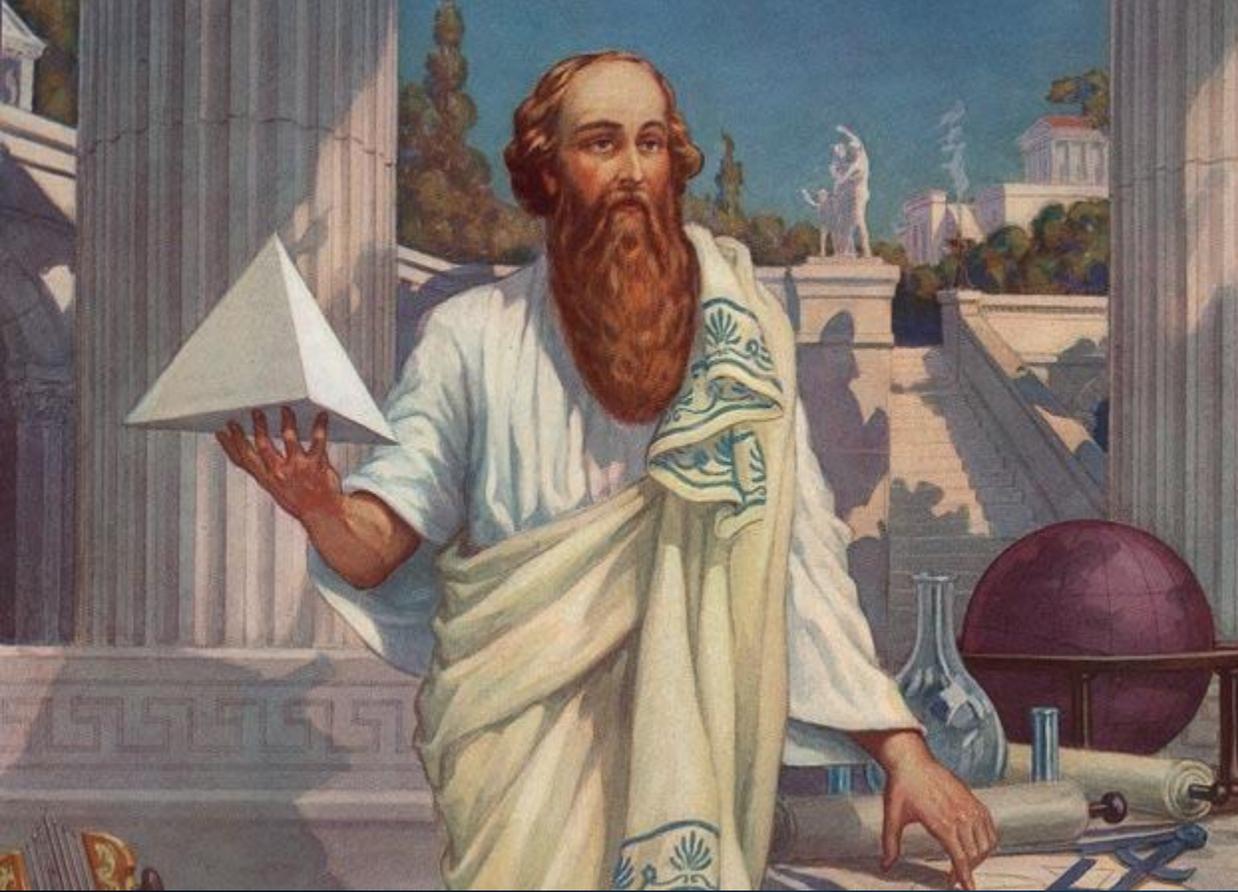




# THE TRANSMIGRATION OF SOULS

The Doctrine of Reincarnation, Karma  
and Manifestation of the Divine



## PYTHAGORAS

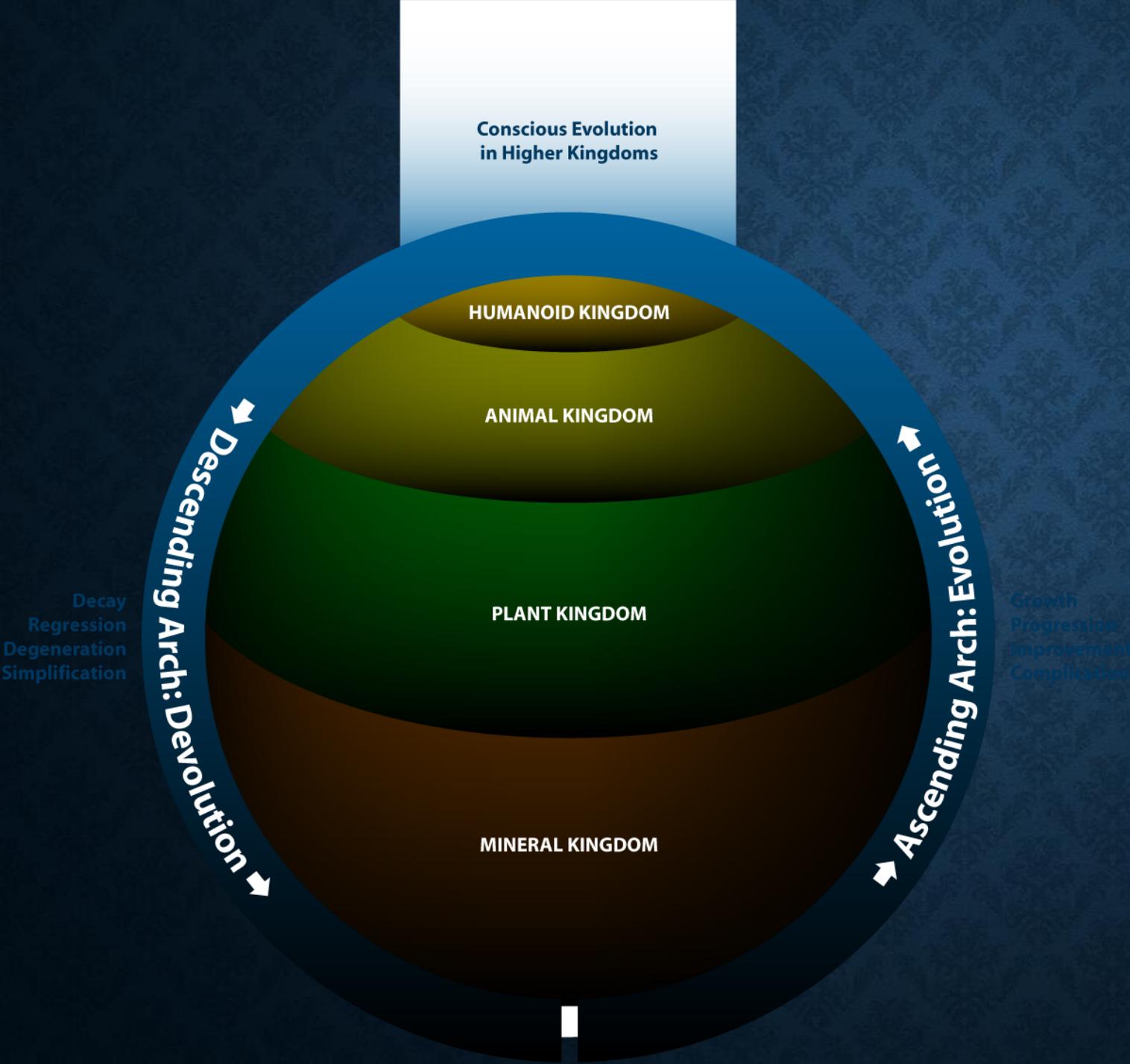
Πυθιος (Pythios), a name of Apollo, and αγορά (agora) "market." Taught Metempsychosis μετεμψύχωσης, *metempsychousthai* from *meta* (after, beyond) + *empsychos* (animate); meta- + -em- (in) + *psukhē* (soul)

