

Bk 2 Chapter 20 Philosophy of Rebirth -- chapter outline

1. Symbol Dawn [photos of dawn]

A. *The mystery of birth and the tardy process of mortality*

2. Spiritual mystery of the universe

A. Dawn – sunrise – is a magical moment of awakening

B. Vedic Dawn

- Usha – daughter of Heaven
- Aditi – Mother of the gods – Goddess of Eternal Light
- Dawn is a ray of her Consciousness
- Symbolizes the awakening of consciousness, increasing illuminations
- Power of continuous dawns

C. Symbol of spiritual evolution of the universe

- Symbol of the human aspiration
- Mother says -- First awakening of the Inconscient to Consciousness
- Before the descent of the Gods
- Bringer of the Light of Truth

D. Symbol of the cycle of soul's rebirth and awakening

E. Symbol of the soul's awakening of consciousness each day

F. The awakening is the result of an ascent and descent

- Superconscient and Inconscient
- Aswapathy and Divine Mother – Savitri's descent
- Aspiration and Grace
- He who chooses the infinite has been chosen by the infinite
- Nothing happens without the consent of the Iswara and the soul

G. Symbolic of the Hour of God – the day Satyavan must die and Savitri saves Earth

3. Questions

A. Why are we born here?

B. What were we before?

- C. What comes next?
- D. What are we intended to learn and accomplish?
- E. What is the purpose of our lives?

4. Sherlock Holmes and Sambu

- A. Holmes – high intelligence, keen observation, passion to solve crimes, expert knowledge of so many things
- B. Moriarty – extreme evil genius
- C. Sambu – idiot who solves crimes by chance and becomes famous detective
- D. How can Lydia, Jane and Elizabeth all be born in the same family?
- E. Why is Wickham born poor and Darcy wealthy and privileged?
- F. What makes the difference?

5. Vedic tradition

- A. Believed in rebirth
- B. Knew about evolution but thought it stopped with mind
- C. Did not know about evolution of the spirit beyond

6. Life Divine is a vision of the whole – horoscope of the universe

- A. This chapter shows the place of the ephemeral individual in eternal Being and Becoming of the universe
 - It reconciles individual, universal and transcendent
 - Soul and ego
 - Life, Death and after-life
- B. In life we focus on conscious intention and results as if we determine all – failing to see the action of Life and Spirit in our lives
 - Mrs. Bennet's accomplishments are in spite of her initiatives
 - All the characters in the story respond to and are moved by French Revolution – their lives and actions are inseparable from it
 - We view life from our individual standpoint, not from its cosmic significance
- C. We affirm life, deny death -- we hear the words and sound and ignore the silence
 - Contradictions are complements

D. Reality is wider than our conception

- Sherlock Holmes embodies perfection of the conscious mental being knowing and willing for accomplishment
- Sambu presents the complementary truth that a high power determines how many sugar cubes are in the coffee
- Sambu's apparent luck, folly, bumbling achievements expresses this deeper truth.
 - Sambu yawns and the jewel thief reveals the diamond hidden in his mouth
 - Sambu's unconscious words tell the criminal that he knows his guilt
 - He grabs the man's beard and reveals the disguise
 - He grabs the suitcase of the woman he loves and discovers the stolen loot
- The Book found me. I did not find it.
- Ego separates us from the world. Something deeper is in harmony with Life and moves life like Mrs. Bennet's aspiration and Sambu's.
- Non-initiative, silent will are founded on this truth.
- Surrender to Mother is the highest state in which the Shakti acts in and through us when we abolish ego.

7. Issues

A. Life

- Buddhism -- A wheel of karma founded on nothingness driven by desire
- Advaita – a partially or fully illusory experience to be ended as soon as possible by moksha

B. Survival of death

- Does consciousness survive the body?
- If it survives, is it temporary or permanent?
- If permanent, is it a perpetual movement of Becoming or an immortal spiritual Being?

