

HUMAN EVOLUTION IN LIGHT OF THE TWIN LAWS OF REBIRTH AND CONSEQUENCE

As we humans age, we pray that our minds—our most recently acquired and therefore least developed faculty—may remain fully intact. It is, evolutionarily speaking, the most precious gift, aside from life itself, which we experience in these our temporary physical bodies, until our souls are released to harvest and assimilate the fruit of our earthly experiences and continue to grow in spirit consciousness. For we are not our bodies. As Oliver Wendell Holmes metaphors it in the concluding part of "[The Chambered Nautilus](#)," which Max Heindel loved to quote (it is in the [Cosmo](#) and four of his other books):

*Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!*

"[S]tately [mansions](#)" refers to the physical bodies that humans, as eternal spirits, reincarnate in upon returning to an earth which is itself, like these spirits, evolving by gaining the experience that increases planetary self-consciousness, wisdom and soul power. Then the last of all the "shell[s]" (our successive earthly bodies) shall have served their purpose and the human spirit will continue its journey, but no longer needing to take on a "mortal coil." The "mansions" are [ever]"more stately" because of their finer texture, purity, harmony and increased capacity to receive and reflect spirit promptings and understanding. We're not talking about real estate here, however stately. There are "estates" far more real, whose grandeur makes any earthly structure seem tawdry and insignificant. As John 20:17 describes the prospect, through the words of Christ, "I [ascend](#) unto my Father, and your Father; and to my God, and your God," as shall we all in the permanent resurrection of our lives, whereupon our densest body shall be etheric. See Hieronymus Bosch's [painting](#) of the soul's "Ascent to Heaven."

One may gain more insight into how this all plays out by reading [The Rosicrucian Cosmo-Conception](#), which has been a primary, life-changing study for this writer for over fifty years. In so doing, we may heed and hopefully fulfill the apostle Peter's [admonition](#) to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you," which hope is engendered by this transformative knowledge of esoteric Christianity, especially the titular "twin laws." By so doing, one also acts upon apostle Paul's [summons](#): "And be not conformed to this [material] world: but be ye transformed

by the renewing of your mind, that ye may prove" God's perfect will for us. This involves putting on the "[whole armor of God](#)."

In his poem "[There Is No Death](#)," John McCreery uses nature's "dyings" and renewals as a metaphor for the physical [birth and death](#) of dense bodies that humans successively assume over eons of time on a synchronously changing planet, itself the body of an indwelling or remotely influencing Spirit being, which guidance and immanence holds as well for all of creation, including the four life waves that constitute the terrestrial earth: mineral, plant, animal and human. While each wave is progressing at a specific stage of spirit evolution, all have the same telos—to acquire, develop and fully realize perfected individual Self- (and ultimately) God-Consciousness.

Our nescience in these matters is noted in Shakespeare's [line](#): "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." However, we may not infer that the playwright is implying that he knew the truth of, or believed in, reincarnation.

Equally pertinent is what Christ Jesus [said](#) to a baffled Nicodemus, who came to Him at night (that is, while out of the body), seeking answers.

Continue reading about [Nicodemus' encounter with Christ](#) after these intervening [bracketed] links on *Rebirth* and the *Law of Cause and Effect* (also known as the *Law of Consequence*).

[Abundant information on and evidence for the reality of rebirth is given in the Rosicrucian Teachings, for which consider the following:

- "[The Necessity of Rebirth](#)." Also see "Man is ... in the [school of experience](#). He must return many times before he can hope to master all the knowledge in the world of sense."
- "[The doctrine of reincarnation \(rebirth in human bodies\)](#)" "solve[s] the riddle of life and death." (Read to bottom of p.16.)
- Max Heindel writes in *The Web of Destiny* that all causes "[are productive of effects in this life](#)" and "If the law of Cause and Effect is true, periodical rebirth is a matter of absolute logical necessity." (Read from bottom of p. 7 to the top of p. 10.) Also see this short video: "[Four Spiritual Facts About the Divine Law of Cause And Effect](#)."
- "[Children who die in infancy are brought to rebirth in from one to twenty years](#)." (Results are derived from supersensible investigations by the seer, who tracks the death and rebirth of twenty children.)
- The [reason](#) why "the Christian Religion, as publicly taught, does not embody the laws

of Consequence and Rebirth." (Begin at "[The only way...](#)" on p.167 and end at "John 2:11" on p. 169.)

