

This is the transcript of a talk entitled “Reincarnation and Karma”, presented by Stanton K. Stevens at Quest Bookshop in Seattle, Washington on February 28, 2016. Please visit his website, <http://onepurelove.com> for the handout associated with this talk and more information, including videotaped talks on other topics. For this talk there is only this transcript, since the microphone failed.

Well, thank you very much, Ed, I really appreciate the opportunity to speak. I'm honored to be speaking in this place, this Theosophical Library, with so much wisdom in the books behind me framing this talk. And thank you all for coming; I'm always so delighted to have a chance to share. It means a lot to me; it gives me an excuse to research these topics and share what I've found; I'm kind of excited that anybody wants to hear about it. So, thank you for coming.

I like to start all my talks with a little exercise, which is to take advantage of one of the beautiful things that we have and sometimes forget we have, and that is our own consciousness. It's worth the effort to take a moment and take note of being conscious. To be conscious of the fact that we're paying attention. If you can track that consciousness back to who and what is actually paying attention, you've found the very core of what you are. The fact that we have consciousness of consciousness has been a huge breakthrough for us in our personal and human evolution, looking back over the many years, and we'll talk about just how far back that might go. So, it's a huge achievement to reach the point where we can actually be aware of our awareness. We don't do enough of it. It's a wonderful thing.

If you're watching the content of your consciousness, being aware of your attention, you will notice some unpleasant things, like automatic thinking. We are victims of automatic thinking all the time. If somebody does something that annoys us and pushes a button, the next thing you know we've got a response ready, but it's not a conscious response; it's come out of bad responses from the past that may have served us long, long ago, but they're the not the best choice in the moment and we end up saying things, and doing things, that we regret, and hurting people. That's not really being properly self-conscious, meaning the good kind of self-conscious - not like teenage self-consciousness; it means being aware of your consciousness.

So, for this little exercise, just take a moment, be aware. Maybe next time something pushes a button, you will take an extra step of being aware of your reaction and stay out of trouble with it. And especially stay out of the next phase of that problem, which is to be further unconscious, and have the ego wake up and try to defend the dumb thing you just said.

I'm going to talk about reincarnation and karma. I know that the audience here is usually quite familiar with these topics. I'm hoping that for those who have heard this information before, I will have a few surprises. Henry T. Laurency, the source of most of this information, does tend to come out with things that you can't find anywhere else, and I'm trying to summarize those things in this talk. I do recommend that you read it for yourself. If you really dig into Laurency's writings, I think you will find them just as inspiring as I have. No one puts it in a clearer form, in my opinion. He is putting it in Western terms, not Sanskrit terms. He's talking about teachings of the East, but in a way that Western minds are used to approaching things, with a logical material basis to things, not depending on symbols and intuition to give you your understanding. He tries to lay it out for your very clearly. Among the Theosophical authors, Leadbeater is probably the closest to Laurency's spirit being very clear.

When we talk about reincarnation and karma, we're talking about something that scientists in general scoff at. They have no respect for these topics, and it's really unfortunate, because science itself could tell us a lot more about them. There are so many experiments that they could be conducting, on the subtler worlds and other realities that are around us all the time that are certainly within the possibility of experiments. But it's actually taboo for a scientist to investigate these things, it's a real pity. We also hear from theologians about these topics, Christian theologians, that these teachings are false or worse. I think I can make a logical case for them. That's one point of my talk today, to say just why they're worth consideration.

When you get into why we're even talking about all these things, you have to talk about why we're trying to do anything, you know, what is the direction of progress, what are we trying to achieve in life? Reincarnation and karma are obviously tied into that, but you've got to have some idea of where we're trying to go. And I'd say that Laurency summarizes it best by saying it is about the evolution of consciousness. That's the point, in his teaching. Don't we feel like we've grown if we've had some big consciousness breakthrough, or some new insight that makes us able to see things in a new way that changes our perception of the world? That's a step in the direction that Laurency is talking about. Once you've had that breakthrough, you can't go back; you understand things in a new way, you've grown. That's the point of all of this effort, certainly, at least as far as the teachings I'm talking about today. And if you think about that a little bit, and start with that assumption, well, we have a ways to go, don't we? We know we have more revelations and understandings ahead of us, and we know that there's quite a spectrum, and we certainly don't want to be thinking that we're supremely developed already, and that we've already figured it out. We have to assume that people have figured out a lot more than we have, and what we're told in Theosophy and other teachings from 1875 on, is that there are beings that have gone so much further than us that they can give us information about what we don't have a chance of understanding for ourselves at this level.

As humans, as we are now, we don't have the means of grasping the greater cosmic concepts, but there are beings that do. They're on that continuum, on that extrapolation of the evolution of consciousness. Those beings have figured it out, and, as we'll talk about, they're not going to step in and "evolve" us. That's not something they can do! What they can do is give us information. And that's what I'm trying to relay to you, the information that they've given; summarizing, presenting, hopefully, in a way that helps. It was presented in English about 140 years ago - but a newer presentation is helpful.

As humans, we tend to not know where we're going too often, and sometimes we think that the goal is to be powerful, or to acquire great wealth, or to be spectacularly good-looking. We pick a lot of different goals, but the goal that we are told that people have achieved, have worked towards, and tell us that is the only really valid goal, is the goal of dwelling in the consciousness of the unity and our cooperative purpose together. This evolution of consciousness, this is not a solo thing. We're working on it together; we need each other to make progress. Our challenges with each other are part of our opportunities to make progress, and ultimately, when we overcome the particularly human problems of ego and misinterpretation, and basically fumbling around in darkness which is a very human thing, then we actually understand that's all about working together, that that's the actual direction of progress, that's the direction that you can gauge progress in. If you are looking for an advanced soul, you're looking for somebody who has figured out that we're in this together. If we're working together, we're on the right track. We know that our own personal ego is just something to throw in and help with, and not particularly to try to satisfy. We'll never be able to satisfy the ego's desire for power, or whatever. If we're working for everybody, there's unlimited progress ahead of us.

What the great beings who have gone beyond us have told us is that there are laws, that everything is subject to laws, they themselves included, up to whatever divine being you can conceive of, all are subject to the same laws of life, laws of the universe. And ignorance of those laws is certainly going to get you in trouble; knowledge of laws, and working with them consciously and wisely, is what takes you in the direction towards this consciousness. I can't say enough good things about the consciousness that we're headed for. It's so much better than the isolated, fearful consciousness that is the basic human consciousness.

We have a lot to learn from our isolation. It is very important that we struggle to understand each other and we learn, but the end result is to have crossed the gaps and built the bridges and be able to make the consciousness jump, evolution of consciousness, that actually takes us beyond human. Being human is defined by this particular separate consciousness that we have. To go beyond it is to enter into collective consciousness, where you share consciousness, and understand each other perfectly;

something that is very hard for us to imagine as human beings. Understanding how we can work within the laws of life is the means to get there.