“On the subject of reincarnation Xenophanes bears witness in an elegy which begins ‘Now I will turn to another tale and show the way’. What he says about Pythagoras runs thus: Once they say that he was passing by when a puppy was being whipped, and he took pity and said, ‘Stop, do not beat it. For it is the soul of a friend that I recognized when I heard it giving tongue.’” –Diogenes, *Laertius* 8.36

“None the less, the following became universally known: first, that he maintains that the soul is immortal; second, that it changes into other kinds of living things; third, that events recur in certain cycles and that nothing is ever absolutely new; and fourth, that all living things should be regarded as akin. Pythagoras seems to have been the first to bring these beliefs into Greece.”

–Porphyrius, *Life of Pythagoras* 19

# TRANSMIGRATION



I died as a mineral and became a plant, I died as plant and rose to animal, I died as animal and I was Man. Why should I fear? When was I less by dying? Yet once more I shall die as Man, to soar With angels blest; but even from angelhood I must pass on: all except God doth perish. When I have sacrificed my angel-soul, I shall become what no mind e'er conceived. Oh, let me not exist! for Non-existence Proclaims in organ tones, *To Him we shall return.*

—Jalal al-Din Muhammad Rumi

# THREE ASPECTS OF GNOSTIC PSYCHOLOGY

Ego — Cain

Essence — Abel

Personality — Nimrod

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from יְהוָה. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. —Genesis 4:1-2

And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before יְהוָה: wherefore it is said, Even as Nimrod the mighty hunter before יְהוָה. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. —Genesis 10:8-10



# THE DOCTRINE OF RETURN, 108 LIVES

18. These bodies of the embodied Self (Atman, the Innermost Being), which is eternal, indestructible and immeasurable, are said to have an end. Therefore, fight, O Arjuna! 19. He who takes the Self to be the slayer and he who thinks He is slain, neither of them knows; He slays not nor is He slain.

20. He is not born nor does He ever die; after having been, He again ceases not to be. Unborn, eternal, changeless and ancient, He is not killed when the body is killed,

21. Whosoever knows Him to be indestructible, eternal, unborn and inexhaustible, how can that man slay, O Arjuna, or cause to be slain? 22. Just as a man casts off worn-out clothes and puts on new ones, so also the embodied Self casts off worn-out bodies and enters others that are new.

23. Weapons cut It not, fire burns It not, water wets It not, wind dries It not. 24. This Self cannot be cut, burnt, wetted nor dried up. It is eternal, all-pervading, stable, ancient and immovable. 25. This (Self) is said to be unmanifested, unthinkable and unchangeable. Therefore, knowing This to be such, thou shouldst not grieve.

26. But, even if thou thinkest of It as being constantly born and dying, even then, O mighty-armed, thou shouldst not grieve!

27. For, certain is death for the born and certain is birth for the dead; therefore, over the inevitable thou shouldst not grieve. 28. Beings are unmanifested in their beginning, manifested in their middle state, O Arjuna, and unmanifested again in their end! What is there to grieve about? –Bhagavad-Gita, 2:18-28



Homer said: It is better to be a beggar upon the earth than a king in the kingdom of darkness.

