

*Christopher Vasey*

**Reincarnation**  
*a help for our evolution*

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## **Introduction**

Reduced to a single stay on earth, human life is incomprehensible.

Why are some human beings endowed with good health, others burdened by disease and suffering? Why a daily life full of problems and worries for some, but ease for others? Isn't it an injustice that some people's lives are long and others short? How can we explain the inequality of fate between the wise and the foolish, the rich and the poor, the strong and the weak?

All these questions, and many others of the same kind, find a simple and convincing answer if we take reincarnation into consideration.

However, it is not a question of blindly believing in reincarnation because it suits us and reassures us. The reality of reincarnation is confirmed by many facts which are exposed in this book. It can be explained in a natural and logical way if we consider the human being as being more than his body, namely an immaterial spirit (a soul) incarnated in a physical body. Reincarnation is also in full accord with the profound wisdom of the great religions.

If the human being admits the existence of reincarnation, he will understand who he is, the events which take place around him and the true meaning of his presence on earth.

The explanations that will be given in this book are based on the knowledge contained in the spiritual work entitled: *In the Light of Truth, the Grail Message* by Abd-ru-shin.

## **Chapter 1            What is an incarnation?**

The difficulty that some people have in admitting the reality of reincarnation, or in understanding what reincarnation is, often comes from the fact that they are not aware of what a simple incarnation is. Indeed, before **re**incarnating, one must already have been incarnated once. Reincarnation is only the repetition of the process of incarnation.

So what is an incarnation?

The word means, in: inside or into; carne: the flesh, in other words: to be or to enter into the flesh. But if it is specified that something enters the flesh, it is because this something is not of flesh. It is of another constitution or of another kind than the physical body. This constitution is much finer and more ethereal, since it is the immaterial spirit of the human being, in other words the spirit taken in the sense of the soul. This way of seeing is the one that all the great religions have and is characteristic of the spiritual approach. According to the latter, the spirit is therefore the deep, personal and individual self that we feel we are and that distinguishes us from all other human beings. It is the centre of our personality, the "I" that says I speak, I read, etc... It is also the "I" that says "I have a body", because spirit and body are two very distinct things.

### **The spirit and the body**

To stay on earth, the spirit disposes of a tool: the physical body. It is therefore wrong to consider the spirit as something external to us and which we possess, it is the opposite which is true. We do not have a spirit, we are a spirit.

It follows from this that the brain, which belongs to the physical body, is not the centre of our consciousness, as is often believed and taught by science. Like the rest of the body, the brain is only a tool at the disposal of the spirit. To illustrate this let us take the example of vision. What sees in us is neither the eyes nor the brain, but the spirit through the information perceived by the eyes and transmitted to the spirit via the brain.

If the human spirit is of a different constitution from that of the physical body, it is because it originates from another plane of creation than the physical body. As all the great religions teach, the spirit has its origin in the spiritual plane, also called Paradise, which is at the top of creation, whereas the body comes from the gross matter of the earthly plane, plane located at the bottom of creation.

Between the spiritual plane, which is of a very fine and light constitution, and the plane of gross matter, which, as its name suggests, is heavy, lies the ethereal matter (with its various sub-planes), also called the beyond. Its constitution is of an intermediate kind between the spiritual and the gross matter. Together these three planes form creation.

We have used here the presentation of creation and the terminology given in the spiritual book entitled "In the Light of Truth, the Grail Message" by Abd-ru-shin. This work is the basis on which we rely to say what will follow here on incarnation and reincarnation.

Before going further, we must add that the spiritual plane is divided in numerous sub-planes and that the origin of the human spirit is situated in a sub-plane of the lower part of the spiritual plane.

The structure of creation is thus as follows:

Spiritual plane or Paradise

Plane of the ethereal matter or the beyond

Plane of gross matter or the earth plane

The spirit is built with the materials of the spiritual plane which are very fine, light, luminous and powerful, the physical body is built with the dense, heavy and less powerful materials of the gross matter of the earthly plane. However, because of the difference of kind between the spiritual and the gross matter, a spirit that wishes to stay on earth needs a tool to establish a transition between itself and its environment, a tool with which it can perceive its surroundings and move around in them. Without it, the spirit would be like the radio waves that pass through walls, without feeling them or acting on them.

The tool that the spirit needs is an envelope of gross matter. It is made of muscles, organs and blood, in other words, flesh, in which it incarnates. This tool is the human body, which is equipped with five senses to record information about its environment, legs to move around, arms to work with, and a coordination centre, the brain, to manage these different elements.

This need to put on a body in order to perceive and act on the earthly plane on which it has just arrived, the spirit was also confronted with as it entered each sub-plane of ethereal matter. Thus, as it descends from the spiritual plane towards the earthly plane, the spirit puts on one envelope of ethereal matter after another and one on top of the other. As it doesn't get rid of an envelope when it puts on a new one, but retains it, they stack up around it.

When the spirit is surrounded by one or more of these ethereal envelopes, but is not yet incarnated in a body of flesh, it is designated by the term "soul". The spirit is therefore the true self or "ego" of the human being; the soul is the spirit surrounded by ethereal bodies; and the earthly human being, the soul once it has put on a physical body.

Having given these different precisions, let us return to the process of incarnation of the spirit in a body of flesh. This incarnation takes place as soon as the body in formation has reached a sufficient stage of development to shelter it. The Grail Message explains that this moment is reached in the middle of pregnancy. Once incarnated, the spirit learns to move the physical body it has just clothed itself with, which results in the first movements of the child. They take place between the 4th and 5th month of pregnancy, that is to say in the middle of pregnancy.

Learning to move continues even after birth, during a part of childhood. It is accompanied by the apprenticeship of language and the "processing" of earthly information with the help of the brain. The brain is thus like a computer at the disposal of the spirit.

At the end of adolescence, the body has reached maturity and the spirit is sufficiently conscious of the particularities of its earthly environment, so that it can henceforth develop its full efficiency. It will thus use the body to carry out all kinds of activities necessary to the concretisation of its will and its goals in gross matter.

With the passage of years, a wear and tear of the body takes place. The moment comes when the body is no longer able to shelter and hold the spirit and therefore the spirit leaves the body. It is the death of the physical body, but not the death of the spirit, which continues to exist and moves to the beyond. The body returns the soul to the planes of ethereal matter. One could also say that it liberates it, hence the somewhat dramatic expression: "Death frees the spirit from its corporal prison".

Although all the great religions and spiritual traditions teach that the spirit is something different from the physical body, many people nowadays consider this conception only as a theory or a hypothesis, which they could only agree with once they would experience that they are a spirit distinct from the body. So are there any facts that show that we are indeed a spirit incarnated in a body? Yes, there are many that are part of the experience of most people.

### **Facts showing that the spirit is distinct from the body**

The connection between the spirit and the body is not something fixed and rigid. It can loosen up a little and then tighten up again. The variations in the intensity of the link are perceptible to us.

Some days, we are well incarnated in our body. With both feet firmly planted on the ground, we are able to face the various obstacles and problems that present themselves to us, because of the strong link, and thus the strong presence of the spirit on the earthly plane. On other days, on the other hand, we feel a little absent, not really there. Those around us will say of us that we are in the moon, in the clouds or that we are "floating". In the latter case, the connection between spirit and body is a little distended and our spirit floats at a slight distance from earthly realities. It is not able to cope properly with the situations it faces. It is quickly overwhelmed, reacts slowly and ineffectively, because it is not sufficiently incarnated and thus masters badly its instrument: the earthly body. This state is translated in the popular sayings "he is not in his shoes" or "he is sitting between two chairs".

Although our body doesn't change weight from one minute to the next, depending on the circumstances, it can be felt as lighter or heavier by the spirit. When good news is announced to us or when we are particularly happy with the turn of events, we suddenly feel very light, whereas when a failure or a painful event hits us we suddenly feel heavy. The weight of our body has not changed in such a short time, but the more or less strong radiation of the spirit, depending on the events, makes us feel light when we, as a spirit, radiate and are full of strength, and heavy when we are in the opposite condition.

The difference between spirit and body is also evident in old age. In the course of old age, the spirit doesn't age. Some elderly people may become physically very weak, declining or even severely limited physically, while inwardly, in their spirit, they remain alert, curious, warm and lively. Only the fact that spirit and body are two independent things makes this possible.

This duality also manifests itself at the beginning of life. The body of the newborn baby is all rounded, soft and innocent, but the spirit that inhabits it is determined and voluntary. It is already perfectly capable of forcefully communicating its desires and incisively manifesting its disapproval when they are not fulfilled to its satisfaction. Here too there is a striking contrast between the inner being and the characteristics of its envelope.

This duality also appears when we fall ill. The body takes a direction that we, as a spirit, do not wish to take. The pains and sufferings of illness, the spirit does not want them, but they are imposed on it, against its will, because the spirit and the body are two quite distinct things.

### **What happens during sleep?**

During sleep a loosening of the connection between the spirit and the body takes place. The spirit dissociates itself in part from its body. Although we usually fall asleep all at once, we sometimes feel, in a half-sleep, the sensation of leaving our body, of flying away, before we sink into unconsciousness. Sometimes this flight is accompanied by a jolt of the body and a dream of falling, which testifies of the loosening of the link. Indeed, in order to keep the body upright and moving,

the spirit works all day long to overcome the force of gravity. However, during sleep, when the link is loosened, the spirit suddenly feels the body slipping away and falling. In order to hold it back, it quickly grasps it, hence the jolt.

On waking up, the spirit that was slightly released from the body during sleep unites with it again. Like any physiological process, this process extends over time. We gradually feel ourselves coming back down to earth, becoming more conscious, because the connection becomes stronger and stronger and the spirit masters its instrument better and better.

The feeling of coming together, that is to reintegrate into the body, is especially clear when we are suddenly woken up in the middle of the night by someone shaking us. At first we are only vaguely aware that something is going on, but we don't really know what yet. However, the connection gradually becomes stronger and we become aware that we are being shaken, but we are not yet able to react. A slightly more complete reintegration of the spirit into the body then allows it to move its limbs and express itself.

The process of incarnation is visible to some clairvoyants, as is the process of desincarnation at death, when the spirit separates from the body. These are obviously no longer experiences that can be experienced by everyone, but the testimonies of various clairvoyants corroborate and confirm what has been said so far.

Let's also mention for completeness the Near Death Experiences (NDE). During these experiences, people who have died following an accident, an operation or an illness are brought back to life thanks to the technical means of resuscitation that we have nowadays. These "dead" people say that they did not cease to exist, but continued to live in the beyond. Their spirit had left their body. Just as a spectator would, they could see their own body lying in front of them, at the scene of the accident or on the operating table. These accounts of decorporation were made by tens of thousands of people all over the world, confirming once again the existence of an immaterial spirit distinct from the body and the reality of the process of incarnation. Incarnation being now defined let's see what **reincarnation** is.

## Chapter 2      Reincarnation

At death, when the physical body ceases to function, the spirit leaves the plane of gross matter and enters the beyond. There it stays on different planes of ethereal matter until its evolutionary path leads it back to the earthly plane. In order to stay on the earthly plane, it must put on a body of flesh again, in other words, reincarnate.

A reincarnation thus occurs when a spirit that had already incarnated once, incarnates a second time. The term reincarnation is used for all subsequent incarnations, i.e. for the 3rd, 10th or 50th reincarnation.

During a reincarnation, the spirit enters again in a body, it relearns how to use and direct it. It goes through the different stages of life: childhood, adolescence, adulthood and old age, but this time with a different body. More precisely, we should say: during a reincarnation, as a spirit, **we** enter again into a body and relearn how to use it, as it is us we are talking about. At first glance, reincarnation seems a little strange and out of the ordinary. However, reincarnation is only the repetition of the process of incarnation that has already taken place. Now, if "technically" a spirit can incarnate once in a body, why couldn't it happen a second time or many other times? Technically, there is nothing to prevent this.

It is true that if a human being imagines that he has already lived at different times, each time in other families and in other social conditions, there is something surprising, strange and disconcerting about it. But the incredible aspect of the event comes above all from the fact that, not remembering anything, he imagines that it wasn't really him or perhaps it was someone else who would have lived through these different incarnations. But it was him. From one incarnation to the next, it is always the same spirit that is present and accumulates experiences, in different bodies but also in different historical, social and family situations. However, the spirit remains fundamentally always itself, with its own personality, which, it is true, changes over time according to the directions it takes and the maturity it acquires.

There are many facts which show that this is indeed the case and that reincarnation is a reality, but let us first look at the main arguments put forward to try to prove that reincarnation is not within the realm of the possible.

### **Objection of the materialist**

A materialist is a person who considers that only that which is material exists. Everything that is not visible, measurable,... is therefore considered as non-existent by him.

For a materialist, as the immaterial spirit of the human being cannot be perceived, it does not exist. The centre of consciousness and personality is therefore in the brain. Thus, there is nothing that can incarnate in the physical body, let alone reincarnate in it. Reincarnation is therefore in the realm of the impossible.

The rejection of the existence of invisible things on the part of the materialist, based on the demand that he wants to see in order to believe, is not defensible. Even the most hardened materialists are convinced of the existence of things they have never seen. For example, the electrons that revolve around the nucleus of the atom have never been seen. The belief in their existence is only the result of reasoning. Materialists also believe in the existence of a will in man, an intelligence and an ability to love one's neighbour, but none of these faculties has ever been seen, measured or weighed.

Certainly, although invisible, electrons have an action that can be measured. It is possible, for example, to see the effects of the movement of electrons in an electric wire. But this is also the case for the efforts of the human will or love. They themselves are not visible, but their effects are. Now, is it not also possible to observe the presence of the human spirit in the body by the effects that its presence and action cause, and the absence of these effects when it is absent, at death?

### **The genetic objection**

The proponents of this approach consider that reincarnation cannot be a reality, because the spirit, if it exists, would never find a second body identical to the first in which to reincarnate.

Their idea of the process of reincarnation is that the physical bodies that the spirit will put on all through his incarnations must always be exactly the same for the spirit to be able to incarnate in them. Now, even in the best of cases, they say, the meeting of the genetic material of an ovum and a spermatozoid will never lead to the formation of two identical bodies. Genetic knowledge and the law of probabilities rule out such a possibility.

In this approach, there is a strong identification of the spirit and the body. The latter is considered to be so well adapted to the spirit that it must necessarily be in the same form.

The body must obviously be adapted to the spirit so that the spirit can penetrate it and act effectively with it. The law of attraction of the affinities ensures that this is the case. This is why a lively and dynamic spirit doesn't incarnate in a soft and slow body, but in a lively and dynamic body like it.