The law of rebirth is the first one that I'll mention, and we've got the law of karma, or of sowing and reaping next. The law of rebirth, reincarnation, begs the fundamental question "what are we?" Are we mortal beings that are simply here to have some experiences and evaporate away, when our bodies fail to serve us and die? Well, ask that question about your hand; is this me, or can I live without it? Actually, you can; your hand is a tool. Your body is a tool, too. And if you talk about the evolution of consciousness, you can see where this is going. Consciousness needs bodies as tools to have experiences. In particular, to have experiences in the physical world requires a physical body. This is our interface with physical reality. Without this, well, we don't have physical experiences. Now, we think this is all we are, all too often, and so much suffering comes from that. That is basically identifying ourselves as mortal. You know, if you think of yourself as your body, you are quite mortal, because that is not what will last. Everybody knows that. But if you're identified with whatever is using the body, then you can see how even every night, when we have non-physical experiences, we have experiences that don't require the body. Our dreams are experiences. They're not physical experiences. I'll give more details about how that works later.

Now, I want to try to address one misconception that's all too often found, about the body being evil. Well, come on! How are we going to relate to this world, if we have a body that is our enemy? You know, we actually have a body for the very purpose of being here, and that's a beautiful purpose, so let's accept that as good! Especially the folks here have probably had the experiences needed to realize that life is good, and that there are very good things to come out of it, and we wouldn't want to have missed it. So, there is nothing inherently evil about the body, and I'm really surprised that the idea took hold.

Speaking of the body, reincarnation: if you look at the definition of the word itself and where it derives from, "reincarnate," carne is meat. Right? This is to re-meat body ourselves. That what reincarnation is about. A new housing for consciousness, a new structure of bone and meat. There's an old joke about aliens observing humans. They're talking to each other about what we are, saying to each other: "Do you see the life on this planet - they're made of meat!"

"Well, how do they communicate with each other? They can't read each other's thoughts?"

"No, no, they squeeze air through openings in the meat! They produce sounds and listen to that!"

So, as long as we're talking about re-forming ourselves with meat and bone, let's also address one huge misconception about reincarnation. We do not re-form ourselves into animal or plant forms. It's the evolution of consciousness and for human consciousness to take other than human form doesn't serve evolution, it doesn't serve us. Nature is not that cruel or arbitrary, to stuff our human consciousness and its hard-earned realizations into an inferior vessel, because every single realization and understanding was the result of our effort and work and it's taken a lot longer than people realize to get to where we are. It cannot possibly be housed by a lesser kingdom's form, such as an animal or plant form. There is a material basis for everything that goes on in the spiritual aspect of things, too, and that also helps explain why that can't happen. I'm going to go over reincarnation and karma first, and then I'll get into more detail about why things are the way they are.

I guess this idea of reincarnating as a plant or animal could be related to a really human idea about punishment; that the universe is actively punishing people for things. That is purely a human concept. There is no higher being with a desire to punish anybody for anything, Bible to the contrary, I'm sorry to say. There is no wrathful God out there shaking his fist at us. There are laws that take care of everything; we're going to get into that more when we talk about the law of karma. We grow through consciousness and we require ever more capable bodies for it. Not animal, not vegetable, but even better human bodies. As a side effect of our growth in consciousness, we get ever more refined forms through which we can express ourselves better and achieve the things we want to do. You know, if somebody is

working on their musical talent, they require a body that has longer fingers than mine. Because I've tried and it really didn't work for me!

But we get fixated on the idea of perfecting form, and that's not really the point. In fact, scientists have it exactly backwards, in one respect, when they say the consciousness is some kind of emanation from the electro-chemical processes of our brains. That's the cart, you know, the horse is pushing the cart with its nose; it's exactly backwards. Consciousness is the reason there is a body. There would be no body without a consciousness that needed it. That's the actual order of events. In fact, it's not just us that's going through this process. The greater law that includes reincarnation is the law of rebirth of all life, in all the kingdoms. Consciousness takes on form, has experiences, learns what it's going to learn from those forms, wears out the forms, and leaves them. Basically, when consciousness is no longer served by a form of that particular quality, it needs a better one. So, on we go, we cycle in and out of form, and as humans we cycle in and out as our consciousness grows and we approach that greater understanding of our community with each other, and reincarnation helps with this tremendously. This is because we reincarnate as men, as women, as Russians, as South Africans, as Jews, and every kind of possible collective that we can reincarnate in is ahead of us or behind us. We learn about each other through being part of everybody else's group.

It's a sad fate for those who hate particular ethnic groups or religions; they almost immediately incarnate into those groups. Nature is very keen on teaching everybody who we really are and how we are all one, and hatred is something that Nature is actively trying to correct. And, interestingly enough, if you are an Anglophile, and you really love the British, "oh, they're the greatest, after all it's Great Britain" you can incarnate there, too, driven by your intention. Hatred is a form of intention, love is a form of intention, too. So, both of them can put you into a particular group. Let's hope that the people who hate in one group don't carry the hate over into another group, indefinitely. I guess it gives them a fast progress through all the different groups, and maybe they'll grow faster that way, let's hope. It's an interesting analogy that admiring the British, for instance, and then reincarnating among them, is similar to how we acquire qualities in this world. If we admire a good quality in another person, that's the first step to acquiring it. Obviously being jealous of their quality is not a good step towards acquiring it. But admiring it is to try it out for size yourself, to begin to develop it.

It's a darn good thing that we get to release these bodies eventually, because they become crystallized ways of being and living. You know, if we ask a room full of four-year-olds, "OK, who can sing?" They all raise their hands, "I can sing!", they can all sing! "Can you dance?" "I can dance!" I could ask this room full of people, but I don't think I'd get the same response. The problem is that we've all been somewhat brutalized by growing up in this world, by so many people criticizing us and shutting down our potential. And to get a fresh start, to get a start with everything wide open again is such a gift. You get another chance to not be squelched. Of course, we can get into discussions of karma; if we haven't been the ones who squelched the poor kids' self-expression, then at least we'll have the good karma to have a life where we get to not be squelched. So, let's hope! You know, spontaneity is a wonderful acquisition, and that's a goal for all of us, a beautiful spontaneity, where we're not defending ourselves all the time for fear of the criticism of somebody.

Now, we don't remember our previous incarnations for some very good reasons. Even the one I just mentioned: do we really want to remember being the old crystallized fuddy-duddy who is just not going to accept another new idea, ever again? Well, that's not an existence that's helpful to remember for a little kid! And there are worse things. The problem is that when we look back at descriptions of how reincarnation really works, it's been going on a long time for us. Like I said, to get to where we're at, we've had to work hard. And it's taken many, many, lifetimes, and we start from a place that is really not very good at all. The first incarnations are all about ego. We don't have the experience to know better than to do anything, and we try everything, and we get it all wrong. And we build our instinct towards what is right by making huge mistakes, all along the way. To remember them, to come into incarnation,

and remember the horrific battle we were killed in, in a previous life, or the fact that you killed somebody in that battle, too, is a burden that we do not want to carry. A fresh start is a precious and incredibly good thing. There's a bit of glamour about reconnecting with past incarnations, so watch out for that, you've really got to be ready for it.

