

# Reincarnation Revisited

By Richard Flynn

## Freedom From Time

Lives considered in terms of time is the norm when considering reincarnation. However, it is a well-known part of esoteric theory that time is only known in the dense physical world. As soul view does not use a time concept. *Time is a sequential registration by the brain of states of awareness*; space is "an entity"<sup>1</sup> The soul exists free of time, also of space; they are the "divine playthings"<sup>2</sup> It is worth also bearing in mind that most writers of note sound a common warning - that we understand so little of reincarnation that only the basic idea is worth "taking on board"<sup>3</sup>.

## The Soul as Quality

One of the descriptive analogies given of the soul is "Quality" in the triplicity "Life/ Quality/ Appearance" when speaking of spirit/soul/personality<sup>4</sup> It is that which "qualifies" or gives quality to "the pure energy of life", and allows it to then "appear" as the familiar mental/sentient/physical/personality-form.

How may this "quality" be described or expanded upon? The usual approach is to use the two main theories of energy influences that are said to be fundamental to our system --the seven ray patterns, and the astrological patterns. When the soul is involved in the "cyclic projection into time and space" we call personality lives or incarnations, the purpose is two-fold (at least); firstly, to be able to demonstrate its own pure quality via a generated personality pattern. This presupposes the refinement of the material being used to the point where it complies easily and with no resistance to soul purpose. Such modification is said to be development on its own level for time lives of which that material is itself an expression, and hence the second goal -- the "uplifting of the lesser lives", or "the

*redemption of matter by the solar Angels*"<sup>5</sup>; is something worth bearing in mind when considering life cycles and their purpose.

## Simultaneous Lives

How then can we regard reincarnation from the angle of the soul; that is; in terms of Quality or qualities, which are time and space-free? It seems we have to work with an approach that comes across most clearly in the Jane Roberts Seth<sup>6</sup> writings, that all lives must be (in some sense) simultaneous, from the higher (or larger) viewpoint. From our usual angle, past makes present makes future, and we know this to be a workable and useful way of thinking. From the soul-angle though, all lives are interactive and interrelated, a dynamic cross-fertilization occurring "all at once". This clearly implies that past, present and future lives are, strangely enough, a form of illusion, a time-space limited analogy of the larger truth as seen by the physically-focussed personality.

## Elastic Unity

If all lives are simultaneous, how can we "sort out" or link up any given life with another? If "future" and "past" lives interact equally, are we saying that the past can be changed? And that there is no "true" or "single" past (or present or future), since free-will implies an "open-ended" interaction which can always modify each life, and therefore *all* lives?

These are not easy questions. Gone is the old (static) certainty of future building on past. It is replaced by a dynamic uncertainty that nevertheless opens up much vaster realms of creative possibility. Physicist Alain Aspect's quantum experiments in Paris, 1982, show clearly that, at least on that level, the "past" certainly is shaped by the "future", in that the

end measurements do determine the initial state.<sup>7</sup> However, multiplying up quantum uncertainties to our cause-and-effect world is still controversial. Suffice to say that the possibility exists; that past, present and future can be viewed as an elastic unity, at least in some sense.

Interestingly, too, chaos theory demonstrates clearly enough that order and disorder are part of the same thing - patterns contain random elements which themselves contribute to the pattern, while continuing to be random. It is possible to have both open-endedness and a fixed, overall pattern, together in the same system - indeed, it seems to be a universal feature of Nature.

### **Themes and Clusters**

From the angle of the soul, the dominating theme (already stated) is of quality, and it is in these terms that we may "catalogue" or "reference"- an entire cycle of personality lives. Each life or "projection" is concerned, not with past endeavors, but with development of a theme, or quality or a set of qualities<sup>3a</sup>. Some lives may be given over to one or two predominant themes (making these personality appearances appear, to the onlooker, rather one-sided). Others will be more balanced over a variety of themes. We can think of "sets" or "clusters" of lives defined in terms of their common dominant themes, each cluster merging into other clusters by virtue of their shared sub-themes. If we use ray terminology, there would be seven main groupings of lives within an overall life-cycle, with shared sub-ray factors linking them.