The spirit, however, is not something with fixed and immutable characteristics. With the experiences it makes in life, it evolves. It develops new faculties, consolidates others, acquires qualities and faults, depending on the decisions it makes and its willingness or unwillingness to overcome the obstacles it faces. The characteristics of the spirit therefore change as it evolves. However, a spirit with different characteristics needs a different body, adapted to its new characteristics. Because of the need for an affinity, it is even indispensable that the body be different, so that it can incarnate in it.

### **Objection of the Church**

One of the main objections to reincarnation put forward by the Church is that the spirit does not need a new body to reincarnate, because it does not need to reincarnate.

At the end of life, the spirit and the physical body form an indivisible whole, a complete unity, which will continue to exist in this form in the beyond and then in Paradise. According to this approach, the identity of a human being is inseparable from his body. The human being is not a spirit incarnated in a body, but a body animated by a spirit. The central element is the body, which is regarded as a magnificent temple to be inhabited and which will survive for eternity thanks to the spirit. The spirit, moreover, is only created from the moment the body is present.

Here, religious knowledge, based on the interpretation of the Bible, affirms something that is in contradiction with the natural reality observable by everyone. Everyone can indeed see that a corpse decomposes and an incinerated body is reduced to ashes. However, the explanation given here by the Church is that the body subsists as a whole and continues to exist as such in close connection or fusion with the immaterial spirit.

What is to be thought of this contradiction? What to do in such a situation? Should we believe the observable natural reality or the explanation based on the Bible? Some of the believers claim that one must, against the evidence, believe the explanation of the Bible, because the Bible is the Word of God; therefore, what is said in it is the absolute truth.

However, the Grail Message points out that there can be no contradiction between what God says, his Word, and which some believe is faithfully transmitted in the Bible, and what God does. What he has done is creation. He is the Creator of creation and therefore of nature. It is He who established the natural laws, among others, that a physical body born from the earth decomposes and returns to it.

His Word is partly contained in the Bible. In part, because many distortions and errors have crept into it. First in the oral transmission from generation to generation, then in the written transmission, multiple copies and translations that followed to arrive at the present text. In contrast to the continuous changes to which the text has been subjected, the laws of nature always express themselves in a similar way. They are immutable and never undergo any modification.

If there is any doubt about a question, the surest thing on which to base oneself is therefore not a text, even a biblical one, but nature, the simple natural reality created by God. This observable natural reality shows us that the physical body does not remain after death, but decomposes. It therefore does not form an inseparable whole with the spirit. The spirit subsists and must reincarnate if it wants to dwell on earth again.

Another argument put forward by some members of the Church to assert that reincarnation is not a reality is the biblical verse: "It is the destiny of men to die only once" (Hebrews 9:27). It is indeed true that in order to be reincarnated several times one must first die (leave one's body) each time in order to be able to reincarnate again. The natural sequence of events therefore necessarily implies more than one death, which is in contradiction to the verse.

Here, once again, a passage from the Bible is presented as the truth, whereas natural reality is opposed to it. There are indeed many facts which show that one lives more than once. What are they?

Some of the facts that we are going to present very strongly suggest that reincarnation exists, but are not absolute proof. Others, on the other hand, provide irrefutable proof.

## **Facts in favour of reincarnation**

### Old acquaintances

It can happen that you meet someone for the first time and very quickly feel as if you had known him for a long time. A deep understanding is established effortlessly. You immediately feel like you're on familiar ground. You understand each other perfectly: it's just as being with an old acquaintance.

How can such a fact be explained if not because the two people already knew each other in another life and meet again but without recognising each other.

The German poet Johann Wolfgang von Goethe experienced this special feeling of being in the presence of an old acquaintance with Charlotte von Stein, who became his confidant. He expressed it in the following verses:

Say, what does fate have in store for us  
Say, why did it link us so closely?  
Ah! you must have been in ancient times  
Or my sister or my wife.

### Special interest of some children

Another fact that speaks in favour of reincarnation is the case of children who at a very early age show a particular interest in something that is not usual in their family. Although neither the parents, grandparents or ancestors, nor anyone in the immediate environment, are active in the field in question, the child is passionate about it.

Thus, some children are strongly attracted to mechanics, they dismantle and reassemble everything that falls into their hands. Others want to play a specific musical instrument, others are passionate about architecture and spend their time drawing buildings and monuments. Not only do these children have a strong interest in their subject, but they also have a definite talent in that field.

The determination of some of these young children leads them to affirm, at an age when one is generally not concerned about the future, their firm intention to become a mechanic, a musician, ... when they grow up and they actually do become one.

As the influence of the environment and that which heredity could bring can not be taken into account here, how else can things be explained than by the fact that the child practised his favourite activity in another life and brought his passion with him into the present life.

Famous examples of such cases include the composer Friedrich Haendel (1685-1759), son of a barber-surgeon who, at the age of ten, was already composing motets deemed worthy of being sung in the church of his home town; Franz Liszt (1811-1886), a piano virtuoso, son of the steward of a prince's estates, gave his first concerts at the age of 9; Rembrandt (1606-1669), the son of a miller who drew marvellously long before he could read; Giotto (13th century), a shepherd's son who became one of the great Italian painters of his time.

### A feeling of "déjà vu" (already seen)

This impression can arise in someone visiting a city or region that is unknown to him. Although he is walking there for the first time, he recognises different things so that it appears very familiar to him. He feels as if he has seen it before, even if he has never visited it before, at least in this life.

Walking through the streets, he will not be surprised to see such and such an ancient monument, because he is familiar with it. He has already seen it, he knows it is there and what it looks like, he is just rediscovering it.

This ancient knowledge which suddenly was brought to the surface, sometimes even allows the person to sense in advance what he will find further on his walk. For example, that there is a large square at the back of the building in front of which he is standing and therefore hides his view of it; that the entrance hall of the building he has not yet entered has such and such a layout.

This feeling of “déjà vu” differs from another phenomenon that can be called a feeling of “déjà vu” and “déjà fait” (already done), which is a dysfunction of the brain. This distorted perception of reality is described as follows by the philosopher Henri Bergson: "Suddenly, while attending a performance or taking part in an interview, the conviction arises that we have already seen what we see, already heard what we hear, already uttered the sentences we utter - that we were there, in the same place, in the same dispositions, feeling, perceiving, thinking and wanting the same things - and that we are reliving, down to the last detail, a few moments of our past life" (*Mind – Energy*, Henri Bergson).

This feeling of obviousness and inevitability of everything that happens is the result of a superimposition at the cerebral level of the memory of the experience and of the experience itself. Normally, the memory always comes after the experience, here it is present at the same time. This state occurs in people with mental illnesses or drug addicts. It can also occur when exhaustion or a great inner turmoil occurs. However, this is something other than the “déjà vu” impression mentioned above. On the one hand, because the event that is the subject of the "memories" belongs to the same life, and on the other hand, because it is the totality of the experience, i.e. thoughts, words and deeds, that is felt as already experienced, and not only the "seen".

An impressive testimony to the feeling of “déjà vu” is given by Alphonse Lamartine (1790-1869), the famous French poet, in his book "Voyage en Orient": « In Judea I had neither a Bible nor a journey (guide) in my hand; there was no one to give me the names of places and the ancient names of valleys and mountains; yet I recognised the valley of Terebinth and the battlefield of Saul at once. When we were in the convent, the Fathers confirmed the accuracy of my predictions; my companions could not believe it. ... The next day, at the foot of an arid mountain, I recognised the tomb of the Maccabees and I was telling the truth without knowing it. With the exception of the valleys of Lebanon, ... I have almost never come across a place or a thing in Judea that was not a memory for me. Have we therefore lived twice or a thousand times? »

What has been said about the feeling of “déjà vu” will perhaps make some readers think of the story of Proust's madeleine. The famous French writer (1871-1922) recounts how the taste of a little cake dipped in his tea as a young adult takes him back to his childhood and brings up a thousand memories of that happy time when, as a child, he would receive a madeleine for his four o'clock snack and enjoy eating it after dipping it in his tea. The process is very similar to the sensation of “déjà vu”, but it differs from it in that the memory took place in the same life.

Still in relation to the feeling of “déjà vu”, it should be pointed out that when writing a biography, some writers immerse themselves so completely and intensely in the time in which the character who is the subject of the biography lived, that they end up believing that they are actually seeing him, that they can visit the places they describe and take part in the events that took place there. They find themselves in another century and feel perfectly at ease there. The intimate knowledge they acquire of the period gives life and authenticity to their narrative, even in the small details, which surpass anything that studying books could have provided.

It could thus be that certain biographies that stand out clearly from others by their authenticity and power were written by people who lived at the time in question, who were in the close circle of the hero's entourage, or even the hero himself, and only bring up memories buried within them.

### Testimonies of clairvoyants

Some clairvoyants are able to describe the past life of the person who consults them. One world-famous clairvoyant who had this ability was the American Edgar Cayce (1877 - 1945). He began his career by giving health advice. Although he was not a doctor, after going into a trance or being put

into a trance, he would see what treatment, cure or diet the patient needed to follow in order to get better. This advice, obtained by this unusual procedure, was very effective and many patients regained their health thanks to him.

When Edgar Cayce was in a trance, he was not aware of what he was saying. Nor did he remember what he had said when he woke up. Nevertheless, he could read it because all his words were transcribed by someone. There are more than 14,000 such transcriptions.

After about twenty years of purely medical consultations, someone suggested that he should go further and help the sick people by also revealing the cause of their illness. The informations that Edgar Cayce gave then also included indications of the root causes of the disorders. Sometimes these causes could be traced back to the patient's present life, but in other cases to the previous life, or even several lives before. The cause and effect relationship between past actions and the present illness was clearly established and the meaning of the illness presented itself in all its logic.

For example, a young man who had been suffering from persistent anaemia since childhood, had followed all kinds of treatments, but without success. What was the cause of this difficulty in healing? Edgar Cayce, in a state of trance, revealed that five incarnations before, the young man had forcibly taken power in his country at the time and had become its ruler. But « a lot of blood was spilled, hence the present anaemia. »

In this particular case, the anaemia was due to the cruel behaviour in the past of the patient. However, it would be totally wrong to conclude that all anaemic people are anaemic for the same cause. There are many and varied spiritual and physical causes of anaemia and any systematisation would be a serious mistake. In this particular case, the cause of the anaemia had been warlike behaviour, and knowing this could at most only help the patient himself and possibly his close relatives.

Edgar Cayce belonged to a religious community that did not believe in reincarnation and held such a belief to be a serious mistake. What was Edgar Cayce's surprise and dismay when he discovered, while reading the reports, that his words supported the reality of the phenomenon of reincarnation. He was very shocked and saddened. With time and the logic of the relations of cause and effect, he nevertheless ended up admitting that the facts proved the hypothesis of reincarnation right.

If clairvoyance is one more element that can lead us to think that reincarnation is a reality, it is however not an absolute proof. Indeed, a reincarnation detractor could always doubt that the clairvoyant really saw what he describes, that it was really a previous life and that it corresponded to the person in question.

In order to be in possession of tangible and irrefutable proof, the information concerning the personality of the previous life would have to be sufficiently precise to be verified. For example, it should contain his former name, the approximate period when he lived, the locality in which he inhabited and various information on his social status and profession. This information should also be verifiable from the archives of his former home or from newspapers of the time. In this way, the information obtained through clairvoyance could be verified in a concrete, conventional way. Thus it would not remain mere possibilities but would become concrete evidence, as no better evidence could be found.

Has it ever been possible to carry out such verifications? Yes, in the time of Edgar Cayce, but the best known are those made by Ian Stevenson. This Canadian researcher, verified the testimonies of many children who remembered their past lives (See his book “Children who remember previous lives”, Ian Stevenson, McFarland).

## Children who remember their past lives

All over the world, there are cases of young children telling their parents that they have already lived in a previous life. They do so in such detail that it has been possible to check whether their statements correspond to reality.

Here is a general outline of how things take place.

As soon as he is old enough to talk, at about 2 or 3 years of age, the child tells his astonished parents that he has already lived elsewhere, at another time and under another name and, of course, with other parents. Sometimes he refuses to be called by his current first name and wants to be called by his old one. He describes his former home, talks about the different members of the family at that time, characterising some of them by their profession or particular facts of their lives. He also relates significant events that affected the family or the community in which he lived. As the stories are repeated and the child expresses the desire to go to the town where he says he lived, his parents often end up giving in to his desire, in order to verify whether the character he claims to have been there actually existed.

On the spot, the child is often able to guide his parents to his former home and recognise the different rooms in it. He also recognises the various family members present or shown in photographs. His statements, accounts of past events, descriptions of the character of his relatives and of certain neighbours are confirmed by his former parents (if they are still alive) or by family members, thus showing that it was indeed he who was living in the family in question at the time.

A typical case is as follows:

Let us take the example of the little Indian boy Parmod Sharma. At the age of 2, he tells his mother that she does not need to cook for him because his wife will do it. From the age of 3, he tells that he was the owner of a soda water and biscuit shop in the town of Moradaba. He had several brothers and he died of food poisoning caused by curdled milk.

At the age of 5, Sharma's father took him by train to the city of Moradaba where he once lived. From the station, little Sharma directs the taxi driver to the shop he used to own. There he gets very angry because his stool is no longer in its place. The local custom was indeed that the owner's stool was always placed at the front of the shop, but following his death, it had been removed. In order to test his claim to be the former owner of the shop, the water gasification machine was deliberately put out of order. Despite the complexity of the necessary manoeuvres, little Parmod Sharma repairs the machine in a very short time as only someone who already knew it can do. Confronted with his former family, he recognises his children from back then and asks them to call him daddy as if he were still their father. His meeting with the wife he had at the time immediately angers him, as she no longer bears mourning signs.

Verification made with the family, the person at the time did indeed have several brothers and had died from an intestinal infection caused by tainted curd.

Ian Stevenson, who has carried out more than 2500 investigations on such children, highlights two kinds of evidence from these cases. On the one hand, a number of facts, names and events that can and do prove to be true. On the other hand, various behaviours. In the case of Parmod Sharma, his attitude towards his children, his annoyance at the shifting of his seat and anger towards his wife.

If the first evidence is already decisive (since it confirms the child's statements, made before the visit), the second is even more convincing. Indeed, the first might still have been learned, although

Stevenson rigorously controlled that this was not the case. But that the child behaves like the previous person, that it is emotionally stirred as only he could be, cannot be played and is evidence that the child is really who he says he was.

These cases clearly show that there is an identity of personality and character between the current child and the adult of the past. The same spirit has lived in both lives. In passing from one to the other, it has taken on another body, but its experience remained in it: in the spirit, hence the possibility of sharing it with those around him.

Our past previous lives' experiences also remain in us. The only difference with these children is that we are not conscious of them.

