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A Sutra

**Contents :** *a detailed explanation  
of rebirth and reincarnation  
composed by the author in verse  
after the format of the Sanskrit sutra ;  
a loose collection of lines linked together  
and progressing in order of  
topical development — from questions,  
to axioms, to demonstrated conclusions.*

“After your death you will be what you were  
before your birth” — Shopenhaur

It is possible to be born  
Beings will be born again

I was born as a Being  
It is possible for me to be a Being

Beings will be born again  
It is possible to be born as a Being again

It is possible for me to be a Being  
I was born as a Being  
Beings will be born again

Axiom 1: It is possible to experience (the self of)  
a biological body directly (as oneself)

Axiom 2: There will be (and are)  
many more biological bodies

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To say ‘it is possible to be born again as someone else’  
is the same as combining the two statements  
‘that someone else will be born’  
and ‘that it is possible to be born as someone’.

Put another way ,  
What proof do I need in order to show it is possible to be born  
on a life inhabited planet, if there is already life there?  
Only the proof that it is possible to be born as life.

Although this topic is often associated with ideas of the ‘soul’  
it is not at all dependent on it.  
Before moving on to explore the rest of the topic,  
we will examine why the ‘soul’ argument is not relevant,

at least, to our specific question here, as  
in both cases we get the same result.

Whether the awakening of a being be caused by soul  
or the biology,

more bodies will be born.

In both cases, then,  
more lives will emerge.

Our proof that it is possible to *be* one such life,  
imparts a suggestion to this fact  
that more lives will emerge.

It implies that (regardless of the spiritual or physical root of selfhood)  
selfhood can and in fact does happen many times.

In both cases, that of soul or that of self as biologically emergent,  
it is nonetheless *possible to be born as life*,

and *there are many lives*.

Moreover,  
Regardless of soul or biology as our root,  
the birth of a biological body, in both cases, is seen to  
coincide with a conscious self and the existence of a living being.

In the largely Christian United States,  
on the surface level,

our general cultural conception of the soul, of what the word 'soul' means  
comes from a mixture  
of quips, phrases, and popular interpretations of scripture  
that have been commonly spread in American Christian circles.  
Some stemming from organizations historically prevalent through  
America's lifetime,  
some of older heritage, from the age of Crusades,  
as well as some of uniquely modern phenomenon like  
TV Evangelism of the 1990's.

On a deeper level,  
much of today's official Christian doctrine of the soul  
begins with Emperor Constantine's rulings  
at the Council of Nicaea, which  
in order to form a stable foundation for the Holy Roman Empire,  
squashed all the day's topics of theological debate into one official stance.

There are however, many works on the soul

even among Christian and monotheist sources  
in which the conception of soul may surprise the modern  
reader to a great degree — as they completely  
reframe and supersede our common assumptions  
and are often compatible with a scientific understanding of the world.

The various Hebrew words for ‘soul’ translate  
to ‘breath’, ‘wind’, and so on.

In *The Tanya*, an 18th century work of Judaic Mysticism,  
the higher soul is said to mix with the physical body  
(the animal soul)  
in the left ventricle of the heart.

This mixing with the physical blood is elaborated to explain  
man’s containing a portion of G-d, and yet having  
the YetZer Hara, the *evil inclination*.

In early western medical textbooks, such as that of the  
Roman gladiatorial physician Galen,  
the blood is said to mix with oxygen  
in the left ventricle of the heart.

In *Christianity Restored* by Miguel Servetus,  
(for which he was persecuted by the Church)  
after discovering pulmonary circulation for himself,  
with the full force of the ecstasy of this miraculous discovery,  
he writes that it is here that the vital spirit,  
that is, the energy of G-d,  
enters into man, mixing in the heart.

Today we also know of the cells  
extraction of energy from food.  
(something one might perhaps relate to the tree of knowledge,  
as it were).

These concepts represent a synthesis of the biologically  
emergent and the immortal soul.

In general,  
The truth as to whether or not  
the existence of the soul  
is (scientifically) factual  
depends entirely on the definition of ‘soul’.

If, however, we return

to the image of the soul,  
in the traditional definition as  
a personal essence which is immortal,  
then existence after death is a given—  
as the essence of our being remains intact after death.

This has long been proposed by theologians.

If, on the other hand,  
soul, consciousness, or subjective being  
are emergent properties of nature and biology,  
our own life then proves it possible to  
experience that emergence directly.

Since more biological bodies,  
which produce this emergent consciousness  
are born every day,  
this possibility to experience one such consciousness directly  
combined with the high number of births  
suggests that one may experience birth as a being  
multiple times.

“And many who sleep in the dust of the Earth shall awake”  
—Isiah 26:19

It is the nature of our subjectivity  
which implies to us that this can not occur,  
since in imagining being born as another,  
we imagine ourself as someone else,  
which we are not,  
or try to imagine ourself as not ourself,  
which is incomprehensible.

This fact that we are ourself,  
rather than suggesting birth (as another) to be an impossibility,  
is the very thing which suggests birth as a being is possible.

Paradoxically, it is this exact quality of subjectivity that  
can cause us to identify in ourselves  
which could cause us to  
identify oneself in another at another time.

In the Sanskrit Buddhist sutra from India around 800 CE,  
the Bodhicaryavatara, the question is asked  
“If sentient beings were like an illusion,  
then after they die, how would they be reborn?”  
and the answer given:

“As long as the necessary conditions are assembled  
[mind, sensory faculties, natural phenomena, etc.]  
for that long any illusion will occur.”

In summary this shows that in case of a traditional soul,  
we must live on after death as our essence remains intact,  
and in case of the self as biologically emergent,  
strangely, we too, must now admit to the possibility  
of life after death.

In all cases, traditional soul, self as biologically emergent,  
and synthesis,  
it is nonetheless *possible to be born as life*,  
  
and *there are many lives*.

Since everything we have ever experienced or known,  
has been through this body and this self,  
the correct way to imagine birth as a self,  
rather than imagining ourself someone else,  
is instead to imagine  
the process of our own birth,  
and the absolute reality with which we feel  
we are this being, the self that coincides with this bodies function.

Similarly will a given birth feel  
it is the self which coincides with  
its' body.

Our life has simply shown it possible to *be* a given birth.  
Our life has shown it possible to be born as life.