C. Status of the Individual

- a transient expression of the physical that dissolved with death?
- a projection of vital force that dissolves or survives for a period after death?
- Christianity – immortal being that takes birth only once and then resides eternally in an after life
- Jivatma that is reborn many times and eventually dissolves back into the oneness

- an immortal soul or spiritual individual

D. Rebirth

- There is no inevitability for other world views
- Upanishads confirms it even though it is not essential

8. Sri Aurobindo's View

- A. The soul follows the same evolutionary process as the universe as a whole and according to the same laws
 - involution and evolution through the planes of matter to spirit
 - principles of the ascent and integration, etc.
- B. Birth in a physical body is indispensable for the development of self and play of relations between the individual, universal and other individuals. 757
- C. The ego on the surface and soul in the subliminal develop in tandem
- D. The ego dissolves with death and is part of Nature
- E. The soul survives death and is part of the eternal Being
- F. The soul is eternal
- G. The soul takes birth over and over to acquire experience that leads to the evolution of consciousness
- H. It evolves from lower forms of life to the human level and then through rising levels of human consciousness
 - In one life it is Sherlock Holmes discovering the power of mentality and intention
 - In another it is Sambu discovering the mysterious power of Life
 - Who has discovered the greater truth?
- I. The awakening of the psychic leads to the discovery of the Immortal Self – this is Vedic Immortality independent of life in the body
- J. It also leads to the psychic coming forward to dissolve the ego and the being universalizing
- K. The individual now possesses a conscious being in the subtle world independent of the physical form
- L. This is the foundation for the triple transformation
- M. It culminates in supramental transformation which enables the subtle psychic form to materialize as the immortal supramental being in the physical.

9. Birth and Death ⁷⁴²

- A. Birth is the first spiritual mystery of the universe
- B. Death is the second which makes birth doubly perplexing
- C. Without them, life would be a self-evident fact of existence like the earth – without beginning or end
- D. Birth and death are intermediate stages in an occult process of life
- E. At first sight Birth appears to be a constant outburst of life in a general death
- F. More likely, Life is involved in Matter or an inherent power of the Energy that creates Matter
- G. Life appears when it gets necessary conditions for its self-organization
- H. But behind the surface, the birth of life involves a strong upsurging of a flame of soul, a first manifest vibration of the spirit.

10. Questions about Birth and Death ⁷⁴²⁻³

- A. Birth presupposes
 - an unknown before
 - A suggestion of universality
 - A will of persistent life
 - An inconclusiveness of death
 - An unknown hereafter
- B. Questions
 - What were we before birth?
 - What are we after death?
- C. The answers must be related
- D. The answers lie beyond reach of the intellect of man
 - Intellect relies on data of physical consciousness and memory
 - It embraces many inconclusive hypotheses
 - Mother and Henry Ford
- E. Final solution depends on the nature, source, object of the cosmic movement

11. Materialist Solution ⁷⁴³⁻⁴

- A. First question -- Is the before and after physical-vital or mental-spiritual?
- B. If Matter is the principle of the universe no further questioning is possible
 - The before is a gathering of constituent material elements
 - The before of our conscious being is preparation of heredity
 - The after of the body is dissolution into material elements
 - The after of conscious being is relapse into Matter
 - Survival could only be for the collective
 - Immortality would be impossible
- C. Matter is not a sufficient explanation for Mind or even for Matter itself
 - Matter does not appear to be self-existent
- D. We must reject the easy materialist solution
- E. We must examine other hypotheses

12. Paradoxes of the Christian View ⁷⁴⁴

- A. God creates immortal souls out his being and breathes life into them – filling the body with the spiritual principle
- B. Faith can accept, but it is not convincing to reason
- C. It involves two paradoxes
- D. First, continuous ‘hourly’ creation of beings which have a beginning in time but no end
 - Born by the birth of the body, but not ended by the body’s death
- E. Second, the soul is born with a ready-made mass of qualities, advantages and handicaps by some arbitrary fiat
 - But it is held responsible for them by their Creator

13. All that begins has an end ⁷⁴⁴⁻⁵

- A. **Principle:** What has no end necessarily has no beginning
 - All that begins or is created has an end or cessation
 - Only exception could be by a direct descent of spirit into matter giving it immortality, but spirit was immortal before it descended
- B. A soul dependent on body for its beginning must require it to continue

