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## REINCARNATION AND THE SCRIPTURES

by Lytle W. Robinson

The Bible is like the Irishman's fence, three feet high and three feet thick. If the wind blows it over it is still a fence. It has just been moved three feet, that's all. No damage is done, nothing is added, nothing is taken away; only its position has been changed.

With that as a criterion, let us seek After its truths with enlightenment, for within that fence lies an esoteric meaning far more profound than meets the naked eye, Reincarnation is not new, but it opens up for the Christian Bible student a new realm of understanding. It throws light on shadowy passages that have never been otherwise satisfactorily explained. Indeed, without it many others go begging for plausibility.

There are some thirty references in the Bible that directly or indirectly confirm the continuity of life. The evidence is overwhelming, and it is easier and more convincing to read it in than it is to read it out. Against these there are two passages that stand in rebuttal. Out of context they appear to be concrete, dogmatic, irrevocable Cement.

One is in Hebrews 9:27, in which Paul is the speaker. "And as it is appointed unto man once to die, but after that the judgment..." The other, in John 1:21, where John the Baptist is approached by the Levites, reads, "And they asked him, 'What then are you Elias?' And he said, 'I am not.'"

The questions raised here are legitimate and they warrant a legitimate answer. We shall examine them subsequently, in the light of our other studies, for they will then be found for the most part self explanatory.

The only really surprising thing about reincarnation is the fact that we were not taught it in Sunday School. There are reasons for this. However, that is another subject and one we will not attempt to go into here. From the few passages offered it will be obvious to the thinking person that in Biblical times the continuity of life was common knowledge among the learned and to some extent familiar to the masses. Of this there can be little doubt.

Throughout the Scriptures there is a great deal of importance attached to the identity of people when their names and backgrounds were well known. Too many "loaded" questions were asked by too many people for them not to have been some general understanding of reincarnation. No one was ever rebuked for asking a foolish question; no one showed surprise at being asked such a question.

We find a good example oh this in Matthew 16: 13-14. Jesus is addressing the disciples at Caesarea Phillippi, and He asks them, "Whom do men say that I, the

Son of man am?" In the original Greek the words used here are specific, and it would be more accurate to translate it, "Who do the common people say that I am?"

It is indicative from the question that the Master considered the masses as having some knowledge of reincarnation, for they already knew who He was as a man or a personality. In the following verse the disciples corroborate this in their answer. "And they said, some say that you are John the Baptist; some Elias; and others, Jeremiah, or one of the prophets."

John, the reader will recall, had been beheaded by Herod some months earlier, and the other Old Testament characters had long since passed on. Yet, the Christ shows no surprise whatever. To these references when he simply says, "But whom say you that I am?" it is quite clear that He and his disciples, as well as at least some of the common people, were cognizant of the continuity of life.

Again in Matthew, 24:34, Jesus speaks to the disciples concerning the circumstances of His second coming. "Verily, I say unto you, this generation shall not pass, till all these things be fulfilled." And in verse 44 we find, "Therefore be ye also ready: for in such an hour as you think not the Son of man comes."

In other words, those there at that time shall not pass but will be present at the second coming, and He warns them to be ready for they will not know the time of His coming. Certainly that "generations" in the accepted use of the word has moved on, and without reincarnation the passage is untenable. Some orthodox scholars avoid this by contending that the 'Jewish race' was surely the sense intended. There are no grounds for this, but even if 'race' were the correct rendering, it is highly unlikely that Jesus would have warned them to be ready at an hour they think not if they were to be among the dead. Perhaps, the word 'race' was simply pulled out of a hat and in which case it need not be given serious consideration.

In John 3: 1-12, we have one of the most concrete references to reincarnation. This is the passage where Nicodemus is questioning the Christ. The Master states, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." And Nicodemus asks, "How can a man be born when he is old?" Jesus reiterates, saying, "Verily verily, I say unto thee, Except a man be born of water, and of the Spirit; he cannot enter into the kingdom of God... Marvel not that I said unto thee you must be born again. The wind blows where it lists, and you hear the sound thereof, but cannot tell from where it comes, and where it goes: so is every one that is born of the Spirit. Nicodemus answered and said unto him, "How can these things be?" Jesus answered and said unto him, 'Are you a Master of Israel, and do not know these things?'"