#### The Possible Places of Birth

##### *Distant Locations in Space or Distant Planets*

Since it is possible to be born as life,  
it is possible to be born in any location,  
as anything, which experiences being to a significant degree.  
This includes planets which may be distant from our own,  
supposing they have life there.

If it is true that there is life on distant planets,  
this combined with the possibility to be born as life  
renders one further unique perspective.

Since a distant planet may be far enough  
for the light viewed from there

to be, relative to us, back in time  
if we imagine a telescope powerful enough to see  
the individual faces of beings living on the surface of the planet  
as if they stood before us,  
and we combine this with our previously established *possibility*  
to awaken as one such being, or possibility  
to be born as life  
it is then possible that, by staring, back in time, into  
the face of one who is now deceased,  
that we may even be staring  
directly into the face of ourselves,  
as a life we lived as them, not us.

The Possible Places of Birth  
*The Life of a Butterfly*

Since butterflies and horses, when born, arrive at the  
experience of life,  
as their bodies, in functioning, produce it  
and since our life shows it possible to experience  
the output of that functioning directly—as oneself  
it must then be possible to be born as  
all such creatures, as butterflies... and so on.

That is to say, it is possible for a butterfly to be itself,  
not for a human to be born as a butterfly.

However, our own life, our direct self experience  
informs this *being itself*  
that the butterfly embodies.  
Our self experience manifests proof that  
such an occurrence of *being itself*  
can be experienced directly.

“ Little Valley

with  
patch of trees

Butterfly  
Seeing

Paradise Garden

its whole life  
one month ”

— An Interesting Book

Based on this manifest proof of our present self experience,  
we can establish that  
It is possible to experience being as any biological body  
which, in its functioning, coincides with such an experience,  
with consciousness, subjective being,  
or of *existing as*, etc.

We may attempt to imagine these, rather radically different experiences of  
the lives of animals and so on as a kind of other realm, a realm existing  
within the same space as our own, while completely invisible to us.

Jakob von Uexküll and Thomas A. Sebeok,  
in the early 1900's,  
put forward the theory of the *Umwelt*  
the idea that organisms, although they share the same environment,  
can have different inner worlds, different *Umwelten*.

Furthermore,  
In 'The Secret Oral Teachings  
of Tibetan Buddhist Sects' it is said

“A man neither feels nor perceives exactly as  
a mosquito or a plant does. A being other than human :  
a God, a Demon or no matter what other being,  
does not perceive as we do. The extent, gradation, the strength,  
the nature of the sensations and the perceptions differ  
according to the constitution of the organ of contact of different beings.  
It follows therefore that which is real, which exists,  
which produces effects for one, does not affect the other,  
has no reality, no existence for him.  
Each sphere, each world, each order of beings  
possesses a Reality of its own because  
it produces effects in this special sphere and for this order of beings.”

Logically, it must be possible to experience being as *any body or form*  
which coincides with or causes an experience of being.

Anything which is alive enacts its living,  
It is possible to live as anything alive,

If a thing is born, it is possible to be born as that thing;  
it is possible to be born as anything which is born.

To say that it is not possible to be born as something which is born,  
can not make sense, because it is in fact born.  
— We also know, the argument that one can not *be* the one of such a birth directly,  
to be untrue, since we now are alive and *are* the one born.

Why does this, then, seem impossible?  
Again, due to the fact that we are presently ourselves,  
when imagining arriving at a state of self-hood *again*,  
*we* imagine our present self as not our-self,  
this is not because arriving at a state of self-hood  
can not happen multiple times,  
but because our *present* self can not be another self  
at another time.  
It is not another self at another time.  
We know, however, for a fact  
that the state of self-hood occurs multiple times  
as well as that it is possible to directly be the subject of such self-hood.

In the case that the soul, self,  
or consciousness is biologically emergent  
it is impossible, not to be born as what is born,  
but for one present self to be re-embodied as someone else,  
because the present self is formed and ends with that biology.

The energy or vitality which once animated that biology,  
where its uttermost creation lay,  
and its aspect in union with the One Universe, may not end, and  
may even be re-embodied. But in such a case,  
the question for the spiritualist is whether  
one's personality can be associated with this impersonal enlivening energy  
or survives with the conservation of energy in any significant way.

For one present self to be born (re-embodied) as another,  
(rather than another to be born as itself)  
the soul must exist in the specific definition of soul  
as an essence which preserves, after death,  
a level of personal information significant  
to associate it with one's own personality.

In the view that personality of the self, and  
consciousness, is biologically emergent,  
one present self can not be re-embodied in another  
but one can, after the death and dissolution of any present self,  
be born as a new present self —  
when the processes of biology cause  
this phenomena of self to emerge  
(just as they have in ones present life).

In both cases, a soul preserving one's personality throughout embodiment,  
or a new personality emergent from the biological body,  
experience of existing, consciousness, and selfhood  
are consistently seen to coincide with existence of a biological body.  
That is to say, for a soul to be embodied, as well as  
for a self to emerge from the biological function, both require 'a body' to occur.

and  
our life proves it possible to directly experience the functions  
of such a body.



In both cases, the biology is consistently seen to coincide with  
the existence of consciousness and the self.  
In both cases, our present life demonstrates it possible to experience  
the self which coincides with the biology directly (as oneself).  
Therefore, in both cases, the high number of births we know of  
suggest a possibility to be born in equivalence with that number.  
The difference being, whether, in the case of  
this particular definition of soul,  
they share a marker of the same individuality,  
or in case of biological emergence,  
they are two totally unique people  
who simply share the fact that, at their respective times,  
they both experience  
being themselves unto themselves.  
The atheist still, might consider,  
by extension, in this paradoxical way,  
they do share a kind of soul,  
the soul which is the self of each's absolute individuality.

There is in fact a synthesis of the biological vs. encapsulated soul models,  
where the personality is biologically emergent,  
and the biology serves as the conduit for the life-force  
and the living being does possess, in its aspect of union with the One,  
elements of the eternal, which one might call an 'immortal soul' in the  
sense that the essence of life, all the energy life works, is not destroyed  
but returns to the One  
and yet does not preserve *the personality* of individuals,  
which results from circumstances of the body and environs.

In Chaim Vital's record  
of his masters teachings, in the section the 'Gate of Reincarnation'  
when he details five levels of the soul, starting with  
the lowest which is associated with the biology and physical world,  
and progressing toward fully revealed, full union with G-d at the level of emanation

The combinations of which levels of the soul can be  
reincarnated together is speculated and expounded in the text,  
suffice for them that understand.

