according to esoteric principles of education, which completely diverge from the ones presently ruling. His latent dispositions will enable him to rapidly familiarize himself with the knowledge of reality. Of course, he should be given private tuition or be educated in an esoteric high school, so that he is spared the burden of various fictions and of facts in wrong contexts.

¹³If his environment is unserviceable, it may happen that the esoterician will never have an opportunity to remember the true knowledge anew. Often he will then remain a stranger to himself and others, often a failed eccentric with a seemingly “misspent life”. His latent instinct makes it enormously more difficult for him to conform to a mankind so totally disorientated. In his desperation he often revolts in a way that is condemned by the hypocritical moralists, of course, and intensifies his defiance in a continuous vicious circle. He is blamed for lacking in “adaptability”. Often he is vainly looking for a profession, an employment, a suitable mission in life. Reverting to some trade he cultivated tens of thousands of incarnations ago is not easy either, but many have been forced to do so.

11.7 Predestination and Mission in Life

¹Human ignorance of life as usual has fantasized about a thing of which it can know nothing, namely the problem of predestination. Everything said on this is nothing but the

abortive imaginative speculation of acuity and profundity. Appearances have led people astray, as usual. At lower stages, before the individual has developed his capacity for instinctive understanding of life, man is during incarnation dependent on his horoscope vibrations, but at higher stages he is able to assimilate totally different energies and become the master of the energies of his envelopes of incarnation.

²“Predestination” of another kind, discussed by theosophists, is the problem of the self’s future mission in life, which appears to be predestined by the fact that the ultimate self belongs to a certain department and to an esoteric group. There is no compulsion in this, for the law of freedom precludes any such thing. But generally the individual prefers to cooperate with those whom he has got to know in all respects during consciousness development through all four natural kingdoms (and this is revealed only to the causal self as he studies his previous incarnations).

³Man is born with certain latent conditions: individual character, qualities and abilities (level of development) acquired in previous incarnations. In a new incarnation, his possible freedom of choice is determined by his biological heritage, the departments of his new envelopes of incarnation (appearing in his horoscope), and the factors of the laws of destiny and reaping. Within these limits (of which we cannot know much) he is free to choose in his constantly recurring opportunities of choice the sum of which becomes new factors in his choosing. In so far as there is such a thing as “decree by fate”, this is a result of his own free choice in the past and present, effects of causes he has initiated himself. In the long term, he is the master of his own destiny in lives to come.

⁴As regards the prediction of future happenings and events, a lot of balderdash is afloat, since as usual people “believe” (guess) and do not know. A man’s destiny can be foreseen in broad outline and often enough also in detail by those who are able to study the individual’s envelopes, envelope departments, consciousness, level of development, past lives, reaping determined for the current incarnation out of old sowing, and also to observe the individual’s modes of reaction to his environment, etc.

⁵Anyone who has acquired higher emotional consciousness (48:3) and higher mental consciousness (47:5) in physical incarnation generally has so much causal consciousness that he can be conscious in the causal world for some time after the dissolution of his mental envelope. He will then plan his next incarnation with someone of the supervisors of incarnation and will make plans for the helping of mankind. Of course, he will afterwards be unaware of these plans in his new envelopes of incarnation. Augoeides does what he can to help the self to have such experience as can rouse the latent plans to remembrance anew. This seldom succeeds before the fifth age of life, when the self has been able to organize the brain somewhat for the reception of the atoms waiting in the mental envelope. At that time the self often has already chosen a career that makes it difficult for it to realize its plan. This may result in tragic conflicts between existing conditions and the self’s longing to do that which it now deems to be its one right mission in life.

⁶It is not necessary to be a causal self in order to choose one’s future mission in life. Those who show that they are capable of benefiting mankind, evolution, and unity in some way can make their choice even in a previous incarnation. This does not imply, however, that they can, without further ado, “choose their parents”, as the jocular saying goes. They are put into such circumstances, however, as afford them the possibility to carry on the work they have begun.

⁷Only 45-selves who incarnate to help mankind can “choose their parents”. The rest of us get the parents we deserve. There is a veritable (unconscious) competition for the most suitable families. Anyone who sows a good sowing shows that he is willing to learn from experience, has the sense to make the most of the offers of life, desires to serve evolution, has learnt the right use of time, has great prospects of being given the best opportunities.

