

Reincarnation and Karma

The Mystery of Incarnation

Lesson #1 of 8 by Manly P. Hall

We have some very interesting things to talk about. We have given a number of talks at different times on the subject of Reincarnation, but we have never been able to cover the subject thoroughly, examine the various phases of it, and present a more or less complete outline. This is not possible in a period of a lecture, therefore as it seems these Laws of Reincarnation and Karma are so important to the lives of all of us we should give them detailed study to establish a new understanding, correct old mistakes, and build toward a more rational application of these great Laws in the problem of daily living.

First of all we need something that resembles definitions, something that will give us a procedure and most of all a correct understanding. In substance, according to the Buddhists, reincarnation is the teaching of the recurrent return of the Superphysical Man to the material state until he has completed the difficult process of evolution. It is the periodic return of the Spiritual Being to its material world in order that by this experience it may gain and approach gradually toward perfection.

Reincarnation is not transmigration, which was an ancient belief that man changed into animals, and that after death the soul of an animalistic person ensouled some animal of similar temperament. This belief was held by certain tribes of American Indians, and it was held by certain of the Greeks. One Greek philosopher admonished a townsman for keeping a dog, telling the townsman the soul of an unruly student was encased in the animal body. This is not generally accepted today as a law that is rational, reasonable, and substantiated by man's experience.

Genesis as the result of the form itself remaining for future action has been on occasion applied to reincarnation, and the same body which is rescued from the state of decomposition by some natural law, is supposed to be occupied by the same entity. This belief was held by the Egyptians, who believed if the bodies were mummified they would always be available. It was also believed by early sects of the Christians. These sects placed the body of the dead in vats of oil and myrrh so in the Second Coming these bodies might be reoccupied by the same entity. This belief also has no place in the belief of reincarnation. Reincarnation is a philosophic doctrine, based upon rational law and not upon primitive beliefs. It should never be confused with these other beliefs. Also, reincarnation should never be confused with the concept instead of coming to this planet we go to some other planet after death. The teachings

are specific in this matter. We return here until we have outgrown this planet, which no one seems in any danger of accomplishing. Furthermore we are not to believe in certain primitive doctrines to the effect that the deceased entity splits up and reanimates several bodies. This belief was advanced and held by some primitive sects among the Druids, but this teaching has no place in the legitimate teachings of reincarnation. Reincarnation has been Christianized into the term Rebirth, however, this does not convey the idea adequately. The word Reincarnation must be carefully studied before the exact meaning is apparent, and most of all we must determine that which reincarnates, and it is to be our particular subject this first evening to determine that which comes into birth, that which is being born in this new body that is being formed.

(a) THE EGO AND ITS BODIES

Now it is the belief among many people that they will be reborn. Technically this belief has in it an element of error because they all think of themselves as personalities. They all think of themselves as they are now, with their attitudes, attachments, beliefs, opinions, and environments. This personality which they have gradually accumulated throughout life, to most people that is what is going to reincarnate, but that is not correct. The deceased Mr. Smith never lives again. It is the superphysical principles behind Mr. Smith that are reborn, not Mr. Smith as a personality; not Mr. Smith the Republican or Democrat; not Mr. Smith with the aches or falling arches; not Mr. Smith with the unpaid bills and failing business. These are not the things that are reborn, fortunately. The thing that is reborn is the principle behind Mr. Smith that was never Mr. Smith but was erroneously called Mr. Smith.

This framework of material matter which we have drawn to ourselves in the building of the body has long been confused with man's inner principles. These principles reincarnate but the personality does not. Experience reincarnates, wisdom reincarnates, the substance of accomplishment reincarnates, but the person, no. This must be studied because it deserves reflection.

We have so long identified ourselves with our bodies, we cannot conceive of ourselves existing without them. To quote the words of one of our professors of one of our larger universities, he said he had never seen a superphysical body running around without a body, therefore he was of the opinion that body and entity are identical, or the body is absolutely indispensable to the manifestation of the entity, but we must never confuse ourselves with the entity which is behind us, which very few of us ever learn to know, but which is truly the Over-Self, the Divine Nature which lives forever with the personalities as constantly changing illusions upon the surface of it. In the Bhagavad Gita it is described as a string of beads upon a single thread. These beads are the personalities, the bodies and the thread are the constantly and

eternally living Self which is moving through the bodies but is never identical with any of them and is never permanently ensouled in any of them. If we can get just the right viewpoint on this we will realize reincarnation applies to the Self, the Vedantic Self, the Real Self, not to the illusionary not-self, which is filled with the particular problems of material existence. If we can make this distinction, we can then proceed to the consideration of the structure of the Self, this Real Thing which we bring to the body but which is never identical with the body and to which body is not essential or necessary. The only reason we must have a body is in order to function here, but it is possible for consciousness to exist without body, but it is not possible for form to exist without consciousness.

What is this thing that is the Golden Thread of life that moves through the fantasy of bodies producing the innumerable personalities that constitute the sequence of an individual? We must understand the Buddhistic viewpoint on this matter, otherwise through our study of reincarnation we become eclectic. If you apply reincarnation to Christian theology you are lost. If you know all your old beliefs and add this to them you are what the Romans called an eclectic. You have chosen to accept this belief but you have not changed your old form of thinking to make place for this acceptance. Every acceptance demands readjustment, a regeneration of viewpoint. Therefore we must have the same attitudes toward life as the Buddhist or Platonist if we are to apply the Law of Reincarnation intelligently.

To sum this matter up in a practical manner, first of all there is only one Self. That Self is identical, or very nearly identical with our term the Absolute, Boundless Being, Boundless Life, Boundless Intelligence. This Absolute as Self is the source and substance of all living things and the reservoir of all energy. The One Origin of all forms and the Ultimate State of everything that exists, Ultimate in the terms of beginning and Ultimate in the terms of end. This Eternal, Unconditioned, Unlimited entity manifests itself through forces which are themselves of its own nature, so it forms its own bodies out of itself. This Eternal, Unconditional Reality is properly termed the Sattva, or the Universal Real Self.

This Universal Self is never divided. It is like the places on the great globe we live on. We have terms, we have the Indian Ocean, the Adriatic Sea, the Mediterranean Sea, we have the Strait of Bengal, we have the Strait of Mores, but they are all one water. We have the Atlantic Ocean, the Pacific Ocean and the Indian Ocean, but they are all one water. Because these forms exist in the patterns of oceans we have named them. We have gulfs, harbors, bars and inlets, all occult terms for one fact, the inevitable contact of sea and land. The reason we have invented these names is because of the contours and patterns which exist in this relationship between the sea and land, but it would be

perfectly stupid to believe the water itself is divided. It is not divided. If you trace your map carefully, you find all the great oceans of the world are one mass of water, more than two-thirds of the surface of the earth. Theoretically the same water is everywhere and we have created names for this water; theoretically Self is everywhere, but we have created names for the patterns which exist in it. We call some of these Suns, others stars and others planets, but they are all of the same substance and essence, variously manifested.

If you take a quart of water and pour it into a round receptacle you have a round quart of water. If you pour the water into a square receptacle you have a square quart of water, and you may pour it in any form you like and it assumes the appearance of the boundary which encloses it, but it remains water. This is like the Sattva which appears to be many of the various principles of life which make up the Universe, but in reality is only one substance and essence which we in our ignorance have created names for and by so doing have destroyed the Great Name, the Fact itself.

Even as this liquid placed in various formed receptacles take up the patterns of the receptacles, so Life flowing through and imprisoned in the innumerable forms has come to be variously designated by different systems of learning. We have the study of trees, the study of fishes, we have the study of the atmospheric elements, of electricity and energy, we have biology, physics and chemistry, and yet they are all merely the science of studying the essence of energy. If the bottle is a certain shape it's designated as belonging to a certain department of human learning, but what all learning has forgotten is, it is not the bottle but the contents that is significant.

Therefore truly life has taken many forms and yet it is not any of its forms. It can be any conceivable principle or any conceivable form. It can fly in the air or swim under the water; it can pile up rocks or wash them away, but it is Life Eternal, and there is nothing in the Universe that is permanent except change, which is going on forever.

Now as energy is found in the cry of a bird, in the skill of a silkworm, in the burrowing of a mole, so life in one of its patterns is called humanity, and we are one of the divisions perceptible to us, one of the divisions of life; and although we are essentially identical, we have created races, nations and clans so that the original identity might be commonly concealed by the ignorance of man. It is the act of small minds to separate things, and of great minds to bring them together again. If you find a little mind you find analysis; if you find a great mind you find synthesis. This is inevitably true. Man ignorantly perceiving other things does not realize they are himself, therefore he has isolated himself and feels only the most distant sympathy for the tree, rock, and star, but essentially they are all boundaries and channels of life.

Therefore in the East we do not have billions of human beings. We rather have one form of life called humanity with one life flowing through it, and it is impossible to say you or I are the peculiar repository of this life, any more than you can say all the water began in the Adriatic Sea. It is impossible for any ocean to claim the rulership of the seas. It is impossible for any individual to be the peculiar repository or receptacle of an energy separate from other men. It is impossible to say one thing is nearer to the real than another because that all-pervading energy is eternally diffused through all life and form according to manifestation. Therefore we do not have in the Eastern concept the peculiar spiritual egotism which marks the West. The Easterner is every slow to say "I" for the reason the word "I", the capital letter "I" or the "one" of which it is the symbol stands for the Real Self and not himself at all. When we use the word "I" we are referring to the Infinite, we are referring to the Infinite within ourselves. If we were to drop a little ship into the Infinite it would sail through the life of every man before it returned to us.

It is hard for us to grasp this peculiar thing, but the East is not egotistical; it is not ego-centric. It is not searching for great individuals; it is seeking for vehicles for the manifestation of great Truths. In the West, men are great; in the East, the Infinite is great and men are its means of manifestation. Therefore without this peculiar spiritual complex in which we think we have this permanent self, which is peculiarly our own Western concept—without this we become bigger, because we always become bigger the moment we stop thinking of ourselves. We are the smallest things in our lives and the moment we stop thinking about ourselves, existence becomes more inclusive. The moment we cease believing there is a little patent God in us that is a bigger God than someone else's, that moment anthropomorphism is dead in the best sense of the word; spiritual competition is dead. There is no place for competition in a Universe composed of one Fact. The differences are imaginary; the identity is real. So human beings trying to separate themselves from others are trying to make dreams come true, dreams which have no substance and no reality. Without this egoism, this "I-ness", which is so dominant in our Western thought, we begin to get the subjective "we". In the East the old saints have a word which more or less conveys the thought of "we" or "us". If you ask one of them what he means when he says "We think so and so", he says "he" means the sky, the ocean, the beasts, the birds and all things. He is willing to accept that "he" as an individual is a hypothetical dot on the surface of Reality. Therefore he speaks not for himself. If he speaks at all, the energy that moves his tongue is universal, the very power to exist is universal, and "I-ness" is but an illusion of man's lesser self.