### The case of Jenny Cockell

The case of this English woman is similar to those of the children mentioned above, except that her memories remain with her until adulthood, whereas in the children mentioned they usually disappear between the ages of 5 and 8. Moreover, she herself verifies the information about her past life.

Since her childhood, Jenny Cockell (see her book "My children from another life" Jenny Cockell), born in 1954, in England, sees images which appear to her, images of the life of an Irish woman named Mary who lived in the village of Malahide.

There is nothing rosy about this life: Mary's husband is an alcoholic, he beats her and spends what little money he earns on drinks. Mary has great difficulty in feeding her large family, 7 children, many of whom die in infancy.

A particularly dramatic episode regularly appears in Jenny's consciousness: Mary's death following her 8<sup>th</sup> delivery and her desperate struggle to survive so as not to leave her children behind her, alone and unprotected.

Over the years, the images are repeated and complete each other like the different pieces of a puzzle. Jenny feels so intimately connected to Mary's story that she finally recognizes that she and Mary are one and the same person.

Around 1989, at the age of 35, Jenny's guilt over abandoning her children was so great that she decides to go in search of them. She goes to the village where she lived at that time. Her house is in ruins and her children, if they are still living, are not there, having been placed in various orphanages. Knowing their names, she carries out research which finally enables her to get in touch with her eldest son. They met in 1991, Jenny is 37 years old, her son Sony is 71!

Sony was 13 years old when his mother passed away. He has kept many memories of her and the events of the time. In exchanging with her son, Jenny was confirmed the accuracy of many memories that had appeared to her throughout the beginning of her current life and which attest to the fact that she was indeed Mary.

Here again, two kinds of evidence testify to the reality of reincarnation. On the one hand, factual evidence: name of her village, first names of her children, ... which enabled her to find her former home and her oldest son. On the other hand, behavioural evidence: Jenny is consumed by the same guilt as Mary. The experience of the previous life is still present in the one that follows. The same spirit is the main actor in both lives. Moreover, the deep understanding Mary had with her son Sony still persists when she finds him again.

The time between Mary's death and Jenny's birth is short: 21 years. In the case of the children studied by Stevenson, this time is even shorter: on average less than 3 years. Does this mean that the time between two incarnations is always so short, in other words that the time spent in the beyond is much less than the time spent on earth? On the contrary, as we will see later, the time spent in the beyond represents the major part of our existence, the time spent on earth are short periods, but of great importance.

The brevity of the stays in the beyond in the cases mentioned above comes from the fact that they are most often people who have finished their previous incarnation suddenly and prematurely. Mary died of an infection after giving birth. More than 60% of the children studied by Stevenson died violently, through murder, accident or serious illness. There are unfinished lives, the child leaves behind many unresolved things, hence the need to return to earth quickly.

The cases of people who remember their previous lives, both those studied by Stevenson and Mary's, took place in the 20th century. Very few similar cases are known from the more distant past. Does this mean that human beings who lived before our time, were totally devoid of evidence to be convinced of reincarnation?

No, there are other ways to arrive at the conviction of the reality of reincarnation. One of them starts with a reflection on the inequality of births and the belief in a just and good God.

#### The question of birth inequality

Since the earliest times, human beings have wondered how it is that some children are born healthy, lively, skilful, in a comfortable and agreeable environment, while others are born sick, physically or mentally diminished, poor and devoid of affection. Where do these inequalities come from? Why does God tolerate this? What has a child suffering from a serious illness and dying at a young age, for example, been able to sow in his short life to deserve the suffering of his illness?

In speaking of deserved or undeserved sickness, we are indirectly referring to the law of sowing and reaping, whose activity interpenetrates everything, and which Jesus taught. The wording of this law is generally formulated with the words: "What you sow, you shall reap". According to this law, deeds, words and thoughts are sowings that the human being must later reap. Of course, our deeds or words have a direct action on the people around us, but what is said in the law is that he who sows, also reaps what he has sown for others.

The problem that many people have with the issue of birth inequality is that they do not see what a child dying at a young age of illness could have done that was so bad to reap such a painful life, as he was so young and had lived for such a short time. Thus, they draw the conclusion that these children did not sow the cause of their suffering and that God willed it. Their reasoning brings them to think that God is not just, since the child has not deserved what he reaps, nor is He love, since He lets the innocent suffer.

However, the conception of an unjust and loveless God shocks common sense. It is in contradiction with what the believer feels deep down inside him as being the Divinity. He thus finds himself in a terrible situation of incomprehension and doubt which sometimes makes him abandon his belief in God.

There is, however, a way out of this contradiction. The Grail Message gives a precious advice to see clearly in seemingly inextricable situations such as this one. This advice gives us a most solid basis

to support our reflections, in fact the most solid basis there is. It serves as the foundation for everything that is said in the Grail Message. For every believer, there can be none more secure.

The advice is: *“Give God the honour of perfection! Then you will find the key to the unsolved riddles of all life.”* (In the Light of Truth, the Grail Message, Volume I, Lecture 20).

Applied to the issue of birth inequality, this advice brings us to this: God is perfect and He is also Love and Justice. The laws that emanate from him, among others the law of sowing and reaping, are therefore also perfect. They act without any arbitrariness or exceptions. The child who dies at a young age from a serious illness has therefore himself sown something that makes him live through the illness that afflicts him.

What he has sown has necessarily been sown before the harvest, i.e. before his illness. Now, if the sowing did not take place during his short life, when did it take place? If we do not want to deny the immutability of the law which results from the perfection of God, we must admit the only possible solution, namely that the sowing necessarily took place before this life, ... in a previous life, and therefore that reincarnation must be a reality.

Only denying or not taking into consideration the reality of reincarnation prevents us from finding the solution to the enigma. By dismissing the possibility that the child has sown something in a previous life one forces oneself to understand nothing and, finally, to deny the existence and perfection of God. On the other hand, as soon as reincarnation is taken into account, the solution of the enigma appears in all its simplicity and God in all his Justice and Love.

God is a righteous God, for by his sowing, the child, that is to say, the spirit in the body of a child, is the cause of the reaping. And God is a God of Love, for although the spirit has made a mistake by sowing something out of harmony with the laws of creation, He allows it to make up for it by reincarnating. The spirit in question is not necessarily bad or hasn't necessarily done something evil, but it has done something that makes it necessary for it to live this situation in order to become aware of the errors it carries within, in order to get rid of them.

A profound and objective reflection on the question of the inequality of births thus also leads to the conviction of the reality of reincarnation.

## **Chapter 3            Why do we reincarnate?**

Insofar as we admit that reincarnation is a reality, the question arises as to its role and usefulness.

What is the purpose of reincarnation? What does it bring more to the human being than the first incarnation would not have brought ? Couldn't we do without it? Is it really necessary to return to earth? Wouldn't one life be enough?

Before looking for the meaning of a reincarnation, we must first see what is the meaning of an incarnation, in other words, the meaning of the first incarnation. This amounts to searching for the meaning of life.

What is the human being doing here on earth? Has he got something special to do on it? What is the meaning of his passage? Moreover, does this passage really have a meaning or did it take place by chance, without reason?

There are different ways to answer these questions. Here are three of the main ones. They are the materialist approach, the Church's approach and the spiritual approach.

### **Materialistic approach to the meaning of life**

A materialist is someone who thinks that apart from visible and measurable matter, there is nothing. The existence of the human being therefore begins at conception, when the sperm joins the egg and the future human body begins to form. When exactly the personality of the future being begins is still an unresolved question for the materialist.

However, one thing is certain for him, before conception we are nothing. Life and consciousness arise or result from the assembly of cells and the functioning of organs. They last until the body stops functioning and dies. The personality then disappears and suddenly there is nothing left.

According to this conception, the human being comes out of nothingness and, after the short time of an earthly life, returns to it. Besides, it is wrong to personalise the facts and to say that "he" comes out and "he" returns to nothingness, because there is no more "he" before conception than there is after death.

So what can the meaning of human life be in this approach? There is none, because there is no Creator outside matter (it would have to be immaterial, which the materialist does not accept as possible) who would have wanted things to happen in a certain way and, in so doing, would have given life a purpose and meaning.

For the materialist, it is chance that directs things. Life arises for some unknown reason. Since chance does not foresee, does not aim at a goal, it has not given a meaning to existence either.

The only meaning that the materialist could see in life is the one that would be given to it by we human beings, by determining certain ideals to be achieved or by respecting a certain order and laws judged by him as worthy of raising the level of man and the harmony of society.

### **The approach of the Church**

For the Church, our existence as human beings begins with this life. There is no pre-existence of souls, in other words the spirit does not exist before conception. The spirit is created especially for

the body which it animates. At death, the spirit falls into a deep sleep and "rests in peace". This rest lasts an extremely long time as it extends until the end of time, when the spirit will be awakened for the Last Judgement.

The function of the Judgment is to determine whether the spirit has developed enough faith and goodness in itself to be allowed to ascend to Paradise, where it will be able to live happily ever after. If not, it will be cast into Hell, where it will dwell for eternity.

The meaning of life lies above all in the acquisition of faith and the performance of good deeds. That the time available for this is unequal for human beings, since some die at a young age and others at a very old age, and that the possibilities of evolving are also unequal, since some are born healthy and endowed with reason and others mentally deficient, is not fundamental: the fact of being saved is above all determined by something external to man and over which he has no influence: divine grace.

### **The spiritual approach**

For the proponents of the spiritual approach, the spirit pre-exists the body. This is explained by the fact that, coming from the spiritual plane, the spirit exists as such long before it makes its descent from one plane of ethereal matter to the other, and finally becomes incarnate on the earthly plane.

Something spiritual cannot emanate from the body of gross matter, since gross matter does not contain the substances or materials necessary for the formation of a spirit. These materials are found on the spiritual plane. Therefore, the spirit does not emanate from the body, nor is it created at the same time as it is created, it pre-exists to it.

In order to understand the purpose of our existence, it is necessary to call upon an information of primary importance given in the Grail Message. This information lies in the fact that the spirit does not begin its existence with faculties already fully developed, but in the form of a "spirit-germ". This means that it possesses within itself all kinds of potentialities, but that these have yet to be developed before they become effective. And just as a grain of wheat contains within it, dormant, the possibility of becoming a grain-bearing ear, but only becomes so when it is put into the ground, so the spirit-germ only unfolds its faculties when it is put into the ground, i.e. descends into the material planes of creation. Indeed, by reacting to the influences coming from the denser and harsher environment of its new surroundings, the spirit-germ begins to develop the faculties it carries within.

The spirit-germ thus begins its existence in a state of unconsciousness from which it only gradually emerges to become more and more conscious.

The purpose of existence is therefore to pass from the stage of unconscious spirit-germ to that of conscious spirit, and then, the supreme goal, to the stage of self-consciousness. Self-consciousness is the stage in which the spirit is not only conscious of what it is doing, which is also the case for animals, but also of the effects of its decisions and actions, which is no longer within the reach of animals.

The acquisition of self-consciousness and its beneficial use in the sense of the laws of creation then allows the spirit to return to Paradise to stay there eternally. However, the period of time for the spirit to acquire self-consciousness is not unlimited. It must be acquired before the Last Judgement. The learning of the spirit thus begins at the exit of the spiritual plane, when it penetrates the highest sub-plane of ethereal matter. After having made the experiences it can go through on this first plane,

it descends to the next one which is just below. There too, it lives and makes experiences that mature it until it is ready to descend to the next sub-plane of ethereal matter.

The process repeats itself until it reaches the lowest plane of ethereal matter and then enters the gross matter of the earth plane. In this environment, which is even denser and heavier than the one it has just left, the spirit continues to make experiences that enable it to develop its faculties. At the end of the earthly life, the physical body dies and the spirit separates from it to return to the beyond. There it stays in different planes according to the needs of its evolution. Then, from time to time, when it is necessary for its apprenticeship, the spirit leaves the beyond to reincarnate on earth.

The sojourns on the different planes of ethereal matter are like lives in themselves, because each time the spirit finds itself conscious and active in a new environment and surrounded by other spirits. The duration of the sojourns in the beyond is much longer than that of the sojourns on the earthly plane. Thus, contrary to popular belief, the human spirit spends much more time in the beyond than on earth.

### **Why several lives?**

When one reflects on the Church's approach which considers that one lives only one life, one cannot help wondering, on the one hand, whether it is possible to develop enough goodness in oneself in the short time of an earthly life to pass the Judgement, and, on the other hand, whether there is so little to learn that one can acquire it all in one life only?

The answer to these questions is clearly no. There is much to learn from life. The development of qualities of the heart such as respect, charity, love of neighbour does not happen suddenly, all at once, but little by little, gradually, through many experiences.

If only intellectual knowledge were to be acquired, learning would be much quicker. Learning with the brain does not take so much time. It is possible to integrate an impressive mass of things in a few years ... we all did it at school. History, geography, botany, languages, physics, chemistry, etc. so many different fields of study, each with their multitude of facts, elements, details. Learning intellectually consists above all in storing information and knowing how to retrieve it on demand. It is external, neutral knowledge, which does not require the heart to adhere to it in order to be assimilated.

The knowledge that the spirit must acquire is of a different kind. They are faculties that it must develop. Vigilance, perseverance, courage, love of neighbour cannot be learnt in the classroom, in a few lessons, or in a book. It is by living through many situations that require us to be vigilant, persevere,... that these faculties develop, become stronger and anchor themselves in us, thus becoming a part of us. This necessarily takes time and extends over time.

Is one life enough for this?

Our own experience shows us that it is not. How many times do we exclaim, surprised and a little desperate: "Why did it take me so long to understand this lesson of life? "or "I had to wait until I was 50 (or any other age) to finally understand that ...".

The simple observation of the elderly people we meet, i.e. people who are coming to the end of their lives, shows us that most of them have not yet acquired all the necessary wisdom. One life is therefore too short, we necessarily need several and it is for this reason that we reincarnate many times.

## **How many times does the spirit reincarnate?**

Some people say that all human beings reincarnate exactly the same number of times. However, the existence of a pre-established number of reincarnations through which the spirit should pass is in contradiction with the logic of the evolutionary process.

The spirit reincarnates according to the way in which it develops its faculties. The number of reincarnations is therefore determined by its personal evolutionary needs. These necessarily vary from one spirit to another, since the way each one learns depends on itself, it is the result of its decisions and efforts. Some spirits have a firm will to do what is good, and thus they necessarily learn the lessons of life more quickly than those who have only a moderate will to move forward, and even more so from those who see no imperative need to do so. They must, therefore, reincarnate less often than the latter. The number of reincarnations needed by each one is thus necessarily different.

Contrary to the conception exposed just now, various oriental traditions affirm that the cycle of reincarnations never ends, that it will last until eternity. The spirit spends its existence in a constant coming and going between the beyond and the earth, with no possibility of escaping this cycle.