- "[In private He \[Christ Jesus\] taught Rebirth to His disciples.](#)" (Gospel passages are cited and explained. (Read to p. 172.)
- Read [here](#) for passages in both the Old and New Testaments that imply rebirth.
- Also see [here](#) for the answer to this question: "Is there any authority in the Bible for the theory of rebirth?"
- The use of [Wine](#) was inaugurated to deaden the human Ego's knowledge of "its heavenly spiritual origin" and its many prior lives on earth.
- Realize the error of confounding "[The doctrine of rebirth](#) ... with the [fallacious] theory of transmigration." (Read to the bottom of p. 23.)
- Of the [three theories](#) that are advanced to "solve the riddle of Life and Death," only one explains *all* the facts and satisfies both heart and mind. (Read to p. 153.)
- Read Max Heindel's *Letter to Students* No. 77 on "[The Unnecessary Fear of Death.](#)" It is "unnecessary" because "death of the body at the proper time is the greatest blessing that can befall humanity."
- "[The twin laws of Rebirth and Consequence](#) solve, in a rational manner, all the problems incident to human life," including accounting for the birth of a genius. (Read to the end of p. 162.)]

1 There was a man of the Pharisees, named [Nicodemus](#), a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Explanation: When one sleeps ("by night") the soul leaves the dense body and enters the "desire world." It may retain a memory of this out-of-the-body experience as a dream, which is only as true as the ability of the incorporeal soul to "[dream true](#)," that is, to see correctly in this dimension. When one confirms the reality of the dream state—of the ability of the Ego to exist independent of its dense physical form—he simultaneously proves that worlds of spirit exist and that a human's essential nature is spiritual.

For a more in-depth psycho-spiritual understanding of the dream state read [here](#) (in *Rosicrucian Christianity Lecture* No. 4).

Max Heindel considered George Du Maurier's *Peter Ibbetson* “[well worth reading](#),” recommending it because it gives “a fine illustration of the operation of the [subconscious memory](#) ... and of actual conditions in the lower regions of the Invisible World.” Heindel gives a brief synopsis of the book in *Rosicrucian Philosophy in Questions and Answers, Vol. 1*, where Ibbetson learned how to lock the [currents of ether](#) within himself so that at night he was able at will to keep in touch with any scene in his past life that he desired to re-experience. The narrator, as a child, describes this process as “[dreaming true](#).”

Read [here](#) to gain an understanding of the state of consciousness known as dreaming.

When one dreams, the soul is in the desire (astral world). See [this](#) depiction of the dream state and read the description of what occurs during sleep.

Also explore [here](#) to understand why experiences are usually not remembered when one is out of the body. Dr. Stewart Leech, a trained clairvoyant and associate of Max Heindel, [explains](#) from a medically-informed perspective why dreams do not impact the conscious mind upon waking from dream-sleep. At the same time, he attests to the first-hand certainty that

there is not a scintilla of doubt but that human consciousness is to be in the developed man an unknown continuity of wakefulness through both sleep and death. With a few individuals, this unbroken continuity is frequently manifested long before the individual reaches a state of perfection. Continuation of consciousness, or unbroken continuity, is a natural inheritance into which the bulk of mankind is coming by a sure process of evolution.

Seen from the desire and thought worlds, it is our physical world that appears immaterial and insubstantial; which [viewpoint](#) is whimsically described by Sadhguru and may be likened to Prospero's valedictory adieu to the illusory world he has created (as will the dense physical world disappear in the Jupiter Period of Earth's evolution—whose densest forms will be etheric):

Our revels now are ended. These our actors,
As I foretold you, were all spirits and
Are melted into air, into thin air:
And, like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve
And, like this insubstantial pageant faded,

Leave not a rack behind.

