

Beloved Companion:

At the close of lesson 225 we touched upon the matter of recalling the consciousness of those recently passed on, to the earth plane conditions they left behind.

This desire to recall those who have passed on is also closely linked with the desire of associating with them on the Inner Planes between incarnations. Both are exceedingly natural ones, based upon ties of affection and love. Sometimes this desire is even carried to the point of wishing to be associated with our loved ones in the next incarnation, and with this in mind in the inquiry arises as to why we do not remember past lives and past attachments so as to thus locate in each incarnation the associates which meant so much to us in a previous life.

That lack of memory between incarnations, except when it is developed thru psychic awakening, is merciful. Now those who have formed deep attachments would not consider this lack of memory a blessing, but it is that. In the case of ties of love, if affection is strong enough, if bond is stable enough, if it is a bond which will bring Illumination and Development to both souls concerned, there is no reason why such a fellowship could not and does not continue. In such cases it is more than likely that these two, or more, will be incarnated at the same time in a future life, and will continue to enjoy the harmony and mutual understanding which brought them together.

A memory of former lives will hardly be necessary in such a case; the joy of each incarnation is sufficient unto itself, and points to a recognizing of each other by the Divine Egos. The advantages enter into those special cases wherein something of antagonism, of hardship, of unhappiness and sorrow entered into such a relationship. To be required to carry the burden of sorrow in this life that was associated with the last life would be to stop development entirely. If psychic cognition has developed to the point where not only the Akashic Records of the past can be read, but when character is strong enough to face the story which that past has to tell, whether it is good or evil, then knowledge is given unto us; until that time all of our attention and all of our efforts should be directed to the present incarnation, to the solving of these problems, which only the blessed forgetfulness of past responsibilities makes possible.

The Transition comes to us as a means of Spiritual release, as a deliverer from the restrictions of a first Plane vehicle. Frequently students ask us why it is that the Brotherhood seems to be so opposed to the practice among its students of Seance and Mediumistic Methods. These points have been discussed frequently thruout the lectures and the personal letters, and I will not go further into the subject, except to say that because of the fact that "like attracts like" it is doubtful if the illiterate, untutored, unregenerated Mediums who make a habit of practicing indiscriminately can ever attract anything of good from the Astral Plane. In the case of those who are clairvoyant, who are directing their consciousness up the Planes to the Upper Astral regions and beyond, there comes a sublime

radiance and illumination far different from that of the shells and disembodied Spirits of the average seance. The practice of Spiritual Mysticism, if we may call it that, is ennobling and fine, but he who follows the pathway of the average medium is dealing in little more than Necromancy.

Just as a man can be judged by his works, so can an Organization, a system of thought, be judged by the effect which it has upon the lives of its followers. Look about you, if you are interested in this matter of mediumship, analyze the lives of famous mediums and see how many of their experiences would serve as a recommendation for the work which they sponsored. They seek for the spectacular on the Inner Planes, caring nothing for the harm they bring to themselves and to the Inner Plane ones as well; they make a display of intercourse with "Departed Spirits", without appreciating that the faculty of Psychism which they possess is but an instrument, a tool, which they are using for evil, not for good.

But there is nothing further that we wish to say now on the subject of Mediumship and Seances. Remember these things, and base your own judgment upon experience, analysis and impartial consideration of fact.

It is fitting that we turn our attention now to a subject long delayed, and that is the Christian Doctrine of the remission of Sin. This seems to be in exact opposition to the Occult belief in Karma and Karmic action. Those who accept the belief in Karma know that every deed, good or evil, produces a consequent and relative result. While ordinarily we accept that as the belief of Christians also, when we turn to their theory of the remission of sins we see that their belief embraces an exception to Karmic Rule. The Orthodox Christian Faith, the limited interpretation of the modern Church, expounds the idea that the blood of Christ expiates the sins of all mankind. This, in spite of the statement of Matthew "With what measure ye mete, it shall be measured to you again." The belief in complete remission is a dangerous dogma, for it means that no matter what one may do, what sins may be perpetrated, all that anyone has to do is believe in the Sacrifice of the Jesus of Nazareth, and His Atonement will wash out every stain from the consciousness of the offender. Orthodox Christianity believes that one may spend an entire life-time in promoting the most heinous crimes, but if they repent, even at the last moment of life, that they will enter into a Heaven World state of Bliss, pure and free from responsibility.

On the face of it, that certainly is saying very little for a Christian Doctrine which should be based upon justice, if nothing else. Justice demands retribution, and it is right, it is lawful and in accordance with the Cosmic Plan that we should pay for that which we do, either in knowledge or in ignorance. Rather than face the fact that every action has its reaction, Exoteric Christianity promises a complete "Salvation". Such a belief promotes the continuance of Evil, rather than discouraging it.

There is not one student absorbed in Truths of Occult Study and cognizant of the efficacy of Karma who does not, because

of that belief consider wisely each thought and each action, understanding the consequences being incurred; a knowledge of Karmic Law lends logic to life. Heed these Teachings from the Secret Doctrine:

"Those who believe in Karma have to believe in destiny, which, from birth to death, every man is weaving, thread by thread, around himself, as a spider does his cobweb, and this destiny is guided either by the heavenly voice of the invisible prototype outside of us, or by our more intimate astral or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable law of compensation steps in and takes its course, faithfully following the fluctuations. When the last strand is woven, and man is seemingly enwarped in the network of his own doing, then he finds himself completely under the empire of this self-made destiny.... An Occultist or a philosopher will not speak of the goodness or cruelty of Providence; but, identifying it with Karma-Nemesis, he will teach that, nevertheless, it guards the good and watches over them in this as in future lives; and that it punishes the evil-doer--aye, even to his seventh re-birth--so long, in short, as the effect of his having thrown into perturbation even the smallest atom in the infinite world of harmony has not been finally re-adjusted. For the only decree of Karma--an eternal and immutable decree--is absolute harmony in the world of matter as it is in the world of spirit."

"This law, whether conscious or unconscious, predestines nothing and no one. It exists from and in eternity truly, for it is eternity itself; and as such, since no act can be coequal with eternity, it cannot be said to act, for it is action itself. It is not the wave which drowns the man, but the personal action of the wretch who goes deliberately and places himself under the impersonal action of the laws that govern the ocean's motion. Karma creates nothing, nor does it design. It is man who plants and creates causes, and Karmic law adjusts the effects, which adjustment is not an act but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigour. If it happen to dislocate the arm that tried to bend it out of its natural position, shall we say it is the bough which broke our arm or that our own folly has brought us to grief?"

In the Bonds of the Eternal Brotherhood.