"I exist even where no things are left" — Jeru the Damaja  
In a state of union, Jeru's word is manifest.

In any case

Our life proves it possible to be born and exist as a self.  
It is therefore possible to exist as any body or form  
which coincides with existence of a self,  
consciousness, or being, and so on.

If it is possible to experience being as any body or form  
which coincides with an experience of being,

then the compassion sometimes felt, for example,  
for mass produced chickens,  
leaves the abstract realm of empathy and  
enters into the fearful realm of actual possibility for oneself,  
the realm of direct self-experience.

For this reason, we have a personal and fearful initiative  
to improve our treatment of the animals we keep.  
This should come as no surprise, as the flock  
in olden days was like an extension of ones own livelihood,  
and echoes throughout, not only biblical, but  
global religious narrative.

Keeping animals is a great responsibility,  
because our life shows us the  
possibility to be born,  
We should be terrified at the prospect  
of keeping animals in inhumane conditions  
as it then becomes a realm of living experience  
which can be arrived at, in fact, which *is* arrived at,  
the same number of times  
as animals that there are.

“What man soever... that kill an ox, or lamb,  
or goat... [without proper observance]  
he hath shed blood”. Vayikra (Leviticus) 17:3

### The Possible Places of Birth *Being as Object or Rarified Forms*

Having covered most other states of being, we may now consider  
being as Object or other Rarified Forms.

That is to say, we may ask  
whether or not the existence of material objects also implies  
a possibility to *exist as* material objects.

It has been suggested by some sects of Monotheist Mystics  
that certain material objects, specifically stones, have a soul,  
their own portion of the divine light which makes up all existence,  
suggesting that perhaps even physical bodies, sections of mineral, or other,  
may have a kind of discreet existence unto themselves,  
or between themselves and the omnipotence of the Universal Spirit.

That is, they may exist in a state that is not one of total union,  
in a state of separation and distinction  
or, as with the human self, one of simultaneous union and disunion.

In any case, it is reasonably sure that physical objects, growths of mineral, and other similar existents do exist.

One may then wonder if since they exist, they are existed as;  
and if existed as, they *can be* (in fact must be) existed as

One may consider, whether a stone's state of separation only appears  
to us by our own eye's level of magnification and detail,  
or perhaps if its' state of separation is indicative of some inherent physical property  
like the sharing of electrons by atoms in the stone, which comes with  
some tangible boundary where sharing ends.

If a soul is a portion of G-ds light which makes up all in existence,  
then indeed, a stone has a soul,  
(a portion of that which makes up the universe).

"I am the Light, As a rock—L , Y; L, Y , T , E" - Mc Lyte 'Lyte As A Rock'

\*Footnote 1: Refer to Eihei Dogen's 'Mountains and Waters Sutra'  
for a masterful exploration of this topic.

To consider this further, we can take for example a bench made of concrete.  
Concrete is a man-made, fluid formula, mixed with many small stones  
which hardens like one large stone.

We may ask, does the bench, of hardened formula and many small stones  
have just one soul?

or

does it have a soul for each of the stones *and* one for the concrete bench  
which appears like one large stone?

Somehow, we must reason that each stone has its own soul,  
and that the concrete bench does not have its own soul, but only appears to,  
because of the remnants of the human soul imprinted upon it  
in the act of working it into a bench.

\* Excerpt; Mountains and Waters Sutra:

"Mountains and waters right now are the actualization of the ancient buddha  
way. Each, abiding in its phenomenal expression, realizes completeness.  
Because mountains and waters have been active since before the Empty Eon,  
they are alive in this moment. Because they have been the self since  
before form arose, they are emancipation-realization.

Priest Daokai of Mt. Furong said to the assembly, "The green mountains  
are always walking; a stone woman gives birth to a child at night."

Mountains do not lack the qualities of mountains. Therefore they always  
abide in ease and always walk. You should examine in detail this quality  
of mountains walking. Mountains walking is just like human walking.  
Accordingly, do not doubt mountains walking even though it does not look  
the same as human walking... you should penetrate these words...

...Green mountains are neither sentient nor insentient. You are neither sentient nor insentient. At this moment, you cannot doubt the green mountains walking. You should study the green mountains, using numerous worlds as your standards. You should clearly examine the green mountains walking and your own walking. You should also examine walking backward and backward walking, and investigate the fact that walking forward and backward has never stopped since the very moment before form arose, since the time of the King of the Empty Eon.

If walking stops, buddha ancestors do not appear. If walking ends, the buddha-dharma cannot reach the present. Walking forward does not cease, walking backward does not cease... This is called the mountains' flow and the flowing mountains... these activities are a mountain's practice.

... there is a moment when a mountain gives birth to a mountain child. Because mountains are buddha ancestors, buddha ancestors appear in this way.

... there are male stones, female stones, and nonmale nonfemale stones. They are placed in the sky [asteroids, stars, planets, and the like] and in the earth and are called heavenly stones and earthly stones. These are explained in the ordinary world, but not many people actually know about it." — Master Dogen (1200-1270 CE, Japan).

If evidence should come forward in future that some objects, planets, or suns are alive, as heretical as it appears, one would have to assume it possible to arrive in that state.

Recent evidence has suggested that plants are not only alive but both feel and communicate (and may even have a form of sight through their leaves interception of reflected light).

In any case,

this would, in theory, also include ethereal or as of yet undiscovered categories of being, such as higher dimensional states of being, states of being in Universes which exist in inaccessible dimensions, states of being in Universes which are constructed out of inaccessible parts or of alternate foundational mathematics, and so on, as well as more immediately present things such as space, which, like stones, is worthwhile to investigate as an existent, or Angelic beings (supposing they exist), such as those mentioned biblically and described in the Babylonian Talmud,

the Chayyoth, as 600 days journey from the sole of its  
foot to its ankle, and 600 times that from its ankle to knee,  
and 600 times that from knee to waist, 600 times that  
from waist to shoulder, and 600 times that from shoulder to the crown of their head  
and this being said to show that their bodies fully outstretched still  
do not reach the base of Gods Throne.

See the later section, Classification of Beings  
for a full enumeration of possible types.