Here too, this endless repetition of reincarnations is in opposition to the logic of the evolutionary process of the human spirit. Its sojourns in the different planes of ethereal matter and on earth are not intended to adapt to the conditions of matter and then remain there eternally. The spirit originates from the spiritual plane. This plane is its true home. The spirit is therefore a stranger on earth and in the ethereal matter. The purpose of its coming into matter is not to stay there, but to develop its faculties and to attain self-consciousness through the experiences it has made there in order to be able to return to the spiritual plane. Indeed, only a spirit-germ that has developed its spiritual faculties and has attained sufficiently self-consciousness in order to constantly act in the sense of what is good and just is allowed to return to Paradise where everything vibrates in goodness and justice. As long as it has not reached this stage, its presence would disturb the harmony that reigns there.

The time for learning allotted to the spirit is not limitless. There comes a time when this learning must be completed. The spirit must have accomplished its ascent from the earth and through the different planes of ethereal matter to enter Paradise.

The limit is not set arbitrarily. It is determined by conditions external to spirit: the state of maturity of matter. The latter has not always been in the state it is in now. It evolves.

Gross and ethereal matter go through a very precise cycle which is constantly renewed. This cycle includes formation, growth, maturation, fructification, then decomposition. Returning to its original constituents, matter is thus ready to start the cycle again. This is easily observable on a small scale. Minerals agglomerate to form rocks which, attacked by erosion, disintegrate into isolated minerals. Various substances come together to form a plant, which grows, flourishes, bears fruit, then dies and decomposes. Animal and human bodies also go through the same cycle.

Matter as a whole, i.e. both gross and ethereal matter, will therefore one day also decompose. It will then no longer provide a place for the human spirit to dwell. The human spirit must have left it by then. Only the spirit that has sufficiently developed its faculties and freed himself of all karmic ties can leave matter. By entering Paradise, it thus escapes the cycle to which matter is subjected. Spirits who cannot do so will be carried away in decomposition, something which is described in the Bible as the second death.

There is therefore a decisive moment, a point of no return, when the spirit must have evolved enough to return to its homeland. Its fate depends on its stage of development. It is judged on the final result of the efforts made during all its reincarnations and sojourns in the beyond. This judgement, which corresponds to the Last Judgement in the Bible, is therefore not arbitrary and the human spirit has plenty of time to prepare for it. It is a natural event. It corresponds to the phenomenon of natural selection which, in reality, is less the selection of the strongest than of those who best adapt to the conditions offered to them by nature. In the case of human beings, it is the spirits who have voluntarily adapted themselves to the laws of creation, that is to say, who act with goodness and fairness, who are judged fit to ascend to the spiritual plane.

Based on the Grail Message, the meaning of earthly life is therefore identical with the meaning of our entire existence: to become an accomplished spirit in order to return to our true homeland, Paradise.

### **Reincarnation is a grace**

The human spirit has a very long period of time to prove itself for judgment. It is gradually led from one stage of learning to the next; if it lags along the way, it can make up for it; if it makes a mistake, it can correct it; if it begins to develop a faculty in one life, it can continue to do so in the next; and if it wishes, it has time to get rid of the faults it has developed.

This sufficient time is a proof of the Love with which God has organised the possibilities of evolution. The fact that each one begins his existence with exactly the same potentialities - those deposited in the spirit-germ - bears witness to his Justice. The incessant need to act, to move forward, to experiment, to develop - without being interrupted by a deep and long sleep in the beyond that hinders all progress - is in perfect harmony with the law of movement that runs through all creation.

It rests in this organisation an immense grace from the Creator, which could not be greater.

## Chapter 4      **The Bible and Reincarnation**

The Bible does not affirm that reincarnation is a reality, but no passage explicitly denies its existence. Generally speaking, it can be said that the Bible does not talk about it, at least not directly. Indeed, some passages make it clear indirectly that reincarnation was known and accepted, because what is said there can only have been said by someone who believes in reincarnation.

### **A knowledge that was not openly divulged**

Why this discretion or the absence of a clear position on the subject?

An explanation for this state of affairs is given by a member of the Church itself. Father Jerome, who lived from 347 and 420 and to whom we owe the translation of the Bible into Latin from the Greek, a translation called Vulgate, writes that "The doctrine of reincarnation was in the earliest times communicated to a small number of chosen ones, as a truth that was not to be spread among the mass of the people. »

If at the beginning the "people" didn't know about reincarnation, they became more and more aware of it as time went by. The Hebrews lived surrounded by people who believed in it, such as the Assyrians, Phoenicians, Egyptians and Greeks. Knowledge thus gradually crept into wider and wider circles. This can be seen here and there in the texts of the Old Testament, and even more often in the New Testament.

The following passages from the Bible are not quoted to prove the reality of reincarnation - only facts can do this - but to show that it would be wrong to reject its existence on the pretext that the Bible does not speak of it.

Let us begin with two passages from the Old Testament which clearly speak of the pre-existence of souls, an indispensable condition for incarnations, and then reincarnations, to take place.

"I was a gifted child, I had received a good soul, or rather, because I was good, I had entered into a pure body" (Book of Wisdom, attributed to Solomon, 8.19-20).

About the prophet Jeremiah: "Before I formed you in your mother's womb, I knew you; and before you came out of her womb, I consecrated you, I made you a prophet of the nations." (Jeremiah 1:4-6).

The next two passages are about the future reincarnation of someone who has already lived a life on earth.

In the book of Ezekiel, it is written about the Hebrew people, referred to in the text as "the sheep of the Lord", that they will receive a new guide: "I will set up one shepherd over them (the sheep), who will feed them, my servant David" (Ezekiel 34:23). Now, the David referred to in this text written in the year 600 BC is a great figure in Jewish history who lived in about 1000 BC, in other words 400 years before the book of Ezekiel was written! Announcing the return of David, this passage clearly speaks of reincarnation.

In the book of Malachi, we find another announcement of a reincarnation: "Behold, I will send you Elijah the prophet before the great and dreadful day of the Lord comes" (Malachi 3.23) This announcement written in the 5th century BC cannot concern the mission already carried out by

Elijah who lived in the 9th century BC, that is to say 4 centuries before. It necessarily speaks of a future mission of Elijah, for which will incarnate.

In another passage Jesus asks his disciples "Who do they say I am? They reply that among the people "Some say that you are John the Baptist, others Elijah, others Jeremiah, or one of the prophets" (Matthew 16:14-15). Although it is not logical to say that John the Baptist was reincarnated in Jesus since they were living at the same time, it is nonetheless true that this answer shows that the idea of reincarnation was held as possible among the people.

Another passage that implies the acceptance of reincarnation is that of the healing of the blind man. "Jesus saw, in passing, a man who was blind from birth. His disciples asked him this question: "Rabbi, who sinned, this man or his parents, that he was born blind" (John 9:1-2).

If this man is blind from birth because of his sins, it is because he committed them before he was born, that is, in a previous life. The question of the disciples shows that they saw it as possible that someone could sow something in one life and reap it in another, that they knew and accepted the idea of reincarnation. Moreover, Jesus in his answer does not correct them, he does not tell them that they are mistaken in thinking that the blind man himself could have been the cause of his visual deficiency through his behaviour in another life. This idea is accepted as natural by him. Wouldn't it be because it is a reality?

### **The Fathers of the Church**

After the death of Jesus, different personalities commented and explained his words. They are called "Fathers of the Church" because they are the originators of the dogmas of the Christian Church. However, their writings reveal that reincarnation was accepted and recognised as true by at least some of them.

Origen (115-254 AD) was one of the most influential theologians of early Christianity. His influence lasted until the 4th century. He is generally regarded as the most brilliant father of the Church. For him "Every soul comes into this world, strengthened by the victories or weakened by the failures of its previous lives".

Gregory of Nyssa (335-395), father of the Greek Church, said: "It is a natural necessity for the soul to purify itself through multiple lives".

Saint Augustine (354-430), whose writings had a profound influence on Christian thought, wrote: "Did I not live in another body before entering my mother's womb?"

### **The Council of Constantinople**

If belief in reincarnation was so well established among the Church Fathers, why has it not survived until today in the Christian churches?

It did not survive because this belief was suddenly considered false and therefore banned, but for political reasons. In fact, three hundred years after Origen's death, some of his followers caused unrest in the Middle East by presenting one of his ideas in too radical a manner, an idea that had nothing to do with reincarnation.

The Emperor Justinian, who reigned at the time, wanted to restore order and peace. He did this not by seeking to bring troublemakers to their senses, but by outright banning the whole of Origen's teaching, which included, among other things, the knowledge of reincarnation.

This decision was first the subject of an edict by the emperor. But since the emperor only represented political power, his decision still had to be confirmed by a religious body. This was done in 553 during the 2nd Council of Constantinople.

The condemnation of Origen's teaching thus meant that anyone in the Christian world who admitted or professed Origen's ideas - including, by necessity, those on reincarnation - was liable to be excommunicated. Now, at that time, because of the power of the Church, an excommunication was tantamount to total exclusion from society.

Thus, for reasons of domestic politics, reincarnation was arbitrarily and radically suppressed from Christian teaching.

Does this mean that the idea of reincarnation disappeared completely? No. If it was suppressed, it nevertheless remained, because without it, human beings cannot combine the love and justice of God with the glaring inequality of destinies. It remained even within the Church.

For example, the Italian Archbishop Louis Passavali (1820-1897) wrote: "I am of the opinion that it would be a great step forward if the thesis of rebirth, both on earth and in other worlds, could be publicly defended. It would be a solution to many of the problems that torment by their absurdity the spirit and reason of men of today".

Cardinal Mercier (1851-1926) stated: "As far as the doctrine of reincarnation is concerned, I see no grounds why reason would consider it false or impossible".

Cardinal Daniélou (1905-1974), for his part, said of the prospects offered by reincarnations: "And I admit that, for my part, if I were not Catholic, they would be very sympathetic to me. It would indeed be seductive to think that the destiny of the soul will continue through successive spiritual worlds. What may not have been successful in this existence, could be successful in a later one, in this way, if we have had a mediocre existence, by reincarnating we may be given a possibility of rising to a higher level. You know that these views were adopted by Origen, who was one of the great geniuses of theology."

## **Chapter 5            Reincarnation and Metempsychosis**

If the approach of reincarnation considers that the evolution of the human spirit must be done through repeated incarnations, these incarnations always take place in human bodies. There is, however, another way of looking at things: the metempsychosis approach.

According to this, reincarnations do not take place exclusively in human bodies, they can also take place in animals, plants and minerals. These incarnations in organisms belonging to the different kingdoms of nature are seen by proponents of metempsychosis as a normal and necessary process.

For them, a progressive evolution must take place from the mineral, through the plant and then the animal, to reach the human being. There would be a gradual enrichment which would allow us to go from the simple to the complex. The most evolved mineral, by sublimating itself, would allow the most unsophisticated plant to come into being. The plant itself, by reaching its highest development, would allow the simplest animal to appear. The human being would in turn be a sublime of the most perfected animal.

The passage from one kingdom to another would not always be in one direction, however. It would be possible to go back to a lower kingdom. This would take place when the human spirit misbehaves. Because of the misdeeds it stoops to do, the spirit would make itself unworthy to reincarnate in a human body and would be forced to put on an animal body. The more evil the spirit would be, the more it would incarnate in an animal considered vile, the animal being chosen according to the evil characteristics of the spirit. An even worse punishment would await the spirit that failed even more: incarnation in a plant, or in a mineral.

Whether it is a normal process or a punishment, these incarnations in non-human bodies have an educational purpose according to the proponents of metempsychosis. However, the whole question is whether according to the laws of creation it is possible for a spirit to put on a non-human body. In order to answer this question, we must first talk about the way in which human, animal and plant forms have appeared here on earth.

There are two conceptions in this respect: the creationist approach and the evolutionist approach.

### **Creationism and evolutionism**

For the creationist, the Creator created each plant, each animal, ... and then placed them together on earth. In this way, everything came straight out of the hand of the Creator. The individual creatures did not evolve into what they are, but were created that way from the start.

According to evolutionists, the different creatures did not appear on earth at the same time, already formed, but were created from each other. By developing its faculties, the simplest creature gave birth to a creature a little more evolved than itself, which by bringing its own qualities to a more advanced stage allowed a new creature with superior qualities to appear, and so on until the great apes and finally the human being.

The multitude of plants and animals that we know today did not therefore exist at the beginning, but appeared as the result of a slow process of enrichment and transmission of faculties.

The evolutionists' view is strongly rejected by creationists, because accepting it means that God did not create all creatures, but that they "created" themselves in the course of evolution. For a believer, this is reason enough to hold evolutionary ideas as false.

The problem is that the evolutionary approach is based on the observation of concrete and indisputable facts. Indeed, it was by studying fossils from different eras and comparing them with current animal species that Darwin rightly noted a filiation and evolution of species.

How can we get out of this impasse?

Despite appearances, creationism and evolutionism are not irreconcilable because the truth that each defends is not on the same level. Creationism actually speaks of the creation of souls, whereas evolutionism speaks of the earthly bodies in which these souls are incarnated.

To simplify the explanation, let us limit ourselves to talking about animals and human beings. The creation of all animal species and then of the human being described in the Bible, a description on which creationists rely, concerns the animating core of these creatures, i.e. the souls of animals (the souls of dogs, horses, monkeys, etc.) and the human spirit. All of them were created by God, with their own characteristics.

Now, just as the human spirit must put on a physical body in order to dwell on earth, so the animal souls must also incarnate in a body of gross matter. But where on earth were the receptacles to be put on? They were nowhere, for in the early history of planet earth they did not exist and had yet to be formed.

The formation of these receptacles did not take place simultaneously, in a grouped manner, but they were formed one after the other in an evolutionary process extending over time, as the evolutionary approach rightly points out.

The simplest animal body, consisting of a single cell, allowed the most elementary animal soul to incarnate. In its struggle for survival, this animal brought its body to a slightly higher stage, which, as the species multiplied, allowed slightly more sophisticated souls to incarnate in the bodies thus offered. These souls in turn brought their bodies to a higher stage, allowing again souls with more elaborate qualities to incarnate.

This process was repeated until the bodies of the great apes were formed, in whose descendants, one day, human spirits were incarnated, rather than ape souls.

These apes later disappeared. The incarnation of the human spirits in their bodies was only possible at a very specific period of time. The great apes in question had reached their highest level of development on earth. Although they were different, their faculties were similar to those of the human spirits, which were only a little developed at the time, since they were still at the beginning of their evolutionary journey. Thus, the most evolved of the lower kingdom could offer a receptacle to the least evolved of the higher kingdom. This receptacle was then humanised and the human spirits were then incarnated in human bodies and no longer in apes bodies.