And so many incarnations! I look back at my lifetime; how much have I really accomplished, of breaking through the barriers to understanding what it's all about, and unity with everyone, and the potential of human consciousness - well, you know, I like to think I made a little progress! But, the older I get, I can see that it's going to take a lot more living for me to figure it all out, and I'm glad to have the opportunity. It's a real comfort, actually, to know that I will get to finish the things I've started, and achieve the goals that I have a small chance of achieving in this lifetime; that's a beautiful thing. Most of the world has that comfort of that knowledge, actually, when you think about Buddhist and Hindu traditions that have accepted reincarnation for a long time - the Hindu especially; Buddhist to some degree. That's a wonderful thing, and we're going to talk a little bit about how strange it is, really, that we don't have this as part of our background.

And that gets into Christianity's rather odd theories of things. If we've incarnated as a Hindu, by the way, in the past, it makes it so much easier in this lifetime to accept some of the great truths of life, so it's a benefit. When you look back at how many incarnations are involved in all this, it helps explain the tremendous differences between people. If you've got a Mozart coming in, he didn't learn to play the piano or compose as an infant. He already was able to because he had been working on it for multiple lifetimes - working toward that goal. Each of us is so profoundly different and as we try to understand each other and really realize that, then we realize that it's taken many different choices, and opportunities, and cultures we're born in to. Even how we chose to face our barbaric nature at the beginning of our first passes through the human kingdom made a big difference. Ten thousand incarnations; think about how big a difference that would make between two individuals. You know, if one person had ten or twenty thousand incarnations more than another one, that's a tremendous opportunity for experiences, and for building in skills, and qualities, and capacity. It's no wonder that we see extremes in people's capacity. But it's important to remember that that does not mean that the older soul is superior to the younger soul, any more than an older brother is superior to a younger brother, each has their advantages. Youthfulness has its things to offer, too, even in the course of getting through all these incarnations. And sometimes older souls could have finished a while back, but they're taking a slower course and stopping to smell the roses. All the time, maybe, instead of trying to progress! But that's one way to look at it.

Think about Mozart again; we are told this from Laurency's literature, that for a genius incarnation, like Mozart, it takes maybe seven straight incarnations of work on that particular skill. And the dedication that that takes is pretty unusual. That's probably why there aren't that many geniuses out there. They can start from poor beginnings, we're told, some of these geniuses have started with basically no skill, simply the desire to have it. But when you get to the point where Mozart was, who had an absolute mastery his skill, he likely put aside many other areas of development. And sometimes social skills are one of the first areas to get put aside, in order to work on practicing, etcetera, and so the geniuses often reincarnate in very humble lifetimes, in order to work on all the other things they are out of balance on. Mozart may be a shepherd or something next time, something very pastoral, and beautiful, you know, something he could appreciate. I'd just like to think that. I think of the Queen of England, for example; she's probably going to be really upset if she is born a queen again! Too much!

So, no effort is wasted! That, by itself, is a tremendous reassurance to get out of these teachings. It doesn't matter when in our lifetimes we work on something. And it doesn't matter if the last thing we do is take up learning Spanish. You know, every single thing that we do that increases our capacity, our ability, makes it easier for us in our new incarnation and it becomes quite easy to reacquire something we have mastered. And it becomes your permanent possession. If you take the trouble to learn to sing,

you know, it takes work - I'm working on it, myself, and this won't be the incarnation when I master it - but all this effort I've invested in it will yield results in a future incarnation. Love isn't wasted, either. If love is interrupted by death, or by the horrible misunderstandings that people are capable of in this world as it is, we get the opportunity to resume it in a future life. We'll find ourselves with that person and we'll complete what we started. If our purpose with that person was to get together and get married and have children, and it didn't happen, that doesn't mean that it's forever lost. There will be a lifetime when that gets to happen, and you'll fulfill that destiny with them.

Relationships are key to understanding our world, our evolution and ourselves. Laurency says that we reincarnate in clans. Roughly several hundred individuals that all incarnate at the same time, with every possible relationship to each other. So, we're encountering the same souls again and again as father, as child, as co-workers, as spouses, as business partners, perhaps even as enemies. We get to know this particular set of individuals very, very well. And that helps us as we get to the end of the phases of human incarnations, where we're starting to work on the collective consciousness of the next kingdom. Those are the people that we understand so well that we begin to think and share thoughts with and work on a conscious unity. When a clan goes out of incarnation, it's like "school's out!" We have this nice summer break - and that really is what the time in between lifetimes is all about - rest and relaxation, recovering from having been here, because this is the toughest world of all, the physical world of the human being. You come back in, school's back in, and you're with all your friends again. They're in different bodies, they've changed, just like students do, but they're very different, and they may be a different sex or whatever, but we do eventually recognize each other.

It's interesting how humanity itself has progressed in relation to clans. The Golden Age of Greece, Laurency tells us, was due to a cultural clan, beyond our current level, all incarnating together, to reintroduce the height of the artistic and cultural achievements that they had all worked on together in Atlantis. So, they came in to seed Western culture with the best results of the past. I'll say a little bit more about that later.

So, as tough as it is in this physical world, this is the world we make progress in, and that's an important thing. As nice as it's going to be between lives, when we don't have the burden of the physical body, and the suffering that's possible in this world, what we do in between lifetimes is review what happened here, and see if we can learn something from it. The real lessons are from the choices that we make here, and we are determined to come back and make more of those choices. We're all here because we wanted to be. We decided, "Hey, I'm coming back. Yeah, it was tough last time. But this time, I'm coming in and I'm not going to fall for that nonsense." When we think that, hopefully it does work for us. And when I say we, about 25% of Americans, and 25% percent of American Christians, believe in reincarnation. But they don't talk about it much, because we have, basically, cultural denial. You can get laughed at by the scientific types, and condemned by the religious types, if you talk about reincarnation.

But some of the people who are talking about reincarnation remember past lives. I do! I have had the opportunity to revisit a couple of lifetimes. I'll go into detail about that later, but I know full well that this is not my first time around. We've got the science of psychology struggling to make sense of people's lives, when I could just tell them something very important about how it works, and they don't believe it. It kind of undermines the credibility of so many of our social sciences like psychology, and certainly when the scientists have a taboo against even thinking about what happens to be true - that's a real problem! You can see why we're kind of in the dark here, in the accepted teachings. The stuff you see on the evening news, right? No TV announcer is going to talk about reincarnation without adding this woo-woo California energy to the discussion.