### The Possible Places of Birth

#### *Distant Locations in Time ; Future, Past*

If it is indeed so that birth into being may occur a number of times,  
then one wonders whether, in a birth-to-come,  
one might also awaken as a being at a distant location in time.

Since we know that ‘it is possible to be born as *some being*’,  
then that ‘one may be born at distant locations in time’  
is the same as the claim that  
‘*some beings* will be born at distant locations in time’.  
Regarding the claim that ‘*some beings* will be born at distant locations in time’  
we have ample evidence to suggest such is likely to occur.

Since it is possible to experience a biologically produced self directly  
as being *you*,  
if self’s will exist in the future with the biological bodies birthed there,  
it is then possible to be born in the future.

Just as our distant ancestors  
could not exist in the far future,  
yet we do exist there,  
so ‘I’ will exist in our far future— if life continues.

Our ancestors could not experience the future as oneself,  
but as oneself the future is experienced.

This possibility of being born into the future is astonishing,  
and perhaps even more astonishing,  
are the possibilities of birth in the past.

Since beings were born in the past, which is to say  
beings are born in the present of the past  
it is therefore possible to be born in the past.

Even if, due to entropy, that past no longer exists in our present,  
that past is still a location where consciousness-producing  
biology exists.

Even if, due to entropy, one birth technically, to a third party  
objective view, comes after another, causing the first  
to no longer exist (having dissipated from entropy)  
still, that place does exist for a time as the system passes through that state.

Relative to each other in their life and death,  
those two births have no sequence.

I.E. if when living as the first birth you die,  
then as entropy brings into existence  
the state of the world at the second birth,  
then lived after the first,  
the experience of the person of the first birth  
and the experience of the person of the second birth  
are lived independently in their present  
therefore, in context of direct subjective experience,  
to the liver of the lives,  
one is not born in sequence after the other.  
(However, in causal, historical purposes,  
their sequence may be tangible)

It is therefor possible to be born in locations  
in the past at the time that the systems state  
results in subjective being or life.

Furthermore, where matter and energy are suitably  
distributed (in the form of a fetus and womb, egg, etc.)  
the instance of one death and the awakening of another  
can occur faster than the time it would take  
for the speed of light to travel between them, suggesting  
birth is not bound temporally.

This means one can die and be born instantaneously, or even  
faster than instantaneously,  
dying and being born *before* they died.

This is because where the matter and energy are already  
distributed in the form of a fetus about to be born  
the death of one and the birth of another can,  
relative to each other, exceed the speed of light,  
exceed instantaneous, actually occurring before  
the event of the death— which is really to say  
that births occur at great distance from each other  
or that births occurred in the past.

This is one crucial difference between  
the models of consciousness as emergent from biology

and that of the immortal, personal, soul.

In the case of a soul,  
this essence, or soul, must travel  
between the two births at the time of death.

In such a case, whether or not it is  
instantaneous, faster, or slower, would depend on the  
nature of the soul and how it travels through the medium  
in-between the two births.

In the case that consciousness or soul is emergent from the biology  
and its physical functions,  
and where the soul, while it may be immortal in its aspect of union with all that is,  
does not cause this immortality to be imparted onto the *personality*  
there is then no 'spirit' containing the personality  
which needs to travel this distance.

Because no spirit containing personality need travel  
between the two so-called 'incarnations'  
the birth of consciousness is rendered  
temporally un-bound or non-linear  
(provided matter and energy are suitably distributed  
to produce consciousness at those two distant locations).  
"I appear everywhere and nowhere at once..."  
— KRS-One 'Step into a World'

Consequences and Karma,  
God's Law and The Golden Rule:  
*Mizpah, The Two Camps*

The existence of conscious self's at various locations in space and time  
not only impacts the possible locations where birth may occur,  
but also impacts the lives of those born around and after them,  
as their actions make up the creation of the past  
or history of those individuals.

Although, in the modern atheist's view,  
one's life now and another life lived as oneself  
may not be connected by sharing a 'soul' or essence  
which makes them two incarnations of the same person,

One life and another may still be connected in a  
causal chain, by the consequences of actions ,  
when actions carried out during one life  
effects or impacts the other life.

As an example of one life and another being connected  
by the consequences of actions

Let's take a powerful man who creates a slave trade.  
This man has caused a large number of beings born in the future  
to awaken born into the condition of being a slave.

Surely, this man has not directly enslaved himself,  
he has enslaved other selves.  
However, his own life demonstrates to him  
that he may awaken as the self produced  
by any biological, self-producing, body.

Which body becomes marked,  
through direct experience of its function,  
as *himself*, is entirely outside of the control  
of his present self.

Therefor by creating a slave trade,  
he greatly increases the chances that he will  
one day be born into slavery.

“Even having become a universal monarch,  
In the course of the cycles of aeons  
he also becomes a servant.”

—The Suhrlekhā  
(Nagarjuna's 'Letter to a Friend')

Not only do negative or harmful acts, which lower the state  
of the world and cause a higher number of beings  
to be born into poor circumstances,  
have the potential to effect the lives of the future,  
and therefor the direct experience of any self there  
but also  
acts of neutral or unknown effect, and acts of good  
which raise the state of the world, and cause improvement  
of circumstances in the lives of others.

This is true of all history in general.  
A good example of a powerful impact  
can be seen in the telegraph, transistor, or radio.  
The world we were born into, arrived at, was fundamentally altered  
by the dreams, and lives, of the creators of these technologies.

How much more so for the contributors to  
language, mathematics, religion, and wisdom

How much more so for a charity or organization



that saves even a single life—  
A life, which is connected to so many other lives :  
two parents, siblings, children,  
friends, community, passersby,  
offspring and the connections of offspring,  
and so on exponentially.  
All lives which, themselves, may go on to save lives,  
may invent the next great medical cure or transistor,  
may go on to fundamentally alter the state of tomorrows world.

And, above all else, a life which,  
in its' inner world, is self-validating,  
the very same internal validation which we, as a self, manifest—  
an inherent right-to-live as it were, impossible to estimate in value.

To better understand this aspect of rebirth, its relation to action and history  
we can investigate how history or pre-set  
circumstances function in the life of the individual.

“Have they not travelled throughout the land  
to see what was the end of those before them?”. — Quran; Ar-Rum 30:9

History can be defined as the situation  
at a prior point in the timeline of a system.  
This situation, can guide or define  
the parameters of the systems eventuality.