Now Nicodemus was a Pharisee, one of the ancient Jewish sects which was aware of the esoteric content of the law, a rabbi, and a member of the Sanhedrin, the high court of the Jewish people. He should have known about reincarnation. He is, in fact, reprimanded here by Jesus for not knowing.

It is worth noting that the Fundamentalists use this passage in support of water baptism. While we have no argument with baptism, it is significant to point out that Nicodemus was a contemporary of John the Baptist and was certainly aware of him and his work. That a learned man of the stature of Nicodemus could have been ignorant of the fame of John the Baptist, who at this very time was preaching in Aenon, less than fifty miles away, is inconceivable. There is no

alternative but to conclude that Nicodemus was not puzzled about baptism, but was unfamiliar with reincarnation, which Jesus himself here confirms in no uncertain terms.

In II Corinthians 12: 2, Paul makes a strange remark that has baffled many of those who do not take the continuity of life into consideration. He says, "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell: God knows;) such a one caught up to the third heaven."

While the implication here is not so much of reincarnation, it clearly demonstrates the existence of consciousness on other levels. It not only substantiates, but necessitates the proposition that there are other heavens, other levels, which are to be experienced by the soul.

It is interesting to note that in the Apocryphal manuscripts there are ten such heavens mentioned in The Secrets of Epoch. This book is an account of Enoch's experiences in the heavens, concluding with his meeting the Lord in the tenth and final heaven. There are a number of other references to Karma and reincarnation in these lost books.

The coming of John the Baptist was, of course, prophesied in the Old Testament many times. The most outstanding one is in Malachi 4: 5, where we read the following: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lords." (The reader understands that the Eliyah of the Old Testament is merely a different spelling of the Elias in the New. This is agreed upon by all commentators.)

That Elijah would return was widely known among the common people, and in Matthew 17: 10-13, we find ample evidence of this. Jesus is asked, "Why then say the scribes that Elijah must first come?" And He replies, "Elijah truly shall first come and restore all things. But I say unto you, that Elias is already come, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them. Then the disciples understood that he spoke unto them of John the Baptist."

No better substantiation of reincarnation could be asked than this. The scholars have never successfully explained it any other way. John had been imprisoned and beheaded, and the latter here states that he was indeed, as prophesied, the reincarnation of Elijah. The disciples too understood that this was so.

Yet, as brought out in the beginning of our study, John himself gives a negative answer when questioned about it. "And they asked him, What then? Art thou Elias?" and he said, Faith, I am not."

It can now be seen that instead of a denial of reincarnation it is, on the contrary, a corroboration of it, else such a question could not have been asked. John, of course, just as we today have not, had no remembrance of his past life. He gave the only answer his conscious mind could supply.

The fact that we cannot recall our past lives is no issue when rationally examined.

We cannot remember the day we were born into this life. Eccle~a~tes 1; 10-112 answers this very well. "IY there any thing whereof it may be said, See, Gbis is new? It bath been already of old time, which was before us. There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after. '

should we then expect to remember our former incarnations or hope to remember our present one in the future? "The wind bloweth where it ll~t~th, and thou Dearest the sound thereof, but canst not tell whence it oomph, and whither it goeth..." Is it not thru (lodes mercy we do not have to face Ohs memory of events of even one past life?

In llebr^ows I; 1-10, Paul admonishes the Christianized Jews for their lethargy. These people were being persecuted for their conversion end were in danger of falling away. Speaking of the blaster, he save, "... Called of loom an high priest, lifter the order of Melchisedec. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when the time ye ought to be teachers, ye have need that one teach you again...and are become such as have need or milk, and not of strong meat...But strong meat belongeth to them that are of Full age..."

Itwill be remembered that the readings brought out that Jesus had many incarnations, in one of which he was Melchi~edec. It is of singular in

terest here that Paul, as well as many other writers throughout the Old and New Testamental seems to hint at this. The inference, together with his statement regarding the third heaven, leads to the speculation that Paul was probably well infonued on the continuity of life.