- C. A spirit capable of existing disembodied after death must have existed that way before birth

14. Development presupposes a past ⁷⁴⁵

- A. If soul enters birth with certain capacities, it must have had past
- B. If it takes on a readymade physical-vital-mental heredity, then soul must be independent of life and personality and unaffected by it
- C. If the soul is real and immortal, it must also be eternal (without beginning) and endless
- D. If it is a spiritual Person, it must undergo a stream of births and deaths in successive bodies for its development

15. Immortality of the soul is not inevitable ⁷⁴⁵⁻⁶

- A. Three Hypothesis of creation of a temporary or apparent soul by some power of original Unity
 - 1. Cosmic Inconscient creating a temporary soul
 - 2. Advaita -- Old theory of sole-existing Superconscient, eternal unmodifiable Being
 - Individual soul is phenomenal creation of Maya
 - 3. Buddhist -- theory of Nihil or Nirvana
 - Eternal action of becoming Karma is imposed on it creating illusion of persistence self or soul by associations
- B. All three explanations have similar effect on life problem
 - Apparent soul or spiritual individual is impermanent (not eternal)
 - Soul has a beginning and an end in Time
 - Soul is a creation of Maya or Nature-Force or Cosmic Action out of Inconscient or Superconscient
 - Rebirth is unnecessary or illusory

16. Rebirth is not inevitable or necessary ⁷⁴⁷

According to these three theories

- A. Soul can only be a temporary changing stream of phenomenal consciousness
 - Either illusory becoming that will cease to exist
 - Or a temporary conscious reflection of the Superconscient Eternal

- It may survive birth for a time, but it is not immortal
 - Not a real always existent Person
- B. The only thing that is really eternal
- One eternal Becoming
 - Or one eternal impersonal Being
 - Or continual stream of Energy in its workings
- C. A persistent psychic entity passing from birth to birth is not indispensable
- The consciousness may dissolve as each form dissolves
 - Only the One which forms all can endure forever

17. Materialism & Vitalism deny rebirth ⁷⁴⁸

- A. Old theories affirm rebirth, modern theories deny rebirth
- B. Materialism recognizes existence of no reality except the material universe
- It sees no evidence of previous or future individual existences (births)
 - Material energy or life-force alone preceded birth and survives death
 - Nothing is left except what we transmit to others
- C. Even if there is a universal Life force that creates, there is no eternal supraphysical Person

18. Mental being and psychic are not dependent on the body ⁷⁴⁸⁻⁹

- A. Mother's experience while ill in bed in Paris
- Consciousness can travel outside the body
- B. If this is proven, then
- Life has a wider range than the physical universe
 - Personal individuality is not dependent on the body
- C. It might have to revive ancient idea of subtle body inhabited by psychic entity, soul or mental individual
- D. Then either the psychic pre-exists in other worlds and comes here or the soul develops in the material world itself

19. How does the soul develop its characteristics?

- A. The evolving universal Life may develop the growing personality on earth before it enters a human body
- B. Or the soul may have evolved in lower life forms before man was created
- C. Or evolving Life may build personality only in the human form when it is created
- D. Animal soul does not pass from earth to other planes of life until it is ready for human incarnation
- E. **Soul is a persistent evolving entity capable of passing to other worlds and returning to terrestrial birth**
 - Human does not return to animal incarnation except of a compelling reason

20. [Vitalistic Theory admits rebirth as possible, not inevitable] ⁷⁵⁰⁻¹

- A. Vitalistic theory need not spiritualize itself, admit real soul or its immortality or eternity
- B. It might regard personality solely as phenomenal creation of universal Life by interaction of life-consciousness and physical form and force
- C. A vitalistic Buddhism admitting Karma as action of universal Life-force
 - A stream of personality in rebirth by mental association not by real self of the individual
- D. Spiritualized vital Monism might admit a universal Self or cosmic Spirit as primal reality and Life as its power
- E. A law of rebirth would be possible but not inevitable