For example, the starting point and volume  
of a river can determine how far  
the river can ever wander from  
that starting point.

Or, a person who builds a road,  
increases the likelihood  
that people will walk  
down that path in the future.

In the case of the system that is human civilization,  
History is the situation we are born into.  
Whether we arrive into a war-torn land amid a famine  
or a peaceful nation where  
community members live in equity and esteem,  
with free exchange of products and ideas, a place of high culture—  
may often depend on the lives who came before us, the past lives.

That is, the state of the world we *arrive* at depend on lives who came before,  
however, we begin shaping this world from the moment we arrive,  
we, in fact, *are* ‘the lives who came before’ of those in our future.

This is where the previously discussed *possibility to be born in the future* and *possibility to be born in the past* takes on a new importance

A person who does good deeds, causes a good deed to be done  
in the life of a given self.

Since we have shown it possible to be born as a given self,  
this person increases the chance that a good deed will be done  
to them as another self.

A person who improves the condition of lives in this world,  
greatly increases the chance that a life born into will  
arrive at a world which is in a more positive condition.

In this way, the domino effect can be practically applied  
to improve one's condition in general.

“This World is ours, that's why the demons are leery,  
it's our inheritance...”  
— GURU of GangStarr's 'Robin Hood Theory'.

“It is Allah Who created you, then gives you provisions,  
then will cause you to die, and then will bring you back to life...”

Corruption has spread on the land and sea as a result  
of what people's hands have done, so that Allah may  
cause them to taste some of their deeds and  
perhaps they might return [to the Right Path]”. —Quran; Ar -Rum 30:40

There are many lives  
(many lives, of which we have shown,  
via our life now, it possible to live directly).

Because of this relation of action and circumstances  
and because of the non-temporal quality of birth  
or otherwise the births which occurred in the past  
We are ourselves responsible for much of our own  
circumstances.

In a paradoxical way, by not being the one who committed these actions  
we become the one who committed these actions  
and are responsible for much of the events which happen to us.

In reverse, the actions we visit on others become,  
by this possibility to- experience selfhood,  
actions visited on ourselves,  
by not ourselves.

Because of this relation of history, our role through action,  
and these qualities of time and birth

It is up to us whether or not we cause the creation of  
a living Hell, or a living Paradise.

“And many of those who sleep  
in the dust of the Earth shall awake,  
some to everlasting life,  
and some to disgrace and everlasting abhorrence — Daniel 2:12

Consequences and Law

Mizpah, The Two Camps

*Passive Reaction*

This relationship of action and circumstances  
can be used to improve the world and the quality of our own life  
not only through active action but also through passive reaction.

By a new kind of seeing ourself in others,  
one grounded in fact and reality through the logic above,  
we can begin to change our understanding of self and other.

Through this change, we can begin to see any harm  
caused to us from a new perspective.

Since one guaranteed control, over harm done to us  
is in our reaction to it,  
and since a majority of the worldly impact of an event  
consists in the many people it reaches through us,  
when we react negatively to it,  
(rather than in the events immediate interaction between the two) ,  
we can choose to limit the karma of a negative event  
by reacting to it in as positive a manner as possible.

Otherwise, this harmful event spirals, freely through us,  
into the rest of the Universe.

Consequences and Law

Mizpah, The Two Camps

*Learning and Spirituality*

This idea, understanding the possibility of birth,  
connects us to the lives and actions of others paradoxically  
through the very separateness and self-hood each of us feel.

The tangibility of our identity to us, is exactly the feature that  
can cause identification in any other given biological body,  
a feature which connects our actions toward others directly to ourselves.

Incorporating this eccentric connection  
into the concept of learning and spirituality,  
this connection allows us to accept teachings  
and authentic spiritual lineages,  
not as mere disciples, but as if it were us who taught these concepts  
for the betterment of ourselves.

### The Two Camps

#### Jegar-Sahadutha: The Heap of Witness *Judgement and Justice*

Because of our knowledge of the *harm done to us by others*,  
and because of this new view of self in other and other in self,  
we should be repulsed by the idea of harming someone.

In fact, we should greatly fear it,  
as we would fear a tidal wave  
about to swallow our entire city  
or a black hole about to swallow our world,  
for it is in harming someone once,  
that our link in a series of single actions  
stretching on for an eternity goes unchecked,  
and an eternity of harm is completed.

Because of our knowledge of the *harm done to others by us*,  
with this view of other in self and self in other,  
we should show great mercy in judgement and justice  
on those who do harm us.

Let us take for example  
“Let he who is without sin cast the first stone”,

for, any person upon being stoned, will beg and plead;  
but only by realizing the self in the other  
can one comprehend their plea beyond empathy, in directness,  
as it in fact issues, directly, from themselves within.

The mind that comprehends the complex truth on this subject  
recognizes themselves in the woman who is to be stoned.

Whether parable or record,  
this question ingeniously revealed to the members of the crowd  
themselves in the position of the woman,  
as in fact, they were all along.

Since it is possible to be born as life,  
to *be* the self which is produced by the biology,  
it is then possible to be born as a self which is produced by biology.

Since there are many self's continually produced

as new bodies are born, it is not only compassionate to  
consider ‘The Golden Rule’,  
to treat others how one would be treated,  
but is also logical and of direct self-interest.  
And, it is not only logical and of self-interest,  
but is written directly into the fabric of creation  
by G-d himself in the very form he appeared to Moses;  
in form of ‘Am-ness’, ‘Is-ness’, etc.

That is, G-d said to Moses on Sinai, in answer to giving him his name,  
what is often translated as “I am what I am”  
which, in Hebrew one might translate as “I am I am” or “I is what is”,  
“I am is” or “I am what it is to exist”. That is to say, a succinct phrase  
expressing G-d as all which exists and all which is beyond what exists —  
for creation, is exactly that: Is-ness, Am-ness, etc.  
And even that which is beyond material creation could be said to exist  
by the light of G-d or in its’ union with G-d.

Reviewing the Ten Primary commandments  
delivered at Sinai, we see that each and every one  
is based on this truth of equal entitlement between two or more beings,  
and one can say G-d has *made it so* in the sense that in the manifestation of this world,  
it is also true of natural facts — in the nature of subjectivity,  
in the nature of self and other, and their fluidity, which we have explored.