It should be noted that what in the course of evolution is transmitted each time is not a different body, but only a more evolved one. The latter only becomes other through the action of the new animating core. The ape does not transmit to the spirit a human body, but the body of an ape. It is only because the spirit inhabits and uses it, that finally its body acquires a human form.

The gradual evolution of physical bodies here on earth has thus provided the whole variety of souls sojourning in the beyond with the opportunity to incarnate little by little, one after the other, as the receptacles they needed to come to earth were formed. There is therefore an evolution at the level of bodies, but not at the level of souls, since they already existed as such before their incarnation.

The souls do not proceed from each other. A soul of a donkey does not become a soul of a horse as it progresses, any more than a soul of an ape becomes a human spirit if it evolves sufficiently. Everyone remains in his own kind and remains what he is.

The migration of a soul through all animal species, and even more so through all kingdoms, for the purpose of improvement, is therefore not necessary and therefore does not take place, contrary to what metempsychosis asserts.

This migration is not only not necessary, but, as we shall soon see, not possible.

### **The necessary affinity relationship between soul and body**

By teaching that man is descended from the ape, the theory of evolution leads us to believe that the human being has a body in human form because the ape has a body that looks approximately like that. In reality, the opposite is true. Even before incarnating, the human spirit has a human form and that is why it incarnates in the body of an ape. The shape of the ape's body is indeed the closest to his own.

The spirit is not something shapeless or spherical as some people think, but it has the human form that we know. To incarnate on earth, the spirit needs an instrument, a physical body, which is at its measure. This instrument is not something that the spirit holds in its hand, as is the case with tools in general, but something that it will put on, into which it will enter. The body must therefore necessarily have a shape identical to its own, or at least very close to it. The bodies that best met this criterion were those of the great apes living at the time.

This need for an affinity of form between the animating core and the body in which it is incarnated also manifests itself during the incarnation of the spirit in the foetus in preparation during pregnancy. In the course of its development, the embryo rapidly goes through all the stages of animal evolution. At a certain point, it has gills like a fish, then a tail like reptiles, then a row of udders like lower mammals, etc. However, it is only between the 4th and 5th month of pregnancy that the foetus acquires a human form, which allows the spirit to incarnate in it. This takes place in the middle of the pregnancy, as we have already seen.

If we base ourselves on the laws of creation, which require that there has to be an affinity between the shape of the animating core and that of the body into which it penetrates, it is impossible for a human spirit to incarnate in the body of a dog, centipede, snake, fish or any other animal. Metempsychosis does not correspond to the possibilities offered by nature and therefore is not a reality.

Even if it were possible for a human spirit to incarnate, as a punishment, in an animal body, a slug's body for example, what would be the point of this? What would be the effects on the spirit?

Such a spirit would be hindered in its possibilities of reflection, action and expression, faculties which are indispensable to it in order to improve itself internally and to repair its errors. It would, moreover, be placed in spheres of experience totally foreign to its kind and to its evolving needs as a spirit, if only because of the absence of contact with other human spirits and with the spiritual values which they carry within them. Under such conditions, stagnation or regression would take place, which would be counterproductive to the desired goal: the evolution of the spirit.

## **The different planes of origin of creatures**

A further fact shows that souls do not proceed from each other and therefore metempsychosis is not possible. This has to do with the origin of the animating core of the different creatures, i.e. with the planes of creation from which they originate.

The creation is composed of a succession of planes of different kinds. To describe this structure of creation, we base ourselves on the knowledge given in the Grail Message.

The highest plane is the spiritual plane from which human spirits come. It is followed by a plane whose existence was revealed by the Grail Message and which lies between the spiritual plane and the plane of ethereal matter. This is the plane of animistic substantiality from which animal souls originate. It is followed by the planes of ethereal matter and gross matter. This gives us the following structure of the creation:

- Spiritual plane, origin of the human spirit
- Plane of animistic substantiality, origin of animal souls
- Plane of ethereal matter, the beyond
- Plane of gross matter, the earth plane

The fact that each plane is of a distinct kind from the others is of the utmost importance to know. Indeed, what comes out of one plane is of a very special kind that has nothing in common with the others. Now, the human spirit does not come from the same plane as animal souls. It follows that the spirit, which is formed from the materials of the spiritual plane, is therefore endowed with potentialities quite different from those of an animal soul, the latter being formed with the materials of the plane of animistic substantiality.

There is not only a difference of kinds but also an impossibility to pass from one kind to another. The animal soul, however evolved, will never become a human spirit. The animal soul lacks the basic elements - which stems from another plane than its own - which would enable it to develop something spiritual within itself. In other words, an animal soul lacks the "materials" it needs to develop spirituality, and is therefore absolutely unable to develop something spiritual within itself.

The idea that the animal soul can evolve into a human spirit as the metempsychosis professes is therefore once again impossible. The animal soul does not have the capacity to do so.

The souls of each animal species as well as the human spirit can evolve each within their own kind, but never change kind. Thus, not only can an ape soul never become a human spirit, but a human spirit can never regress to become an ape.

The human spirit therefore doesn't go through the mineral, plant and animal states. However, it has to develop its own faculties, which requires many experiences. This is one of the reasons why the human spirit has to reincarnate several times, which it does, but always in a human body.

## **Chapter 6            Reincarnation, a Help for our Evolution**

Being able to live several times on earth is a help for the evolution of the spirit. These different lives each represent an additional period of time for our inner development. The human spirit thus has more time on earth to learn than if it had only one life.

Reincarnation, however, does not only offer additional time, this time is organised. Its course is not left to chance. Situations, encounters, problems ... are brought to the spirit. These events are not determined arbitrarily but according to his past decisions.

Each new incarnation is therefore organised in such a way that the human spirit has the possibility to progress. The process is comparable to the one which takes place in school. The new class that students enter does not offer a curriculum unrelated to the previous one. On the contrary, it is very much based on what has been acquired in the previous class and is designed to take the students forward from there.

It is therefore not by chance that we incarnate in a particular family, that our parents have such and such particular personality, that our brothers and sisters have the qualities and faults they have. Nor is it a matter of chance that we are born in this country or in this city, in politically troubled times or not, in a well-off social environment or not. The race, nation and religion in which we reincarnate are not by chance either. All of these factors help to form the conditions we need to have experiences that are useful for our evolution.

Based on our past decisions, that is, decisions we have made with the help of our free will in previous lives, we are placed exactly where we need to be in order to progress.

According to the Grail Message, there are two great laws of creation that organise our reincarnations. The law of attraction of the affinities and the law of cause and effect, also called the law of sowing and reaping.

### **The law of attraction of the affinities**

The activity of this law ensures that what is similar attracts each other and what is dissimilar repulses each other.

The activity of this law can be observed in the spontaneous grouping of the different kinds of human beings in human society. The latter is indeed subdivided into a multitude of associations, clubs, circles, movements, parties, trade unions,... each group bringing together people who have common points because they act in the same field or have similar interests.

The division into sub-groups takes place spontaneously. During an organised trip, for example, it is quite unconsciously and without consultation that we see a division by affinity: the group of sportsmen, the group of gourmets, the group of people who prefer to go on excursions, ...

When a reincarnation takes place, the law of attraction of the affinities thus attracts the spirit which returns to earth to stay with a family with which he is in affinity, in other words to parents with whom he shares some of his character traits, habits, interests and ways of acting.

In what way does this gathering of similar human beings promote evolution?

To answer this question, let us take the example of a spirit that possesses strong musical predispositions and has the desire to express them by playing the violin. If it were born into a family that was not interested in music and never listened to it, it is very likely that its parents would not understand his desire and would support it only weakly. Despite their possible goodwill, the child would inevitably hear remarks such as "what's the point", "you're wasting your time" or sometimes "you're breaking our ears! ». The child would have to struggle against an environment that is indifferent or even hostile to his efforts. The lack of affinity would not help his gifts to flourish.

Exactly the opposite would be true if this spirit were incarnated in a family of music lovers or musicians. The child would hear music regularly. His desire to play an instrument would be understood. He would also be supported: he would be taken to concerts, offered an instrument of good quality and a good teacher. In moments of discouragement, he would be surrounded, consoled, etc. The development of musical gifts would thus be greatly encouraged.

There are "families of musicians" because the musical qualities of the parents attract children who are musical who, in turn, when they become parents, attract children who are musical, and so on. This was the case, among others, for the families of the great composers Mozart and Bach.

But music is not the only thing that can serve as a pole of attraction. Other faculties attract, giving rise to families of politicians, blacksmiths, carpenters, doctors,... We also find families characterised by the righteousness of all its members, or their charisma, courage or perseverance.

The law of attraction of the affinities therefore favours the development of what is within us. If this is a noble quality or faculty, we can only rejoice. But what if it is a fault? Does the law also favour its development? Does it stimulate it to become stronger and do even more damage?

No. The law always acts in the same way, but the effects manifest themselves in different ways depending on whether it is a quality or a fault. If, as we have just seen, it promotes the development of qualities, it slows down the development of faults.

Let us take the example of a tyrannical person who has caused great suffering to those around him. When the time comes to reincarnate, he will be attracted by the law of attraction of the affinities toward what is similar, therefore tyrannical parents. The roles will thus be reversed. Far from being able to tyrannise his parents, he will be tyrannised by them.

Indeed, as a child, he is not in a position to impose himself and resist them. Day after day, he experiences the suffering caused by the tyrannical behaviour of others. From executioner, he has become a victim.

Despite the appearances, this situation is beneficial for the child's spiritual development. In his previous incarnation, the child may not have been aware of the torments caused by his behaviour or may not have wanted to know. But now, by living them in turn, he is obliged to face the reality.

This experience can lead him to be disgusted with such a way of acting, to consider it as something harmful and to avoid it at all costs. He then develops a deep and ardent desire never to impose such a thing on others. Without him realising it, he loses his old fault and replaces it with the opposite quality. Thanks to reincarnation he has been able to draw the lesson that he had to learn from the situation.

## **A desire to change is necessary**

The opportunities for change offered by reincarnation are therefore a help, but this help must be seized. Indeed, the desire no longer to be tyrannical is the result of a decision freely taken by the person concerned. It was not compulsory, it was only a possibility.

Having a free will, the spirit could well have been unwilling to see and learn the lesson. Instead, it could have decided to take its revenge as soon as possible rather than change. In such a case, the help to change would not have been seized.

In fact, we sometimes see children who have lived submissively their entire childhood, under the imposing domination of their parents, themselves becoming overwhelming and dominating with their entourage as soon as they become adults and have left the family environment. The shift from submission to the opposite behaviour of domination, or between two other opposite behaviours, is sometimes so clear-cut that it cannot fail to surprise the observer. It is explained by the fact that the victim had the fault in question but had been put in a situation where he was temporarily unable to show it.

What has been said so far has only concerned the effects of the law at the beginning of life, since it was a question of the family in which the spirit was incarnated. However, the law acts on the whole course of life, so that certain situations to which the spirit will be led by the attraction of the affinities will only arise in adulthood.

Thus, a person who has to endure the tyranny of others, to continue with the same example, will not necessarily experience this situation in childhood, but in adulthood, in his professional environment or as a citizen particularly affected by the authoritarian political regime in which he lives.

## **The law of sowing and reaping**

It is the second law that organises reincarnations. It is generally expressed by saying "what you sow, you will reap". By sowing, it is understood everything we do, say and think. Our deeds, words and thoughts are therefore sowings that we sow in a large field which is the world.

A superficial reflection could give the impression that it is others who reap what we have sown. Of course, others reap the benefits or suffer the harm we have intended for them. But another element is added to this, because what the law of sowing and reaping says is that everything we sow also returns to us. For it is clearly stated: what you sow, you shall reap. The "you" that sows is also the "you" that reaps.

Why this return?

The human spirit has a free will. Thanks to this, it constantly makes decisions. But how can it know if they are good or bad? Does it even ask itself this question? It may consider them as good, but do those who suffer the consequences feel the same way?

The best way to find out is to experience the effects of our decisions on ourselves. And it is exactly the role of the law of sowing and reaping to bring back what was sown to the person who sowed it. This exact return explains why this law is also called the law of reciprocity of effects. Any action exerted on someone, automatically returns to the author. It is brought back to him or returned to him without his being able to oppose it.

The experience of the return is fundamental, because it is the spirit of the initiator who must come to the conviction of the rightness or not of his decision, and not the one who undergoes it.

Returns can take place in the same life as the sowing, but also in a later life. When this is the case, the spirit does not remember what it sowed in its previous lives. The reaping nonetheless arrives and forms its fate.

But if he does not know about the existence of the law of sowing and reaping, he will think that this fate is unjust, that it is the fruit of chance. In reality, the causes go back further than his memory of the moment. His fate is neither unjust nor arbitrary. What he reaps is, thanks to the law of reciprocity of effects, always exactly what he has sown and not something else. Moreover, it would make no sense for him to reap something else, because he must determine as good or bad what he has sown and not what others have sown.

Thus, someone who has helped his neighbour in need will reap in a future incarnation the help of others when he himself is in need. Some people have helped a lot and are therefore helped a lot. Regularly getting out of difficult situations thanks to the help of others, they are said to be very lucky. But this is not luck, in the sense of arbitrary and happy chance, but the logical and just consequence of their past behaviour. He has sown help, he is reaping help.

Conversely, someone who is indifferent to the problems of others will reap the indifference of those around him when he himself is in distress. The law does not push the people in his new environment to be indifferent against their will, but they are people who also have this fault in them and who find themselves incarnated in his environment because of the law of attraction of the affinities.

The action of the law is exerted in all areas: he who has been patient with others will see others be patient with him; he who has been honest with others will be respected, etc. The same thing happens in the opposite. He who has stolen will be robbed, he who has lied will be deceived, he who has oppressed will be oppressed, ...

In some cases, the identity of the people present at the time of the return is irrelevant, because what the spirit has to learn is above all to correct its fault. In other cases, the fault and the return is related to a specific person with whom it was in contact in a previous life and with whom it was in conflict. The reaping will then take place in the presence of this person. The reunion of the two spirits is obviously not intended to stimulate misunderstanding between them. It aims to enable the two spirits to confront their mutual problem and resolve it.

For example, two owners whose estates are side by side are constantly arguing over questions of land boundaries and water distribution. They both use dishonest methods to gain an advantage over their neighbour. Their whole lives are filled with the animosity they have for each other.

The action of the law of cause and effect causes them to reincarnate in each other's immediate surroundings, for example as brothers. Rivalry and conflict quickly resume, but the context of these disputes has changed. The subjects of the disputes are different, they are more insignificant and take place under the authority of the parents. The parents exercise control and emit a value judgement on the disputes. The children must listen to them. Brotherly love is present by force of circumstance. The two children make more effort, compromise with each other more often, more easily, and are more in control of themselves. In this way an inner transformation is easier for them. However, they can also decide not to learn anything and once they are adults, they can continue to fight as they did in their previous lives.