Yet, we have In EHebrews 0;27, "...As it is appointed unto man once to die... Unless this is ~ interpolation, and it may well be, it can have a number of meanings. One is found in the Bth chapter of Romans where Paul soya, "Elow shall we that are dead to sin, live any Longer therein?... For he that is dead is freed from sin. From this we may infer that Paul speaks of the death of sins, not of our Physical bodies and certainly not of our spiritual souls. On the other Hanoi, if Hebrews 9;27, is to be taken literally does it not refute the words of Jesus, the four gospel writers and Paul himself. This is most unlikely,

With reincarnation as a plan Eor the soul, God is truly a god of Justice and mercy. "He that killed with the ~word" is meaningless unless con~idered in the light of the continuity of life. Everybody ^hlO11~9 that in this life he who kills by the sword does not necessarily die by the sword. "Life for life, eye for eye, tooth for tooth." This old rule of Mosaic Law is a myth if viewed from the standpoint of the one life.

But by the law of Karma these are profound truths that become literal with the ^Co^l^l~uity of life. As Jesus said, "For verily I say unto you, till heaven and earth pow, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."\*

We know then that we must pay to the it frothing. Then and only then do we stand redeemed. "Be ye therefore perfect" is one of the IIOYt frequently recurring themes in the Scriptures. Reiterated so many times

it is incredible that many do not see it Es a goal necessary for individual fulfillment. since we "All have sinned, and come short of the Glory Of God,"\*\* we would be doomed if we had only one Life for making our~eI^Yes acceptable to the Father.

The EC records are quite clear on this. Adjust as the physical body takes form in the material plane, the soul and spirit entity take form in the spiritual plane... the entity then goes through its development in that plane until ready again to manifest in the flesh plane, to show that degree of development toward the perfection which would make the entity one with the Father. This is the cycle of development whether in the spiritual plane or in the earth plane. The entity occupies that position which it has attained...' (~OO-QO)

This is emphasized ~1108t emphatically in the following extract. "For -IMP ~i~\_t~1 realm of the blessed. For, as it has been gifted only the true, the perfect, may see God, and we must be one with him.' (294 1

#### INFLUENCES FROM WITEIOUT

By D. Gladys l}avis and Eloise ~avri\$cheff

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During a reading one of the persons present once asked, "Could I develop automatic handwriting?" Immediately the answer came, "Anyooe could! (262-24)

But this does Cot mean that everyone should. In ~act, when, in a later reading, this same individual ~aid, "You told me that anyone could do automatic writing. Will you Tease tell me how I Ray develop it? the answer was, "By practice. Sit alone with pencil and paper, and let that guide that nmay be sought-or may come in--direct. It will come. Anyone may; but i8 ~~ the butte? may oft be the question! This may only be the better when surrounding ~^o1f with those influences that may bring those of the Co7~8 trucks e Forces alonet" ~262-26)

And here is the crux of the whole matter of automatic writing or Bny other psychic expression. The readings told us over and over that man was made to work m harmony wit^h--aY the companion of--the Co^Dskuctive Forces. When we open our inner selves to outer influences we must pro~tect ourselves; we must be sure that they are influences for good not for evil! One member wrote several years ago of a terrifying; experience she had undergone with an Ouija Board. As so often happens, it had all started as ~ bit of helpless fun. But soon it was found that this woman was receivin~ messages of the most unusual nature. Events described as taking place or happening to some member of her family were later verified. Then came an entity claiming to be her deceased husband. He even spoke of the most

intimate, personal experiences and described in a most interesting way his existence upon the "other plane".

But then he began to make a number -or false assertions; in the midst of much that seemed to be good and true, appalling lies would suddenly be inserted. Finally she came to the realization that this was not really User Brisbane but an evil entity deliberately attempting to "lead her astray." Now this woman was of a very religious nature. She even stated that "through it all she prayed that God would lead her Bright." Why was it, then, that she was subject to this evil influence in spite of her prayers? The answer is found in the readings when another individual asked whether it would be possible for psychic impressions to come through "picture flashes." Here it was answered, 'esthete may come in varied forms, Possible. But know, as has been indicated, the Tempted \$^g ever abort. That influence stands. Study well that which has been indicated here, and as you apply it you will know whether the Flashes, influences of writing~ influences of Speaking, arise from Creative^Ye Forces or dead selves!' (1947-8) In other words, a simple prayer to be led Bright must also be accompanied by a deep desire to contact only those forces which are constructive, by our own alert cooperation, and a challenge in His Name to those who attempt to control.