As these laws are written into the very fabric of creation,  
manifest in creation as what Is, one can see a clear connection  
to G-d’s communication of these commandments to Moses  
and his appearance before him as Am-ness or Is-ness on Sinai.

This ancient mandate of Law is in fact written  
into the very fabric of creation  
by the fact that many self’s are born,  
existing simultaneously,  
and by the fact that we *do* certainly experience  
a portion of these self’s to be us.

We experience *a portion* of these self’s to be us, however,  
portion by portion, the infinite is made up.

In Xeno’s Paradox, the idea is put forward  
that if we divide the distance an arrow travels  
and then we divide that half portion again, and that again,  
and so on continuously, then  
the arrow must travel an infinite distance  
to strike the mark.

We should consider a self both as *us*,  
and *not us*.

Since we experience a self; in judgement,  
we should consider it as *us*.  
Seeing that it is possible to be us,  
or that we be it,  
and is in fact ourself in form of itself,  
just as we are itself in form of ourself.

“When fear and suffering are disliked by me and others  
equally, what is so special about me that I protect myself and not the other?

If I give them no protection because their suffering does  
not afflict me, why do I protect my body against  
future suffering when it does not afflict me?

The notion ‘it is the same me even then’ is a false construction...  
If you think that it is for the person who has the pain  
to guard against it, a pain in the foot is not of the hand, so why  
is the one protected by the other?”  
— Bodhicaryavatara Perfection of Meditative Absorption line 95

These self’s,  
each causing an illusion of separation and plurality  
out of the substance of the One Unity,  
enact the birth, life-story, selfhood,  
and absoluteness of their own existence,  
and assert  
the privacy of their subjectivity to be unmatched,  
simultaneously.

We both are and are not,  
self is and is not other  
other is and is not self,

The best way to comprehend this truth,  
rather than imagining ourselves born as someone else,  
is to imagine the process of our own birth,  
and the absolute reality with which we feel  
we are this being, the self  
that coincides with this bodies functioning.

Similarly will a given birth feel itself  
to be the self which coincides with  
its body.

Our life has simply shown it possible to *be* a given birth.

“Through habituation there is the understanding of ‘I’  
regarding the drops of sperm and blood of two other people...

Why can I not also accept another's body as my self in the same way,  
since the otherness of my own body is so easy to accept?"

— Bodhicaryavatara The Perfection of Meditative Absorption Line 111

Since it is possible to be born anywhere there is organic material  
which produces an experience of life  
(or anywhere there is self, soul, or being of any kind)  
it is possible to be born on distant planets,  
if there is life there.

And since it is possible to be born on distant planets,  
this benefit of ethical action extends to distant planets,  
(or anywhere there is self, soul, or being of any kind).

This may serve as a intimately personal motive for lawful behavior  
should we ever encounter life outside of Earth.

And should they be intelligent and logical,  
this natural fact, the fact of the potential of arriving at being,  
may serve as an impetus for their reciprocation of  
mutually beneficial behavior.

#### Consequences and Law

#### Jegar-Sahadutha — The Heap of Witness

*The Location of The Garden of Eden,  
Paradise, and Pure Land*

Since it has been shown possible to be born or arrive at  
any body or form which can be existed as or which is experienced

Any such Paradise-like states, Pure Lands, and Edens  
which do exist, particularly ones which are inhabited  
by living beings, must be locations in which  
a state of life is arrived at — the same number of times  
as living beings which exist there.

While there are some distinctions in the specifics  
between Buddhist Pure Land, Eden, and the many other  
cultural conceptions of Paradise realms,

and they may even possess varying  
psychological associations of some importance,

the point that any such existing, *inhabited states* are states one can  
arrive in, is of more importance than any such distinctions

or semantics.

Eden, however, refers specifically to such a state which once existed on Earth

For the metaphysician there are two forms of such an Eden, the Earthen and the Spiritual.

The Earthen Eden is a theoretical time in the history of humanity, existing in the distant past at the time before men wore animal skins and fabrics, and before they had knowledge of *the other* insofar as knowledge of the other causes an awareness of their gaze, portrayed as conscientiousness at ones nudity, and manifesting in a primal innocence outside knowledge of right and wrong.

It is also said that this is before men constructed shelters or possessed other markers of complex civic and economic function, living off the land in a state of nature.

The Spiritual Eden can not be located by coordinates relevant to the human form and represents a meta-physical state of humanity or a personal internal spiritual state.

The Spiritual and Earthen Edens are said to have been united on Earth during the time of the first men.

Were it possible to be born in the past, as evidence seems to suggest, it would then be possible to be born in Gan Eden.

#### Consequences and Law

#### The Balance of Deeds

#### *The Possible Existence of Heavens and Hells*

Since it has been shown by the miracle of our own life that one may arrive in a realm from a state of naught, or in very least, from what becomes forgotten, then, supposing hellish or heavenly experiences



do exist somewhere,  
it must then be plausible for one,  
just as one arrived from naught into this life now,  
to arrive in a form of Hell (God forbid), a Heaven,  
(or Pure Land or Eden-like realm,  
as previously considered).

There are two distinct kinds of Heaven  
and Hell realms which  
our previously investigated theory would imply  
have a real and actual likelihood to exist in the Universe.

The first is a world (often associated with the phrase)  
which transcends in some way the Earthen,  
this may be by subsisting in a higher dimensional condition  
(above 3 spacial dimensions and time)  
or some other transcendent condition  
as of yet unimagined by the human mind,  
which nonetheless, could be every bit as likely  
to exist as our life now, which was also unimagined  
by us before we arrived fully immersed in it.

For one example of such a condition,  
we could consider an alternate Universe  
in Mathematical Multiverse Theory,  
in which foundational mathematics go through  
a kind of evolutionary process, simultaneously  
causing our own Universe and many others  
in which the mathematical ground is so  
altered that they would function radically outside  
of what one has previously imagined.

The second kind of Heaven or Hell  
exists in a much more grounded, naturalistic way,  
in the sense that it requires  
nothing we do not already know  
for certain to exist here on Earth.

Since we have previously established  
the possibility (in theory) for a perpetual  
series of lives,

This Hell (may) exist as the birth,  
again and again as beings which,  
due to the actions of others in past lives (history)  
experience nothing but suffering.

For example, the child born in  
a city being bombed, and

the newborn animal in a forest fire.  
May the Most High show mercy upon them.