So instead of growing up to be a great spiritual success, the East, from which we have the doctrine of Reincarnation—the Eastern mind thinks in terms not of a permanent spiritual entity that is constantly reborn, but rather One Life

eternally unfolding. It is a much larger thought, a much more gracious thought, a much more philosophic thought, because philosophy to be real must be big. The moment it begins to be a maze of little criticisms it ceases to be significant.

So the One Life is the thing we carry on from life to life, bringing it out of the invisible, to remain for a certain length of time and then to retire again into the invisible. What is it? It is not ourselves but Life that we bring in and take out. Wherever new forms spring up, life is reborn, remanifested. Wherever new vehicles of manifestation are produced, a new mystery of the Infinite is made known to us.

A simple parallel is an invention. All the things we have ever invented have always existed; they only waited for us to find them. They waited for human beings to dig into the mysteries of life sufficiently to find them. As soon as they had dug in and found them, they were manifested, but they were always there. Every invention we shall ever know has always been with us, but it may be millions of years before anyone can catch up with these mysteries. In the same way all we ever will be now is, but it may be millions of years before we catch up to the pattern, before we are, what we will inevitably have to be, from the beginning of things.

I have talked to a number of people who have invented, who have composed, who have searched after new Truths. One of the direct descendants of Isaac Newton (of course you realize the story of the apple is apocryphal) said Isaac Newton discovered the idea of the apple in a dream. Schubert discovered the "Unfinished Symphony" in a dream, and a dream gave Benjamin Franklin the key to electricity. These things come not out of study, as we know it, but out of an inner realization of some kind. Mozart said he could hear the music he played before he composed it. It is all here, everything we have ever known or ever will know, and we are slowly catching up to them through an Infinitude of Existence.

According to the Buddhist philosophy we are, therefore, little vortices, little whirlwinds, little dynamic eddies upon the surface of this Infinite Existence. We are individuals but never personalized, and through each of the chain of lives we must pass through is running this chain of Eternal Life. We are little ships upon the Sea of the Infinite. We are the peculiar custodians of the sea of cargo which forms part of the sacred heritage of Life. Therefore let us not think of ourselves as persons incarnating. The Ancients said whenever men were born, Gods came into life. Every human being that exists is a potential illuminator of mankind, a releaser of wisdom, an exponent of things he knows not himself.

When we come, therefore, to the critical determination of what this thing is, I can best symbolize it by the word "Focus". What we call ourselves is a peculiar focal point. The ego is like the point that burns when you put the magnifying glass above the paper with the sun shining through. What we call the ego, or ourself, the I-ness, is merely a focus, a peculiar meeting ground between consciousness and form and matter. It is, as it were, the point where life impinges upon the Gods. This peculiar point, half way betwixt heaven and earth is what we call the ego. It is not the Being, it is not the Principle, it is merely a focal point of intensity, the tiny nucleus of form that is to come.

What we call our spirit is therefore merely the focal point between the universality and personality, and it is this peculiar point which remains as the seed of life and remains through incarnation after incarnation until it is finally disseminated and distributed through the Infinite. It is not only the vortex, but it is the window. If you have ever studied photograph lenses you know how the images are inverted in photographing by the crossing of the light rays, and various lengths of lenses have different points of focus. Now diagrammatically there are two points where the rays come together, reverse and as a consequence invert the image. This focal point is very similar to what we call the ego. Around it and not around a solid or spiritual fact is built the entire structure of our incarnation. Around it is built the entire personality and its chain of bodies, and as long as we have come to that point I think I will resort to art. You will all appreciate the Michael Angelo touch we have.

CAUSAL ENERGY---PURE BEING

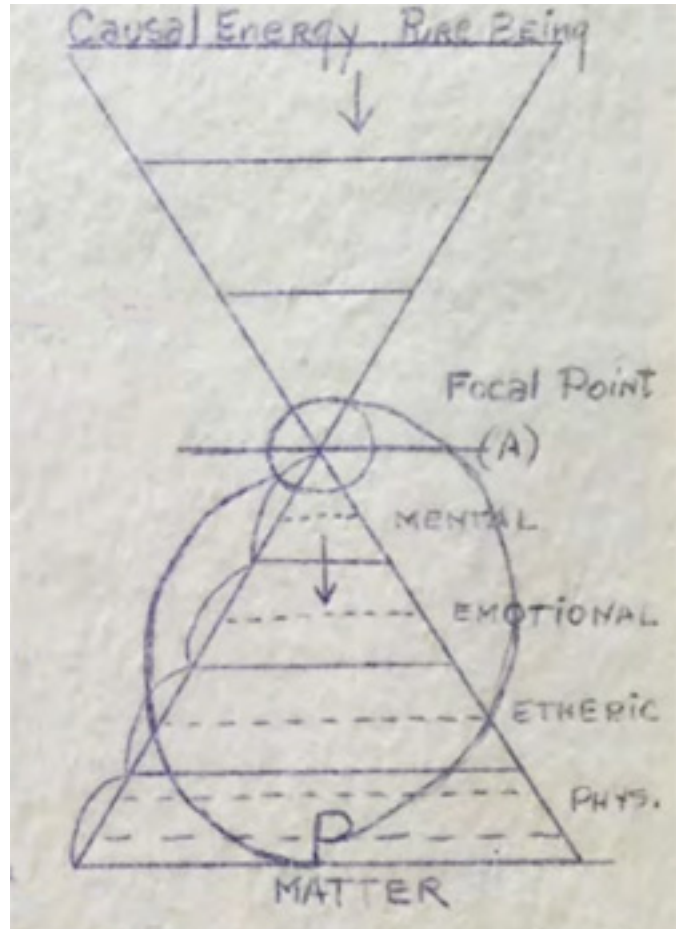
If you can imagine energy descending and radiating out again you will have our idea. We will say for the purpose of our consideration this upper pyramid represents Causal Energy; descending it comes to the focal point and spreads itself through matter here. The base of the lower pyramid is matter. The base of the upper pyramid is Pure Being. This upper pyramid descending into matter (the lower pyramid) and radiating out again gives us what is called the point of form, which can be represented by a foreshortened circle. This represents the focal point between consciousness and matter, between the Self and not self, or as Boehme calls it, between time and eternity.

This point is what we call the ego but it is not a thing at all, any more than a focal point of light is a thing, any more than our Sun is a thing. The ego of man is identical with the Sun in the sky. The Sun is a focal point of Causal energy, descending through the sphere of effect until it is lost at the base of the pyramid. Therefore, down at the base of the lower pyramid personality increases in man. At the base of the upper pyramid there is no personality. The upper pyramid is spirit and the lower pyramid is body, and line "A" is soul or mind. This is also the entity or the beginning of the personal being. The

further down energy descends into the lower pyramid the more gross it becomes until it is completely absorbed by lead and certain other elements including the earth.

This point is not-being, it is merely the center of energy. If we become prolix at this point, excuse us because words are not easy to find. The moment you reach spiritual matters you leave familiar things. If we could use the Sanskrit language, which has a complete vocabulary of spiritual terms, we would be all right, but our language has no such terms, therefore we must grasp out for something that serves as a substitute for the real wording.

The only thing we can say is this represents a little burning point, which might appear to be the Self, but it is only the point through which life is pouring from the Unseen out into the Seen, even as the Sun is radiating into form and is being nourished by the invisible Sun. So the Ego is the meeting point of these pyramids, the hypothetical spirilla, the whirling disc we have long thought to be the Self when in reality the Self is in the upper pyramid.



The radiation of consciousness upon matter creates form. Halfway down the lower pyramid we have what is called the formative process. The action of consciousness upon matter produces form; being upon not-being produces organization of the various patterns, which Plato called Ideas, in some other places, archetypes. They are the form patterns which later become the basis of species, and kind. The blade of grass, every living thing has its own form pattern, and this pattern is the vibratory equivalent to the principle which produces it.

We have to learn the meaning of this vortex because we have always believed it to be a spiritual entity when it is merely the manifestation of the Entirety. It is where the Universe impinges upon the particular, and somewhere in the

structure of every living organism there is a point where that impingement takes place, and in man it takes place in the aura as it does in all structures sufficiently complex to have auras. Only compound bodies have auras. Simple bodies cannot have them.

Form emanates from the ego as light might emanate from a candle. The closer you are to the source the brighter it is; the further removed you are, the less bright it is; therefore it is said of all forms or bodies that the closer they are to the Cause of Life, the more brilliant, attenuated and subtle they are; the further they are removed from this Cause of Light, the more gross, the more crystallized, the more opaque these vehicles may be. Therefore we know that evolution is ascent toward Life with the corresponding refinement in the structure of man. It is utterly, absolutely, unquestionably impossible for any being of a gross nature to become aware of any spiritual truth that is beyond the vibration of that gross nature. It is impossible for the imperfect to perfect itself; it is impossible for any human being to be spiritually above the level of his kind, his specie or his being, and what we call individuals going above is really their catching up. In the case of human beings, many people believe they are super-human when the truth of the matter is they have not become human. We are just working up to that which is the destined pattern of our kind.

The reason we have referred to these differences in quality as form retired from Life is because it is the basis of man's compound constitution. Man has four bodies by means of which are distinguished four major levels in the lower pyramid. That which is the nearest to the aura is the highest. That which is the farther from this point is the lowest, and this is the ladder of qualities. Plato said that which grows or evolves comes to proximate the Gods, that which by its nature approaches light is more luminous; also that which is closest to light receives the most of the light. That which is farthest from the light receives the least of the light, therefore the ego being the vortex, the burning disk, the vortex of energy, this first division which is the nearest to it is properly termed the mental, and it is divisible into two parts. The highest part is called the abstract man, or the Rupa Manas. Above these are the Atma-Buddhi Manas and these three points represent the Triad, Father, Son and Holy Ghost; Cause, Means and Effect; Birth, Growth and Decay. These Divisions represent all the major triads of nature.

That which is below this first major division, which is termed mental, is still further removed from the source of light, therefore it is called the Emotional Body or Kama Rupa body, the Desire Body, but the word Kama Rupa in Hindu means more than desire,—it was the Beloved Being, the Personification of the Emotional Principle. Therefore this world of the emotions is divisible into two

parts, the Higher and Lower Kama Rupa; the Higher we find expresses in art and the Lower in crime.

When we come down to the next division it is called the Humid Body, the Body of Vapor, the Etheric Body, which is not actually truly divided, although there is a possible division.

Below the Etheric Body is the Physical Body itself, which is divisible into three parts: solids, liquid and gas, of which the solids constitute the lowest part. This is a gradual retiring from energy, and we find the lowest degree of energy as we descend to the lowest point.