21. [Adwaitic Mayavada – admits rebirth, not real individual soul]

- A. Like Buddhism, it started with accepted ancient belief in supraphysical planes and worlds of a passage from earth and rebirth of human personality
- B. Based on an ancient perception and experience or long tradition of a (non-physical) before and after life for personality
- C. Based on view of self and world that regarded supraphysical consciousness as primary, the physical as secondary and dependent
- D. Adwaita admitted survival of death and rebirth
 - But Not a real rebirth of a real spiritual Person
 - This is not like Buddhism

- E. In later Advaita, spiritual reality is there, but individuality and rebirth are part of cosmic illusion, construction of Maya
- F. It admits only a Self apart from the universe
- G. There is no real self or eternal individual
 - Admits of Jivatman, a real individual self, then says it is only apparent
 - No universal self either
- H. Birth, death and rebirth are illusion or temporary phenomenon
 - Even bondage and release are illusion
 - A conscious continuity of illusory experiences of the ego created by the Illusion of Maya

22. [Three Theories compared -- Buddhism, Mayavada, Vitalism]

A. Buddhism

- Denied existence of the Self
- Rebirth only a continuity of the idea, sensations and actions of a fictitious individual moving between different worlds or planes
- Admits only the conscious continuity of the flux of a phenomenal self and personality

B. Vitalistic view ⁷⁵²⁻³

- A real universe
- A real becoming
- A real though brief temporary becoming of the individual life
- No enduring Purusha
- Gives considerable importance to individual experience and action

C. Mayavada

- None of these are important or true effect, only dreamlike consequences
- Even release is part of cosmic dream or hallucination
- No one is bound, no one released
- Self-existent Self is untouched by the illusions of ego
- Logic result is to escape
- Gives immense importance to bondage and release

- But they too are non-existent
- The only importance of life and experience is elimination of individual, end of the cosmic illusion

D. Older Advaita Vedantism ⁷⁵³

- Mayavada is an extreme view resulting from monistic thesis
- Older Advaita of Vedantism admits actual and temporal becoming of the Eternal and a real universe
- Individual too is real – is in himself the Eternal assuming name and form
- The wheel of births is kept in motion by desire of the individual and turning of mind away from knowledge of the eternal self to temporal preoccupations
- Desire is effective cause of rebirth
- The Eternal in the individual withdraws from individual mutations by the cessation of desire and ignorance into timeless, impersonal, immutable being

E. Conclusions according to these 3 views: ⁷⁵³⁻⁴

- reality of the individual is temporal – no enduring foundation, not even perpetual recurrence in Time
- Rebirth is not an inevitable consequence of the relation between individuality and the purpose of the manifestation.
- The manifestation has no purpose except the will of the Eternal for world-creation and withdrawal
- Desire is only a machinery, not the cause of condition of cosmic existence
- Individual is a result of creation with no existence prior to Becoming
- Individual could begin and end with the physical form
- Individual conscious being could surge up from the universal and sink back into Silence
- No necessity for recurrent rebirths of individual
- No room for evolutionary progress from birth to birth affirming the involution and evolution of the Spirit in Matter

F. Even if the Eternal chose to manifest in body and assume a cycle rebirths ⁷⁵⁴⁻⁵

- The cycle would have no significance to the final Truth
- It would be purely past of the play, a Lila