If you want to learn more about reincarnation, and it's being researched these days, Brian Weiss is a great researcher. He's a psychiatrist who kept running into this; he'd be taking people deep into their experiences, and he didn't mention reincarnation, but they would be telling him about previous lives,

and would explain about circumstances in their lives, about who they were. It made sense to him; he had to eventually stop denying it, and really dig in. He was brave enough to research it, because his colleagues, I'm sure, like with so many scientific investigators who really dare to investigate new things, I'm sure they shunned him at first, but once he sold a few million books, maybe they felt differently. Joan Grant is another one, she wrote books in the '20's, '30's, '40's, last century, talking about her prior lifetimes in Egypt, in Rome, in Greece, and Renaissance Italy. Fascinating stories that are really windows into what happened then, if you accept her interpretation, and I think she's got it right, she's got it figured out. You know, it's her own experience, and people have varying abilities in this department. Some are able to simply review those lifetimes consciously, and that's what she's done. She tells some great stories. Really, no story is better than the true one.

I guess that I may have had a problem with accepting that I'd had previous lifetimes, except that I had my Grandfather talking to me about his as I was growing up. It really helps to not have people talking you out of it from the beginning. My grandfather would talk about a lifetime that he had in California, in the California Gold Rush. He'd come out from the East Coast, to Mariposa, he had a great claim; dug up lots of gold, and that was a fantastic thing. He went to the Southern United States and set himself up with a plantation. That seemed to him like just the thing to do. He had the slaves and everything, this was in the 1850's, and he said that he treated his slaves well, whatever that means. But he said that the plantation owner next door had told him that the only way to talk to slaves was with a whip. Then, in this incarnation, my Grandfather had an interesting experience. There was a knock on his door one day, he opened the door, and there was the plantation owner - the fellow who had owned the plantation next door - except this time, he was in a black body! So, that's kind of how it works! He became a student of my grandfather's, one of the best.

Why don't we talk about reincarnation, why are we so hesitant? Christian theology is opposed to it, but there's an interesting kind of reincarnation in Christianity, too, this idea that when the last trumpet blows, and it is time for the final Judgement, all the skeletons will pop out of the graves, and be recovered with meat. Back to the meat again! That is reincarnation, getting meat-covered again. I'll say more about the Christian view later, but the idea that there can be an evolution of consciousness in an eternal heaven, or an eternal hell - and that the only place that you get to choose is here - what a limiting idea! What a scary idea! "You'd better choose right here or its hell!" All or nothing. You know, it's like taking all the money you'll make in your whole life and going to the casino and putting it on the roulette wheel on red, and you're either broke, and go to hell, or win and go to heaven. That's just not rational.

Science is not giving us a whole lot of help here, either. Laurency tells us that it's going to be another 500 years before science and public opinion will accept the esoteric realities here of reincarnation and karma, and things like that, such as the nature of the soul. I'm not waiting 500 years. And nobody should; because the information is actually out there. It's distributed in a new way; it's on the Internet, but it's there! And all you have to do is go to Laurency.com and read it all if you'd like. I've got references to it, and really nice quotes, in the handout.

We've got scientists trying to tell us that you stop existing when it's over, and a lot of people believe that, and that's pretty sad. My grandfather's father, my great grandfather, believed that when one died it was all over. It was the end, you do not exist, like a puff of smoke you're gone, that's it. So, after he died, my grandfather, who had some ability to do this, looked in on him to see how he was doing in his afterlife, and he found my great grandfather huddled in self-imposed darkness, trying not to exist. Fortunately, he got a little assistance from my grandfather, who was there to help him out and wake him up there.

Reincarnation is obviously not the whole picture. We talked about the things we do having effects in future lifetimes; now we need to talk about the law of sowing and reaping. The Eastern term for it is karma. Karma means action and the consequences of action. That's a simple enough definition of it.

Laurency likes the phrase "sowing and reaping" better, it's a little more descriptive; the idea that as you sow, you reap; everybody knows you can't sow carrots and reap corn, or sow hatred and reap love. I think it's a pretty good expression. And even in the scientific aspects of things, there's action and equal and opposite reaction. There's equilibrium established in chemical processes. There are ecological balances; you know, the rain falls, and increases the evaporation, there are all these balances in place all the time. So, the idea of cause and effect, of sowing and reaping, really does have a rational basis that a lot of people will understand, and will accept perhaps before the law of reincarnation. It's part of a greater law of balance, and what we're told is that the whole universe is continually undergoing this re-balancing, re-establishing equilibrium, that the various intelligences like ours that continually get it out of balance, well, there are much more evolved intelligences continually at work restoring that balance so that our little playground here where we learn and experience, is still a viable place. There is assistance in making sure that everything is not destroyed by us.

The law of sowing and reaping; in every kind of level of human experience, you can hear people coming up with some way of expressing that. And one of the nice ones is the Golden Rule. "Do unto others as you would have them do unto you." I actually heard Bernie Sanders, who had a little Facebook post talking about it recently. That's his spiritual philosophy, that if everybody would just work with "Do unto others as you would have them do unto you," then everything would work out very well. And that's great. You know, I would like to hear all of the candidates say something that wise. Even in prison cell conversations, the phrase will come up, "What goes around, comes around." Hopefully everybody knows that at some level. The people who actually think that it doesn't matter what you do as long as you don't get caught, and you get away with it, those can be very dangerous people. This law of sowing and reaping and karma - it would really be good if everybody understood that better.

What Laurency says to define the law of karma is that every thought, word, and action has effects that return to us. And that could be a little surprising. To think that every single thing you do is generating effects in your life. But it seems to me that either it is or it isn't, right? Some things generate effects, and some don't? There really needs to be a pretty simple law for people, it ultimately makes sense that even your words have effects. That sounds harsh, right? I mean, we tend to think of it in terms of the bad things we've said or done, and "oh my gosh, we're going to have to deal with the consequences of that." But really, this law of sowing and reaping is a beautiful thing; people who are planting the seeds of love - it's what makes their lives happy, and turns the world into a paradise. This is the law that will do that. And most of us are getting to the point where we are planting those seeds of love. We don't really know what's going to come of all this, and that's how we find out. If we don't plant some seeds, we're not going to find out. Our experiments in life and karma are very important. Although we shouldn't be attached to results, either. Time is actually not that important a factor in all this. When you get reincarnation playing into it, these effects could show up lifetimes later.

There is such a thing as instant karma, you might say. Somebody who drinks and drives, and gets in an accident - cause and effect is very immediate. But take an author, a creative person who in their books, or movies, or video games, they glamorize brutality to the point where they're selling lots of books or games, or whatever, they're making lots of money, but in this lifetime they may not experience the effects of that. Maybe next time they incarnate among the people who were inspired by all the brutality. If they had created a world based on that, that would be the logical consequence of imagining such a world.