Now it is possible under certain conditions for man to lift this lower body up one-third, which causes it to go into the intuitional sphere, which is part of the upper triad. The upper triad in the lowest division consists of the lowest form of creative energy, of which there are three forms. These are called Brahma, Vishnu and Shiva; Osiris, Isis and Horus; Zeus, Poseidon and Hades, the Lord of the Underworld, or the lower nature of man. It inevitably follows, therefore, this is the surface of the ocean of Life. Upon the surface floats these little vortices, these little eddies, these little whirlpools which are ourselves. Above this point there is no such thing as man; above this point there is only Light in one of its higher conditional forms.

Therefore in the upper pyramid we have the three ascending lines, the very apex corresponding with the line of the Absolute. In the Kabbala these three divisions are called Ain, Ain Soph and Ain Soph Aur, from which comes Kether, the Crown, the Jewel, which is radiated into the material sphere, through the focal point, but never consider this central point is real. It is only the focal point through which the energy is released.

You know the Life Cycle is round as shown in the diagram and only do you find release when we pass beyond the ego centric point. This wheel if you put spokes in it is the Buddhist Wheel of the Law, from which we only find release when we come to the top. This is the Ring of the Gods, the Ring Pass Not of the Tibetans, the Ring which is also the Ring of the Nibelungs.

Now that we have that little point made clear,—we hope,—I suggest you take the drawing home on the back of an envelope so you can study it, and if after two or three days you find it is not clear, we will try to help you again. That figure, however, sums up the whole thing in as simple a way as we can figure out to describe it. Now that we have completed this drawing, which resembles one of the masterpieces of Leonardo da Vinci, we can proceed to the next point, so do not worry about it too much. It comes in the form of a breathing spell.

(b) THE MYSTERY OF ETHER

We are not referring to the type of ether used as an anesthetic. We have had several questions relating to that problem. One individual wanted to know if it would help in initiation. We could not give any consoling advice.

Ether is humidity, the humid sphere, which, according to the Greeks, was ruled over by Poseidon, the Lord of the Sea. It has nothing to do with water as we know it, but it is the sphere of generation. It is the humidity from which we begin to build physical bodies, and this etheric sphere is the abode of incarnating entities, until bodies are possible or appropriate. Therefore, ether is a very great and important parallel in man's subconscious mind. It is capable of such organization by thought as to become a menace to the individual.

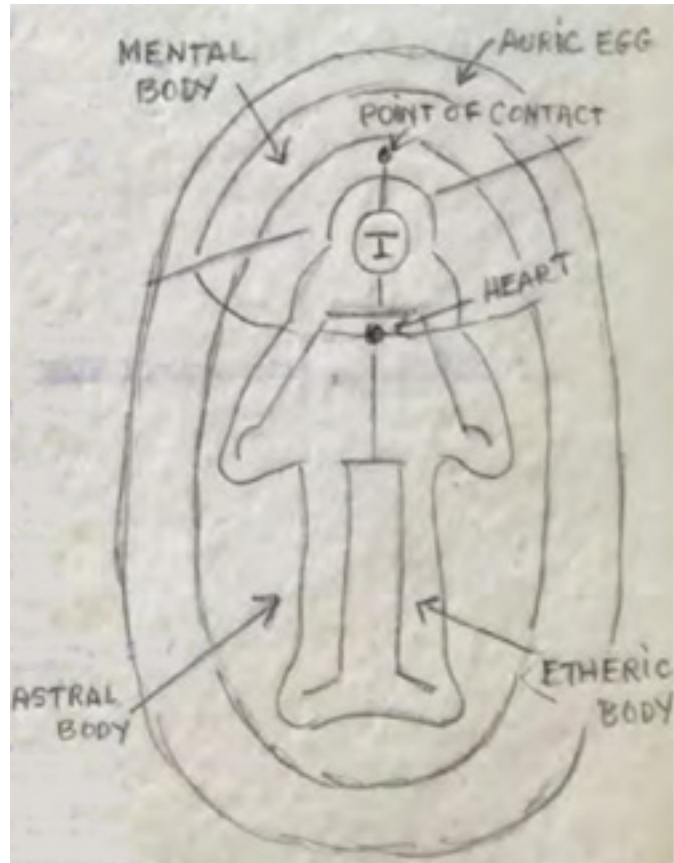
Ether is a very peculiar essence. It is the Aether of the Gods. In the old Nordic legend, great clouds arose from Ginnungagap, the cliff of chaos into which the giants had thrown snow and flames. Out of this great cloud of mist which arose was formed the Gods, the first of which was Ymir, the Lord of Mist. Mist and Humidity has an important part to play in all religions and philosophy, and man has behind his physical body a body of ether.

Now it is a mistake to believe while man's superphysical bodies are invisible that they are utterly intangible. There are cases where the superphysical bodies of man, particularly the etheric body, have been weighed. Experiments have been carried on in France in which dying persons were put on beds on scales so they were weighed very carefully at the moment of death. At the moment of death the individual lost about eleven ounces, and this is his humidity body which, while not normally perceptible is still of some weight and has existence. This peculiar humidity body, the clouds as the Greeks called it, finds a place also in the Kabala where it is called the Shekinah, or the Glory that precedes the Lord. It also has an important place in the Rosicrucian story where it is the Hidden House of the Adepts upon the mountain which is concealed by the clouds.

In the diagram you see the whole thing beautifully set forth. It is so good I will have to show it to you. The focal point is the dwelling place of the One-eyed God. In the back of our large book you will find a plate of the Table of Cebes. This plate shows a mountain, on the top of which is the Glorious Palace of Apollo, and around the mountain and ascending the mountain are paths with people on them in every state and condition of life. Here we have this picture repeated in our lower pyramid. At the apex is the Imperishable Island where the Temple of Shamballa is located, and here rule the Mundane Gods. This is as true of planets as of man. This is the Irish Tower, the monolith in all forms. This is the ever present symbol of the pyramid, always lacking the

apex, and on our American dollar bill, where we find economics and philosophy mixed, is the pyramid with the All Seeing Eye hovering over it. Another interesting thing about it is, in the Kabala the Opened Eye is called the Crown, Kether. It is the beginning of the Mundane Sphere. In man it is the aura.

Now we will do some more artistic work. This is going to be excellent. First we will draw the man,—this will really be something, elementary, but after all more factual that at first appears. We have drawn the bony structure. You put a narrow body around it and you have the humidity or etheric form, which is the way man looked in the Lemurian period. I do not mean the bony structure. If you put around this an egg with the large part down you have the astral body, the Kama or Kama rupa. Inside of this we have the etheric body and the bony structure first referred to. This leaves a third sphere to be depicted, by the mental sphere. The mental sphere is depicted as shown in the diagram and in the mental sphere is located the focal point which is indicated by a dot. All of this is surrounded by the auric egg with the larger part up.



The point of contact is not in the body but in this aura. This point of contact divides the lower part of man from the first principle of the triad of the upper pyramid.

Here we have the complete picture. The outer area is the field of divine energy. Man lives here, not in the body. This energy point shooting down finds its physical correspondence in the human heart. In these outer bodies we also have correspondences to the brain and procreative organs; there is constantly the repeating of this triad. This diagram is bisected by a line that corresponds to the inclination of the earth's poles, and you have a motion identical with the motion of the Moon. You have a complete solar system, moving on that axis, supplying man with the energy and principle necessary to survival. That is the way man looks. That is the principle behind him. The femurs are short, but they will lengthen in time. (I was not able to finish my correspondence course in art. I stopped with the first lesson,—the one they sent free.)

(c) THE CHEMISTRY OF AURAS

The chemistry of auras is simply this. The auras are the supply field from which comes the energy necessary to sustain the physical body. In other words, we do not live by food alone. It is not known to science, but it is a fact, the necessary things they cannot find, like vitamins, are due to the fact after the food is digested it goes into the aura and it is the aura's duty to nourish all parts of the physical and metaphysical bodies. Man's nutrition comes from the auric egg.

For example, the mental nature is supplied and supported by a reservoir of mental energy. If this becomes depleted the aura shows it. If there is an overtaking of the mental facilities, the aura shows that field is impoverished. If the emotions are uncontrolled, we find that the emotional nature is constantly draining the emotional body. If the vitality is low we know the vital body has been drained. Due to chemical inharmony the aura is not being properly replenished. The aura has to be constantly replenished.

We live by three things: by food, by air, and by the celestial impulses and energies which enter the aura. A great part of our nutrition must be derived from the Cosmos; a certain part is derived from respiration, which, however, only throws the useless parts back into the auric field.

Now in order to give you a picture of the outside aura, it extends from ten to fourteen feet above the head of the individual. The lower part extends from six to eight feet below the individual. You might say, "Wouldn't we be crowding things, so many auras packed in this room?" But that does not need to cause you any anxiety because the aura is energy and you can put as many million volts in one place as you can get in. The problem always is, is the machine that you are using strong enough to carry it.

But we do have a certain amount of consciousness through the aura. Anyone who approaches within six feet of a sensitive person leaves a certain impression, and as the nerves extend out into the aura, you will suddenly turn around and look at the person looking at the back of your neck, or you feel an instinctive like or dislike, or you pick up an emotional pattern.

An interesting phase of this problem is something known today but not known to the Ancients; that is, blood transfusion. Blood was transfused in ancient times, but it was by means of the mouth. Today it is given intravenously or in any one of the methods of transfusion now practiced. The normal reaction is, shortly after taking the blood, the individual feels drowsy, like he wants to go to sleep. If he has a large transfusion he may temporarily think with the person who gave the blood. When that happens it calls Nature's attention that

something is wrong, and the process of assimilating and controlling the blood is begun, and the contact with the other person is destroyed. After a certain length of time, maybe only a few hours, the body has control again and the thinking is normal. It is one way of getting a vicarious experience of being someone else, only when it happens people are not frequently of the mind to consider it very philosophically.

It is possible for the body of the auras to become improperly aligned, improperly adjusted to one another. This will cause the various forms of psychic, occult, and metaphysical ailments which do not respond to any material form of treatment, and it is why shock is frequently used because shock may realign these vehicles. Shock has on some occasions cured amnesia which is a mal-alignment of the mental body.

As you realize there is no such thing as insanity. There is no such thing as ailment above the physical plane. It is the improper adjustment of the superphysical bodies to their correspondence in the physical body which causes these ailments. There is no failure of the mind; the mind does not fail. It is the inability of the brain to function. It is the brain that fails, not the mind. The brain is the media through which the impulse to think is transmitted into tangible manifestation, and if the brain is incapable of performing this duty, insanity results.