23. Sri Aurobindo's View ⁷⁵⁴⁻⁵

- A. If involution of Spirit and spiritual evolution is true
 - The whole process assumes meaning and consistence
 - **Progressive ascent of individual becomes a key-note of cosmic significance**
 - **Rebirth of the soul is indispensable machinery for spiritual evolution**
 - **It is the only possible effective condition and process for spirit's manifestation in the material universe.**
- B. Evolution in Matter
 - Universe is a self-creative process of a supreme Reality
 - The presence of that reality makes spirit the substance of things
 - All things are the spirit's powers, means, and forms of manifestation
- C. Reality behind the appearances of the universe is an infinite existence, consciousness, delight
- D. Divine Supermind has arranged the cosmic order indirectly through three subordinate and limiting terms – Mind, Life, Matter
- E. Material universe is lowest stage of downward plunge of manifestation
 - Involution of triune Reality into apparent nescience of itself = Inconscience
- F. Evolution from nescience to recover self-awareness is inevitable
 - What is involved must evolve
 - It is a hidden force in its apparent opposite
 - It seeks to realize the itself in play
 - That reality is the self-lost in Nescience
 - Its secret meaning
- G. Recovery is through the individual conscious being
 - The evolving consciousness organizes in him
 - In him it is capable of awakening to its own Reality
- H. Immense importance of the Individual being
 - It increases as he rises in the scale
 - Most remarkable and significant fact of the universe which started as undifferentiated Nescience without consciousness and without individuality

- I. The Self as individual is as real as the Self as cosmic Being or Spirit
 - Both are powers of the Eternal
- J. This alone can explain the necessity for the growth of the individual
 - The Individual's discovery of himself is a condition for the discovery of the cosmic Self and Consciousness and the Supreme Reality
- K. **This confirms**
 - **Rebirth becomes a necessary, inevitable outcome of our existence**

24. **Significance of the Individuality** ⁷⁵⁶

- A. Individual cannot be merely a play of consciousness in figure of body
Which may or may not survive the form or undergo rebirth
- B. **Individuality is a persistent reality**
 - **An eternal portion or power of the Eternal**
- C. **Growth of consciousness is the means by which Spirit in things discloses its being**
- D. **The cosmos is a manifestation of the play of the eternal One in the being of Sachchidananda with the eternal Many**
- E. **There is a true Person, real spiritual Individual, true Purusha behind and upholding all the changes of our personality through rebirth**
- F. **The One extended in universality exists in each being and affirms himself in this individuality**
- G. **The One affirms and discloses his total existence by oneness with all in the universality**
- H. **Through Individuality, the One also discloses his transcendences as the Eternal in whom all the universal unity is founded**
- I. **TRINITY OF SELF-MANIFESTATION**
 - **Lila of the manifold identity**
 - **Magic of Maya**
 - **This is the luminous revelation which emerges by slow evolution from the Inconscience**

25. **Significance of birth in the Body** ⁷⁵⁶⁻⁷

- A. Evolution and rebirth are not necessary if there is no need of self-finding

- If there were no involution of Spirit
- B. There has been an involution of unity into the dividing Mind
- A plunge into self-oblivion
 - Loss of sense of complete oneness
 - Phenomenal play of separative difference
 - The real unity remains behind unabridged
 - **Precipitation of dividing Mind into a form of body is the utmost term of division**
 - **It becomes conscious as separate ego**
- C. **Involution of Sachchidananda into Nescience**
- Creates a dense, solid basis for play of division in a world of separate forms of Matter
 - It makes the division secure
 - It opposes a return to consciousness of unity
 - It is only phenomenal and terminable
 - All conscient Spirit is within, above it, supporting it
 - Nescience is only an exclusive concentration of consciousness
 - A trance of self-forgetfulness by self-absorption
- D. **The Body:**
- **Separate form is the foundation and starting point of all life-action**
 - The Individual Purusha has to base itself on this form (assume body) in working out its cosmic relations with the One in this physical world
 - The body is his foundation, starting point for development of life, mind and spirit
- E. **Significance of Birth**
- The development of self and play of relations between the individual and universal and other individuals can only take place by assumption of the body
 - The progressive development of our conscious being toward supreme recovery of unity with God and God in all can only take place in the body
- F. Life is in the physical world
- It is a progress of the soul
 - It proceeds by birth into the body
 - That is its condition of action and evolutionary persistence

- G. Birth is a necessity of the manifestation of the Purusha on the physical plane ⁷⁵⁷
- This birth is not a sudden or accidental occurrence
 - **The life of the individual has the same rhythm of significance and law of progression of the cosmic purpose**
- H. Rebirth within an ascending order is a necessity for the ascending and enlarging individual soul-consciousness in the body