Thus, at the time of each incarnation, a part of our past sowings comes back to us. These incarnations take place according to the situations that can make us experience our sowings, and in the presence of the people with whom we are bonded. The experience inevitably touches us, because we are each time completely immersed in the situation.

The obstacles we encounter in life, as well as the difficult situations we go through, should therefore not be considered as injustices. We should not put up with them as best we can "just waiting for it to pass", but see them as planned opportunities for us to learn something and to grow internally.

To grow internally is to develop the faculties deposited in us, in the spirit-germ, by the Creator. Having been deposited within us, we do not start from nothing. We must not invent them before we can use them. They are already present and we only need to develop them. Nor must we seek or create situations to develop them, these situations are brought to us quite naturally by the laws in our different incarnations.

### **Reincarnation and repair**

Another benefit of the law of sowing and reaping is the possibility it offers, thanks to reincarnations, of repairing old mistakes.

What we have seen so far is that this law offers the possibility of changing a fault into a quality through experience. However, the benefit of the return only falls on the person who made the mistake and not on those who have been harmed by him in the past. But, justice requires that all the wrongs that the human spirit has done to its neighbour must be repaired.

All human beings have an equal right to evolve in creation. Some of them, however, are hindered in one area or another of their spiritual evolution because of the actions of others. The latter may have caused him to lose the confidence he had in himself, prevented him from using his free will or deprived him of situations that would have allowed him to develop his gifts. These wrongs have led to physical and psychological suffering. These sufferings must be compensated and the delay in the evolution of these spirits must be made up for, with the help of the offender.

In order for reparation to take place, it is necessary for the offender to be in contact with the injured party again. This is a personal matter. A link has been formed between the two protagonists, and this link binds them personally. But how can the person who injured find the injured party? He does not have to worry about that, because the law of sowing and reaping will inevitably bring them into contact with each other.

Many mistakes cannot be repaired in the life in which they were made. The simplest reason for this is that in order to be able to make amends, the wrongdoer must first have recognised his mistake and changed internally. It is only then that the encounter with the injured party allows him to make amends. The encounter will therefore often take place in a later incarnation.

Thus, thanks to the law of sowing and reaping, to repair their wrongs, the thieves find the stolen, the insulters find the insulted, the executioner finds his victims, the harasser the harassed, the humiliator the humiliated, the traitor the betrayed, the exploiter the exploited, ...

Some of the people we meet or work with are therefore people with whom we have to right a wrong or vice versa. Some of them are people who are very dear to us in this life, others are people who are indifferent to us but whom we meet briefly or whom we meet regularly in the context of our profession, for example. The purpose of the reunion in this incarnation is to progress and repair.

It happens, however, that the harm done has been done, not to a single person, but to a whole people. Will the wrongdoer have to find each of those he has wronged? Yes, the law requires him to be in contact with them again. However, this can be done indirectly. A head of state who has led his people into misery will later be in a position to help them by reincarnating himself as a politician or philosopher, for example, and by having a promotional action. Through his action as a politician or his ideas as a philosopher, he affects many people at the same time. He may bring about a great improvement in the living conditions of the nation in which he lives, or of humanity in general, and thus repair the harm done to his former subjects.

### **Reincarnation, classes of the school of life**

Reincarnations are not simple periods of time during which we can wander aimlessly. If this were the case, there would be far too great a risk that we would miss out on useful situations, on conflicts that would open our eyes, on instructive encounters, on problems that would force us to surpass ourselves, on events that would consolidate what we have learned and on opportunities to make amends. The danger would be that we could lead a passive life, choosing the easy way by staying in the known and avoiding everything new and asking for a reaction on our part, therefore an effort.

However, the new and the change brought by reincarnation help the spirit to move forward. They oblige it to be vigilant, to fight, to apply itself, to persevere, to defend itself, to react and thus to surpass itself, which will lead it to develop new faculties and to strengthen old ones.

Everyone knows from experience how beneficial a change of setting is, already in our present life, even if at first the new one had disempowered us and we had refused it. Afterwards, once the "obstacle" has been overcome, the value of the experience becomes clear. Whether the change of setting takes place in the form of a stay abroad, a work placement for a student, a visit to a disadvantaged environment, a forced hospital stay, ... these experiences open our eyes to another side of the world. They change our angle of view, put current problems into perspective, question our certainties and thereby broaden our knowledge of life.

Moreover, in order to adapt to new situations, it is necessary to call upon other aspects of our personality, to develop other ways of being and acting, in other words to develop faculties that have been little used until now. All this contributes to the development of the individual's faculties. However, what happens in "small", in an earthly life, also takes place in "big" in the global existence of the spirit: each reincarnation offers new living conditions that push the spirit forward in its evolution.

Indeed, what would happen if someone lived incarnation after incarnation under the same conditions? Very quickly, in the absence of change, lassitude and disinterest would win him over. Being always confronted with the same situations, he would no longer mobilise his forces and spiritual sleep would result. Conversely, repeated lives, each time in different conditions, thanks to reincarnations, avoid stagnation.

Although the incarnations of the human being are partly organised for him, this does not exclude his free will. On the one hand, because this organisation is done according to the decisions he has taken with his free will in previous lives. On the other hand, because he retains his free will to trigger and react to new situations.

### **To be and to do**

The law of attraction of the affinities and the law of sowing and reaping act in very similar ways, but the former places us above all in new situations according to who we are (the similar attracts the

similar), the latter according to what we have done (the reaping of actions in our relations with others).

Is there then a difference between what we are and what we do? Isn't a human being always what he does? Isn't there an agreement between the inside (his desires) and the outside (his actions)?

This should be the case. Our words and actions should always be in agreement with our inner self. There should be no dissociation and this is something that human beings must learn, in order to be whole, honest and at peace with themselves and their surroundings. In practice, however, we do not always do what we want and feel right. This was expressed so poignantly by the Apostle Paul when he said: "I do the evil I do not want, and do not do the good I want". (Rom. 7,19)

There are also cases in which someone may have an inclination towards violence, but never act on it. If acts were the only thing that counted for the laws to determine future incarnations, that person would not be confronted with situations that would help him to get rid of his inclinations. But the law of attraction of the affinities, which acts on what he is, will bring him to situations where there are people who resemble him, which will give him the opportunity to taste the action of his inclinations on himself in order to correct it.

Another difference between the two laws is that the law of affinity favours meeting new people whom we have never met before, which is not the case with the law of cause and effect, which puts us in contact with people with whom we have already had dealings.

### **Importance of earthly stays**

Apart from the fact that they are additional and organised periods of time, reincarnations are also a blessing for another reason: they are a help for the evolution of the spirit because they take place precisely on earth, in the densest matter.

In what way is a stay on earth favourable for the development of human faculties? What is special about it that is not found in the beyond? Why come down to earth? Doesn't the beyond offer all the possibilities necessary for evolution? What are the differences between the earthly plane and the beyond?

There are two fundamental differences that distinguish the conditions of evolution in these two parts of creation.

The first is that on the earthly plane of gross matter there is a much greater density and gravity than in the planes of ethereal matter of the beyond. The spirit is equipped with a heavier body which requires more effort to be mobilised than is the case with the ethereal envelopes. Moreover, the surroundings being heavier, it is more difficult to move and slower to change.

The time lapse between decisions in the spirit and their implementation in the material world is therefore longer. The will of the spirit must first be communicated to the brain. The brain must receive it and then transmit it to the motor nerves, which then activate the muscles of the limbs so that the action takes shape. These limbs must in turn overcome the gravity and resistance of materials, people or circumstances, and finally shape things as the spirit wants them to be.

Moreover, during all the time of the concretisation of its will, the spirit must maintain its will for things to really become a reality. The effort it must make is therefore very great. It is much greater than that which it should manifest on the planes of ethereal matter, in which, because of the

lightness and malleability of the environment, a very short time separates the will to do from the realisation itself.

This increased effort, however, inflames the spirit. It mobilises all its will and energy, which strengthens and develops its faculties. The process is the same as that which takes place when dumbbells are used by an athlete. The weight and the resistance the muscles have to put up against cause them to gain volume and strengthen them.

The second reason why the earth is a privileged place to evolve, and for this, the repetition of earthly lives a grace, is that on earth spirits of very different kinds and degrees of maturity come together, which is not the case in the beyond.

The Grail Message explains that in the beyond, souls are distributed according to their kind and density in the different planes of ethereal matter. The souls, according to their qualities and faults, are more or less light or heavy. When a soul separates from the earthly body at death, the law of gravity causes it to rise or fall to the plane which is of the same density as it. The process is similar to that which takes place when a balloon released into the air rises into the sky and only stabilises when it has reached a level where the air inside it is of the same density as the air around it.

The souls that find themselves in the same plane of the beyond are therefore very similar souls. Those whose character trait, for example, is predominantly jealousy, find themselves together on the same plane. In this plane, all the human activities that take place are interpenetrated or coloured by jealousy.

The progress of these souls is slower than on earth, because surrounded by similar souls, they find it much more difficult to become conscious of the harmful character of jealousy. Being jealous themselves, they believe this to be normal. Seeing other souls acting in the same way, they are initially comforted in the idea that their behaviour is normal. It will take them a lot of time and suffering to realise that this is not the case. Through experience, they will gradually become disgusted with this way of being and finally will aspire to something else and change internally.

On earth, on the other hand, the human being who is jealous is surrounded by people who are not, who, unlike him, are happy and rejoice in the happiness of others. These people act on him as counter-examples of what he does. This helps him to realise more quickly that his way of acting is not adequate. This makes it easier for him to change his attitude and replace his fault with the opposite quality.

Moreover, the mixture of kinds that exists on earth forces the spirit to be very vigilant. If there are many good examples to be inspired by, there are also many bad ones from which it has to keep its distance, and as the case may be, against which it has to resist. And while in the beyond he would only be confronted with one bad example at a time, on earth he must simultaneously face many of them. The vigilance and the efforts of will that he must deploy strengthen and consolidate him much more than can be the case in the beyond.

This is why being incarnated on earth and being able to reincarnate is a blessing, because one experiences things one cannot in the beyond.

## Chapter 7      A new Way of looking at Life

Many of the questions that preoccupy the human being, about himself and the events unfolding around him, take on a completely different aspect when he considers them in the light of the reality of reincarnation.

Throughout this book we have already seen the change this brings about in our understanding of fate or karma. This is not arbitrary, but is the result of decisions made in past lives, the reaping of which comes in the present life. But there are many other examples. We will examine some of them from a variety of fields.

### **Parent-child relationship**

Many parents' conception of themselves is that they are the ones who 'made' their child. The physical and psychological characteristics of the child are a legacy from them. He brought nothing himself (because his existence would only have begun with his mother's pregnancy) and received everything from them. This feeling can be expressed in the expressions "He is quite his mother" or "She gets it from her father". Sometimes the parents are proud of it, other times, if it is a fault, they are affected and feel guilty about it.

But what is really a child?

A child is an "old" spirit that begins a new incarnation in a brand new body. This spirit already existed before it came to earth. It has already experienced many things in the beyond and in previous lives.

To stay on earth, however, it was necessary for the spirit to receive a physical body. This body was given to it by the parents. Apart from providing the spirit with an instrument, they, as adults, must also protect their child and assist him at the beginning of his new life. This help is only legitimate until he reaches the age of maturity and can then fly by his own wings. From that moment on, he becomes an independent spirit again, as it has always been.

The education of the child consists in teaching him to use all the possibilities that his body offers him: walking, speaking, writing,... Educating means preparing his child for the earthly life that is before him. Being an already ancient spirit, which has already developed many faculties in it, education does not consist in shaping him according to the wishes of the parents. A child is not something shapeless or virgin ground, which the parents could dispose of according to their desires and shape according to their good pleasure, or which they could direct as they wish, for example in a professional career, which they think good but which he would not have chosen himself.

The child, as a spirit, is a being in its own right. It has its own personality, character and personal aspirations. The child's way of being comes only from the immaturity of the body which prevents the spirit from fully manifesting itself.

Parents are not responsible for the qualities and faults of their child. These were developed by him during his previous incarnations. It is he who is the craftsman of these and, consequently, who is responsible for them. The parents can only rejoice in his qualities, but they must not blame themselves for his faults. As parents, they must help him to get rid of them, by showing him other ways of behaving.

The fact that they themselves have the same faults as him is not proof that they have passed them on to him as many people think. Children are attracted to their parents by the law of attraction of the affinities. The parents therefore necessarily have faults in common with him. This is moreover intended by the wisdom that resides in the law. The child thus experiences the drawbacks of the fault on himself when the parents manifest it, and the parents have in their child a mirror of their own fault. In both cases, this is a help in the resulting incentive to change.

### **Hereditary illnesses**

The law of attraction of the affinities is not the only one that determines which parents the child will receive. The law of sowing and reaping also acts. Some children are born with a hereditary disease transmitted by one of their parents. However, because of the existence and the perfection of the laws, there is no injustice in this. The parent who suffers from a hereditary disease only transmits it to the child's body, but not to the child as a spirit. On the one hand, because a physical disease cannot be transmitted to a spirit, and on the other hand, because it is the child's own previous decisions that have drawn him to the experience of the disease in question, in order to learn and progress. The parent has only served as a means to an end. Moreover, when there is an inherited illness, usually not all the children in the family are affected, but only those who have an affinity or need the experience.

The children thus go through the same "illness" experience as one of their parents, because both the child's and the parent's spirit had sown the seeds to reap such a situation. We can thus see that the early detection of hereditary illnesses in the foetus and the voluntary interruption of pregnancy which sometimes results from this goes against the possibility of progress contained in this particular experience - the illness or handicap - which some souls need to evolve spiritually.

The benefits of the experiences between parents and children are mutual: each learns from the other. As a result, when the child reaches the age of maturity and leaves the family environment, the joint learning of life comes to an end and everyone is entitled to freely pursue their own path. As, from the start, they are individual and even alien spirits, no demands can be made by children on parents and by parents on children. The pains and worries of the parents caused by the care given to the child are compensated by the joys that naturally result from the presence of a child. The joy given to the parents by the child is compensated by the care that the parents have given to the child. There is a balance, an exchange, because there has been giving and receiving on both sides. It is natural but not obligatory, however, that once the child has become an adult, bonds of love and friendship are woven between parents and children, precisely because of the affinities they share, and that a new relationship, but this time between adults, can thus be born.

### **Genetics**

Current theories on heredity suggest that genes contain information that is passed on from generation to generation. Numerous studies have shown that eye and hair colour, body size and shape, and the strength and weakness of different organs can be explained by the interplay of gene combinations inherited from the parents. However, no study has yet found genes that are responsible for psychological characteristics.