⁸Those who are at the stage of humanity have nothing to learn from incarnating into a mankind at the present stage of development. If they still do, it is in order to help others to find the knowledge or to possibilities of acquiring knowledge. That is the reason why such individuals take no interest in anything taught at school. What is taught there is of no importance to those selves. They do not see, however, that the new brain must relearn everything from the very bottom for the individual to be able to orientate himself anew in the physical world and lead to a useful physical life; that being the very reason why he incarnated. The new things learnt are not new to the self but necessary to enable the self to make the contribution intended in the physical world. In this endeavour, it is essential that the self obtains an expedient instrument.

⁹Many people understand instinctively (through their subconsciousness) the reality of esoterics, although they cannot explain it mentally in their waking consciousness. They were initiates formerly, but in their new incarnation they came in contact with esoterics later in life and did not have the opportunity of acquiring the qualifications which would have assisted them in their conceptual assimilation of the mental system.

¹⁰There are disciples of the planetary hierarchy who are unaware of their discipleship, but are urged by their instinct to carry out the assignment they took on themselves before incarnating. It is in the nature of these matters that these disciples are opposed by the life-ignorant and the agents of the black lodge.

11.8 Discarnation

¹For the individual, it is always a benefit to put off his physical envelope. It is by no means as gratifying, however, to be forced to incarnate again, to lose one's consciousness, and to have to start all over again, to grow up in ignorance, to be idiotized by all the teachers of spurious wisdom, and then to use a large part of one's life to free oneself of all illusions and fictions that have been impressed on one's brain subsequently to attain one's true level, perhaps late in life.

²We do not lose our loved ones through death. We find them again in the emotional world. Those who belong to our "esoteric family" and with whom we have been connected during thousands of incarnations we shall recognize in the causal world when we have acquired causal consciousness. True love is a bond between individuals, which can never be broken and which always reunite them both in the physical world and in higher worlds, when they meet again in new incarnations.

³Life between incarnations in the emotional and mental worlds has of old been called "periods of rest". It is true that in those worlds we need not work for clothes, food, shelter, etc. As regards life in the emotional world, however, it is in emotional respect at least as tumultuous as physical life. Moralists there are at least as aggressive and go on spreading their poisonous gossip with the same frenzy as in the physical. And heated disputes are endlessly going on about religious, political, etc., views. Hatred spews out its venom at all who are "different". In that world, no one can any longer conceal his feelings, though still his thoughts, if they can be prevented from affecting feelings. Now, if not before, one is convinced that mankind is at the stage of hatred and in the lower regions of the emotional world. The higher regions are almost empty, for few there are who have acquired noble feelings, and when hatred goes out the emotional envelope dissolves.

11.9 Incarnation and Birth

¹There are three reasons why the individual incarnates. He needs it for his development. He does it because he longs for physical life or for his friends who he knows to be in physical incarnation. He does it in order to serve.

²When man incarnates, his friends in the causal world say: “now our friend died”. That procedure could be something to be feared. Because it is descending into hell, being crucified while unable to use new, alien envelopes, being led astray through various idiocies, being forced to suffer through the stage of barbarism, being made the victim of the illusions and blind urges of emotionality, and subsequently, at the mental stage, trying to find one’s way out of the labyrinth of misleading ideologies. Incarnation is death, crucifixion, and darkness for the self who has lived in the paradise of light and bliss. Justly said Buddha that physical life is suffering, and a 45-self that the physical world is the real, cold hell. A race that has experienced the horrors of two world wars and learnt to see how easily mankind can sink to the stage of barbarism and become submen of bestiality and satanism should have learnt something, having forgotten its history of inquisition, torture and burnings, witch hunts, and all the other devilry.

³As long as the monad is asleep in its causal envelope, and its whole memory has become latent, and so practically is unable to act, it cannot carry out anything. It is Augoeides who selects those causal molecules which, along with the first triad (containing the monad), will be brought together to form a special envelope (the triad envelope) enclosing the envelopes of incarnation. It is Augoeides who, at the moment of birth, decides if the higher envelopes shall be attached to the child. If not, the child is still-born. Augoeides has to see to it that the incarnating individual’s emotional envelope be attached to the heart centre of the etheric envelope at the moment of birth determined by the horoscope. The foetus quickens into life in the fourth month. It belongs to the animal kingdom, however, until Augoeides has attached the sutratma to the child’s heart centre.

⁴Generally, the envelopes of incarnation change departments with each new incarnation. The synthetic consciousness of the triad is dependent on the consciousness of the envelopes of incarnation and consequently changes with each incarnation. In any new life, the monad in the triad has a great deal of work with its adaptation to, and expedient use of, the particular character of the consciousness and energy of each department.