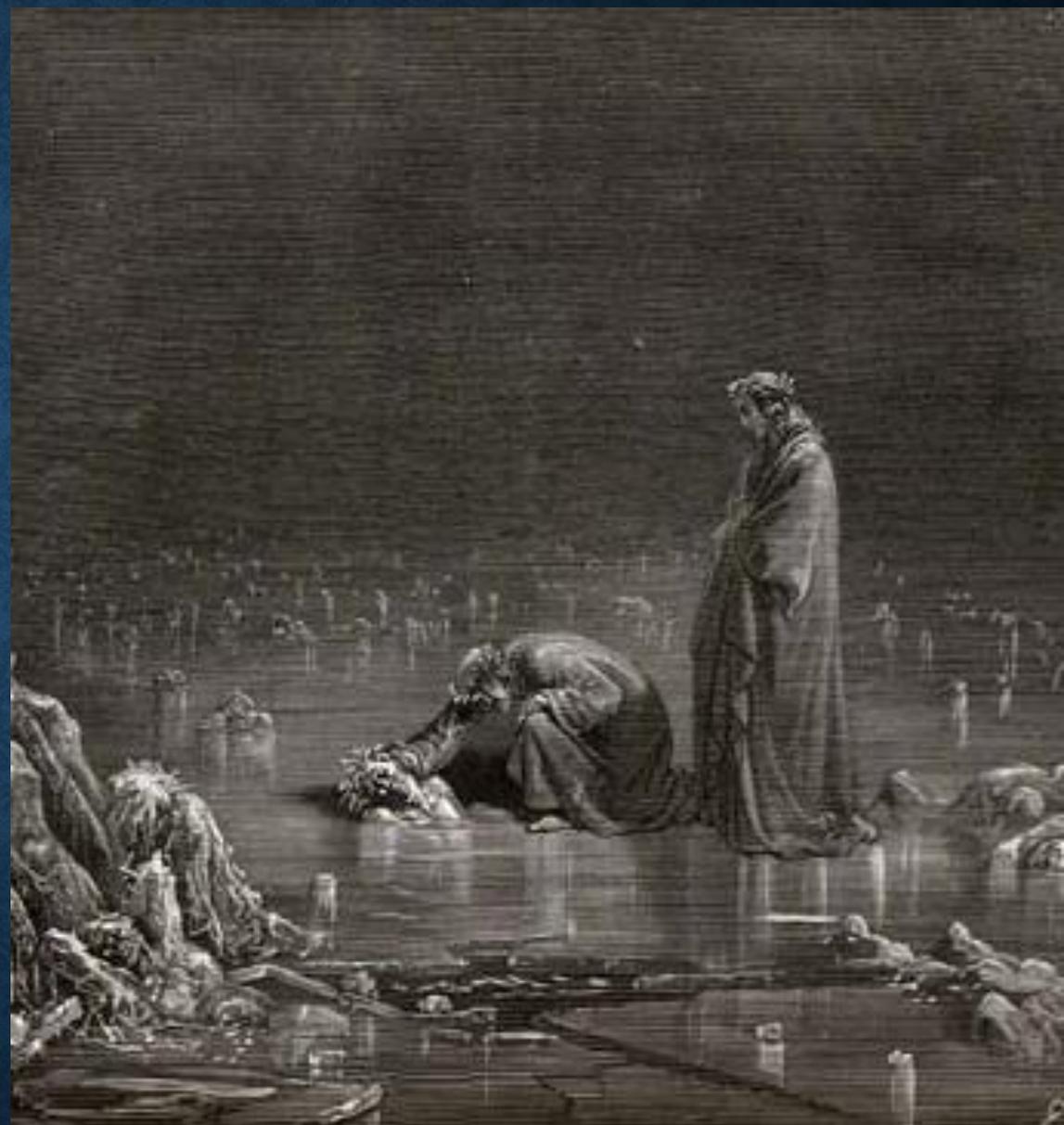
Therefore, the descent into the tenebrous worlds is a backward trip through the devolving path. It is a downfall into an always increasing density, within obscurity and rigidity. It is a return, a repetition of the animal, plant, and mineral states, in short, a return into the primitive Chaos.

The souls of the abyss are liberated with the Second Death. These souls receive the token for their freedom when the ego and the lunar bodies are reduced to dust.