Karma is not actually being as harsh as it might sound - there is mercy to it in the fact that we don't experience all the effects right away. They get spread out, they get delayed, to the point that we might actually learn something from what comes back to us. And ideally, we're stronger, we're not destroyed by it. These things are measured out to us; the reaping, you might say, is measured out to the point where it doesn't break us down, it just teaches. Of course, it takes a lot of lifetimes for that.

Suffering does have its karmic roots. Cause and effect does show up in our lives that way. And only in proportion to the kinds of things we've made huge mistakes on. But what Laurency says is that only ten percent of the suffering that we go through is necessary, is really necessary to finish off that karmic consequence. Ninety percent of the suffering is due to our bad reaction to the ten percent. We tend to resent the fact that we're suffering, and blame life and the Universe, and God, and whoever's around. And blame is a really awful way to make someone else responsible for your suffering instead of taking responsibility yourself. It plays into a tremendous complex of victimization if you're blaming others, because you're basically giving them power over you, saying, "This person has the power to make my life miserable." But that's not actually true. Because the only person who has the power to make yourself miserable or happy is you. It's that simple - we are all in the midst of the happiness and sadness that we planted the seeds for.

We are not just avoiding, running away from consequences. We also dodge reality with drugs. We also choose to wallow in our self-pity, rather than actually simply accept that "Well, this has come my way, and I'm just going to roll through it, and get through it, and be done with it, and move on." Laurency recommends a stoic attitude. You know, accepting that suffering is a part of life, and that if we don't build up complexes around it, and spread around more suffering because of it, then we are minimizing suffering in the world. People say, "I didn't ask to be born!" Well, that's actually not true, we're here because we chose to be who we wanted to be, and if we are far enough along, we helped select our parents, so we can't blame our parents either. It's all our responsibility, and that's a beautiful thing. Our responsibility for what's happened is our means of learning. If we didn't have that, we wouldn't learn.

When an effect works out in the physical world, it's done. This is the densest world, here. You know, there are subtler worlds of the mental and the emotional worlds, but when you have completed the effects of some action in this physical world, it is finished. Now we, of course, have very limited ability to see what has caused some of the situations we're in. It's unpleasant to be in the dark about this, and we're told that eventually we won't be. When we reach a certain level of development, the higher mental self, we can trace causes. It's called the causal body, this self that you become at some level. It's really the soul body, and at that point you can trace origins of causes in your own life, and in others', through all the previous incarnations, and you then become responsible for how you yourself are going to balance out your karma; what remains of your karma, because it's an end phase of going through the human kingdom.

To make it to the next kingdom, you have to clear every iota of the karma you've set in motion in the human kingdom. Even such things as you might not think about, such as the karma of having required another body to be built for you so you can incarnate again. There's really nothing that's free! Maybe that sounds like a bad way to put it. But if the Universe has done things for us, we need to balance that back out. And if we are particularly slow in progressing, for lack of initiative to try to improve, we end up with a pretty big debt to the creators of bodies, I suppose. It's kind of hard to imagine how we could ever pay that one off. But again, that's why I say that it's hard for us to trace consequences. It is really foolish of us to think that we can look at a person's situation and say, "Oh, that person must have been really awful in their previous lifetime." We have no way to know. It's not part of our development at this point to really judge somebody that way, and that's what that is! And, do we want to be judged ourselves? Well, no! So, we should not judge other people in that same way. Give them the benefit of the doubt. Maybe they chose a particularly difficult situation in their lifetime, to develop compassion, or to get a better understanding of how to accept help in this world, for instance. There are all kinds of things we learn from this.

The eventual effects of actions can be surprising, but they're often as logical as you might suppose. Take, for instance, a thief. A thief cannot expect to retain possessions. Doesn't that make perfect sense? A liar, we are told, loses the ability to recognize the truth. And that's one reason that I don't lie about

anything if I can help it. I lie to myself sometimes, but not to anybody else. If you can't recognize the truth, what a situation to be in! You don't know who is telling you the truth, you don't know when you've uncovered the truth, you can't recognize the reality of truth itself if you've lied about it enough. That's a sad karma.

Another horrible thing that we do is revenge. Revenge perpetuates karma. It sets up a cycle of, "I do this to you, blah blah, if you do this to me, blah blah blah" - it goes back and forth and back and forth. We should not even indulge in the fantasy of revenge. It seems like half the movies out of Hollywood are fantasies of revenge. You know, that some hero is trying to get back at whoever kidnapped his beloved! But indulging that kind of fantasy is to set yourself up in an endless loop. Parts of this world are in deepest darkness doing this complex of revenge. The Middle East, where revenge is considered a right and a thing to insist on, is suffering horribly because of this. And the way that we will break that cycle - and I don't know how to get this message to them - I don't know where they will find it - the thing that breaks the cycle of revenge is mercy. Choosing a merciful response to someone's attempts to hurt you is the only thing that breaks the cycle. At some point, you have to look at what was done in revenge, and not strike back. And that takes the quality of mercy.

Now, I'm not saying that we don't have a right to protect ourselves from people who would hurt us or deprive us of our property. Obviously, if we have a child molester or a murderer or something like that, we have to protect ourselves. They lose their freedom. And the rest of humanity is busy making sure they do - they have to protect themselves. That's OK. But where we really blow it in our misunderstanding of how karma works, and our lack of trusting it, is in thinking that we have to create justice for everyone. That we have to make sure that justice is served, and "An eye for an eye! We have to make them pay! We have to punish those people, and we have to execute those killers!" We've got it all wrong. And I can tell you especially, I'm opposed to capital punishment for fundamentally deep reasons. Killing a defenseless person? How can that be right? We're not threatened by a guy in a maximum-security prison. And I can tell you from my own experience, in a previous life, where I supported the law, upheld the law, and it was my duty in that role to sentence somebody to death. And I did it, because I thought, "Well, this is what the law requires, I am not above the law." But it was human law. It wasn't the true law. And I paid heavily for that, I can tell you, in this lifetime. It's not a payment you ever want to make.

There are powerful politicians and executives out there who don't seem to have a good understanding of this law of cause and effect. It surprises me how intelligent they are, and how powerful they are. Yet we've got Enron holding the electricity in the state of California for ransom! How can they possibly have thought about the consequences of that, the karmic consequences? It's all about greed! Greed is such a one-sided blindness about consequences. These executives, quite often, seem to be good citizens and members of the community, and good to their children, and go to church on Sunday, and everybody loves them. But they make decisions that hurt millions of people. And what happens is that they lose their power. They don't have the opportunity to regain that kind of power in their next lifetime. And they take on the consequences of the suffering of millions of people. That's something that could be very hard to pay off. But it turns out that there is more than one way to deal with the bad consequences of things. If these poor individuals had to suffer through living in the polluted slums that they have created by the corporations, for 5,000 lifetimes to make up for what they've done, that's really pretty horrible, and that's really what it would be unless they wake up and choose to use their tremendous skills that made them executives and politicians; their skills in negotiating and understanding people, their energy, their focus, their strong personalities. If they use their skills to do good for millions of people, they offset the bad reaping of the harm they've done to people. As we go along, that's the ideal way to offset our bad reaping, through good sowing.