⁵At reincarnation, the monad in its first triad receives a new triad envelope, new mental, emotional, and etheric envelopes, and a new organism. The new mental and emotional envelopes are equivalent to the previous, dissolved ones in so far as the percentages of molecular kinds are the same. The forming of the etheric envelope is regulated according to the law of reaping (good or bad sowing). The organism is received from the individual’s parents, and the individual gets such parents as may give him an organism equivalent to the one he most recently used or misused.

⁶Therefore, it is a great mistake those make who complain of the organism they have received from their parents. It is their own doing. Instead, they should be grateful to their parents for all the trouble, inconvenience, anxiety, worry, expenses, etc., they suffered during the years of his childhood and adolescence. That is a matter which most people never give a thought. They have been given a new opportunity to develop, and the quality of these opportunities is their own doing. As a rule, the individual is in better circumstances than he deserves. It can never be worse.

⁷The individual has an opportunity to have necessary experiences, to increase the percentages of abilities and qualities, to liberate himself from the inevitable reaping of bad sowing. Most people seldom make the most of the possibilities that life offers them, and then they accuse life of what is their own doing.

⁸The “powers of destiny and reaping” who determine incarnations have an exact knowledge of the conditions and relations of all races, nations, social classes, clans, and families. Where the individual is concerned, they consider good and bad sowing remaining, developmental level, qualities and abilities lacking, etc. The higher the level reached by the individual, the more difficult is the selection, of course. If the individual is a disciple, his teacher in the

planetary hierarchy is most often consulted. Mankind has been totally unaware of all these matters until the knowledge there was in the esoteric orders was permitted for publication. Such a mankind has believed that it knew something, that it could judge something. It is still in most respects the victim of its self-produced illusions and fictions, far away from the possibility of understanding reality and life. And historians believe they are able to explain the real historical events. Historians of literature pry into all senseless talk they have managed to pick up about what certain individuals are supposed to have said or written in letters on this or that. Individuals of higher levels ascertain that they do not recognize what people allege they said.

11.10 The Environment of Incarnation

¹If you are to understand what is the true ground of man's attitude to the problems of life, you must have seen the fact of reincarnation. It is their incarnations that explain people's reactions, since these reactions result from the depositions of their incarnations in their subconscious. Incarnations are the explanation why something that appears "self-evident" to one individual seems the height of delusion to another.

²Incarnating man is born into a family, a nation, a race, and is permeated with the illusions and fictions of his environment: prejudice, idiosyncrasies; misconceptions of life (religion), of countries and peoples (social and political matters), of reality (philosophy and science).

³He incarnates into a race and a nation (with its special qualities) not only to acquire its qualities and to learn from them, but also to see the errors and limitations of that race and nation, and to learn from them.

⁴He brings with him a fund of physical, emotional, mental qualities and abilities, a pronounced individual character with all manner of tendencies. Add to this the fact that he must go through the stages of development from the stage of barbarism up, acquire in his new brain all mad ideas until his reason has developed so far that it will be able to clear up in the jungle and find a path.

⁵Very little has yet been given out by the planetary hierarchy regarding the choice of environment and families for those incarnating. If stray facts and hints given are compiled, however, a few suppositions might be ventured.

⁶Each zodiacal epoch of some 2500 years implies a new culture in the Occident or in the Orient. Historians have not understood this, which demonstrates how little they know about the past. The purpose of each new culture is to teach the individuals some new aspect of life, teach those who are able to understand at all. Also qualities and abilities lacking in individuals can be acquired in a new culture. For instance, an individual who needs to develop some understanding of a certain aspect of life may incarnate in a theological environment over and over again. In one incarnation after the other he gradually learns how to master a certain view, a certain methodical thinking, to develop the ability to teach it to others (also rhetorical skills). When he has learnt what he can learn from this, he will also have an opportunity to critically judge it and to see its limitation, its one-sidedness, its lack of agreement with reality. He still incarnates in clerical families, but now to learn how to see through what he in his heart of hearts considers to be "humbug".

⁷The various trades and professions develop their special skills and qualities. And the individual is to go through them all, or at least such as can teach him what he cannot learn in other circumstances.