In explaining this psychic phenomenon to another individual who inquired about the value of automatic writing, Hugh Lynn Cayce wrote as follows: "There are two major schools of thought regarding automatic writing. AB is Due in all matters, both of these schools are right part of the time -depending on the individual concerned.

"No. 1.: The psychiatrist will tell you that automatic writing comes from the subconscious mind and is ~ fabrication of past experiences, material from reading news and pieces of conversation in which you have taken part or have simply overheard. It is the belief of such psychiatrists that the subconscious can weave fantastically intricate patterns from bits of information pushed into it unconsciously by the conscious mind. As almost every individual can close his eyes and day dream, seeing all kinds of pictures of people, faces and things, so, through automatic writing, consciousness is suspended and the subconscious IS able to express itself through writing~without having to depend on conscious control. It is like a child's make believe with complete characters, humor, pathos and excitement.

"Danger lies in growing to depend upon and enjoy such writings. The subconscious wants to express itself and will 'take over' to speak. It is quite possible that characters created by the imagination could assume real identity in such writings, much like characters in a book sometimes 'take over' an author.

"No. II.: There is another school of thought that believes the entities who have passed on and who linger in the earth plane (called by some the astral plane) can find expression through automatic writing and that they will continue to do so, given opportunity through regular periods of writing. In undertaking automatic writing, the conscious mind is fixed and these entities can push through

the unconscious and control the flow of informal lion. Such entities are impelled by ~ desire for self expression and find in an individual who sits regularly for automatic writing, a natural outlet, The actual procedure of writing ~~ simply a way of fixing attention and might be likened to the tea leaves of a gypsy, the crystal ball of Abe oriental mystic, a pool of water, or hypnotic B^ugge^sti^on. Such entities Day not airman be the actual per^Dan they represent themselves to ~e. They take on the none of some individual who will be most readily liked and most acceptable to the writer. This may be a relative, someone who iB known to have passed on recently, or some famous person. Such entities have not changed very much from the kind of people they were when in the earth plane and they may ignorantly cause a great deal of trouble by attempts to frighten, or be devil, or play pranks with the whiter,

"It is possible, under this theory, that entities, or disincarnate spirits, play BctiYate astral shells (bodies left on the astral plane rust as we leave physical shells here that slowly disintegrate). Communications from such beings may well become disturbing, tirne-con~uming and foreign to any real spiritual growth. It might be likened to the rambling conversation which might be overheard in any beer hall. We must remember that under such a theory the main impulse is self-expression.

"Under either of the above theories, or a combination of the two, regular meditation for Purifying the ~ubc^Dn~ciou~ will clear the way. I do not refer here to meditation at the time of sessions for automatic writing, but consistent daily meditation which will raise the consciousness and allow the higher mind to take complete charge and, thus, lift conseiousnee~ past the level of such communlcatione, whether they arise either in Lee subconscious or in the consciousness of dieincarnate beings. I Suggest that you study and follow carefully the chapter on Meditation in A SE~RCI~ FOR GOD and that you begin immediately to apply daily ideas and points of view which you gain from the chapters in that book...

"I suggest discontinuance of all automatic writing for an indefinite

period of time until you have firmly-established control of your own conscio~sness through regular meditation."

This advice echoes that given in the readings. The development of our mner^? spiritual nature to the point where it may ~unction, as planned, in companionship with the Creator, is our goal. Whatever will aid in that development IS good, but we must be sure that it i8 an ~id. When the question was asked, "Would a development of automatic writing establish a better contact with my Maker?" the readings answered, "For this body we would not give automatic writing as the channel. Rather the intuition, or the meditation and then writing - Icnowine what is being written."

(440-8) And ~gain, "Would you advise the development of automatic or Inspirational writing for those who seem interested in it?" The answer; "IF tbat's

what they seek, thetas what they seek!... Let such individuals seek. Then that which is for their needs may be given.' 55752 O

In a consideration of the value of automatic and inspirational writing it was asked, "Classify writing as to development of psychic faculties." The reply was, "One is as good as the other, depending upon the individual ...It depends upon the individual development as to which answers forth within the individual's needs. Soul development should be the better, and hence the inspirational (writing); for it the inspirational does not raise self or keep a balance with that set as the standard from the outside, and the standard is set altogether from the unseen sources, the material can

not keep pace with same- Bee? Hence we oft find those that give the most beautiful in the tenets or principles from the automatic influences live lives in the external world that are quite the reverse." (S7~2~) i.