I know a dance teacher in Port Townsend who has helped hundreds, maybe a thousand kids to learn to dance. And I think about what is the karmic consequence of that? Even if the kids didn't have

any money, she would make it work for them somehow, she'd say, "scholarship!" And every kid got to learn to dance. And if you see a beautiful soul like that, and you speculate on what the karma might be - I hope that she gets to incarnate into the Nureyev family in Russia, with the perfect ballerina body, and she gets everything she needs, to just dazzle the world with her dancing!

Our thoughts, our feelings - and this gets back to our first exercise - If we're being conscious of our consciousness, we're not going to be putting out thoughts and feelings that hurt other people. Laurency says that each speech that is not kind, true and helpful, is bad sowing. So just keep that in mind.

But don't take the choice that some groups have taken regarding karma, thinking, "The best thing I can do about karma is to not have any!" Or, "I'm not doing anything! I'm not going to plant the seeds of anything!" Well, in a few lifetimes of that, people discover that they haven't gotten anywhere. Because the only way to progress is through our actions, our choices, our creations; our sowing and our reaping, that's how we progress. And those individuals, by trying to be idle to avoid karma, make a big mistake. And there are more mistakes that are made in regards to understanding karma. Humans beings just get things wrong sometimes. One of the worst ones is the idea, a heartless idea, that to help a suffering person is to interfere with their karma. What an awful thought! But there are people who practice that kind of thinking. It is so easily debunked, that misconception. If you were the one who is suffering, would you want everybody to ignore your suffering? Well, that's the fate of the people that believe that they shouldn't help suffering people! That's what's going to happen with them. No one's going to help them when they're suffering. It just takes a little thought.

Another misconception about karma is that if you are the agent of someone else's bad karma, somehow it's OK. You know? "This person really had it coming, so I was just fulfilling karma for them by whatever I did to them." No, I'm afraid that it doesn't work that way. It's all based on what YOU do. Everybody has it coming. You know, we've all got it coming on some level. When we've reaped it all, then we're free of the human kingdom. But it's no excuse for whatever you do. The way to look at it is just like that last example: Would you like that done to you? That's the only thing that really matters anyway. It doesn't matter if the other person had it coming or not. I mean, leaving aside self-defense.

So, if we've got this fantastic law of karma that makes sure that every seed we plant is harvested, or we get a chance to harvest it, etc. How is this done, how is this all arranged so that it happens? I think it's a very good question from a scientific angle. And all this that I'm talking about, scientists will eventually accept and explain it all very scientifically. And, like I said, I'm not waiting for that. But really, they can pose some very good questions as skeptics. How is this possible, that all these reactions can come back to us? Well, as I mentioned, we've got beings far beyond human working to restore balance. They're keeping an eye on situations and making sure that group karma, and racial karma, and national karma - there's all of this too, and it's all got to get played out, and they're all working on it to make sure it happens. Because the goal is the evolution of consciousness, and those who've gotten far enough help everybody else with that goal. That's what they're all involved in. Beings that have gone way beyond us take pity on us. They're part of a unity consciousness of love, and brotherhood, and understanding everything together. They look at us, and we're just so frustrated and lost in the dark here, and they take pity, as a loving being would, as all divine beings would. Because every kingdom beyond human is all about love, the fundamental nature of it. It's about unity, it's about collective consciousness, so they want to help. And part of the way they help is by making sure that the balances are achieved, that the laws of life, of sowing and reaping, are fulfilled for every individual.

In between incarnations we participate in the plans for our individual karma. I mean, who knows better than us what we did, and whether we did it in willful knowledge that it was a really bad thing to do, or whether we did it in ignorance. Which makes a difference. So, we participate in deciding "Well, next incarnation..." while in a place in which we're not so caught up in our egos, and we can look and say, "Gee, I guess I have to make good on that." But that's one of the great things about this. We get the

chance to make good on everything. No matter what it is that we've done, we will be given the chance. The chance is arranged for us to heal the situation and remove all negative consequences of that action.

Now, let's talk about another philosophy that's out there. The idea that a divine being, Christ, for instance, would step in, and take away all the consequences of your actions from you; take them all on himself. The idea that any divine being would deprive you of the opportunity to learn from your experiences would arbitrarily violate the law of sowing and reaping that applies even to them. The idea that the Mafia boss who has ordered so many people killed in his lifetime; that Christ is going to come along and say, "Oh, give me responsibility for all your murders." Is that logical? Yet we were taught that since we were children, if you were raised in most Christian religions. It's worth examining your own consciousness, and making sure that this is not lurking there, this idea that on your death bed, you can repent from everything and whoosh! It's all wiped away and there are no consequences. As if the universe could be that arbitrary.

And what an interesting thing we're promised there, by religion. There's some truth behind every one of these strange misconceptions. Christ did preach forgiveness, and what he meant was, "Quit beating yourself up! Forgive yourself and others so that you can move on." Guilt is self-flagellation, like the monks whipping themselves. It holds you back. You don't need to do any punishing of yourself for what you did. You've got a whole universe that's going to arrange everything for you to make it good. Give that a chance to happen. Guilt doesn't help at all. In fact, Laurency says that the self-flagellators that think they're paying off karma by hurting themselves are born in the next incarnation with the very wounds they've created on their bodies in this incarnation. So, what kind of justice, what kind of fairness, what kind of logic is there in all the consequence of our actions being wiped away? It sounds great, doesn't it? Well, when you hear people telling you things that sound so great, you have to wonder about that a little bit. You hear politicians telling you, "I'll make everything really great." And you hear the priests telling you "We'll take you right to heaven!" Listen to the other thing they tell you, too. "Oh, you're not going to go our way with this? Well, then, you've got eternal hell waiting for you." Another equally ridiculous out-of-proportion threat and violation of the laws of karma; this idea that your normal human actions and the mistakes that you make as a human being result in eternal hell. Well, that's quite a threat! A scary one, and many people live in fear of it their whole lives! But on the other hand, it's a wonderful heaven for you, and "Someone else will take on all the consequences if you join us," they say. When we hear these things from people, we're hearing from people who want to manipulate us. Politicians, priests, whoever they are, when they're promising us, "You can be as lazy, as bad, whatever it is you want; it's all going to be fine because Jesus can do it all for you." Oh, really? Or, when they're telling us, "Watch out! Because there's a permanent hell, and only we can save you." Really? But, we've been raised in that, and that's why there are so many problems in this country about people understanding about karma and reincarnation, we've been taught something that is such a fairy tale. And it's intended to manipulate us. So, let's wake up.