⁸Generally speaking, individuals are born into the social classes and cultural environments corresponding to the levels of development they have attained, so that in their new incarnations they can carry on their development where they left off. This rule admits of many exceptions, however. Those having a good reaping may be born into an environment too high for their level; and those having a bad reaping, into one too low for theirs. When the

individual is approaching the final human stage, when the self has become sovereign in its envelopes of incarnation, he almost always has to prove that he is really capable of living a successful life using the least possible resources: an unserviceable organism, unsuitable departments in his envelopes of incarnation, a totally neglected upbringing and education, small liquid assets, unsuitability for existing professions, etc. The greater the capacity acquired by the self, the less dependent it is on the quality of its envelopes and on knowledge received in its work to remember its old level anew. In such an incarnation the individual may appear very “untalented” and make the most amazing mistakes, being totally misjudged, of course, by everybody and morally “executed” by conventional hypocrisy. Of course, this is at the same time a liquidation of reaping. Something similar happens, albeit with a far lesser intensity, to those who are about to pass from a lower to a higher stage of development. Not understanding the necessity of life, most people caught up in such incarnations of tribulation feel much self-pity and complain bitterly of the injustice of life. In so doing they evidence their ignorance of life. It should be clear from the above that those who believe themselves competent to judge an individual’s level of development demonstrate their lack of insight and understanding, their ignorance of reality.

⁹Anyone who during a long series of incarnations has been born into a certain race, a certain nation, a certain religion, etc., and has again and again incorporated the pertaining prejudice, fictions, etc., will hardly be able to free himself of them during one single incarnation. Generally, three are required.

¹⁰Anyone who during several incarnations has been a “preacher of the word” will in all probability be one in new incarnations. And the certainty of his belief will grow ever stronger.

¹¹It has turned out that most reformers of religion were former initiates of esoteric knowledge orders. Luther, for instance, was one of these. His latent learning manifested itself in the “life instinct” that made him react. If in that incarnation he had been initiated anew, and thus received the real knowledge, then his keenness of reform would have found other expressions.

¹²The apostle Paul was a former initiate. Being born a Jew, he instinctively entered the Essene Order, but left it, and went over to the Gnostic Order when he came in contact with it.

¹³Many similar examples could be cited. What is said here should be sufficient information for future researchers.

¹⁴The higher stage of development an individual has reached, the more easily he liberates himself both from his past and from the fictions he has imbibed in his present incarnation. But if the individual is to accept esoterics in the incarnation he contacts it for the first time, he probably must have reached the stage of humanity. Former initiates are of another category, of course.

¹⁵Those of the stage of civilization have in succession been Hindus and Buddhists, who have believed in metempsychosis, have been Jews, Muslims, and Christians, and in each incarnation been convinced that the religion they were born into and grew up in was the only true one. If then they had the sixth department in their emotional envelope, they moreover generally were as blind in their fanaticism. That is a fact which should tell us quite a lot about the reliability of the “certainty of faith”, equally strong in all religions. Lacking facts about reality, the individual is unable to objectively judge the pertaining phenomena. He becomes the victim of subjective convictions; he may then be a dogmatic or a skeptic.

¹⁶The doctrines of salvation preached by theologians through the ages can, at best, contribute to a prolonged sojourn in the mental world between incarnations. They have the far greater disadvantage, however, that they idiotize common sense. And it may take many incarnations to remedy the damage wrought. It appears as if some lives devoted to agnosticism, skepticism, atheism, etc., were required to nullify the effects of all the absurdities fed into the subconsciousness of the first triad.

¹⁷Anyone who desires to avoid “sinking down” into lower conditions is wise to help his fellow human beings and, as for the rest, to work for the raising of mankind in all respects. The individual’s prospect of “choosing his parents” is in the first place due to the law of reaping and only in the second place due to his possibility of making a contribution for mankind.

¹⁸No nation has a right to claim its great men. They belong to mankind, were far ahead of their nations in development, and incarnated to help. It was due to no merit of the Greeks that Sokrates and Platon incarnated among them. As a rule, great men were rather martyrs. After the Church persecuted and killed her saints, she considered it suitable to canonize them.

11.11 Children

¹Man does not incarnate merely to lead a more or less pleasant physical life, to bring children into the world, and to live for them. Man’s mission in life is to develop his consciousness in physical, emotional, and mental respect. Everything else is just means to achieve that purpose. Being a man it is his mission to contribute to mankind’s consciousness development and to create opportunities for this.