This is why, the potential to be born,  
combined with the historicity of various lives,  
makes human action so crucial —

the absoluteness of our own individuality  
paradoxically renders us,  
in a parallel iteration,  
as the other visited by  
our very own action,

the selfhood manifest in the nature of our form,  
stands as the proof  
of this fact,  
that we both are and are not  
responsible for the creation of our own  
Heavens and Hells.

In the same way, a Paradise,  
a perpetual series of lives  
with very little suffering, could,  
in the reality of our basic animal realm,  
(without anything extra-natural)  
occur.

However, if the inhabitants  
actions do not match  
the Heavenly state of life,  
but rather cause suffering to others—  
their perpetual Heaven will deteriorate  
by their very own hand.

The parable of Eden, as it were.

To reiterate:  
There are two types of Heavens and Hells,  
now that we have made clear  
all other implications of this theory,  
we can consider them,  
for without them,  
this portion simply won't be intelligible.

The first type, is a more 'traditionalist'  
form. For it is merely an existence of a physical  
or extra-physical realm, where, just as  
one can go from non-existence to life  
(birth) here— one could too, be 'born', so to say, there.

The second type is a more naturalized, perhaps,  
or rather, more certain to exist, form.

In this form, the “potentially perpetual  
series of lives” previously considered above,  
could create a Paradise through  
the birth could be a butterfly  
floating about a paradise garden  
dying after a life of little suffering,  
followed by birth in an idyllic pasture community,  
and so on.

Such a chain of lives would constitute  
a naturalized, real, indefinite Heaven—  
inescapable, but not unalterable.  
By improving conditions for all beings  
on Earth, one increases the chances  
of such a Paradise.

Now, since, as we have shown,  
the number of births is (potentially) indefinite,  
even if the total number of lives is finite,  
this then, in a way, could cause the ‘scientific’,  
as they say in our age, reality of an eternal realm.

It is a wonder of mercy, that wisdom not only  
leads to righteousness, but also that  
even in the utmost state of suffering,  
the wise person, knowing they suffer  
for doing right, knowing that between them  
and the Universal tally they have no guilt before which  
to hide their face, the Person of Wisdom does not enter through  
suffering into Hell but into a Heaven.  
Although one should not need to suffer,  
this is the essential quality of the Martyr,  
and of the Christian parable.  
It is a terrible thing to suffer,  
but it is worse to suffer and know it is deserved.

In the Naranda Purana, the portion named Yama’s Abode, it is said:  
“Yama’s abode is very far away. Those who have accumulated  
punya have nothing to fear there. But the sinners have  
every reason to be scared. The righteous enjoy the trip  
to Yama’s abode, but the sinners suffer a lot.

...The righteous have no cause to fear the journey.

They travel in great comfort. Those who have donated food get delicious meals along the way. Those who have donated water slake their thirst with condensed milk. Those who have donated clothes get wonderful clothes to wear. Those who have donated land or houses do not have to walk at all. ”

The main distinction between what we have designated as Edens or Pure Lands and Heaven or Hell realms is that while life span in a Pure Land may be myriad eons, it occurs for a limited number of time, where as the Heaven or Hell realms are potentially infinite either through the perpetual series of lives discussed in the ‘Birth at Distant Locations’ section or by some other transcendent quality, such as higher dimensional states or alternate laws of physics, and so on.

This is the beauty of creation, not unlike the conservation of energy, this Karma, the sum of deeds, creating the balance between Heaven and Hell, the likelihood of a good or bad rebirth directly determined by the balance of deeds.

“See, I have set before thee this day  
life and good, and death and evil” — Debarim (Deuteronomy) 30:15

### Implications

*Finding Peace and Changes  
in Contemporary After-Death Paradigm*

Lastly, because we can see it is possible to be born,  
and many more life’s are likely to be born in the future,  
nothingness may not follow death,  
as is assumed in the modern scientific-atheist’s view,  
But rather a potentially perpetual series of lives and realms.

This concept of the many realms and orders of beings,  
combined with the high number of births and  
the possibility of being born; I.E.  
combined with the natural possibility for reincarnation  
points to a new understanding and image of  
death and its effects.

In contemporary thought, particularly of the scientific-agnostic,  
it is considered that death, by ceasing all sensation and thought,  
by ending all experience, can only be imagined as the opposite  
of experience, as a great nothingness, as timeless non-experience.

The potentially perpetual series of lives  
indicated by the many births, and by our  
present incarnation’s demonstration

that we can be born,  
suggests that the blissful nothingness  
imagined after death  
may not exist there, or at least ,  
is less likely to occur there than believed  
in contemporary, atheistic, or scientific thought.

Funny enough, it is this very scientific thought,  
which pictures the inner self  
to be an emergent property of the biology,  
and biology an emergent property of Nature,  
which unifies us with a World which produces many births.  
And it is our own self-experience  
which unifies us with the potential  
to experience the emergence of self  
that takes place with those many births.

Because it is possible to be born,  
and because there are so many births,  
nothingness is unlikely to follow death,  
but rather a potentially perpetual series of lives.

Because of this potentially perpetual series of lives,  
the peace of blissful nothingness is unlikely  
to follow death, but, rather, more life.  
If the peace of non-existence does not follow death,  
but more life, then we can only be certain to have peace  
*in life*, in a given incarnation.

Although not true in a pure sense without alternative,  
there is a sense in which,

within these many incarnations,  
each life will only be composed of present moments.

In this sense, if we fail to take peace in the present  
moment,

we have failed to take peace.  
We have no guarantee we will succeed later.

Conversely,  
since, with many incarnations,  
each life will be composed only of present moments  
if we achieve peace in the present moment,  
at that moment,  
we have peace across all lives.

In this sense,  
a moment of Peace  
is worth a lifetime of suffering  
and is a (higher dimensional)

In view of these perspectives on birth and  
the great multitude of births,

(the likelihood, in proportion to the number of births,  
that nothingness does not follow death,  
but rather, more birth)

One can not rely on death to bring the oft  
imagined blissful nothingness,  
rather,

Peace can only be guaranteed for certain,  
now, in a given present birth, the present being,  
in the present moment,

and can be promoted through  
a general improvement of  
the circumstances of others and the World To Come.

## Conclusion

Paradise unto itself.

Such moments should be promoted  
for others  
and sought by us at every step.