Consider also the contention of UC Irvine philosopher and cognitive science professor Donald Hoffman, who, constrained as he is by the laws of physics, yet maintains that "[consciousness](#) (a stand-in term for the scientifically impermissible word "Creator" or "God") is the deepest reality, and has brought into existence the totality of what exists. This would mean that mind, the mental, is fundamental and primary, while the entire physical universe is derivative and secondary.

The truth of this assertion (that Mind is primary and post-chaotic matter is derivative) is, however, only a hypothesis and theoretical, even if supported by mathematical "proofs." It can only be absolutely confirmed by those evolved persons who are able to enter the Worlds of Human, Life and Divine Spirit and experience them first-hand, as do initiates, like St. Paul and Max Heindel. Both men were third degree initiates; that is, they could not only navigate in and "read" with X-ray vision the contents of the Etheric Region of the Physical World, but also employ color vision to probe the Desire World, and use tonal vision to understand the Regions of Concrete and Abstract Thought (Ideas and Archetypes, respectively), which Paul calls the "[third heaven](#)." For a description of Heindel's three initiations, read *Teachings of an Initiate*, [Chapter XXI](#).

Again, hear the Bard's word on this matter. As viewed from the worlds above the dense physical, and as Prospero, a dream-maker himself, says in the [Tempest](#):

"We are such stuff as dreams are made on, and our little life is rounded with a sleep."

The world, from our incarnate vantage, is real—too real for Hamlet, as he laments in his [first soliloquy](#): "O, that this too solid flesh would melt/ Thaw and resolve itself into a dew!"—which it eventually does, as does all human flesh.

The [mortal coil](#) is shuffled off. But in due time, the vapor of spirit falls again to earth, precipitates as another "solid flesh," and the player's part continues on this stage of material life.

See this illustration of an [Average Human Life Cycle](#) (also its color [image](#) equivalent) and its companion [diagram](#) from the *Cosmo*. Read this article on [Reincarnation](#) from an issue of the *Rays* magazine. An expanded version of the illustration in this article may be viewed [here](#). Read also about "The Pilgrimage of the [Virgin Spirits](#)", which are pristine

sparks from the divine "Flame" [who] have their being before they commence their long pilgrimage through the five denser Worlds for the purpose of developing latent potentialities into dynamic powers. As the seed unfolds its hidden possibilities by being buried in the soil, so these virgin spirits will, in

time, when they have passed through matter (the school of experience), also become divine "Flames," capable of bringing forth universes from themselves.

[3](#) Jesus answered and said unto him [red denotes Christ's words], **Verily, verily, I say unto thee, Except a man be born again, [\[1\]](#) he cannot see the kingdom of God.**

Gloss: One "dies" to the idea that he/she (actually, the Self has no sex but the Ego typically embodies alternately as one or the other, in order to gain knowledge from both gender perspectives) is only a physical being and awakes to experience the Self as an enduring superphysical fact.

See this [image](#) of the human spirit as "Hermetic Androgyne."

In the Christian sense, this being "reborn" is predicated on the dying of the personal egocentric self (which is based in the desire world), as in:

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

Whether in this life (due concerted spiritual development), or in the afterlife (after assimilating and learning from our previous life's experience), we shall "see the Kingdom of God."

See [Max Heindel's answer](#) to the question, "How Are the Dead Clothed?"

Read this [account](#) of "Witnessing a Transition" (from the mortal to the spiritual realm); this companion [article](#), "A Doctor Witnesses a Transition," where the "[silver cord](#)," referred to in its narrative, is mentioned in the [Bible](#), [here](#), and more thoroughly [here](#). Also read this *Rays* [article](#) on "Sleep, Memory, and the Substance of Life," which, among other things, explains why we typically don't remember our past lives ([anamnesis](#)).

As for reincarnation, called "rebirth" in Rosicrucian literature, hear and heed this soul-rousing reveille, "[You Inherited Yourself](#)."