In connection with this matter we have the problem of getting the individual into this world, which is a very difficult process in most cases and a most painful one. It is one of the most painful mysteries of life and yet one of the most important of the secrets of life. The entity builds downward until it has everything but a physical body, so it looks as we have shown it in the diagram of the Aura of man minus the bony structure. It is in possession of everything shown there down to and including the etheric body; then comes the problem of incarnating, thus producing a neutral zone.

It is an interesting procedure. The auras of two persons who are to be the parents overlap, and as the result of this overlapping there is a negative field. If there is no negative field there will be no child born. If there is a negative field created, then there is impregnation. As one aura of a parent is positive and the other is negative, they neutralize or nullify each other. In this way they have created a neutral zone and in this zone the entity comes. When this zone has brought the entity into objectivity, then the entity begins to work and to build this body we call physical, which is its first work.

The aura of the child is constantly visible through and with the aura of the Mother. As the development continues and birth takes place, the physical body becomes individualized and independent, then the physical body begins

building its superphysical bodies, and as these are completed each of these higher bodies takes control and dominates the physical part. Therefore it is necessary after the birth of the physical body takes place, that the physical body continue to function until the etheric body can take hold, a point that is determined by the failure of the function of the thymus gland. When that failure takes place, it is an indication the child is beginning to release its own etheric energy. Later, during adolescence, the emotional nature takes care of the function prepared for it, and finally the mental nature takes hold. When the mental nature takes hold, then the incarnation is complete, and it is presumed the individual has become the tool of the little circle on the top and is capable of making use of the energy that flows through it. He then becomes the instrument of that little nucleus which does not function until the physical body is complete. That is why the precocious child is not a good thing. We should not have precocity until we have a suitable vehicle to sustain it, otherwise you do not have permanent growth.

We find among primitive people where the emotional body is the highest, scholarship ceases at adolescence. A missionary whom I talked with said a certain race he had had experience with were beautiful, fine students up to the 13th year, but from that time on they could not be taught. There was not enough intellection in the primitive development to carry on to the next degree. The result was the emotional nature continued to develop until it reached the mental nature and took its place. This resulted in an emotional overgrowth with an unbalance of the whole life, which was suitable only for the most elementary procedure on the emotional plane of life.

The building of this chain of bodies takes from twenty to twenty-five years, according to the climate. Those in the tropical countries develop more rapidly than those in temperate or frigid zones. It is not uncommon to find someone in the far North who does not develop the chain of vehicles before the thirtieth or thirty-fifth year, but when these chains are completed, we have the normal human being, then comes the last fight. Can the little Dot above control the bodies which have been created? In most cases it cannot because of the exuberance of the bodies. We have not evolved far enough to assure this control. Very few people think more than they have to or beyond the point that is necessary to survive. That is the reason you have only a certain type that develops high enough in their mental nature to permit a manifestation of this little disc. When that is functioning in this higher mental nature we have the creative mind. When the adjustment, when the consciousness of the individual (the consciousness is represented by the disc) is in absolute harmony with the mental nature which surrounds the disc, then you have a human being completely developed. That is the sign of the adult. That means when that mental body is of the same quality of the little disc, then the

individual has completed the human evolution, of which the disc is the symbol. That is why the Ancients worshiped the Sun.

That is why the Sun has been the symbol of God, because it represents not only Divinity in its highest state, but part of the small fraction of the Infinite which flows into man, through that mysterious disc which we call the Ego. It is the point through which energy flows down and the point through which man ascends to a spiritual estate.

That more or less in substance sums up this part of our problem, and because the going was a little hard and the meat was a little heavy, we will not give you any more until next time and give you an opportunity to digest it.

May 4, 1939

Notes on lecture by MANLY P HALL

LESSON II.

THE LAW OF CAUSE AND EFFECT.

We are very happy to notice that the first lesson has created a number of questions. When people ask questions you know that they are working upstairs, there is a problem, and we are very glad to know that the questions have been well above the average and show real progress in connection with the subject. Before, however, we take up the matter of the questions, we want to be sure we cover all the material to be considered in our second lesson.

To-night we are going to discuss first of all the Law of Cause and Effect. There is really hardly a necessity for a definition,--the Law defines itself. It means there is an absolute balance in nature, if, for any reason, this balance is temporarily tipped, Nature reasserts equilibrium inevitably. We find this Law working in our personal life through the balancing of Causes to their Effects. Every Effect must be equal to the Cause which produces it, no more nor no less. Every Cause must be consistent with the Effect which it produces, and can be neither more nor less. Therefore this Law is the foundation of the justice of personal integrity. It is the real foundation of our belief in esoteric philosophy. It is the one thing the intelligent human being has to depend upon, nor should he under-estimate the significance of this one thing. It is the most important thing in the world. It is man's promise of absolute right. It is the promise that by no means whatsoever can the conspiracy of man interfere with the workings of Truth. All so-called interference is either imaginary or temporary, and inevitably the Universe again asserts the Law.

This Law of Cause and Effect appears in the philosophy of nearly all people. It finds one expression in the Golden Rule, which has been traced in forty-eight religions. It finds its scriptural interpretation in the statement "As ye sow so shall ye reap". It finds its parallel in the Buddhist statement, attributed to Guatama Buddha, to the effect that all Effects follow their Causes as the wheels of the cart follow the foot of the oxen. There can be no discrepancy of any kind whatsoever.

This involves a new attitude toward life. It is something which cannot be easily adjusted to an insufficient philosophic or religious background. It demands a whole philosophy of life established on individual honesty, not only honesty in weights and measures, but honesty in thinking, honesty in felling, honesty in consciousness. It demands more than honesty. It demands integrity.

Therefore, the Law of Cause and Effect, if you sit down and think about it, insinuates itself in everything you do. Everything you believe must either agree with this law in principle, or else your philosophy must be discarded. That which is not reconcilable to the Law of Cause and Effect cannot be accepted as a living philosophy, regardless of the distinguished names appended to the belief or the wide prevalence of its acceptance. The Law of Cause and Effect must be the rule of thumb by which we measure all things.

This realization brings us not fear but rather a philosophic acceptance of fact. A philosopher is not a person who is attempting to move the Universe to his own purpose, but one who realizes the perfect agreement of the Universe is the secret of individual salvation. Death results from the process of this perfect adjustment under our existing condition, and the perpetuation of life to its reasonable expectancy is assured by the acceptance of the Law. The Law of Cause and Effect, is the beginning of a philosophic life. The acceptance of the Law is the assurance the individual who lives this way has achieved a certain philosophic maturity.

Fortunately for the serious thinker, all of the religions of the world agree on this point. Some emphasize it more than others, but there is no great faith belonging to man that does not contain in its scriptural writings a definite statement of the Law of Cause and Effect, but in some theological writings this has been obscured by centuries of theology, but it remains, even though it is ignored or lightly considered. The Law of Cause and Effect is the keystone and cornerstone of the whole structure of the philosophic life.

The Law of Cause and Effect works in various ways through the Laws of Nature, so-called. The word Nature as we now use it is merely a term not understood and intended to include all phenomena not presumably directly attributed to a Divine origin. Therefore we are illuminated by Divine Nature and we have indigestion because of natural law. All things that relate to natural phenomena, all the various bodies that are the composite of energy and form, may be said to be natural. Therefore Nature is a word we use frequently and understand imperfectly. The Laws of Nature should be more carefully defined as the Laws moving through Nature. The Laws of Nature are the extension of Truth through form. They must be regarded, therefore, as symbolical of Divine Principle, symbolical of Divine Will, symbolical of the manifested extension of Consciousness and Law.

Now in order that we may not again become too confused in our terms, we must define again the proper terminology to be applied to the Infinite First Principle, or Eternal Principle, which we generally call God, which to the philosophically instructed person is not a personality but a Principle, Eternal Truth. This may be called Spirit, may be called Cause, may be called Law, may be called Truth, may be called Beauty, may be called Virtue, may be called Integrity,--all of these terms are suitable to distinguish First Cause, but none of these terms, whether you term it Absolute Spirit or Consciousness, none of these terms are adequate because man at the present time does not possess the faculty to understand or properly define that which is the Sovereign Cause of himself and all that lives. Therefore, if we use many terms, it is because they are familiar ways of designating an Eternal Truth.

(a) Evolution.

This evening we will first interpret the Laws of Cause and Effect according to the doctrine of Evolution. Evolution as we know it as a doctrine, as a philosophy, was the product of the 19th century scholasticism. It was the inevitable result of the contemplation of the Darwinian theory. The advocates of this theory believed they had established the ascent of man from the most primitive form of life to its present estate, and this ascent, this evidence of consistent improvement over immense periods of time was properly termed evolution. In the minds of those who accepted it in the 19th century, it signified only a constant growth in form. Therefore to the philosopher, evolution is a term properly applied to the release of Consciousness through form. One great student of these matters termed it ideation, the unfoldment not from kind to kind but from within outwardly, unfolding as the Oriental says, like the petals of the Lotus in the morning Sun.

Evolution is the unfoldment from within outward of the latent capacities of man, these latent capacities themselves being part of the Divine Being. Therefore, evolution is not man evolving to Divinity, it is Truth itself, it is Reality evolving or manifesting through man by ideation. It is as though you constantly turned the handle of a spigot wider and wider open so that more and more might flow through it. Man does not grow. What is commonly termed growth is the release of the Divine Principles through ever refining organisms. That which is really growing, that which is truly coming of age, is Reality itself, and those who seem to possess it are possessed by it. Therefore, man may not possess Truth, but by evolution he may gradually come to be possessed by it.

Therefore, man may not possess Truth, but by evolution he may gradually come to be possessed by it. Therefore it is not right or correct to say one man is wiser than another. It is more correct to say there is more of Wisdom manifested through one man than another, even as the relative physical strength of one may differ from another. So what is commonly termed evolution is nothing more nor less than the Invisible Causal Energies of Nature, themselves instruments and part of the Divine Being, slowly emanating through bodies, by becoming in substance ever more like itself. These bodies are refined by millions of years of contact, not with Nature or with man, but contact with the Consciousness within.

Therefore, when the word evolution is used let us try to get away from the makeshift use of it as we find in such eminent authorities as Webster's International. Let us think not of evolution in the terms of the Mid-Victorian Period in England, which was utterly and hopelessly dominated by convention, but let us rather think of evolution as it might be if education released man from ignorance through true knowledge; let us think of evolution as the Universal growing up in the particular, the Universal growing up in the individual; let us think of the body as the earth, in which the plant of life, as Jacob Boehme calls it, derives its nutrition in a sense, but let us more completely think of it as man as merely a channel, a pen in the hand of the ready writer, the media through which knowledge may be released, but never for one moment possessing it himself. He is not to be honored because of it, but the Truth within is to be revered. In our esoteric concept we honor people when only that which is infinite is worthy of honor, and we pay homage to those who possess it. That is why the Greeks are accused of deifying human beings. They did not deify human beings, but they did pay homage to the Deity in human beings when that Deity had achieved a magnificent release. Evolution to us means simply this; it means we are growing outwardly in Space, that we are slowly unfolding, refining, adjusting, attuning the body that it may become a more capable media for the manifestation of the Divine Will.