### Mathematics

#### Jacob's Ladder:

#### *Calculating the Probability of Incarnation*

$i$  : The Total number of Lives in the Universe

$j$  : The Total number of States it is possible  
to Exist As Over a Period of Time

I: Total number of Lives and States possible to Exist As

J: Total number of States in the Universe

$i / j$  = probability of incarnation  
(subjective)

$I / J$  = probability of incarnation  
(objective)

where  $j = 1$ ,  $i = i$ , Probability = 1 or %100

where  $j = i$ , Probability = 1 or %100

where  $j = 0$ , Probability =  $i/0$ ,  $i + I = J$

Probability is further restricted by calculus of  
Total Number of Lives at  $t_n$  and various other time and  
entropy considerations

$i / j t_1$   
 $i / j t_2$   
 $i / j t_3 \dots$

The difference between subjective and objective being  
primarily that if a state cannot be existed as, such a state  
cannot qualify as one which takes up time while existing  
in that state. If therefor, a state cannot be existed as, it can not  
effect the time between incarnations. In such a case, these states  
are not arrived at for a time but passed over, immediately  
to lives or states which can be existed as. This, then, does not  
effect the likelihood that the next experienced state will be  
a state of experience. On the other hand, if a state may be  
existed as, it could also qualify as a life or incarnation in that sense,  
(as a material or rarefied existent) complicating calculation further.  
The objective looks purely at the difference in number of states versus the number  
of states with an experience of existence, while the subjective is more accurate

We have covered, in the lines above,  
birth, rebirth, reincarnation, or resurrection,  
through multiple births as unique individuals,  
the possibility to be born as any being  
which experiences a state of being,  
the possibility to be incarnated as physical objects  
or other rarified existents, the possibility  
to be born at great distances in space and time  
the possibility, if viewing 'past' light through  
a high power telescope, to look directly into the face  
of a past life,  
the non-linear, atemporal, nature of self-existence  
and its effect on karma through the creation of history  
and enactment of deeds in life,  
the law as fact, as part of nature, as written  
into the fabric of creation, a refreshed mandate  
for the golden rule, the illusion and reality of self,  
the simultaneous separation and total union of self,  
the law of the golden rule as applicable to non-human,  
alien,  
animal, and discrete or rarified lifeforms,  
the existence of many realms, the potential  
for a lengthy or perpetual chain of lives,  
the changes to our present scientific paradigm  
in regard to our view of death, non-existence, and  
timeless peace,  
and the results for a peace which is experienced  
in each and every lived experience, throughout all our  
lives.

and may itself include the objective depending on how material states are considered or, more accurately, what turns out to be true of material states.  
Jacobs Ladder

#### Mathematics

##### Jacob's Ladder:

*Probability of Human Birth /*

*Buddhist Proverb of the Turtle*

There is a classic Buddhist proverb which says that the likelihood of being incarnated in a human birth is the same as the likelihood of a Turtle sticking its head out of the water and coming up through a log with a hole in it. Using our equation and working backwards,

Earth's Oceans have 333.42 million km squared surface area. If a log with half meter hole is on that surface the probability of coming up in that section is  $1/6,668,400,000,000,000$

Human population is over 8 billion, meaning for this estimate to be accurate there would need to be  $6.6684^{11}$  non human beings for every human or  $5.33472^{20}$  non human beings (either total or on Earth depending on what the proverb refers to).

Estimates for bacteria alone are around  $5 \times 10^{30}$  to  $13 \times 10^{35}$ . Estimates for the number of species on Earth are between  $8.7^6$  and  $10^{12}$ . If the species which have very few and the ones which have a very great number average to between  $10^8$  and  $10^{14}$  (which is exactly in the range we'd expect) then this proverb is extraordinarily accurate.

Considering the mathematical renaissance which occurred in India, and the large kingdoms which had census statistics and accurate maps, it's plausible that this proverb was based on some real math estimate in the same manner as our formula here. In any case, it's fascinating how accurate this proverb turns out to be.

Class D — Dimensions

1b. Beings which bodily existence  
occurs in four dimensions

## Mathematics:

### *Classification of Different Types of Being*

(three directional dimensions + time)

1a. Beings which

perception occurs  
in four dimensions  
(three directional dimensions + time)

2b. Bodily existence in one direction + time

2a. Perception in one direction + time

3b. Bodily existence in one, two, or three  
unknown dimensions

3a. Perception in one, two or three  
unknown dimensions

4b. In-between dimensions

4a.

5b. In five dimensions

5a.

6b. In six dimensions

7a. Without dimensions

#### Class S — Size

1. Somehow less than Planck length

2. Smaller than cellular

3. Cellular

4. Multi-cellular

5. Roughly Planetary

6. Larger than Planetary

7. Roughly Size of Milky Way

8. 10x, 100x, 1000x, 10,000x, 1,000,000x,  
100,000,000x, 1,000,000,000x  
Size of Milky Way

9. Size of Known Universe

10. Beyond Size of Universe

## Mathematics

### The Chayyoth Equation:

*Calculating a Lower Bound  
on I and Number of  
Higher Beings*

#### Class M — Mode

1. Terrestrial
2. Non-Terrestrial
3. Ethereal local
4. Ethereal non-local
5. Spatially bound
6. Non-Spatially bound

#### Class E — Energy Source

1. Gravity
2. Light
3. Vegetation
4. Carnite
5. Chemical Energy
6. Electro-magnetism
7. Radiation
8. Space
9. Other
10. Self-Sustaining

#### Class LS — Life Span

1. Instantaneous
2. Duration of a Single Cell
3. Earthen Being Spans
4. Planetary Spans
5. Galactic Spans
6. Cosmic Spans
7. Extra- Dimensional  
(beyond four dimensions, or  
multi-directional in time dimensions)

#### Human Classification:

D1a-1b, S4, M1, E3-4-10, LS3

#### Kings Classification:

D7a, S1-10, M1-4-6, E9-10, LS7

#### Chayyoth Classification:

1a-1b - (3a-3b) - (5a-5b), S7-8 100,000,000x,  
M 2-5, E(9), LS (4-6)

#### Plant Classification:

D1a-1b-(5b), S4, M1-2-5, E2-4-5, 3-4



Mathematics

The Balance of Deeds:

*Calculating Passive Good*

Mathematics

The Balance of Deeds:

## Mathematics

*Birth at Distant Locations:*