If only humanity hadn't come up with such an unfair and irrational system. Reincarnation, by the way, was in the original Christian teachings; the Gnostics accepted it, it was fine. But then the Bible was created by the Emperor Constantine in the year 325, at the First Council of Nicea, with the help of Eusebius, a very literate scholar. The two of them at this council of all the early Christian bishops and only the two of them could read! They constructed a Bible to suit their needs. And the needs of an Emperor are not particularly in the best interests of all humanity. To threaten with eternal hell or promise ridiculous forgiveness levels, that suited the Emperor's needs much better.

We are powerful creators under the law of sowing and reaping. Let's realize that as bad as we may have made things; that only shows how powerful we are! We can make things just as good as we made them bad! We are Gods in the making! That's the actual truth of what these laws are telling us, is what every one of us is potentially, and eventually, in the great geological time spans it takes. Eventually we overcome all the limitations of ego, and human life. At that point, when we don't have ego running our

show anymore, we can be trusted with tremendous power. And what do we use that power for? To help the poor people with their egos, and give them the kind of information I am talking about here. So, take some hope and courage from that.

I have to point out something else that we run into: we can approach these ideas from a very mental place, since we are very experienced beings with many, many incarnations behind us. We have common sense that tells us, "OK, I'm not going there again." We need to listen to that. But we actually have an odd phase that we get to when our mentality is developed, when we tend to throw the baby out with the bathwater, and our mind has to rediscover all these truths again. And we tend to question everything, and end up with nothing. Basically, that's what scientists too often do. They question their own common sense, their own experiences, they question everything. They are trying to come up with a theory that they can prove with laboratory equipment and they end up with nothing. It's very important that we struggle through this phase, because ultimately, we need the mind to see through emotional illusoriness, and we need to quit feeling our way through the universe and crawling through the mud trying to find what's next, when we can open our eyes. We need our mind for that, so we can open our eyes, and see what's ahead.

Are we able to give other people the opportunity to know these things? You know, to talk about reincarnation and karma without depriving them of that opportunity at the same time? It's a real challenge, actually. If you get into arguments with people about this, it is going to solidify their resistance and make them into more fundamental fundamentalists. There are only certain people who are ready to hear this. You have to be sensitive to that and not try to beat them over the head with the knowledge of reincarnation and karma. And I hope I'm not doing that now. These talks are going online; but anybody's who's made it this far is probably sincerely interested.

I want to share a little bit about my own experience; I've talked about remembering past lives. Being aware of past lives is over-glamorized, it can really hold us back. I think probably one of the reasons I have had the opportunity to re-experience a couple of lives, is so that I could share things about it. I really think that's part of it, and that's why I'm going to talk about it. It's really very private. I mean, this is the most advanced version of me so far! All the previous models were defective in a number of ways that I'm not happy to talk about. But I have an experience to share. I was assisted with this by a counselor, but he wasn't mentioning reincarnation, he didn't say, "We're going to go back into your past life," nothing like that came up. I was going through a particularly dark phase, you know, a dark night of the soul kind of thing in my life. And he said, "OK, we're going to go back to where you first experienced this mood." He said, "OK. Close your eyes, we're going to take twenty steps. Twenty steps downward, and when you get to the bottom, you're going to be where you were. And you can tell me what you see there." And he counted off the steps, we got to the bottom, and he said an interesting thing. "Look down at your hands."

I looked down at my hands, and recognized them, but they were of a much older man than I was, when I had this experience. Then I recognized the arms of the chair, and then I recognized who I had been, in that lifetime, sitting in that chair, in a pivotal moment of that lifetime, which happened to be the moment when I sentenced that person to death, that I mentioned earlier. I knew everything about what was in that lifetime. And I realized how important it is not to let your old self take over your current self. It's a danger. This was a powerful individual. Somebody who had the authority to do something like he was doing. I was kind of all-powerful in the community I was in, because I was a leader of warriors, and I knew exactly how men worked, what they would fight for, and how they would fight for me. That I knew perfectly. I didn't know anything about women, or love, or poetry, or music, or esoteric philosophy. I knew about Zeus, because at the end of that lifetime, I offered my soul up to Zeus. But this was a narrow-minded person with supreme self-confidence, that I had been in that lifetime. And it's just amazing how powerful self-confidence can be. But then, obviously, I was about to make a huge mistake, so it also shows how self-confidence is not everything.

So, that was in ancient Greece, offering myself up to Zeus, probably three thousand years ago or so. And I recognized people who lived in that incarnation, recognized people I know in this lifetime, and I got a nice lesson in the law of cause and effect from it. How karma plays out. What started then had to be completed this time. The seed I planted of sentencing somebody to death then; who did I think I was? A divine being that actually had that authority? I didn't, I was human; I should have known better - but, I didn't.

Even earlier than that incarnation; I've had memories, or dream memories, a recurring dream where I was outside in a pastoral landscape, fields. It was beautiful, and across the horizon, in the distance was a black line. And it grew! It grew across the whole horizon until it became taller and taller, and I could perceive it as a wall. And I knew that there was no point in running, because it was the end. That was the end. Whatever was going on in that incarnation, for me and everybody else, and everything there, it was over. Just a wall of - well, now that I've studied esoteric history, and read about the three times that major chunks of Atlantis were sunk into the sea overnight, where tsunamis 1600 feet high were created - I realized that that's probably what I was re-experiencing in that dream, the end coming in the form of the ocean, 1600 feet tall or higher a mile high, maybe. What it says in the esoteric books; Atlantis going down, the last chunk of it, Poseidonis, going down in 9564 B.C., sank over a mile into the ocean overnight, and created this enormous tsunami that wrapped around the world, and wiped out all the river civilizations, and the coastal civilizations. I think I was there.

Another incarnation I got a chance to look at was also part of re-visiting a very dark place, and going down the steps, and finding myself as a woman, in Victorian England, experiencing some things that were not good at all. I was very depressed about it and unhappy in that lifetime. You know, I guess I wasn't in danger of re-acquiring that personality in this lifetime partly because of how different my personality is now as a male. There was enough distance there, and maybe that was the reason I was allowed to contact that incarnation. I don't know. For the other incarnation, the warrior incarnation, I was far enough ahead of it that I could see how limited that person was. What if Mozart in this lifetime went into past life regression therapy, he might have a problem, discovering that he'd been Mozart.

I was in Paris not too long ago. I went to the spot where the guillotine had stood, and I had a good laugh there, because chopping my head off apparently wasn't enough to stop me from coming back! There I was again, there were the same buildings that had been there before. I haven't re-experienced that life in particular, this one was one that my grandfather talked about. He'd been there, and I had been one of four sons that he had, we were part of the aristocracy. We were at the chateau, we had a fine escape plan that he had created, but the old aunt wouldn't leave. She refused to leave the chateau. So, we all stayed there and got captured by the mob and beheaded. Good times!