Now this will conflict with the concept of those people who have personal ~~ambitions~~ ambitions. We like to distinguish between two terms. Ambition is the individual who wishes to be great himself, and aspiration is the individual who wishes greatness may come through him. We can all aspire to be better mediums, but we have generally observed through the Universe there is trouble when human beings themselves go on the rampage of ambition. Ambitions have caused most of the miseries of man because man wanted to be like the Gods. It is not that we should be like the Gods, it is rather that we should be suitable for the Gods to be made manifest through us.

It is a little difficult to comprehend or understand this difference of viewpoint and we may be accused of expressing the sentiments of only one small group of believers, but research proves this is not true. Those to whom we turn for authority, those great initiated Adepts to whom we must naturally turn for properly qualified instructions, regardless of their nation, their beliefs, or their time, they have never differed on this point. The only point of difference is that which has arisen in modern times in which an effort has been made to reconcile the great principles of the classical philosophies to the problems presenting themselves in modern Christian theology.

Therefore we may say, while Reincarnation has been adjusted so as not to be in too glaring conflict with theology, which did not take this important law into consideration, this has been accomplished by means of compromise. Truth has been compromised, for we know that only One is Good. Our Scriptures tell us that only One is Great. We know definitely that the exaltation of the individual has never been any part of the teachings of any of the great Mystery Schools. The realization we are to become worthy to be channels of Truth has universally been taught and believed, but in this late day every philosophy and doctrine we know

has been tampered with, tampered with so as to appear to the mind not capable of accepting the facts, but when we are in a position to accept these facts, it is not necessary for us to assume such compromise. In the actual law of the matter, an Adept, or an Initiate, as he was called in classical writings of India, China and Greece, were never intended to be regarded as great individuals. Under no condition were they to be considered as possessors of Wisdom. They were not great because they possessed Wisdom, they were great because Wisdom possessed them, and they were moved not by human wisdom, but by the Wisdom which had an abiding place within them. Therefore let us remember we must not be deceived by decadent systems, but let us strive for the purity of original doctrines. It is this purity that past generations have been unable to find, but in this more liberal time there is no need for compromise.

(b) Rebirth

Now we are going to touch on the second of our subjects, Rebirth. We have been talking about it all the time, but it is necessary to restate because we are now searching for certain clear definitions; we are searching for certain factual things rather than terms. Therefore we may say Rebirth, Reincarnation is that part of the Law of Cause and Effect that manifests as the Law behind the constant recurrence of man in this material world. In other words, it is the Law ~~of~~ that teaches that every individual lives more than once in this world, and having lived more than once in this world, his Law, his life and his order and his periodic return is controlled by Law.

Law is a very hard thing for some people to understand, they get it mixed up all the time with the police force. We are not referring to material things. We are not referring to the statutes on the statute books.

To us Law means simply this: The Will of the Infinite for its Creation. The Will of the Principle is the Law of those things which are the emanations of that Principle. Law, therefore, is really Eternal Right, beyond which there is no recourse and no need of recourse, for what individual can ask for more than Absolute Right.

Rebirth can properly be described as the periodical manifestation of a Principle, which, according to certain Laws within its own structure, returns at various times for the purpose of Evolution, or Ideation, based upon the inevitable and irrefutable fact that no living creature can know all. There is no one who can know all in one life even if he lived to the age of Methuselah. We must realize definitely life is divided into periods. First is the period of growth, in which we assimilate society within ourselves. Second is the period of personal development in which we struggle toward Truth, and beyond that comes generally a third period, in which the body is no longer capable of sustaining the purpose of mind and will, therefore, for all practical purposes growth is apt to be slowed down. The longer the individual lives in a failing body, the less of growth can be accomplished, therefore, it is better to give him a new suit of clothes and start him out again, on the basis we can only assimilate a certain amount in any one period of time.

Those of you ~~may~~ who have traveled and have gone into museums and great art galleries know you see the first three or four pictures and after that it becomes one great blank. You cannot take it in. All you can say afterwards is "It was marvelous", but you simply cannot take it all in. To visit one art gallery successfully will require weeks, months of going in with your eyes closed as though you were blind, opening your eyes and studying the object you are approaching. That is the only way to go to an art gallery. Of course, when you open your eyes you may be startled; you may have stopped before a Surrealist picture, but we know in living we become numb to experience. We are tired. We are no longer capable of assimilating all the things which happen to us, then comes a time when rest is necessary, and that rest is part of the Law of Life. Fortunately we are removed before we become immovable, before we reach the point when we are no longer capable of actually growing.

Therefore, to the philosopher death is not a disaster, it is an opportunity. It is the privilege of breaking up environment pattern, breaking up mental patterns, breaking up ego patterns, getting rid for awhile of the great "I am" with the result we come back and build a new personality relieved of the weight and burden of our own previous conclusions. It is necessary, normal, proper, reasonable, and just as necessary as teething, or any other peculiar experience which is man's in his lot of normal life. Rebirth from a simple physical standpoint is the rebuilding of organisms to be ensouled by Principles. These organisms are the vehicles through which these Principles function for a short time and then are cast off as we cast off worn out clothing or a pair of worn out gloves. It is absolutely necessary that rebirth or reincarnation should be. The body of man in its own particular vibratory rate cannot stand indefinitely the impingement of the higher rate of consciousness. There is a friction to this complex or compound, which ultimately destroys the compound. Lord Bacon was well aware of that because he had written on his tomb, "Let all compounds be dissolved." It is only when elements are reduced to simple structures that we begin to perceive they are reidentified as one pattern. As children make mud pies by the shores of the sea, so men make bodies and cast them away again.

If we can come to the realization we live forever and we are never going to be without experience, and yet, Oh, Blessed Truth, we are going to be able to get a way from ourselves, how marvelous it will be. Just imagine sometime we are going to get away from ourselves. Of course, we will have a new self to get along with, but at least it is a change and most people will hazard much on change. We get release from the fact we have built a terrific identity complex. "We are us", and if anyone tells Mr. Smith that he isn't Mr. Smith, Mr. Smith is annoyed no end. Mr. Smith has attitudes, political alliances, and in the course of his life he has gotten himself into so many difficulties there is nothing but death that will get him out. Mr. Smith has developed all kinds of physical ailments. Mr. Smith has temper fits. Mr. Smith has a bad heart; everything you can think of afflicts Mr. Smith. Some of the lesser ones by effort and industry he can cure, but before we leave this world we get ourselves so completely entangled up that leaving it is the only solution. There is one other solution and that is philosophy, because philosophy is capable of getting us out of tangles. If we use it as a tool we can release ourselves from the tangles, gain the proper experience and enrich our consciousness, but only philosophy can do that.

So it is either philosophy or death. That is why the Mysteries always played dramas relating to the ritual of burial, because enlightenment and death are both the universalizer of personality. The great part of Mr. Smith's problem is usually that he is Mr. Smith. Mr. Smith's ego has twisted itself and worked itself around so that the things which happen to him hurt him. He is easily offended. You cannot injure that individual who is impersonal. It is the illusions of the entity that get us into most of our difficulties, and the only way Mr. Smith can finally be laid to rest is to have Mr. Smith cease to exist.

So the next time the Principles behind Mr. Smith come back into incarnation they are Mr. Jones. Now that in itself is not a great help, because Mr. Jones can get himself into all the trouble Mr. Smith was in, and generally does for the first four or five hundred lives, but at least it is a new viewpoint. Mr. Jones gets into all kinds of difficulties, but they are different difficulties; Then Mr. Jones lies down and the principles behind him appear in the personality of Mr. Brown. Now Mr. Smith and Mr. Jones have ceased, but a certain residue of experience has remained, constituting what we call the soul, therefore, Mr. Brown is going to be wary about the mistakes Mr. Smith and Mr. Jones made, because he doesn't know how he knows, but he senses something is not quite right about them, therefore he makes a lot of new mistakes, entirely original, but a change is always a new start.

Mr. Brown does not have to remember he was Mr. Smith and Mr. Jones because if he did his heart would be broken in the cradle. He would never live to reach maturity, he would worry himself to death, he would destroy himself, if he suspected all the mistakes he had made. He could not live long with the memory. The only thing he seems to be able to do is to avoid the mistakes Mr. Smith and Mr. Jones made. It is an instinct. People say he is a little smarter than other people. He is a little wiser merely because in the unconscious background lies the experience of those two previous personalities. He doesn't remember them, he is not Mr. Smith or Mr. Jones any longer, but the memory lingers on. Something remains as an inducement to ability, as a warning against error, therefore, we find some people who simply have better judgment than others. It is not generally due to the fact they study more, but rather they have more innate intelligence, and innate intelligence is accumulated through ~~x~~ lives. It is not absorbed in books.

(c) Karma.

Now we have to consider the third part of our subject, Karma. The Hindu word Karma does not actually mean the same thing compensation means in English, but the differences are such only the Oriental scholar is capable of differentiating between them. They are subtle meanings, and we are not a subtle people. Our literature is not subtle, our art is not subtle, we have no capacity to appreciate great subtlety, therefore, for us Karma must be Compensation. It is the Law of Cause and Effect in its aspect of determining the right and wrong action of individuals. Karma does not exist in any kingdom below the intellectual level. For example, the animal does not have Karma, Karma is the result of the action of the individual intelligence and not of the collective intelligence. We will have something to tell you about that later. In the collective intelligence, it is not the individual creature, but the collective unit that has karma; therefore, the individual animal is not capable of it, but that we will discuss in a future lecture.

Karma may be said to be action and reaction in life. Various schools have different terms to explain karma. One school invented the term "Cash karma" because we are rather cash conscious and we could understand the meaning of it. Cash karma simply means karma that immediately follows action so there is no great interval of time between them and the relationship is evident. Under cash karma would be for instance the child who tells a lie and is spanked. That is a very simple example of cash karma. The child does wrong and suffers almost immediately, or as soon as it is discovered.