If we use astrological thinking, twelve main clusters appear. The groups are determined by the qualities involved, not by the terminology used. Like a river delta, these various clusters may be definable as discrete groupings, but merge one into the other to form a conglomerate whole, as we would expect. Given any one life then, we must move from thinking of "*past-life influences*" to look at the larger (and surely more promising) "*cluster of similarly themed lives*" whether

"past" or "future", which have a bearing on the "present" one.

### **"Future" Life Influences**

The usual question which arises in this "*equal opportunity*" scenario is why future lives seem so much less accessible than "past" lives. Begging the question that "past" lives are indeed as accessible as some people like to think, we must interpret all other life influences in terms of an added dimension of quality once again.<sup>3a</sup> Their value, if any, lies in the greater insight, wisdom or understanding which this quality may provide. Lives which express this in ways far more developed than a given life will be as little recognized or consciously appreciated within that given lifetime as an adult would be if it was able to give advice or suggestions to its toddler-self. Perhaps what we think of as "future lives" are simply those lives which embody greater maturity?

### **Karma and Free Will**

Such a thought gives us a possible definition of "past" and "future" in psychological terms, and allows us to suggest possible ways in which each can affect the other. First we must define "past", "present" and "future"-as personality perceptions of states of differing psychological or spiritual maturity. Given this, such interaction becomes no more difficult than an interaction between people of different types in any social grouping or organization. Using the adult-child analogy again, we can say that there is always the possibility (in a "*child*" life) of an unexpected "*leap forward into light*". While it is something inherently possible, it may not for various reasons be actualized. Nevertheless, the "*adult*" lives act as an "impelling attraction" even if not consciously recognized, and insight or illumination allows potential break-through and change in every "*child*" life. Equally, "*child*" lives can act as "*both a reason and a warning*" for other more mature lives in a given cluster. Karma then takes on the sort of value that the following quotes<sup>8</sup> suggests:

"Karma represents the opportunity for development. It enables the individual [or the group – RF] to enlarge understanding through experience, to fill in gaps of ignorance, to do what must be done. Free will is always involved".

### **Dharma and Further Development**

("Evolution" and "unfoldment" are terms that are intrinsically time-based. Orthodox religions and esoteric approaches necessarily take a time-based view of a "spiritual future"-Nirvana; Heaven; the Way of the Higher Evolution. Traditionally, this becomes possible when (another reference to time) the soul has "liberated" itself (and its material) from "desire" (or the need to interact). How might we try to describe this using time-free concepts? Perhaps the only way is in terms of a "multiple" awareness, since without a temporal "Beginning" or "end" in a sense the entire life-cycle of personality work is always going to be a factor in soul-consciousness. What we can suggest is that a larger "dimension" of life must co-exist, somehow including the lesser within its own terms of reference. This idea can be described in terms of "coincidence of vitality of varying maturity". Depending on the "level" or "field" of "vitality" being used, so will be the overall span of attention and commitment.

### **Emergent Qualities**

This is similar to the idea of a central "life-force" transferring (through successive "identifications of unity") its attention from one level of being to another. But such a wording still has an implicit linear time-basis. Perhaps a better approach (if more difficult to understand) is that of Paul Davies: "The mistake made in invoking a life-force is to overlook the fact that a multi-component system may possess collectively qualities that are absent, or meaningless, for the individual components".<sup>9</sup> A "central life-force" becomes redundant, for all that is needed are "fields" of deepening awareness, each adding qualities by virtue simply of their greater "maturity"

(which we might also think of as "complexity", though in a real sense it is also a greater Simplicity<sup>10</sup>). The exact nature of their "interconnection" is probably an appreciation we would have to grasp at an intuitive or "buddhic" level, rather than a mental one.

### **Conclusion**

While such rarefied projections may demonstrate the limits of our mental comprehension of the reincarnation concept, it is still possible to do much more than simply concern ourselves with "past lives". We can look at: the richer possibilities arising from thematic clusters of lives, and begin to consider the psychological values that such open-ended clustering might have for us individually, collectively and as a species.

We can perhaps also begin to consider thematic clustering as it may apply to planetary or solar Logoi (forming solar systems or galactic dusters, for example), or changing constellation patterns (as possible perceptions by us of changing psychological maturity, analogous to past/present/future).

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