²There is also the fact that many people of too high a stage are influenced in the mental world by the physical mother’s longing for a child and permit themselves to be dragged down into incarnation, not having the requisite knowledge and understanding of the attractive forces affecting them. Even monads asleep in their causal envelopes can be sucked down by this attraction. Mormons, for instance, are in great error when asserting that it is their duty to see to it that “souls” are given opportunities to incarnate. There are already too many in incarnation. It is not even desirable that so many incarnate, and if mankind cannot learn the art of birth control, then life must find other expedients to counteract this madness: by sterility, infant mortality, new children’s diseases, etc.

³Mankind need not hasten to bring forth children into the physical world. It has plenty of time: 280 million years, if necessary. Still not more than 320 million of the 600 million years allotted have been covered. So much the better if consciousness development does not require a very long time. The cosmic government is always generous when allotting time. There is more than enough time. Solar systems as well as individuals “differ in pace”, and there must be time even for the most dawdling.

⁴“Bringing children into the world” only those people should do who are interested in bringing up children and wish to devote their lives to developing their children’s consciousness in all respects. Children are “old souls”, who are reborn to continue their consciousness development, and who possess acquired though latent abilities that have to assert themselves in their envelopes of incarnation, a laborious process which educators largely do not understand at all. At the present stage of mankind’s development, they are on the whole martyrs, victims of the arbitrariness of grown-ups. Children can count themselves fortunate if under such circumstances they even succeed in reattaining their true level.

⁵Those who reincarnate are “old souls”. What level of development they have attained we do not know. We know, however, that all of them have incarnated tens of thousands of times before. All of them must when children pass through all the stages of human development from the lowest, the stage of barbarism. The child is an individual character which, being disorientated, needs help to understand, but also has a right to grow up in the freedom corresponding to the understanding of life and conception of right growing after its third year. Until then, most children (excepting those of the highest stage) are little barbarians, who should not have their will, but should learn how to obey. How fast they pass through the different stages of development they covered in previous incarnations depends on many different factors, the law of destiny and the law of reaping in particular. The higher level they have once reached, the more rapidly (generally, note this!) proceeds the reacquisition of the

understanding of the realities of life formerly acquired. This need not imply that school-work “comes easy to them”, or that they are interested in school studies. Quite the reverse: if they have previously attained higher emotional and mental levels, school may appear a torture facility to them. It may also be part of their bad reaping that their brain and, especially, their mechanical memory is of such a quality that they do not “recall” what they have learnt, or cannot give an account of it, which is quite different from having “understood” the essentials of it. In all these pertaining respects psychological pedagogy is still in its infancy. The esoterician may ascertain that teachers’ estimations of pupils are largely erroneous. Memory geniuses are regarded as geniuses, and pupils having a weak memory are deemed “untalented”. The majority of the people who did ground-breaking work in mankind’s development proved “impossible” at school. The very uniformity applied in all education and training is psychologically abortive, since every individual is a unique being, who learns in his own way. The enormous overestimation of examinations and degrees is part of that mandarin formalism still thriving in all school and university systems. Only when esoteric high schools and colleges are set up by causal selves of all seven departments shall we have “ideal” education.

11.12 The Study of Previous Incarnations

¹Since more and more clairvoyants and other self-deceived persons publicly claim to be able to ascertain people’s previous incarnations, it should be particularly pointed out that such questions can be answered only by causal selves having objective causal consciousness and that causal selves do not answer such irrelevant questions. They do not cater for incurable curiosity which takes an interest in all things except the essential.

²We have every reason to be carefully on our guard against everything which in our days and during the next one hundred years will be passed off as esoterics by all fantasts who say that they are incarnations of celebrities of the past. They are all either conscious deceivers or self-deceived. The planetary hierarchy alone can determine what the individual was in his previous lives, then let occultists of every description assert the opposite. Should a disciple be given to know anything about his past (of importance to himself, which is seldom needed), then it is something that he would never divulge to any human being. Thus all such assertions can be safely regarded as the drivel of ignorance.

³Causal self C.W. Leadbeater was permitted by the planetary hierarchy to publicize his investigations of the previous incarnations of certain individuals. The consequences of this publication, however, were such as to prompt the planetary hierarchy to discontinue the experiment, at least for the next one hundred years, until a 46-self will be able to treat of the development of human consciousness. Leadbeater had been able to account for the matter aspect only.

⁴The planetary hierarchy points out that it is useless to study the mere physical life of past incarnations. The only important study would be one describing and explaining the consciousness development of individuals. But no one able to do it would at present waste his time on such an enterprise, since mankind is still too primitive to derive any real benefit from it.