The souls who are coming from the interior of the earth, who are marked by the frightful subterranean trip and covered with dust, convert themselves into gnomes of the mineral kingdom, then later into elementals of the plant kingdom, further into animals, and finally they reconquer the lost human state.

This is the wise doctrine of Transmigration taught in foregone times by Krishna, the Hindustani Master.

Millions of souls who died within the inferno are now playing as gnomes upon the rocks. Other souls are now delectable plants, or are living within animal creatures and longing to return to the human state. –Samael Aun Weor, *The Magic of the Runes*



**DANTE AND VIRGIL IN THE  
9<sup>TH</sup> SPHERE OF KLIPOTH**



“Why do you tear my poor flesh, Aeneas? Take pity now on the man who is buried here and do not pollute your righteous hands. I am not stranger to you. It was Troy that bore me and this is not a tree that is oozing blood.

“Escape, I beg you, from these cruel shores, from this land of greed. It is Polydorus that speaks. This is where I was struck down and an iron crop of weapons covered my body. Their sharp points have rooted and grown in my flesh.” –Virgil, *The Aeneid*

Since the ancient times of Arcadia, when worship to the gods of the four elements of the universe and to the deities of the tender corn was still performed, the old hierophants, with their hair growing white with wisdom, never ignored the multiplicity of the “I.” Is it then rare, perchance, for any one of these many entities that constitute the ego to seize itself to life with much obsession and to be re-born in a tree? –Samael Aun Weor, *The Magic of the Runes*

Another case comes into my memory, that of Pythagoras and his friend who was reincorporated into a poor dog.

But, is it not perhaps true that the centaurs are assisted? What are the legends of the centuries telling us?

These epic warriors (centaurs) who fell bleeding among the helmets and bucklers of those who gloriously died for the love of their people and their country, receive a well-deserved extra help when they return into this world.

It is written with tremendous words that the centaurs, before returning into this valley of tears, eliminate part of themselves, part of their beloved ego. The law for centaurs is as follows: what is decisively criminal in them must enter the crematorium of the infernal worlds, and what is less perverse must be reincorporated into a human body.

The old laurel-crowned Florentine Dante found many centaurs in the abyss. Let us remember Chiron, the old tutor of Achilles and Pholus, who was so frenzied.

It is said with frightening and complete clarity in the great book of Nature, written with flaming embers, that before returning into this world, many parts of the ego are lost. Many psychic aggregates of the “itself” reincorporate into organisms of beasts, others are desperately seized (as the case of Polidorus) into the branches of trees, and finally, certain subjective elements of the “I” continue their devolution into the submerged mineral kingdom. —Samael Aun Weor, *The Magic of the Runes*