Another form of cash karma is, we take part in a shady money deal, we intend to cheat someone, the deal falls through and we are the ones to lose, - ~~is~~ cash karma. We wanted to get more than the thing was worth and had to take less. We eat a Welsh Rarebit at night and it does not set so well. It is karma interpreted on the cash and carry basis. It is making a mistake and the mistake comes home and roosts immediately, and if you have an inquisitive mind you relate the two incidents. You may not enjoy the relationship, but it dawns upon you you are personally responsible. You do wrong and you suffer. There is scarcely a day that goes by that some cash karma does not arise. We try to avoid something and as ~~we~~ a result have to meet something three times as bad. We try to get out of something, and then find the only way out is through it. We gradually learn if we weigh our ~~fish~~ with the meat, the store eventually closes. If we only put eleven eggs in the bag, the customer does not come back. It is the obvious simple thing that happens all the time. A cross word, - we get one if we give one. A stupid mistake, we are uncomfortable. A thoughtless action, it doesn't turn out well. All of these things are evidence of the failure on our part to use the best we know on the solution of a problem, and for that we suffer.

There is nothing personal in it. There are no forked-tailed demons getting ready to pitch us into perdition with pitchforks. It is what we ourselves do, creating an unbalance and nature righting it by the principle of compensation. This goes on around us all the time, and we observe another thing, in this, as in human laws, ignorance is not regarded as an excuse in any case. If we do a wrong action through not knowing any better, we are still apt to suffer. The small child may be only three years old, but if he sits on a keg of gun powder and throws a match in it, the fact that he is baptized has nothing to do with it, nor the fact that he does not know any better does not mean the young infant is going to escape the result of Cause and Effect. Therefore the fact we feel sometimes that we are unjustly treated is usually because we have not done the best we could.

Now in addition to cash karma, which is the kind that we find almost immediately delivers, there is a second form which may, and usually does, consummate in the life, but not always. For example, dissipation in youth, suffering in old age. An individual starts out with wrong ideas, he ends up miserable. If you do not play the game the way the Universe demands, it is just too bad for you. Therefore wrong policies long held, ruin the life; wrong ~~ambitions~~ ambitions, long sustained, result in the Napoleonic crisis. Whatever we do anywhere through life that is wrong, it is very apt to catch up with us again that very same life, therefore many people are constantly suffering and they do not know why. They go to be psychoanalyzed but it doesn't do any good. A psychologist can help you but he cannot make the individual correct the action.

So there is karma that extends over a period of a lifetime. The young athlete dies at forty simply because he put too great a strain on his body. The Universe is not so interested in reasons, apparently as in facts. You may have the best intentions in the world, but if you do wrong you pay for it. The answer is to do the right thing, to have the courage, the wisdom, the stamina to do right because as surely as bad karma comes home to roost, so does good karma. Good karma results in the improvement of the individual's condition and environment. Things well done will be rewarded, whether we recognize it or not. All the good things we accomplish guarantee our security in times of stress, and those who live well are rewarded by the consequences of Right action. So karma must not always be regarded as evil. It is merely Cause and Effect, impersonal, absolutely devoid of any interest in what religion we belong to or what ~~race~~ race there is no possible way of escaping karma, regardless of the various promises offered throughout the ages. You have to face it, and mature thinking people want to face it.

Now the third type of karma is that which is carried from life to life; the karma which demands an environment suitable for the experience, an environment in consistence with that in which the individual then lives. This karma is then carried over, not as a personal or particular action, but as an impersonal accumulation of unfinished business. It is the man who through scheming and conniving causes much misery and suffering, the dishonest politician who brings suffering to thousands through his action, the dishonest leader who leads his followers into misery and dupes and deceives them, these kinds of actions generally require another kind of life to settle, and that results in the individuals being placed in the most uncomfortable positions.

The greater problems take greater cycles of action. It is very much better the individual should never indulge in any action that brings collective misery, because if he does, regardless of his status here, he is going to be a very unhappy man. The same is true of the reverse, right action. The individual who actually improves others, makes more secure and happy the lives of others, is building the greatest good karma. Buddha said to convert a man is good action, that is, to convert him to the Law; to convert several men is better action, but if in your power lies the ability of the conversion of many, that is still better action, gaining more merit. The more good we accomplish, the more we enjoy ourselves, and we frequently start in to enjoy it right away, and for those people who are very miserable, there is usually a reason, and philosophy is a solution whatever the reason may be.

In addition to this larger accumulation of karma, there is racial karma, national karma, the karma of institutions and organizations, and every compound man can build, because it is the inevitable fate that all compounds must be dissolved and all compounds must ultimately dissolve themselves.

Now when we have this broad viewpoint on the subject, we must go back to something not quite finished and which will inevitably ~~reappear~~ re-arise for consideration. We have to have a much better understanding, a much more practical understanding of the thing that reincarnates. If we do not we are going to miss a large part of the meaning of our entire course of lectures. We must understand the incarnating principle, and here we come against a duality of viewpoint, loosely termed Eastern and Western, but the terminology is not correct because in the doctrine of reincarnation there is no East or West. It is quite inconceivable the Universe has a different plan for the Occidental than the Oriental. In the Occidental world we have not the natural alacrity to assume responsibility, but the East is not afraid to face Self. In the West we are different in this viewpoint in that we have ambitions, and it is uncomfortable for many people to believe that the Law of Incarnation is going to ~~make~~ make it impossible for them ultimately to be superior persons, super-human beings. The Eastern people think abstractly, they do not envy the archangels, but in the West people want to go on to the top. They want to get bigger and better until they are really Gods yet still be themselves. Mr. Smith clings tenaciously to Mr. Smith, but it is one of the things Emanuel Kant proves is impractical, however, it is one of the things the West accepts.

The West likes to believe in conscious immortality, it likes to feel this thing we call man will thimble out the ocean, and this small capacity we have will sometime be vast enough to hold the Cosmos. What other people will do when the Cosmos is in side of us seems abstract, but we have a competitive type of viewpoint, the same kind of viewpoint that makes people want to be better than other people, makes them want to keep up with the Joneses. (I hope we haven't a lot of Smiths and Joneses here tonight, but if we have we are not referring to them. We are not referring to any people. These are test cases, created out of thin air, so if you happen to be sitting next to one do not look at them askance. We are not talking about them.)

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The problem of preserving this Immortal Self does not belong to the Eastern philosophy; Plato did not believe it, the Orphics did not believe it nor the Neo-Platonists. This idea of the eternal self seems to have originated with Christian theology where if you did not have an eternal self, you could not suffer the fires of perdition forever, nor live in heaven forever, so finally a compromise was made, and we have combined this theory with Reincarnation, but there is no such thing as Eastern and Western Wisdom. There are Eastern and Western philosophies, but they all lead to the same place if they are real. Truth is no respecter of continents, races or divisions, and those who are possessed by it belong to the whole world.

Therefore we have to determine more accurately just what actually reincarnates. In order that we may gain a better understanding we feel at this moment we are called upon to be artistic again.

The problem of the Ego is this. We have already pointed out to you the ego is a vortex, or a focal point, like the burning flame of a burning glass when the rays have been focused upon a piece of wood or paper. We know this focal point while not real is still real enough to burn. It is in a sense real, but it is also in a sense unreal, because it is merely the result of concentrated rays through a glass. If those rays were left diffused they would not create a focal point, but united they create a focal point. It is not exactly correct to say this does not exist, but it is correct to say it is not suitable for **veneration** which should be directed upon Cause and not upon the Effect. Therefore, we

want you to consider what happens between lives, what is carried forward from life to life, and in order to do that again we will draw these pyramids with their base in matter and their top in consciousness and the ego in the focal point.

We have told you below the equator there are four distinct bodies. These bodies are the garments or vehicles through which this flame, caused by the focus, manifested. Working down through this quaternary of bodies, the entity begins to produce action. Now action in ~~turn~~ turn produces consequences; whatever you do produces a reaction. Therefore with your mental, emotional, vital and physical bodies you are doing things. If it is the emotional body you are using you may be working with a pick and shovel. If it is the next body you are using you may be in business. If it is the emotional body you are using you will be an emotional type of person. If you are using the highest of these bodies you will be an intellectual type, you will be studying. Wherever you are working and using these energies there will be emphasis in that department of life. You will use all four to some degree, although the mental type is apt to ignore the physical, and the emotional type is apt to forget the emotional effect upon his physical body, still they are all bound together and from these bodies there is distilled by experience a mysterious essence, and this essence is Psyche, or the Soul, and this is not to be confused with the psychological concept of it. It is the accumulated experience resulting from Cause and Effect upon these four levels in a lifetime. All of this exists in the Tabernacle Mysteries, where it was called the Altar of Incense through which the souls were ascending to the Glory of God.



Now out of physical experience we gain certain lessons; and out of contact with the experiences peculiar to the etheric body we gain certain lessons; out of feeling we refine our emotions; and through our thoughts we gain a certain experience. All of these bodies during the course of one lifetime have their own peculiar experiences. After death and between lives these experiences constitute a hypothetical circle around the ego or hypothetical point. These experiences are the basis of karma, and they are the summary of all action on these planes; they are the very essence of ~~all~~ all of this experience, and they constitute a vehicle called the Soul, and this vehicle when seen clairvoyantly appears as a Ring. It is the Ring of the Nivelung reflected out of the lower world, because in truth and substance this focal point is invisible but is always surrounded by this ring of light, and that is the substance of these bodies.

If you remember in the Old Testament you know the story of the wandering of the Children of Israel in the Wilderness, that accompanying the Children in the Wilderness was the Arc with the Shekinah Glory, and this is this Ring traveling from one body to another. From this ring of light the Karma of the last life is interpreted, because from this ring of energy is to be derived the very essence of all the new experience in the last life. The result is whatever distortion there is in karma immediately becomes active or is manifested as soon as we build a new chain of bodies.

This chain of bodies created a little confusion last time which we would like to clarify because we appeared to contradict ourselves. If we only appear to do it once we are lucky. We will feel good. We tried to explain to you last week the entity in building bodies descends through the four planes and becomes physical in the lowest. I then told you that the entity goes back up this way to maturity, and most people thought I said it went one way or the other, but it goes both ways. Descending these principles become the nuclei of bodies. After birth up to the various years of life these nuclei become active agents in this way: At birth the physical body comes into manifestation. When the child is year the etheric body comes into manifestation and when it is fourteen this emotional body becomes manifested and when it is

twenty-one the mental body is manifested. The principles descended before birth and ascend afterward. This is the Ladder of the Angels in which in a dream of Jacob the angels ascended and descended, and here we have the chain of bodies.

This little Ring contains the experience of life. It contains more than that. This Ring never ceases throughout the entire cycle of incarnation. It never ceases as long as the individual is going to incarnate. Therefore that Ring absorbs into itself the experience of over 700 lives, and from the experience within it keeps on producing bodies, the bodies in every case emanating from the vibration of that Ring.