26. Human birth is a complex of two elements ⁷⁵⁸⁻⁹

A. Spiritual Person and a soul of personality

- Person – man’s eternal being
- Soul – man’s cosmic and mutable being

B. Spiritual impersonal Person

- It is one in nature and being with freedom of Sachchidananda
- As Spirit he is **one with the Transcendence** immanent in the world and comprehensive of it

C. Soul of personality

- Part of the long development of soul-experience in the forms of Nature
- His evolution follows the laws and lines of universal evolution
- As Soul he is **one with and part of the universality of Sachchidananda** self-expressed in the world
- This self-expression goes through the stages of cosmic expression
- Soul experience follows the revolutions of the wheel of Brahman in the universe

27. Evolution of the Soul through Rebirths ⁷⁵⁹⁻⁶⁰

A. Universal Spirit is involved in the Nescience of physical universe

B. Spirit evolves its nature self in a succession of physical forms up the graded series of Matter, Life, Mind and Spirit

- First as a secret soul in material forms subject to nescience on the surface
- Soul develops in vital forms on the border between nescience and partial light of consciousness in Ignorance
- Then as initially conscient soul in animal mind
- Finally as more outwardly, but not yet fully, conscient soul in man

- C. The consciousness is there throughout in our occult parts of being
- The development is in the manifesting Nature
- D. **The evolutionary development has a universal and an individual aspect**
- The Universal develops the grades of its being and ordered variations of its universality in a series of evolved forms of being – order of the worlds
 - The Individual follows the line of this cosmic series and manifests what is prepared in the universality of the Spirit
- E. The universal Man, cosmic Purusha in humanity, is developing in humanity the power that has grown from below and shall yet grow to Supermind and Spirit
- It will become the Godhead in man aware of the true and integral self and divine universality of his nature
- F. The Individual has presided over soul-experience in the lower forms of life of plant and animal before human evolution
- Just as the One was capable of assuming the lower forms in its universality
- G. He now appears as human soul, Spirit accepting the inner and outer form of humanity
- He is not limited to it
- H. He can pass on to greater self-expression in a higher scale of Nature.
- I. **Body and mind are not the creators of the spirit** ⁷⁶⁰⁻¹
- **Spirit is the creator of mind and body**
 - It develops these principles out of its being
 - It is not a compound of their elements
 - It appears to evolve out of them because it gradually manifests in them
 - Spirit assumes various forms of body and mind for the various manifestations of the soul-being
 - Spirit is not constituted by name and form
 - Spirit manifests by a successive evolution of forms and strata of consciousness
 - It is not bound only to assume one form
- J. Soul is not bound by the formula of mental humanity
- It did not begin that and will not end that
 - It had a pre-human past and has a superhuman future

28. Succession of rebirths ⁷⁶¹

- A. Human nature justifies this view of the birth of the individual from form to form until it reaches the human level of manifested consciousness
- B. Nature develops from stage to stage
 - At each stage it takes up the past and transforms it into stuff of its new development
- C. Human nature includes all the earth's past in it
 - Element of matter taken up by life
 - Element of life taken up by mind
 - Element of mind taken up by spirit
 - Animal is still present in humanity
- D. No gulf exists between soul, mind, life and body
 - Soul did not just descent into body
 - **There is no body without soul**
 - **Body is form of soul**
 - Matter is substance and power of Spirit
 - Nothing can exist that is not substance and power of Brahman
- E. Mind, life and matter are ensouled

29. Possibility of regression to lower forms ⁷⁶¹⁻²

- A. Impossible for it to go back entirely
- B. Transit from animal to mental is a decisive conversion of consciousness
 - As much as from plant to animal
- C. It could only happen when the conversion was not decisive to secure transition to the human consciousness
 - Or vehement animal tendencies that cannot otherwise be satisfied
- D. Then perhaps a partial rebirth with immediate reversion to human
- E. Nature is too complex to dogmatically deny a possibility
- F. There is a modicum of belief behind idea of regression
- G. But the normal law is recurrence in human form