# KARMA AND RECURRENCE

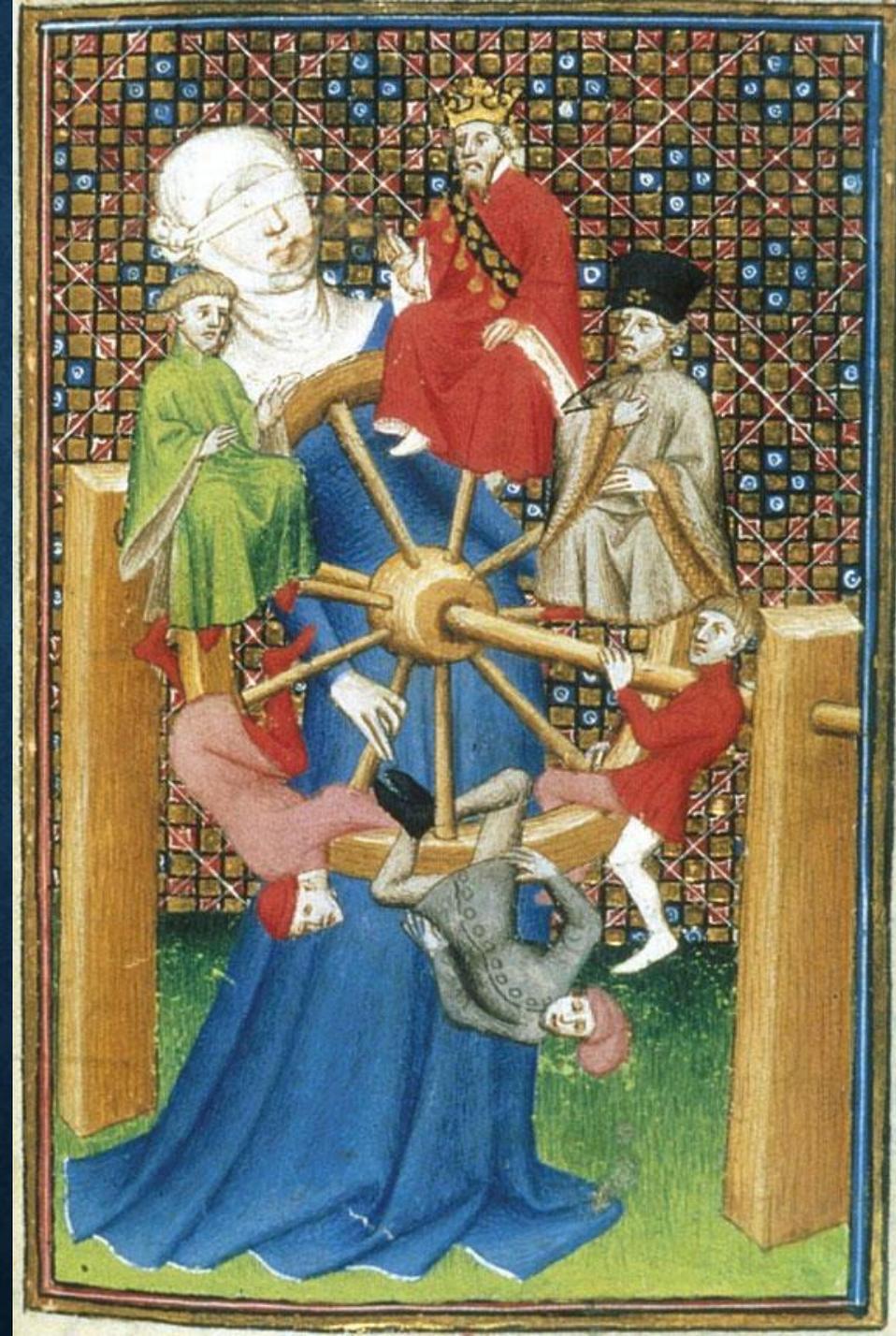
Karma (कर्म Sanskrit, literally "deed"; derived from कृ kri, "to do, make, cause, effect.") This refers to causality, the Law of Cause and Effect.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." –Galatians 6:7

Buddha said there are three eternal things in life:

1. The Law (Karma)
2. Nirvana
3. Space.

–Samael Aun Weor, *Tarot and Kabbalah*





Creation—that is the great redemption from suffering and life's growing light. But that the creator may be, suffering is needed and much change. Indeed, there must be much bitter dying in your life, you creators. Thus are you advocates and justifiers of all impermanence. To be the child who is newly born, the creator must also want to be the mother who gives birth and the pangs of the birth-giver.

Verily, through a hundred souls I have already passed on my way, and through a hundred cradles and birth pangs. Many a farewell have I taken; I know the heart-rending last hours. But thus my creative will, my destiny, wills it. Or, to say it more honestly: this very destiny—my will wills.