The Ego can never be seen clairvoyantly unless it is wrapped with this Ring, because this Ring actually contains with the average individual the experience of more than 400 lives. Toward the center it is blue and toward the circumference gold, and the ring is approximately the size of the top of an ordinary teacup. Within that area, because we have no dimensions in these superphysical spheres as we have here on the physical plane, may be compressed without crowding the experience of a hundred lives. Therefore the ring is the peculiar custodian of karma. The Ring began by being a potential disc in man's first human incarnation. By this time it has become exceedingly luminous. In the last half of the incarnating cycle the Ring becomes dim again, and finally at the very end fades out, and it is because of the fading out of the Ring gradually that finally at the end of the cycle there is no longer any way of producing these bodies, and the end of the life cycle comes when there are no more bodies to be formed, resulting from the dying out of the conflict in this Ring. As long as there is Karma the Ring is animated, but as soon as karma ceases the Ring dies out because of the perfect control of action. Then the Ring dies out. It is only kept alive by the friction and conflict we call the soul.

As far as we have been able to find out there is no such printed description of the Soul. It is usually considered as a reservoir of Good, but in truth it is tied up with the cycle of birth. The Soul contains the experience which can gradually be precipitated into form. The genius of the great violinist, the wisdom of the Great philosopher, the brilliance of the great artist, all of these things may be determined by the analysis of that Ring, but fortunately for the life of man that Ring cannot be analyzed by any human being. There is no possible law by which the highest Adept, the highest Clairvoyant can analyze that Ring. No one except the person to whom it belongs can be a party to what it is. Therefore efforts to tell what people were in previous lives, while there are indications, there is no actual method by which this can be determined.

This Ring contains the focus of light; moving from body to body it takes up its abode in the Aura, and from the Aura is slowly precipitating bodies from the Ring. The Ring may occasionally be seen. There are many records of the investigations of clairvoyants and it is always a luminous light with an immeasurably tiny heart in the center, like the blue heart of a gas flame. This is the thing that goes on, the vortex and the Ring.

Now these two do not constitute the personality. Your personality is the result of the emanations of the four bodies downward and the ascent of the principles upward, which requires approximately from twenty to twenty-five years, and in this we have the personality, the Mr. Smith already mentioned. As soon as the experiences are returned to the disc and only the Ring of fire and the disc remain, then there is no longer any Mr. Smith. Mr. Smith was laid to rest, but the various principles which Mr. Smith used in the process of living have become tools for future manifestations, and this will continue through the life cycle.

There is only one way by which the human being can get away from the life cycle and that is by causing the ring to fade out, and through many systems of metaphysics man is attempting to hasten his identification

with Truth, he is attempting to decrease the force in that Ring, because as long as the Ring remains there cannot be a universalization of that individual, but no matter how hard he tries, he cannot affect the Ring. There are no words, no prayers, no mantras by which he can affect it. That Ring is completely Cause and Effect and there is nothing **but** Cause and Effect that can influence it. There is only one way by which it can be caused to slowly die out and that is through the refinement of the personality and the overcoming of impulses which cause the energy to be in the Ring. When the Ring fades out entirely, man ceases to be and we have achieved Nirvana. By means of the end of friction it means again the compounds have been dissolved. The luminosity, the light that emanates from the Ring is evidence of friction, the evidence of one element working upon another. As soon as the compounds are dissolved the Ring ceases and the compounds are dissolved when the four bodies no longer send their irrational impulses upward. As soon as the bodies completely cease, the karma is balanced and the Ring fades and with it fades the personality.

It would be a mistake to say an Adept or Initiate, ~~XXXXXXXXXX~~ had destroyed the Ring. He has not. What we call an Adept or Initiate, is a person participating in a secret knowledge by which it may be inferred the Adept, the Initiate, or Arhat, is in advance of the ordinary body of humanity; he may be fifty lives ahead of the average person, he may be nearly to the Infinite, therefore he has dissolved and destroyed Mr. Smith, but he has not destroyed the Ring or he could not be here. The moment the Ring ceases he is incapable of manifestation, either physically or metaphysically. That means with the ~~dissolution~~ dissolution of that Ring there is no ~~consciousness~~ consciousness on the astral plane, the emotional plane nor the mental plane. It means actually the individual has become universalized and the vortex within the Ring has become identical with Being again.

The dissolution of that Ring, according to the Eastern philosophers requires innumerable periods of time, and there is a difference in the viewpoint between the West and East we want to discuss. The West says when the Ring is dissolved, or fades, it fades into a nucleus or shaft of energy where it is then identified with the lower part of the Divine Principle and becomes the basis of function for other waves of manifestation because from all Universal energy all life is derived. To the East the perfecting of the consummation is the breaking of the dam which permits the water to flow back into the sea. To the West, when the consummation of the cycles of life has been reached, the energy of the Ring is dissolved into the lower part of the Divine Principle, where it can be reidentified later with other planes of manifestation. This is a point of difference it is only fair to point out.

This gives us control of certain simple factors used, and we want to sum these up in a few simple words, because we must use them. There is no use to study unless you do something with the things you study. The thing you should do is to use study as the means of accomplishing liberation, not to consider liberation as something you are going to do this year, next year or even this lifetime, but as something toward which you can hasten your way by a rational understanding of natural law. Wisdom consists of obeying the Law, living under the Law and when we live with the Law and under the Law, then we move with it and cooperate with it and achieve the highest degree of Consciousness we **desire**. Not until the final absorption of the Ring is man human. Up to that time he is evolving from the lower condition to the apex of the human state. When this state is finally reached, when he is truly human, then he will realize how primitive it is, it is necessary. It is the foundation of that which is to come.

If we could only help people to love the Law, to regard it as the most marvelous, the kindest, the most perfect of all things; to trust in it and trust in it only; to live it gladly even though it may ~~cause~~ cause certain terrestrial difficulties; to live in it and put ~~x~~ faith in it, and to realize the living of the Law is true prayer. Prayer is not asking for things, nor is it glorifying things. The highest aspect of prayer is to realize the rightness of the Law. To live by Divine Law is to live well, to fulfill life, to consummate purpose. Therefore it is

that we should truly love the Law, which in its wisdom perfects all things and brings us finally to the desired goal.

If we differ from this Law and wish it were different, let us remember as we grow wiser we grow in the realization of the Rightness of the Law. Therefore if we do not want Nirvana today, it is because we are so far from it we do not understand it, but as we approach it we will want it. No one has to do what they do not want to do, but when the time is right for him to have it, he will want it.

The only thing we can offer you along this line, we have in one little book called "Magic", which has a diagram of the aura. We also have referred to the problem in many of our books, and we suggest you read them if you are desirous of studying the problem further. Our "Lectures on Philosophy" is highly suitable text book, which you can study from now on, or at least for some time, but we want you to try to inwardly become aware of Truth, to rejoice in Truth, glorify Reality, not because it pleases you, but because it is infinitely wise and appropriate. We want you to prepare yourself so that Wisdom may be fulfilled in you. When this is accomplished the world will go well, there will be peace among men and the progress we so desire.

Notes on lecture by MANLY P. HALL

May 9th, 1939.

Los Angeles, Calif.

LESSON III

FROM BIRTH TO BIRTH

We have a few more questions which bear witness to intense cerebration. We are glad to say that it is reasonably obvious by these questions that definite thinking is being done.

The first thing we want to say this evening is this. We do not want to bring you something you believe because we tell you, we want to bring you something that you subject to the reasoning criticism of your own faculties. Each individual has within him the capacity for judgment. There are many who do not exercise that judgment over a long period of time, but when presented with a fact there is something instinctive in man that accepts that fact even though he may not be able to apply the inevitable correlatives of that fact. Therefore the truth of Re incarnation has spread throughout the world, not as dogma nor as the result of proselyting, but because it has appealed to the reason as the most honest, the most worth while, the most significant interpretation of the mystery of life, and we want to present it to you in that way. Some of the points we make you will have no concrete way of proving. We must take a certain amount on faith, but we advise definitely if you are not in a position to prove the truth of the statements, at least subject them to your common sense, to your rationality, to your mind, that you can see the reasonableness, if not the proof of these various statements. This is especially important in connection with this evening's subject matter.

The theme of the evening which we are going to consider is the cycle from Birth to Birth. Only a small part of the cycle is visible to us and tangible to our sense perceptions, but the small part we can perceive, that part of life which extends from birth to death makes necessary the rest, and justifies that which is not so easily perceptible.

(a) Heredity vs. Karma.

First of all we want to take up the three headings as listed in the program. We want to consider the problem "Heredity vs. Karma" We want to call to your mind there are very definite opinions on the subject of heredity. The opinions flourish in our educational system and have come to be accepted as absolute fact. The doctrine of heredity has been largely based upon the teachings of Mendel. The Mendelian teachings were based upon experimentation with rats and guinea pigs. This is a very important point. Is it reasonable to determine the state of man by the examination of rats? Is the human being actually to be estimated in terms of rats? Of course, most people know someone to whom the rat is applicable, but from a more serious standpoint is it fair to estimate one form of creature by another? We know that such estimation is frequently propounded, but can we with any certainty determine the moral status of an individual by determining the unmoral action of the guinea pig? Or by determining that certain color strains will show up in the fur in the tenth and eleventh generation.

We are not animals in the sense of quadrupeds. It is true man is classified as the highest of the mammals. It is also true to a certain degree we are related to the animal kingdom, but we have something the animal does not possess, or at least does not manifest, and that is individual intelligence, the capacity to create, the capacity to paint a great picture, to write a great a great poem, to compose a great piece of music, to design a great piece of architecture. This ability does not exist in the life and function of the lower mammals, therefore can we estimate man from a consideration of the lower kingdoms?

Vivisection has turned out rather dismally. Various animals have been used as the basis of experimentation, presumably for the humanitarian purpose of relieving ailments, but according to careful statistics gathered a few years ago there is no case where vivisection has contributed to the welfare of human beings. There is no

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evidence vivisection has produced a cure or solution to any problem that could not have been approached in another way, and the examination of animals has not been successful in determining human ailments.

In the similarity of heredity, there are evidences of similarity between the parents and children, the so-called survival of tastes, the survival of tendencies, but here again the Mendelian law runs into difficulty. According to the theory of this law, there should be the consummation and consistent development, and each individual should be the consummation of his ancestry. This is not true. The son of a great musician is not a great musician, very seldom is he. He knows anything of the achievements of the sons of great men. It does not mean these sons have not accomplished, but they certainly have not consummated their heredity or Kubsikk Lincoln's son would be greater than Lincoln, Edison's son would be greater than Edison and these are not facts.

The law of heredity breaks down when we examine human relationship and we find only appearances seem to survive. This is solved by the law of karma in a very simple manner. Karma acknowledges the apparent resemblance, the apparent similarity between parent and progeny but denies that the similarity is hereditary, rather it is the result of the Law of Cause and Effect operating in one of its numerous manifestations. According to the teachings of Reincarnation and Karma, as given in India by Gautama Buddha, the teaching is that the similarity is due to the fact that those who come into incarnation must come through vehicles appropriate to their own development, therefore it is placed in an environment consistent with its own necessity, it is placed in a family whose opportunities are consistent with its needs. These entities coming into incarnation in necessary environment results frequently in an entity which must develop a musical propensity, entering in the home of a family of musicians, not inevitably but frequently so.