You know, it's interesting to reconnect with past lives, it makes me wonder about the future, and makes me wonder if maybe I can get the same cell phone number for my next incarnation. That's probably not a good idea, though. Let me go into some of the research into what Laurency's talking about. He says it takes roughly a hundred and twenty thousand incarnations to make it through the human kingdom. At first the great majority of those are spent in the early phases of barbarism. And then the civilizational phase. All of humanity is going through this process, too. All humanity will go through these phases and eventually every one of us will be done with being human and accomplish everything we can accomplish. And the world right now is in the civilizational phase of humanity. We've gone through the barbarian lawless chaos; you know, where the most powerful warrior king rules. We've gotten through that, and we've all gotten to the point where we'll accept enough laws to maintain some kind of safety, and trust that no one's going to actually zip through that red light while we're trying to go through. That's civilization. As I said, being willing to accept a certain amount of order, is not particularly enlightened. In the barbarian phase we learn the most slowly, so we have many more incarnations there, and we learn basically through suffering through all those. And in civilizational lives, our minds are starting to wake up. We can make the choices that are better, and don't set us up for so much suffering.

After civilizational, the next phase for humanity is the cultural, where instead of the lower emotional nature; anger, jealousy, greed, lust, whatever, the lower emotional nature that is actually pretty much predominant in humanity, the higher emotional nature becomes predominant in the cultural eras. And people are trying to create things of beauty. The higher emotional; admiration and respect and affection and the sincere desire to beautify the world; that's what culture really should be about, and of course to get along with each other better, too.

You know, the sixties had a cultural resurgence, probably some cultural souls coming in, trying to start communes and so on, and point out that there's a better way to do things. And with mixed results, because all of humanity really isn't there yet. There's the cultural level, after that are the two more levels that we spend ever briefer amounts of time in before we're done being human. Talking about all these levels, it underscores once again how we do not reincarnate as animals or plants.

Going beyond the overview of reincarnation and karma, here are some of the fundamental facts about things. Hylozoics, what Laurency is re-introducing from Pythagoras' teaching, from way back when, 600 B.C, maybe 550, Hylozoics says that to acquire everything we have now, we've actually made our way in consciousness evolution through the mineral kingdom, the vegetable kingdom, the animal kingdom, now to make it to the human kingdom. There is no going back. Once you've made the jump from one kingdom to another there are huge changes that take place in the actual structure of what we are. The jump from the animal to the human kingdom meant to be equipped with an individual soul. In the animal kingdom we function in a group soul. And that gave us the ability to share experiences and benefits with other animals on a soul level. That makes it really tough when we first start out as an individual soul in the human kingdom. That's why it's particularly barbaric and seems even worse than animal, initially. The causal body, the soul body, cannot reincarnate into a form other than human, and even that is a body that we eventually relinquish to move on to higher bodies.

We identify with these bodies sequentially until, finally, we get to the point where we figure out who it is, who we would have found, if we in fact went deep enough into that initial exercise where we said, "who is paying attention?" Well, there's a word for that, the monad, is what Laurency uses, the point of consciousness that is the indestructible, absolutely immortal portion of ourselves that takes these bodies on to learn. Another interesting thing that Laurency says; we are born into the same astrological sun sign and the same time of day as we die. So, there's an unbroken chain of life in this world, that that matters. If we die with the sun in Pisces, we come back in Pisces. And we are born the same time of day, we make sure we have the same ascendant sign in our astrological charts.

Hylozoics also says that it's not just physical bodies that we're dispensing with, here, at death. There is the emotional body. It's basically, in a real nut-shell summary of what I've covered elsewhere, that this physical world is interpenetrated by worlds of subtler material. Emotional material, that makes the emotional world, mental material the mental world, and not only do we have a physical body to interface with the physical world, we have an emotional body to interface with emotions in the emotional world, the mental body to work with the substance of the mental world which is what thoughts are made of! We're continually constructing things out of the substance of the mental world when we think. Everything is something. Everything has a material basis. It's made of the substance of the worlds that it's in. There's nothing that is nothing. That's a key point!

And speaking of the bodies; the emotional and the mental bodies that we also leave behind when we die, they're part of our personality. We completely shed this personality between incarnations, and leave those bodies behind. There's a whole process to that, a lot more I could say about it. We recreate them and we come back in again. So, it's not just re-meat, it's mental and emotional bodies as well. A very interesting thing happens as part of our preparation for incarnation. Our soul, working with our guides, and ourselves, create what's called an elemental, out of emotional and mental material, that is like a robot, really, that has a program that it's going to execute. And it makes sure that certain things happen. It's charged with this mission, it has a life of its own, and will do exactly what it's told to do. It's

something we're not familiar with in the physical world, a robot is the closest analogy. It's called an elemental, in this case a karmic elemental. It's attached to us, and it makes sure we have the experiences that we've decided we're going to have in this lifetime. It can make us say things that we'd never say, such as "Why don't we get married?" It can make sure that certain consequences happen. It can protect you; if you're not supposed to have some particular thing happen to you, that it's not your karma to have that happen, it would protect you from that. As can your own soul, guardian angel, naming is a little fuzzy there, I think. I have a talk on the soul, on my website, if you want to watch it. It's a karmic elemental, and I've only found it in Laurency, it's a fascinating thing.

We're out of time, so I'm going to conclude. My conclusion is, that if you look at the world without this knowledge of reincarnation and rebirth, it looks pretty darn scary. And it looks really arbitrary. And it doesn't look like there's justice. Obviously, people get away with stuff in the timespan of one lifetime. It takes reincarnation and karma to see that there is justice. To know that no one really gets away with anything. There's a great reassurance here to me that with reincarnation and karma every good seed we plant - every seed we plant, but let's think of the good ones - we will harvest. I look at you people, and I really feel that you've already figured this out, you know better than to plant bad seeds, right? And you're planting the good seeds, for the most part; we make mistakes, of course. But if we're planting the good seeds, then the days of suffering for the bad ones are numbered, we'll finish that up and we'll only be harvesting the consequences of the good seeds of love, of service, that we planted. So, things are going to get better quickly for us, with that in mind. Every dream that we have, we have the potential to achieve, we know that no matter what happens, we'll be back on our feet again, trying again, with youthful enthusiasm again. This teaching is all about why we can trust life. That it's fair. That it's just. That behind it is a good purpose for us. With this greater perspective we get from a teaching like this, well, for me that means, and I hope for everybody, more confidence in life. Daring to do more. Having more hope for things, because there is the time for it to work out. Don't be afraid to try. That's how you find out. You try, you get results, and there really aren't any horrible mistakes you can make if you are trying from your heart.