Whatever in me has feeling, suffers and is in prison; but my will always comes to me as my liberator and joy-bringer. Willing liberates: that is the true teaching of will and liberty—thus Zarathustra teaches it. Willing no more and esteeming no more and creating no more—oh, that this great weariness might always remain far from me! In knowledge too I feel only my will's joy in begetting and becoming; and if there is innocence in my knowledge, it is because the will to beget is in it. Away from God and gods this will has lured me; what could one create if gods existed? —Friedrich Nietzsche, *Thus Spoke Zarathustra: Upon the Blessed Isles*

It is clear, obvious, and manifested that the clairvoyants from some pseudo-esoteric and pseudo-occultist systems also become lamentably mistaken about this body [the Causal Body or Body of Conscious Will]. This is due to the fact that they confuse the Essence with the Causal Body.

The Essence in itself is just a fraction of the Human Soul that is incarnated within ourselves. This Essence is bottled up within the ego; it is engulfed within the Lunar Bodies.

It is unquestionable that the homunculi mistakenly called human being is submitted to the Law of Recurrence. He is not capable of originating anything new; he is a victim of circumstances.

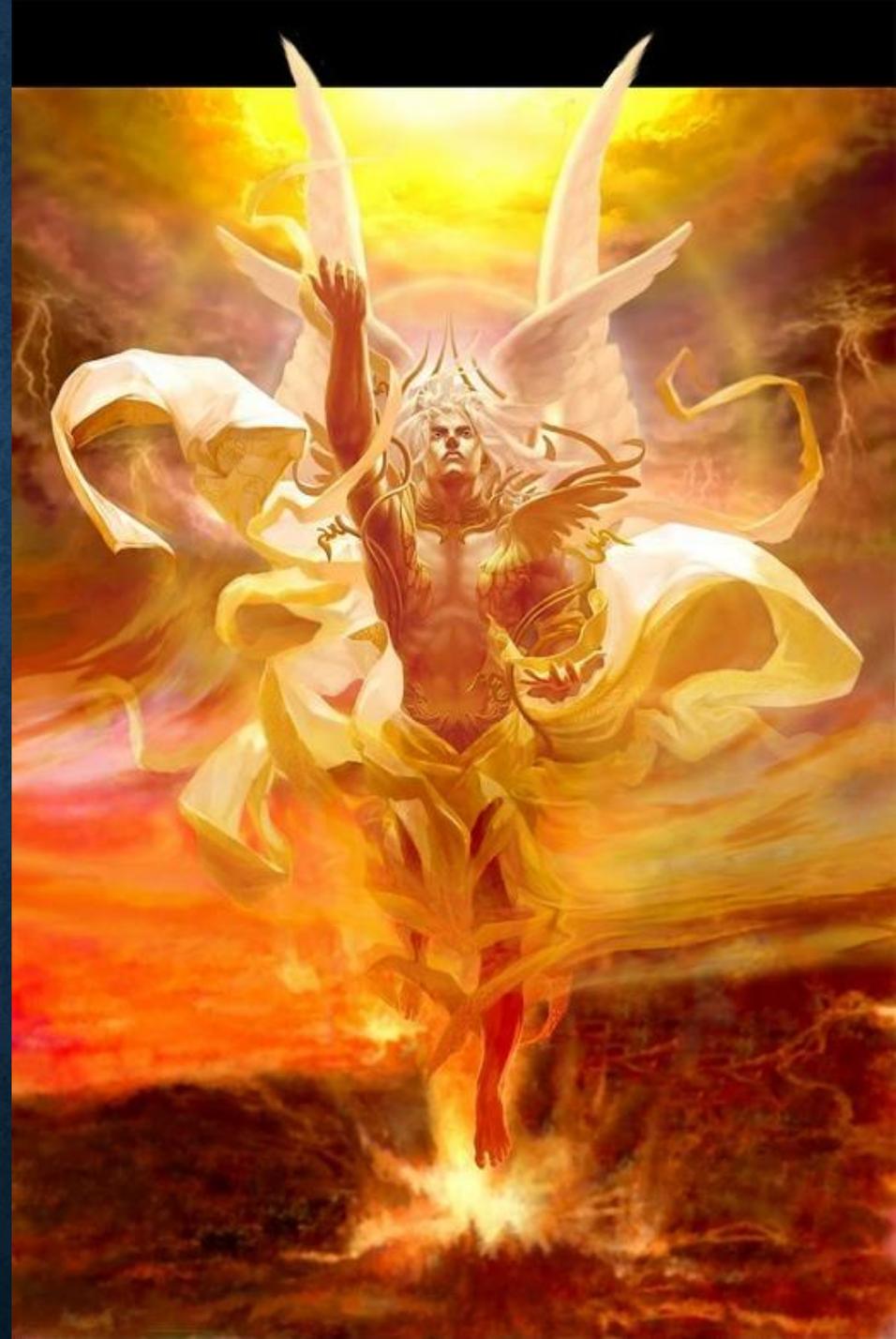
Each time that the ego returns into this valley of Samsara it repeats exactly all of the acts of its previous lives, sometimes in elevated spirals, sometimes in lower spirals.