⁵Taking an interest in your previous incarnations before you are at the stage of the second self, where you can learn something from it, is a manifestation of the common curiosity that finds even the least essential valuable, and is also a mistake, because the self should not “look back” (resuscitating what should have been forgotten, requires an additional expenditure of force to be eliminated again, and also has an impeding effect).

11.13 Physical Life is the Most Important

¹Of the period of incarnation, life in the physical world is the only phase that is important to the individual's development. It is in his organism that he has experiences, acquires all the requisite qualities and faculties, insight and understanding, can seek and contact his deputy causal self, Augoeides, or be influenced by inspirations from him, an influence that does not obtain during his sojourn in the emotional and mental worlds, when the individual is exclusively thrown upon his own resources. It is only in the physical world that he can acquire a true knowledge of reality and liberate himself from the illusions of emotional life and the fictions of mental life. He cannot achieve this in those other worlds. His sojourns in the emotional and mental worlds between incarnation are pauses of rest, in which the individual, at best, analyses his physical experiences, but understands nothing of those worlds and, hence, can learn nothing from them either. Therefore, the esoterician is enjoined to seek a new incarnation as soon as possible.

²How scant is the understanding of the "preciousness of time" is clear from the fact that the individual has to worry about what to do with his spare time. The esoterician, desiring to develop, uses his time to have experience in the thousands of ways offered by life. You can learn from everything, if you know how to learn.

11.14 Mankind

¹Every monad belongs to any one of the seven departments. In the planet all the seven departmental energies (coming in from cosmic worlds) assert themselves. Not all of them reach down to the worlds of man, however. Those which do so, following the rhythm of the cycles, furnish the monads sleeping in their causal envelopes with opportunities of incarnation. Incarnation occurs generally in groups and depends on which of the departmental activities is the dominant one. Only five out of seven are simultaneously active. And if the individual or the group belongs to either of the two passive ones, then incarnation does not take place. The mass of human monads presently incarnating are of the third, sixth, and seventh departments. Since the energies of the sixth department will leave the physical world within two hundred years, the bulk of the monads belonging to this department will not incarnate any more. Exceptions to this rule are the individuals who have reached the mental stage (47:5).

²The percentages of those incarnated of the various developmental stages are not constant. Civilizations and cultures, as well as other phenomena of life, are subject to the law of transformation: they are born, grow, reach their maturity, whereupon they phase out. It is after a culture has reached its acme that the percentages of clans of lower stages increase. They, too, must be given opportunities of incarnation to have experiences. Their not being in a position to profit by and appreciate the products of culture, such as a perfected social organization, an efficient production, and a just distribution, the arts, sciences, etc., eventually entails a decay, which gradually steepens and finally results in a chaos as clans upon clans of ever lower levels take over the cultural heritage.

³Incarnation in groups explains to historians, if they could but realize it, how it is that suddenly and simultaneously a number of geniuses appear in a certain sphere, how such an epoch as ancient Greek culture, appearing suddenly and disappearing as suddenly, was possible.

⁴We are at present in a down period, where dilettanti appear in all spheres, playing dictators, and all sorts of "geniuses", whose main task seems to be wreaking havoc on everything in the way of culture.

11.15 The Debt Account

¹An incarnation is like a day in a five-hundred-year life. That idea provides a perspective and clarifies the relative insignificance of an incarnation. It is a big mistake, however, to use it as a motive for laziness or escape from reality, as is so common in India. In so doing you would just prolong the five-hundred-year life and increase the troubles of your incarnation considerably. Also, the powers of destiny are not pleased by having to provide for individual incarnations unnecessarily.

²It would do them no harm if those who talk about reincarnation thought out how much work and toil an incarnation entails to others, and how scanty gratitude is shown them for it. The powers of incarnation must work to choose the most suitable parents (according to the laws of destiny and reaping), nation, race, sex, religion, etc. Augoeides must endure one more idiot and rascal incarnation. Parents must work, toil, take troubles, and put up with unpleasantness of all kinds, and be rewarded by ingratitude.

³The individual is indebted to his parents for having provided him with an organism, so that he can continue his interrupted consciousness development. Anyone who does not desire children leaves this responsibility to others and shirks his duty as a human being. Such a person cannot then claim to be given an opportunity to reincarnate. Fortunately, most people in the past had more children than they led childless lives.

⁴A wee bit of reflection could perhaps bring the insight that all of this is entered in the debt account, and that all must be paid back. Causing the powers of destiny extra, unnecessary trouble entails consequences as well. It should be possible to understand one thing: Mankind has certainly no reason to complain. It has done its utmost to make everything more difficult to itself.

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