No genes or groups of genes are known to be responsible for the sociability of the subject studied, for his musical sense or for the strong love for one's neighbour which is reflected in his behaviour. Although some scientists believe that it is only a matter of time, it is however highly unlikely that such a discovery will ever be made.

If it is normal that something material like genes can transmit information about matter, like the colour of the eyes, the size of the physical body, ..., it is not the same for immaterial characteristics, like everything that has to do with the psyche.

In what form could kindness of heart be transmitted through a gene? This faculty cannot be reduced to a combination of molecules, however sophisticated they may be. Kindness of heart, like everything that is psychic and spiritual, does not belong to the body of gross matter, but is in relation to the spirit. It is something of a different kind than matter and can not be transmitted by matter.

Psychic and spiritual heredity therefore does not exist. A child never inherits its parents' aggressiveness, their superficiality or, on the contrary, their sense of duty and sociability. There would then be injustice, since he would reap something he did not sow.

### **Accepting oneself**

Character traits are not arbitrary. Each spirit develops its own character traits according to the decisions it has made in its different incarnations. These traits form the pole of attraction on which the law of attraction of the affinities will act to lead that soul to parents with similar characteristics. What looks like spiritual heredity is therefore the result of the activity of the law of attraction of the affinities.

If spiritual heredity does not exist, physical heredity, on the other hand, is a reality. The body in which the human being is incarnated is determined by the genetic baggage of the parents. However, there is no injustice for the child to receive this "foreign" body and no one can blame his parents for the weaknesses and deficiencies of his body.

The body that the parents leave to their child can only suit him. Being in affinity with the spirit of its parents, the child's spirit is also to a certain extent in affinity with the body they possess and have bequeathed to it. Being spiritually "similar" to his parents, a similar body must suit it. Once it has incarnated in it, the spirit can still modify it a little to adapt it to himself.

Thus, just as we deserve the parents we have (and they deserve us) because it is the law of affinity and the law of sowing and reaping that bring them to us according to what we are and have done, so we deserve the body we inherit, because it is the result of these same factors.

Thanks to the knowledge of reincarnation each one is able to become aware that he is responsible for his character and the qualities and defects of his body, and that he has no valid reason to blame his parents or chance.

This awareness of one's own responsibility is a very great help, because when one ignores it one does not tackle the real origin of one's problems: oneself.

### **The enigma of the transsexuality**

As we have just seen, to accept oneself is, for the spirit, also to accept the body it receives from its parents.

Some people, however, do not accept the sexual gender of their bodies. They have the feeling of being in a false receptacle, because internally they feel they are from the opposite gender to the sex of their physical body. The resulting discomfort sometimes makes them want to physically change their gender. Thus, a woman who feels within herself as a man will experience very badly the fact

of being incarnated in a female body. Conversely, a man will not recognise himself in the male body he has received, because internally he feels he is a woman.

This situation, as one can imagine, generates great moral suffering, inner conflicts and relational problems. For the advocates of the materialistic approach, the reason for such situations is a mystery. The hormonal, organic, genetic causes,... evoked in turn have proved insufficient to understand the situation.

However, a solution to this enigma can be found if we approach things from a spiritual point of view and take into consideration a notion conveyed in the Grail Message, which is that there are two fundamental kinds of spirits: female spirits and male spirits.

Female spirits are receptive, protective, passive, conservative,... and more inward looking. Male spirits are active, enterprising, adventurous, conquering,... and outward looking. Neither of these two ways of acting is better than the other. They are only different and complementary.

The spirit-germs are, from the start, masculine or feminine and they remain so. During their evolution, they develop the faculties of the human spirit, but in a masculine or feminine way, according to their gender. Each time they reincarnate, they assume a body of the same gender: a male body for male spirits and a female body for female spirits.

Some spirits, however, do not follow the usual course of things and decide to act against their gender. They have the possibility to do so because they have a free will. A female spirit can thus choose to adopt a masculine way of acting and engage in activities that are more in the male domain. This will increasingly lead the woman to think, feel, speak and behave like a man.

Similarly, but conversely, a man may decide to turn to the more passive and receptive activities of femininity or to adopt a feminine approach to things, which will lead him to think and act like a woman.

Despite these changes in orientation, the spirit does not change gender. The characteristics of the opposite gender are not inscribed in the spirit, but in the envelopes, or bodies, of ethereal matter. These envelopes accompany it on its peregrination through creation. They serve as an intermediary between spirit and body and are the seat of emotions and feelings.

These subtle envelopes are tools and, as such, adapt to the needs of the spirit. In the event of a deviation, they take on masculine or feminine characteristics, according to the gender of the deviation. A feminine spirit can thus find itself with subtle masculine envelopes and a masculine spirit with feminine envelopes.

When human beings in such a situation die, their spirit abandons the physical body they needed on earth, but not their subtle envelopes. These continue to surround them. These envelopes play a decisive role in the process of reincarnation. It is they which, according to their characteristics, determine the body in which the spirit will incarnate. In the case of a male spirit surrounded by female envelopes, the law of attraction of the affinities will act in relation to the feminine characteristics of the envelopes, and not in relation to the masculine characteristics of the spirit they surround. The masculine spirit in question will thus be attracted by its feminine envelopes to a body in affinity, that is to say to a feminine body.

When the process of deviation begins, the dissonances between the inside and the outside only manifest themselves in a discrete way: at the level of behaviour and way of being. If the deviation

continues, it ends up manifesting itself in a dramatic way in the next incarnation: the spirit finds itself in a physical body of the opposite gender to its own.

The reaping of this discordance between spirit and body is not intended to punish or arbitrarily annoy the spirit, but to give it to live what it has desired, that is sown, which in any case takes place with all our decisions. By living on ourselves what we have sown, it is possible to become aware of the merits or otherwise of our decisions.

The life of such a person will have, among other things, the aim of making him realise through multiple experiences that he has taken the wrong path. The inner transformations that take place within him, if he decides to change his aspirations, will cause his subtle envelopes to gradually acquire characteristics that conform to the kind of his spirit. In his next incarnation, he will again have a body that corresponds to his gender.

## **Racism**

The laws of creation bring the spirit that is going to incarnate to the parents it needs. The parents live in a particular part of the world where the child's spirit will also have to evolve. This region possesses a set of characteristics that will have their influence on the spirit: latitude, climate, vegetation,.... It also offers bodies of a determined race in which to incarnate. Depending on the region, the spirit will have a body which is white, yellow, black or red.

The races group together individuals who possess similar physical characteristics, in terms of skin colour, body shape, head and different parts of the face, such as eyes, nose, cheekbones, etc. These particular characteristics are essential for a perfect adaptation to the environment.

As the body is a tool, the spirit is something distinct from the body, just as a car driver is distinct from his vehicle. In the latter case, whether his car is of one make or another, powerful or not, the driver remains what he is. Only his possibilities of action are different because of the different characteristics of his tools.

The inner value of the human being cannot therefore be determined by the race to which his body belongs. What is important is not the "packaging" of the spirit: its body, but the spirit itself. If it is good, it will be good whether it is incarnated in one race or another. If a spirit manifests itself in a disrespectful manner towards its neighbour, it is a coarse spirit, regardless of the race in which it is incarnated.

In the course of its incarnations, the human spirit can pass from one race to another, according to the experiences it needs. In one life, for example, it will belong to the white race, in the next to the black race, then to the yellow race, to become white again in a later life. To which race does this spirit belong? It would be hard to say.

The races on earth do not play as fundamental a role as those who advocate a racist approach to life claim. Love of neighbour, honesty, respect,... and all high values are not the prerogative of one race rather than another.

Furthermore, no spirit can claim its race as a reason to go to heaven. Entry on the spiritual plane is not guaranteed to him because in his last incarnation he was of a given race. One does not ascend to paradise because one is white or red or black, ... but because one is good and just.

To be racist is to judge a human being only on his external appearance, on his envelope, on his body. It is only considering the material side of things, therefore it is to have an incomplete vision of things.

### **Nationalism and religious fanaticism**

What has just been said here about racism also applies to nationalism.

It is natural to feel at home and to be happy in the country in which one was born, i.e. one's homeland, and therefore patriotic. Plants and animals are also "happy" to be in their region of origin, since this is the region with the most favourable living conditions for them.

What is no longer natural is to think that the region of the globe where one has been incarnated and the people who live there are superior to all the others, that is to say, to all the other nations that offer possibilities of incarnation to human spirits.

No nation is intrinsically superior to the others. All offer different living conditions that correspond to the different evolutionary needs of human spirits. If there were only one nation that extended over the whole earth, this would limit too much the variety of the always different frameworks in which spirits must incarnate to face new situations that push them to evolve.

The importance of the religion into which one is born should not be overestimated either. Religions are not unrelated revelations because they appeared in different regions and at different times. Originally, each one came from the Creator.

Apart from a set of human prescriptions added to the basic teaching, the different religions all converge towards the same goal. Basically, they all teach the need to worship the Creator and to behave harmoniously with other creatures in creation, which is done by acting with love for one's neighbour.

A good spirit, i.e. one that respects the laws of creation and the will of the Creator, will ascend to heaven, of whatever creed or religion it may have belonged to in its last incarnation. An evil spirit will not go "back to heaven", even if it belongs to the religion considered as the most evolved by the majority of humanity. What counts is the spirit and what it does with the eternal truths. The fact that by passing from one incarnation to another, the spirit can "change" religion, being sometimes Catholic, Jewish, Muslim, Protestant,... shows that the essential is elsewhere.

### **The current demographic explosion**

The current overpopulation is often invoked as evidence against the existence of reincarnation. At no other time in our history has the earth carried so many human beings. If it took several tens of thousands of years for the world's population to reach 1 billion souls (in 1850), it took only fifty years for this figure to double! And today, 100 years later, there are nearly 8 billion of us.

How can we explain the presence, and hence the existence, of so many spirits on earth, when in the past there were far fewer? If reincarnation exists, the world population should remain stable. But then, how can we explain that in the past there were so few human beings and that today there are so many?

At his earthly death, a spirit that is released from his physical body does not enter a period of rest or eternal sleep. It continues its existence on planes of the beyond, then reincarnates on earth, to return to the beyond again, according to the needs of its evolution.

According to its evolutionary path, a spirit will thus find itself in one plane or another. Thus, it is quite possible that at a precise moment in the history of mankind many spirits will be in the planes of the beyond and few of them on earth. Or the opposite, as is the case at present.

It would therefore be wrong to think that the number of human spirits is increasing, as the number of inhabitants of planet earth is growing. The number of spirits always remains the same, only their distribution in the different planes changes.

Why are there so many of these spirits on earth at the moment, as the explosive increase in the world's population testifies?

Just as wheat can only be harvested in the field where it was sown, so the karma generated on earth can only be redeemed where it was generated, i.e. on earth. However, many spirits that left their bodies after earthly death have reached the planes of the beyond without having repaired all the mistakes they made. They will therefore have to reincarnate on earth in order to do so.

Until now, the reincarnation of these spirits has taken place at a slow pace, as evidenced by the gradual increase in the number of inhabitants on earth in the past. The influx of spirits in the current population explosion shows that now the situation has changed: more and more spirits are seeking to incarnate on earth to redeem their past mistakes. The abrupt change in the rhythm of incarnations and the speed of the increase herald the urgency of the current situation. Where does this urgency come from? Should man expect a deadline or a point of no return in the time allotted for his development?

If we refer to what all the great religions say, the possibilities for the human being to develop his inner faculties in order to go back to paradise are indeed not eternal. On the contrary, the learning of the spirit is limited in time and ends, like all learning, with a passing examination. This examination is what religions call the Last Judgement. During this examination, all errors that have not yet been repaired must be repaired. The influx of souls who are given the opportunity to do so, leads to the explosive situation we are currently experiencing.

The population explosion is therefore not the result of the progress that humans have made in medicine or hygiene, but a sign of the approach of the Last Judgement. Humanity's powerlessness in the face of this explosion shows its peculiar character.

### **Redemption through crucifixion**

One of the fundamental pillars of the doctrine currently taught by the Church is the dogma of redemption through crucifixion. According to this dogma, Jesus, by taking upon himself the sins of human beings and dying on the cross, redeemed their sins and freed them from evil.

This view is not compatible with the idea of reincarnation. It renders the latter totally useless, that's why the Church pleads for its non-existence.

In fact, according to this dogma, if Jesus saved people, it is because they were not capable of doing so themselves. Marked definitively by the original sin, they can only sin and are incapable of performing righteous acts. Moreover, they do not have an efficient free will to decide to do good and to carry it out.

Human beings can thus only be saved by faith. The faith in question here is the total certainty that Jesus is the Son of God and that he took upon himself the sins of mankind. This faith must be

acquired during the only life that man has at his disposal. If he is able to develop it in himself, he is freed from his sins and the gates of Paradise are open to him.

According to this approach, since man does not need to free himself from his sins - Jesus does it for him - it is not necessary for him to reincarnate several times on earth in order to do so. The purpose of reincarnation is indeed self-improvement and reparation of faults. Since it is not necessary, it does not exist.

However, as we have seen, the existence of reincarnation presupposes that the human being has a free will. As a result, he is capable of improving by his own efforts and of repairing his mistakes by himself, if he so desires. This self-repair is, moreover, indispensable for him. On the one hand, because it is he who is at the origin of this evil, and on the other hand, because by repairing it, he develops in himself qualities that were lacking in him. Reparation thus contributes to the perfection of the self. It also implies repeated incarnations because reparation can only be made once the person responsible for the fault has become aware of it, which can take time. This moment having arrived, the injured person may no longer be on earth, which may lead to the need for an encounter in a later life.

The human being thus redeems himself from his own faults and thanks to this personal redemption he can go back to the spiritual plane. Jesus therefore did not do it for him. The commonly given interpretation of the crucifixion is therefore wrong: it was not meant for redemption.

The Son of God was crucified because the Truth he brought challenged the dogmas of the time and embarrassed those who taught them. *“Christ certainly did not come to this earth with the intention of letting Himself be crucified;”* says the Grail Message, **“neither does redemption lie in the crucifixion! Christ was crucified because of His teaching, as a troublesome Bringer of Truth ! It was not His death on the cross that could and should bring redemption, but the **Truth** He gave to mankind **in His Word!**”**(In the Light of Truth, the Grail Message, Volume II, lecture 45)

### **The resurrection of the flesh**

The dogma of the resurrection of the flesh is another fundamental pillar of the Church's teaching which is in contradiction with reincarnation.