[4](#) Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

[5](#) Jesus answered, **Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**

In Christian terms, when one is [baptized](#) by water, one is purified by Christ's shed blood, which has permeated and regenerated the Earth's desire body. When one is baptized by the Holy Spirit, one is born in spirit consciousness.

As John the Baptist [states](#), "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost [Spirit], and with fire [*baptisma pyros*]." See this [watercolor](#) of the Holy Spirit being poured out upon the disciples at Pentecost.

[6](#) That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Until it takes its first breath, the child's flesh is that of its mother. "The 'atoms' of the World of Desire, the World of Thought and even of the higher Worlds, [interpenetrate](#) the Mineral, as well as the dense human body" and its etheric and formative counterpart, the latter of which is born at age seven. The desire and mental bodies are born at ages fourteen and twenty-one, respectively. Each of these bodies awakens to, evolves and individuates a phase or form of spirit consciousness. To aid visualizing the arc and timing of this succession of births, revisit [Diagram 5B](#). Also see images of the archetypal (causal) mental, desire (astral) and etheric bodies in undeveloped and developed humans as observed in "simple [clairvoyant] investigation" by C. W. Leadbeater, which visions are explained and contained in his book [Man Visible and Invisible](#).

[7](#) Marvel not that I said unto thee, Ye must be born again.

[8](#) The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

[9](#) Nicodemus answered and said unto him, How can these things be?

[10](#) Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

[11](#) Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

Arguably the most qualified contemporary expositor of and "witness" to the reality of supersensible worlds and man's spiritual anatomy is the Rosicrucian initiate Max Heindel.

[12](#) If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly [spiritual] things?

[13](#) And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

[14](#) And as Moses [lifted up the serpent](#) in the wilderness [also see [Tissot's version](#) of this incident], even so must the Son of man be lifted up.

Explanation: Each human spirit, as a spark of God, over eons of time, gradually came down from heaven (in a process called "unconscious involution") through spirit worlds (Divine, Life, Thought, Desire and Etheric) of increasing density, until it embodied as a physical being—apropos of which, see "[The Sevenfold Constitution of Man, Diagram 13A](#)" ("The Seven Days of Creation"), [this](#) passage on the "Birth of the Individual," as well as [Diagram 1](#), referred to at the beginning of the aforementioned text.

After sojourning in heavenly realms, assimilating the lessons learned in its former life, the individual human spirit returns to earth to continue its education.

The Human spirit's cyclic journey, ascending into and descending from higher worlds to the dense physical, may be studied in the previously-cited file, "[An Average Human Life Cycle](#)."

Read these quotes "On [Rebirth](#) and the Immortality of the Human Spirit."

Investigate the following links:

- this artist's [portrayal](#) of aging, dying and rebirth and the *Rays* article on "Dying and Becoming," in which it is featured.
- clairvoyant and poet William Blake's [watercolor](#) of "The Soul Hovering Over the Body Reluctantly Parting With Life";
- this [painting](#) of "Nicodemus Coming to Christ," and another painting in a *Rays* article that [illustrates](#) Christ Jesus teaching the Jewish "Master" (John 3:14);
- John McCreery's previously-cited "There Is No Death," featured in a 1997 issue of the *Rays*, where the poem is incorrectly attributed to Sir Edwin Arnold.
- Max Heindel's clairvoyant observations of the response of departed spirits to their lifeless bodies when they, usually inadvertently, attend their own [funerals](#);
- another Heindel article in the *Rays* on "How to [Prove](#) Psychic Experiences," when the soul and spirit awake to the realization that they are entirely independent of their physical body, thus proving that the Self exists, indeed thrives, after death (as well in embodied life by more advanced souls)—is, in fact, immortal.

The information in this article will be familiar to many students of the Rosicrucian Teachings. It has been collected and organized to elaborate a subject that most any inquisitive person will have an interest in, as well as be perplexed and troubled by—death and dying. The cited resources and references on this topic may prove helpful in opening the minds and allaying the fears of our fellow inquirers, as well as aid them on their

journey to greater self-understanding and give them insight into the magnificent prospects that an all-loving God has created and blessed them to realize.