If we remember that the word "psychic" means of or pertaining to the soul, then every effort to develop such faculties must be consistent with that which is soul-developing. Leads to the activities of what may be termed the channels through which individuals may receive inspirational or automatic Writings, the inspirational is the greater of the two; it may partake of both the earth-earthly things and the heaven heavenly things, while the automatic may partake only of that Source or force which is impelling, guiding or directing. The inspirational may develop the soul of the individual, while the automatic may rarely reach beyond the force that is guiding or directing." ~52 4) "We find in nature the more perfect reflection of an All-Wise, All

Merciful Providence that is a consciousness in the soul and mind of every individual; that 'I All, and outside of myself there exists those influences which may act upon myself--this I AM-as a so-called board, as a brush, as a palette, as a channel through which these influences may be brought into material manifestation.' But it all depends upon the willingness of the self to become attuned to the Infinite Forces for expression. If the soul, the self, harkens to that which may be done by act, word, or deed to others and becomes influenced by those that are themselves ~ mere expression of their own selves, their own I AM, how perfect can that instrument be for the expression of the Infinite in and through self?' (317 7)

Here is the key for those who seek to be such psychic channels: BECOME ATTUNED TO THE INFINITE FORCES FOR EXPRESSION. It is these forces which are constructive; it is these forces which are soul developing. If the automatic writing, painting, trance speaking, or whatever medium may be used for expression, ~ seen as a power for good, a presentation of the truth, and an aid to the development of the soul, then it may be pursued with a clear conscience and in true "companionship with the Creative Forces; if not, it should be shunned as a potential source of evil.

Books written by those who receive them from "Beyond are legion. Those who do not or draw that which come in the same manner are also numerous. When we see their

work we are inspired ourselves and want to "try our hand" at such expression. But should we? One individual asked during ~ reading, "To further my work in possible radio reception of cosmic messages, should I attempt to train myself in automatic writing, or use a medium?" The answer was most explicit: "Rather than automatic writing or a medium, turn to the Voice Within! If this then finds expression in that which may be given to the self in hand, by writing, it is Novell; but not that the hand lie guided by an influence outside of itself. For the universe, God, is within! Thou art Elia. Thy communion with the Cosmic Forces of Nature, thy communion with thy Creator, is thy birthright. Be satisfied with nothing less than walking with Him! (1297-1~

So we see that when we do choose this means of expression we must be sure that we have chosen Bright. "There are as many manners or nodes presenting psychic information, almost, as there are souls, for each finds in its own approach that which must answer within itself as that worthy of being considered by the self. For, does the gong resound to the lick, or does it resound to some other? When attuned to another there is ~ rezone, but only 29 the echo! So with any channel through which there is the writing or any inspirational activity that may be applied in any field of that called the arts, whether in the more spiritual or the lower commercial or purely carnal natures. These all fold in themselves, that which will vibrate or re-echo or sound through, or speak through, or write through, or any of the activities that may approach through any of the forces that may make manifest to man an influence which may direct outside of himself...

"That from the beginning there have been such influences upon the mind of man is seen not only in that termed Holy Writ, but in art, in music

in song, in verse, in prose. It is demonstrable in every walk of life, and has been through all ages." (~762-4)

If we have turned within, then, and still feel that therein the opportunity for us to become a channel through such automatic or inspirational writings painting, speaking, etc., all that we must remember is this: 'What Meeketh thou? Answer that in self, and we may find that as ye seek, ye may know!' 317-MS- Finally, to be sure that we are attuned only to the highest Constructive Forces, we may use this affirmation, given by the readings, "FATHER, AS I SURROUND MYSELF WITH THE CONSCIOUSNESS OF THE CHRIST SPIRIT, WILT THOU BE MY GUIDE. SEND THOU, O LORD, THAT INFLUENCE INTO MY MINDS MY HEART, MY SOUL, MY BODY, THAT WILL MAKE AND CREATE THE BEST IN ME, THAT I MAY USE THE ATTRIBUTES OF HEAVEN, MY SOUL, MY BODY, FOR MY GLORIFICATION." 1-17-7}

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