30. Why a succession of rebirths? ⁷⁶²⁻³

- A. By the necessity of spiritual evolution that also necessitated births in lower forms
- B. Soul is not finished by reaching human form
- C. It has to still develop humanity's higher possibilities
 - American gangster or Parisian criminal has not exhausted necessity of human birth
 - Nor the vitalistic European occupied with production or vital pleasure
 - Or the Asiatic peasant engrossed in ignorant domestic or economic life
- D. Even Plato and Shankara may not be the crown and end of outflowering of spirit in man
 - The idea they are the limit to human possibility is an illusion
- E. There is a higher possibility the Divine intends yet to realise in man
- F. Man must still attain the opening out of the spirit in him, knowledge of his real self and leading spiritual life
- G. There may be yet a greater culminating flowering of the spirit in human life
- H. The imperfection of Man is not the last word of Nature
- I. Human perfection is not the last peak of the Spirit

31. From Mental to Supramental Nature ⁷⁶³⁻⁴

- A. Mind is not the highest principle, the possibility of exceeding the human becomes a certitude
 - A prolongation of the line of evolution is inevitable
- B. **Supermind also is a power of consciousness concealed in the evolution**
 - The line of rebirth cannot stop before the mental is replaced by supramental nature
 - Until embodied supramental being becomes the leader of terrestrial existence

32. Rebirth is inevitable ⁷⁶⁴

- A. It is a logical consequence of the evolutionary principle in the Earth-Nature and of the individual soul born into evolutionary Nature
- B. If there is no soul, there can be only a mechanical evolution without necessity or significance with birth as a senseless part of senseless machinery

- C. If individual is only a temporary formation ending with a body, rebirth does not exist and is not needed
 - Evolution would be a play of the All-Soul mounting through a progression of species toward its own utmost possibility in Becoming
 - Rebirth would not be an evolutionary or spiritual necessity
- D. If the individual soul or Purusha is not dependent on the body but just using it for a purpose
 - Rebirth is possible but not a necessity if there is no evolution of the soul in Nature
 - It could be passing phenomenon, a single experience
- E. But, **if there is a real individual undergoing evolution of consciousness in an evolutionary body with soul inhabiting the body, rebirth is self-evidently a necessary part**
 - It is the sole possible machinery for evolution
 - Then rebirth is as necessary as birth
 - Without it there would be a starting but not arrival
- F. **Rebirth gives the birth of an incomplete being in a body the promise of completeness and its spiritual significance.**

33. **Stories of after life and rebirth – Chandru**

34. **Reflections**

- A. What are the innate endowments you were born with that may have come from previous experience?
- B. What endowments do others have which excel or contrast with your own?
 - Jane’s gentleness
 - Eliza’s courage and affection
 - Charlotte’s humility and goodwill
 - Mr. Bennet’s tolerance and honor
 - Darcy’s truthfulness
- C. How are these characteristics acquired through life experience?
- D. What are the most significant challenges and lessons presented to you in this lifetime for your progress?

- E. What are the endowments we most lack and what types of experience or conduct will help us acquire them?
- Darcy accepts her ‘bitter lessons’
 - her abuse is Grace
 - Wickham’s falsehood makes Darcy more truthful and good
 - Bingley practices patience to acquire strength of purpose
 - Lydia’s irresponsibility makes Mr. Bennet more responsible
 - Giving freedom to others imposes self-discipline on ourselves
 - Non-reaction helps us outgrow all that we dislike in others which is subconsciously there in us too – Eliza hates Darcy’s pride because she is proud
 - Sambu learns that silence is an antidote for stupidity – knowing you do not know is knowledge

35. Death is Process of Life

- A. Death imparts a sense of urgency to our eternal adventure of consciousness
- B. There is a truth in it – the circumstances we have are created by Grace and the most beneficial possible for our progress
- C. Death makes life precious because it is perishable
- D. Most people fear death – but many more **fear LIFE**
- E. What awaits us is inconceivable joy

36. Order of the Worlds

- A. Not only the individual soul is evolving.
- B. The universe is evolving – in successive planes of consciousness
- C. The two processes are complementary