Since no manifestation of consciousness emanates from the body of the deceased and the body decomposes and disappears, death has often been regarded as a definitive end even though human beings were aware of the existence of the soul. However, Jesus, who died on the cross, came back to life three days later and repeatedly showed himself to his disciples.

According to the Church, Jesus defeated death and this victory would herald the promise that every human being who believes in him will rise again with his body of flesh at the end of time, at the time of the Last Judgement.

Based on this approach, reincarnation is thus doubly useless. Firstly, since the time up to Judgement is a period of sleep, the human being has no need to reincarnate. Secondly, since the body of flesh comes back to life, the human being has no need for other bodies and reincarnation has no reason to exist.

Contrary to this way of seeing, the spiritual approach considers the spirit and the body as two independent things that separate from each other at the time of death. This separation takes place at the time of each death and consequently at the end of each incarnation. It is a natural process. It was therefore normal that it also took place with Jesus. The body that the disciples saw was the subtle

body that still surrounded his divine core. Jesus therefore did not overcome a hypothetical total destruction of the being at death, his immaterial core naturally separated from the physical body, as happens to the spiritual core of every incarnated human being. There was therefore no resurrection of the flesh. If it had taken place, the disciples would have recognised Jesus when he appeared to them after his death, but this was not the case. Furthermore, if Jesus had really risen with his physical body, he would not have been able to go through the walls to enter the room where the disciples had gathered after having closed all the doors and windows, as the Bible relates.

If we are to associate the resurrection of the flesh with reincarnation, we should rather speak of resurrection in the flesh offered by reincarnations. The author of the Grail Message writes on this subject:

*“The general conception "resurrection of the flesh" finds its justification when applied to **earthly** births, which will never cease as long as there are men on earth! It is a great promise that repeated lives here on earth are possible, repeated incarnations for the purpose of a more rapid advance and a necessary redemption of the baser reciprocal actions, which is synonymous with the forgiveness of sins! A proof of the immeasurable Love of the Creator Who, graciously permits that departed souls, which have wholly or partly frittered away their time on earth and who were therefore still immature when they entered the beyond in order to ascend, are given another opportunity to clothe themselves in a new gross material body or cloak, whereby the flesh they laid aside celebrates a resurrection in the new flesh! The soul that had already past over thereby celebrates a new resurrection **in the flesh.**”* (In the Light of Truth, the Grail Message, Volume II, lecture 48).

## Chapter 8      **Why don't we remember our past lives?**

Every human spirit has already lived many incarnations. In his previous lives he may have been a great scholar, a very influential and cunning politician or a fierce warrior. By reincarnating, he finds himself in the body of a newborn baby. He has to relearn to grasp objects, to walk, to speak. He has to go back to school to train and prepare for a career. He is faced with a new page on which he has to write something new.

Why does putting on a body act as a blindfold before the eyes of his spirit? Why this apparent loss of knowledge?

In reality, the spirit has not forgotten or lost anything of what it has really experienced and which has marked it internally. This is still anchored in its spiritual faculties. All these things remain in it, are part of it. It is obviously not the same with the faculties of the earthly body (walking, speaking, ...) since the body was abandoned at death and the know-how that was inscribed in it as well. The same is true for the intellectual knowledge coming from the brain, knowledge that is not inscribed in the spirit and which disappears at the same time as the brain decomposes.

On the other hand, the memory of what the spirit experienced in its previous lives does not disappear from it with each new incarnation. However, by putting on a physical body of gross matter, the spirit is put in a situation that modifies its perception of things. It is now conscious and receives only through its new instrument, the physical body. This state of affairs is logical. Being now on earth, the spirit needs to be aware of the earthly plane on which it is. There is no longer any need for it to be conscious of ethereal matter, as it was when it was there, because it is no longer there.

The spirit therefore perceives and feels through its instrument. And this instrument is new. It has just been formed in a mother's womb and has never been used before.

In order for us to be aware of the facts of our past lives at the level of our daytime consciousness, i.e. with the help of the brain, the brain must be able to recall them to itself. Generally speaking, memories do come back because the brain recalls them to itself by searching for them in the depths of memory. This research takes place with the help of the billions of neurons that make up the brain, neurons that form an immense network of connections between brain cells through their axons and dendrites.

However, the brain can only remember what it has been informed about, what it has processed and what has become part of it in the form of connections. However, being new and not having participated in the events of previous lives, the brain does not have these connections and cannot recall these memories.

If the brain can't recall a memory, wouldn't it be possible for the spirit to send it to him?

This would be possible if the physical body it has put on, as well as the brain it has at its disposal, were not so dense and heavy. Being built with the materials of heavy density of gross matter, the body has a braking or even hindering action on that which comes from the spirit. Memories therefore cannot so easily penetrate spontaneously to the brain. Only now and then do they appear very inconspicuously in the form of dreams or "déjà vu".

Our past only manifests itself in the present in our way of being which is the expression of who we are and which is inscribed in the spirit. This happens unconsciously and is not strictly speaking a

memory, but explains for example the irrational fears of some adults, towards fire or water for example. Marked by a dramatic event in relation to one of these two elements in one incarnation, the spirit continues to react according to it in the next incarnation even though the brain knows nothing of the previous experience.

The existence of a bandage that is placed on the spirit when it incarnates is therefore the result of the natural order of things. Is it really a blessing? Wouldn't it be more useful to know what we did and who we were in our past lives? Wouldn't this knowledge allow us to act with more discernment?

### **A more intense experience**

The bandage is a blessing. Not knowing what he has done in the past, the human being does not know what the future holds either. Since nothing can be predicted, the future is uncertain. The human being must be on his guard. He must be vigilant, hope, decide, fight, persevere, adapt. In this way, he is fully involved in events. He lives them with all their ups and downs. The spirit is kept alert, active, receptive and thus it develops its faculties, which is precisely the goal of incarnation.

The spirit would be in a very different situation if it knew what would happen to it. It might not get so involved. It would let the events unfold. Its attitude as a spectator would make it miss the emotional and intuitive involvement that alone would let it experience and thereby learn and progress.

That knowledge of the outcome of events demobilises forces is well known. Let us take the example of a company director's son who already knew from a young age that his father intended him to be his successor. The probability is high that the effort he will put into being up to the task will be less than if he did not know. He may attend the necessary schools, but without forcing himself to study. He will do the necessary internships, but no more, and doing just the strict minimum.

His efforts would be quite different if his future place was not certain, as would be the case for a young employee of the company aspiring to become a director. In order to be sure of being the one with the best skills, the latter would study with great seriousness, striving to master all the necessary knowledge to the best of his ability. He would follow his training courses with application. His efforts and perseverance would make him a completely different man. Even if he did not become the director, his quest would have transformed him, he would have become much richer inwardly.

In the same vein, how many students have failed their exams, how many musicians their concerts, actors their shows, sportsmen their competitions,... because they were too confident and thought that they already knew the happy outcome of their participation?

A demobilisation of forces can also take place in another way. If someone had knowledge of what they had done in their previous lives, they would also have a fairly clear idea of what would be expected of them in their new life. For example, to become charitable towards his fellow man, because he had not been charitable before and he lacks that quality.

But, incarnated in an environment where people in need live, what will his attitude be? Knowing what he knows, he would strive to be charitable. He would behave in a caring way, or that he thinks is caring, but is not really. There would be no inner change.

How true and great this charity could have been if, unaware of the reasons for his incarnation, he had developed a real compassion for the destitute through the daily spectacle of their misery. The

need to help would have developed in him, as would a true love of neighbour. By taking action, his help would have been real. His spirit would be in motion and not just his intellect, so that charity would have truly become his.

The bandage on the eyes of the spirit is also beneficial for another reason. It prevents one from despairing of oneself and giving up, thus taking away from oneself any possibility of moving forward. Some mistakes made in someone's current life can already be a heavy burden to bear for them. Guilt and remorse can oppress and hinder them for the rest of their lives. How would that person be if, in addition to the mistakes of his present life, he was also aware of the mistakes of his other lives. This could result in great distress and paralyse all his strength. There would be a greater risk that he would become discouraged and lose his enthusiasm, thinking that "it's no longer worth it", that he has "too much to catch up".

The risk of losing momentum also exists in the opposite situation. Someone who discovers that they have done many very good things in their past lives may take too much pride and satisfaction from them. They could easily fall into a state of contentment where they feel they don't need to do too much anymore and are allowed to rest on their laurels.

The bandage therefore avoids on the one hand despair and fatalism and on the other hand too much complacency with oneself, keeping intact the forces necessary for the effort and the struggle to advance spiritually in life.

### **Knowing who you were**

Learning that reincarnation exists, some people then have a strong desire to know who they were in their past lives. They expect, with some excitement, to discover that they were a great historical figure whose fame extends to the present day thanks to the greatness of his action: a great king, a brave hero, a head of state or a great artist.

What benefit could such knowledge bring to these people?

The spirit goes through different lives and its basic personality changes according to the decisions made in the situations it has lived through. Qualities that it did not have in the past have since developed and those that were already present have blossomed. Changes can also take place in the opposite direction: neglected qualities can weaken, worse, turn into faults.

The human being is a being in the process of becoming, constantly changing. It is therefore not essential to know who we were in the past, because we have changed and are no longer. Even in total ignorance of his past lives (and even - in ignorance of the existence of reincarnation) he is the result of them. This result he has before his eyes is himself with his qualities and faults, his high or low aspirations, his moral sense or the absence of it.

By depositing its heavy earthly envelope and passing into the beyond, the spirit does not suddenly become "someone else", much brighter or good, or on the contrary much worse. What it is, it is, and takes it with it. In reincarnating, it does not become another "someone" either, it is itself in another body and in another environment.

What is fundamental for the human being is not the past where he is no longer, nor the future where he is not yet, but the present where he is. This present must be confronted with the qualities and faults that are his at the moment, and it is this alone that counts and is useful to him.

For the Last Judgement, this sorting which will take place at the end of time between those who have developed the faculties deposited in their spirits and are thus allowed to ascend to paradise and those who have not, what counts is not what they have been, but what they have become, that is to say, the state in which their spirit is at the moment of judgement.

An examination in the course of study is also passed or failed on the basis of what one knows on the day of the examination, not on the basis of what one knew well before the examination or what one may be able to know well afterwards.

Some people readily admit that the desire to know who they were serves most often and above all to satisfy their own curiosity and is basically not indispensable. However, in some cases they consider it to be legitimate when the aim is to find out what mistakes were made in the past so that they can correct them internally and never make them again. The use of a clairvoyant or regression techniques in past lives sometimes makes it possible to obtain such information.

However, life brings us back with certainty all our inner conflicts and situations that help us to become aware of our faults. The purpose of reincarnations is precisely to bring them back. It is therefore useless to artificially bring back the past, because it comes back anyway. The wisdom of the laws of creation brings them back to us at a favourable moment, in an appropriate context and when we have the right dispositions of mind. It is therefore the exact opposite of the artificial reminder that takes place suddenly, at any time, without any relation to the person's current experience, and therefore most often at an inappropriate time.

Christ's benevolent advice that each day's sorrow is sufficient can perhaps also be understood as an exhortation to be concerned only with the sorrows of this life, and not those of previous lives.

If, therefore, knowing about the existence of reincarnation is a great help for the human being, knowing precisely what one has done in previous lives is not.

### **The bandage allows a new start**

Another advantage of a bandage over the eyes of the spirit is that it encourages a new start.

The people that someone who is reincarnated meets do not know who he is and what he has done in the past. They take him as he is, without preconceived ideas. This makes it much easier for him to evolve. Indeed, he is not hindered from the beginning by preconceived ideas about himself.

The lasting and persistent damage that a bad reputation can have is well known. Once someone has been classified as incapable in a field, any possibility of acting or improving in that field is denied or only reluctantly accepted.

For example, someone who has served time in prison will find it very difficult for the rest of his life to find work or a position of trust. His bad reputation follows him. He has a label attached to him. He is classified as "shady" even though he would have completely transformed himself inwardly after becoming aware of his mistake and becoming a decent person in every respect. A bias against him pursues him and, under these conditions, it is very difficult for him to make a fresh start. Not accepting the new man that he is, his entourage almost pushes him back in his bad behaviour, because of the image which stays attached to him and which doesn't give him any possibility to act differently.

With reincarnations, this problem does not arise. No hindrance is made to someone in relation to his past, because everyone ignores the past of others. Everyone is considered as what he is, rather than what he is used to be and may no longer be.

This is true as well for good or bad deeds. The wrongdoer who has changed his ways may once again prove himself trustworthy and gain a good reputation, but the trustworthy man is not blindly believed whatever he says. The tyrant is not continually rejected and the benefactor is not systematically praised and favoured for his past. If it is an advantage that the people around us do not know what we have been, it is also an advantage that we do not know what they have been. Some of the people we are with in the present incarnation are people with whom we may have had serious differences, even very violent conflicts. The purpose of the reunion - anonymous - in this life is for both protagonists to repair the mistakes that have been made. Not knowing who the other person is and what he has done to us makes for a much better start. No resentment, tension or hatred arises as soon as he appears. He is put on an equal footing with everyone else. Considered as anyone else, the relationship is not directly blocked by a straitjacket of ideas or old patterns of behaviour. A healthier relationship can take place because it is free of prejudices, which can lead to a more objective understanding of the other person and therefore to a more constructive attitude.

An additional benefit of the existence of a bandage is that it allows the reincarnated human being to step outside the framework of his past activities and open up to other things. In order to make progress in a field, several incarnations are often necessary. This is the case, for example, to become a great musician whose genius is recognised and appreciated. But does this mean that he must continue to compose one incarnation after another? No, because musical talent is only one of the many talents that the human spirit can develop. Other faculties to be developed await him, other faculties that require other activities.

The bandage that hides the person's musical past makes it much easier for them to devote themselves to other things. The person's musical sense doesn't disappear, but he doesn't use it anymore. He appreciates music, listens to it willingly but not more. His energy and interests are now focused on other areas of activity.

### **How to direct oneself in life**

Does the human being find himself at each new incarnation powerless in the face of life under the pretext that, not knowing what he has done in his previous lives, he does not know either what he must do in the following ones? Some people think that it is so. The human being appears to them as being deprived of a solid base on which to build.

Reincarnations, however, only offer changes in the environment. Fundamentally, the duty of the human spirit through all incarnations always remains the same: to learn to think and act in the sense of what is good, just and beautiful, and to act with love and respect for one's neighbour. It is these high values that must guide it and towards which it must orient itself, so that they may develop in it.

Since the human spirit is endowed with a free will, it does not automatically do what is good, but it must learn to do it voluntarily if it wishes to go back to his homeland, the spiritual plane. The indispensable experiences he needs to learn how to act with love and respect, it receives in the multiple reincarnations offered to it for the development of his inner being.

#### Author's Note

You can find information about the work

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