In this day and age, within the cheap pseudo-occultism, much is spoken about the law of Epigenesis, the capacity for originating new circumstances. It is obvious that only the authentic human beings with conscious will can modify their destiny and originate a new order of things.

The Intellectual Animal has not built the Body of Conscious Will, the Causal Vehicle. The wretched, rational homunculi is always a victim of the eternal laws of Return and Recurrence...

We need to create the Causal Body if what we sincerely want is to incarnate the Being. Only the Being is capable of doing. Only He can modify the circumstances and exercise with mastery the Law of Epigenesis.

—Samael Aun Weor, *Cosmic Teachings of a Lama*





Reincarnation is a feat accomplished only by the great illuminated souls, in which they consciously choose to be born in a particular time and place; in other words, they chose to incarnate the Being in a new physical body. Only beings with conscious development can do this.

The word reincarnation is most demanding, it must not be used carelessly: No one would be able to reincarnate without first having eliminated the ego, without truly possessing sacred Individuality. Incarnation is a very venerable word, signifying in fact the re-embodiment of the Divine in a man.

—Samael Aun Weor, *The Mystery of the Golden Blossom*

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. —John 1:14

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. —Matthew 3:16-17

The Being is not born, does not die, nor does it reincarnate; it has no origin; it is eternal and changeless; it is the first of all, and does not die when the body passes away. ...As one sets aside worn out clothes and puts on new ones, so the embodied Being leaves its spent body and enters other new ones. –Bhagavad-Gita 2:20, 22

Upon leaving the body, taking the path of the fire, of the light, of the day, of the luminous lunar fortnight and of the northern solstice, those who know Brahma, go towards Brahma. Upon death, the yogi who takes the path of smoke of the dark Lunar fortnight and of the southern solstice, reaches the Lunar sphere (the Astral World) and is then reborn (returns, re-embodies). These two paths, the luminous and the dark, are considered permanent. Through the first, one is emancipated, and through the second, one is reborn (returns). –Bhagavad-Gita 8:24-26

When the Lord (the Being) acquires a body, or leaves it, He associates with the six senses, or abandons them and passes like the breeze which carries with it the scent of flowers. Directing the ears, the eyes, the organs of touch, taste and smell as well as the mind, He experiences the objects of the senses. The deluded do not see Him who departs, stays and enjoys; but they who possess the eye of knowledge behold Him. –Bhagavad-Gita 15:8-10

The supreme personality of God said: “Many, many incarnations both you and I have passed. I can remember all of them, but you cannot, O subduer of the enemy! Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I incarnate dominating my Prakriti and appear in my original transcendental form; serving my self of my own maya. Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descent Myself. To deliver the pious and to annihilate the miscreants, as well as to re-establish the principles of Religion, I advent Myself millennium after millennium. One who knows the transcendental nature of my appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My external abode, O Arjuna!” –Bhagavad-Gita 4:5-9



THE ETERNAL RETURN IN *THUS SPOKE  
ZARATHUSTRA* BY FRIEDRICH NIETZSCHE