Also the similarity is due to Karmic attraction, the entity in rebirth verges toward that similar to itself and cannot incarnate in any family too dissimilar. This means the physical parents offer vehicles consistent with the incarnating entity, and due to this fact we have the illusion of heredity. We have the appearance the son takes after the father when in reality the son has been born in an environment necessary to its own growth and this environment was furnished by a parent in such an environment. It inevitably follows upon such a basis we may have all forms of similarity of temperament because similars attract. We may also have very evident and vital dissimilars because dissimilars attract, but we very seldom find a neutrality. We always find some form of dynamic attraction. The entity coming in therefore is an individual, not the son or daughters of the parents but an individual creature whose necessity for spiritual development has placed it in an environment where these forms of development are possible.

This is the Oriental solution to the heredity problem and is as admirable and certainly more significant than the Western concept. The Western concept makes the individual the hopeless result of a conspiracy of which he has no part, The hopeless result of an ancestry which may deny him superiority. But it is not the individual's ancestry that makes him what he is, it is that which he brings into the visible from his own (ob) subjective nature. Each person stands alone and must stand alone, capable of fraternity but never capable of being controlled or dominated as part of a previous pattern.

Most people do not come into the world in the environment they would most like to have been born in with their present mental equipment, but it is very fortunate. Their present mental equipment has been accumulated since birth and therefore cannot be the proper judge of the matter of selecting vehicles for incarnating. The entity selects that which is necessary, not that which is desirable. The entity by vibratory harmony is caused to flow toward that which is similar, and every being is placed in the environment where the opportunity for his own experience will be the greatest, and this environment is not due to his parents, but due to his own merits and demerits and every environment in which any person is placed can be controlled or dominated by that individual. Nobody is placed in an environment that is hopelessly beyond their capacity

to function in. Always the environment is within the control of the individual but frequently he does not use the controlling power, therefore he becomes the hopeless victim of environment. No one is ever placed in an environment he cannot overcome, but many are placed in an environment they do not overcome, not through Divine dictate, but rather because of human weakness. So whatever has been your life until now, it is not to be blamed upon your ancestors, nor should we regard ancestry as a legitimate solution to the problem of accomplishment. Many people rest on the ancestral laurels and feel one great personality in the family is enough, but that great personality has gone on to new experience and family is not a great tree as it appears to be. It is merely a series of opportunities for the incarnating of beings, beings that find in this environment opportunity for personal expression.

Therefore I think it is very good for everyone not to be sorry for the circumstances in which he came into this world, rather be sorry if he has not to some measure been able to put these circumstances in order. We are not here to bemoan our fate but to organize our lives and leave this sphere more wise than when we entered it. That is the true purpose of life. Wise people find happiness in this purpose, therefore they are the only happy people in the world.

Karma works through this Law of Rebirth, using rebirth as the instrument for its own manifestation. We are, therefore, each of us involved in Karma. We were born here because of what we were and we will be born next time in the location and environment suitable for the perfecting of ourselves, not that perfection is to be regarded as imminent but rather as eminent, the true purpose of existence. Men are not born into this world either to work or play, either to be rich or be poor, either to be great or small, people are born into this world for one purpose only, the evolution and development of themselves and all these institutions which exist are the result of the complex way in which we try to grow, frequently making growth difficult, but there is only one successful person, and that is the individual who goes out of this life wiser in essential truth than when he came in. There is no other form of success that is significant or valuable to the individual. That is why so much of this world's foolishness seems so sad, but it is inevitable and necessary. Everything that exists in human society, its impediments and problems are necessary. Everything experiences through which some soul must pass in its experience of self-perfection. There is no possible mistake in the Universe. Things are as they should be for the greatest good, but we are not always capable of perceiving the greatest good in the face of imminent problems.

Therefore Rebirth is of the greatest significance from the philosophic standpoint, not because we are born, but because through birth we are given an opportunity to learn, and our purpose and duty is to learn, and he is the most happy who learns most gloriously. In that way the Buddhists answer the question of science as to why we are here and how we get here. We are all here because of unfinished business which threatens to be unfinished for some time but which ultimately will be finished, and nothing else in the great pageantry in which we live is truly significant.

(c)(K) The Chemistry of the Soul.

We want to transpose our subjects here, we want to take up "c" as it is a briefer subject and we will come back to "b". Although it is a briefer subject it is no less valuable, so now we will discuss the problem of the Chemistry of the Soul.

We have already called to your mind in the last lecture, the term "soul" has been loosely applied to the experience body of man. Everything which occurs which is essential is preserved, not in the form of incidents but in the form of balance. In the structure of the soul is preserved, as in a reservoir, the substance and essence of all action. The soul accomplishes this important recording by means of breathing. Every breath man inhales passes through his own aura on its way to the lungs, the record is transposed and is then carried into the blood stream where it continues to the heart, which is the

most subtle point in the structure of man. From that point it continues in a more refined essence and is incorporated into the soul structure. Therefore experience begins with breathing and ends with breathing and as long as breath continues there can be no evasion of fact, because the breath is taken in through the aura, and these auric shells are constantly changing according to the action, thought and feelings of the individual.

For this reason the record is absolutely permanent and entirely just. Having been incorporated finally as we described in the previous talk into the Soul Ring which surrounds the ego or focal point, which we reminded you is not a being or an entity but a focusing point, after the experience has been incorporated into the soul consciousness it there remains as the basis of Karma and as the impulse to Rebirth. As long as the Soul Ring remains there is Rebirth, when the Soul Ring dies out Rebirth ceases also, but as long as there is unfinished business in the soul it will produce bodies, and these bodies will be the media for the completion of this unfinished work it has to do.

The chemistry of the soul is essentially vibratory. It is a rate of vibration which is capable of being interpreted into form, number, sound and color, and every rate of vibration has these four body building principles inherent in it. Pythagoras approached it through number, others may approach it through form, but every vibratory rate has in it a number, a color, a sound and a form, and this it will in due and proper time project upon the phenomenal sphere.

As the result of Karma being exceedingly complex, the individual aspects of Karma are frequently compound. This results in lives in which no particular line of Karma is worked out, but rather where simplification takes place. The complication of Karma usually begins to manifest itself about half way through the journey of the 800 lives which make up the life cycle, that is, between the 350th and 400th lives, man begins to sense the confusion in himself which arises from compound Karma.

We have used Lord Bacon's statement before, but again it particularly seems to be appropriate, "Let all compounds be dissolved." Therefore, when we reach about half way through the cycle of experience it dawns upon our consciousness the realization of the simplification of existence. Many people feel that there is a desire to reduce compounds to their essential elements, to reduce complexes to simplicities, and as surely as we incarnate, so surely about the middle of the incarnating cycle this attitude begins, and this is the beginning of thinking. If thinking is used prior to that time, it is ego-centric, centered upon acquisitiveness or ambitions. About half way round the cycle we suddenly begin to see the various complexes, to see the various inordinate ambitions which are latent within us are greatly confusing existence, and of course, the mental and emotional processes find their reflection in physical things. About half way through the life cycle the entity begins to cast off things, and for this reason it is proper to say the life cycle may be divided into two parts, the Period of Acquisitiveness, which is the first half of the life cycle, and the Period of Detachment, which is the second part.

When we get around to the half way point we begin to perceive the confusion of things, we perceive how complexity confuses simplicity, we begin to realize the laws of life are few and simple and man-made laws are many and complex. We begin to perceive that Right is simple instead of complex and problems begin to dissolve when they assume a less complex or simpler appearance. This is the sign of being past the half way mark.

This finds its correspondence in our lives. In every life we live we recapitulate all we have ever been and are struggling toward that something we are going to be. That is the turning point of life between youth and age. It is also the turning point between acquisitiveness and detachment in the lives of most normal people. As people advance in years they become more and more aware of how things complicate life, while youth desperately gathers. Age wonders how it can give things away without doing more harm than good, because you load people down

with things they do not want and they in turn have to give them away. That is why an intelligent solution is such an important thing in life.

Now after it reaches the half way point in this cycle the soul decreases in emphasis. This Ring, which grows from a very dim disc at the beginning of the life cycle, reaches its greatest degree of brilliancy at this half way point. It is so brilliant at this point even a slight degree of clairvoyance makes it visible. After the turning point the color in this disc begins to fade, and it fades to the same degree that Reality increases, therefore, by the time we know all things it has disappeared and we have ceased to incarnate, which brings us to another important point. No one who knows everything can be here,, which is a relief in these strenuous times.

The fact we are here at all proves definitely there is unfinished business because we cannot incarnate in this world when that business is finished. When that business is completed the contradictions which exist in the Soul Ring or Disc begin to cease, and the friction of the action of dissimilars upon each other begins to cease also, and it is truly to be said OF Nirvana that the compounds are dissolved.

Therefore, young out-flowing life loves to become more and more complicated, its acquisitiveness, its ambitions know no bounds. Life returning placidly and stoically is like Diogenes, who, while one day drinking out of a clay bowl, suddenly looked at the bowl and said to those around him, "This bowl is the symbol of my humanity. I am still imperfect. That is my last possession," whereupon he threw the bowl upon the ground and broke it and said, "For any wise man, his hands are good enough to drink from." He said to those standing about him, "The Gods are Divine because needing nothing they bestow upon all. men are mortal because needing everything and bestowing nothing, they receive the Divine bounty. Therefore that man who needs the least is the most like the Gods," and he kicked the pieces of the bowl away. Of course, that was only symbolical, but Diogenes, living alone in his old house after his tub had been punched full of holes with gimlets by the boys of Athens so it leaked, was one day asked by a disciple, "Master, are you not afraid to live in that house alone? Suppose you were to die there alone sometime." And Diogenes replied, "The man who wants the house will bury me when I die."

We have Plato, who was a man of means, distributing his wealth among his relatives and keeping little, simply because he had reached that point where things had ceased within himself, and yet it required a Plato to be wise enough to distribute wealth. As one philosopher said. "Always give it to the foolish man because he will not have it long and you will do the minimum of harm."

The soul dying out as a cause in the invisible plane, begins to build bodies at greater intervals of time and it results in a higher condition of body, therefore if we study human beings from an occult standpoint we perceive certain things. Your primitive Bushman is out of incarnation only about five or ten years, or possibly twenty years, depending upon how much intelligence he really has. The Eskimo when he grows old knows he will be left behind by the tribe because there is no way of taking care of age in these snow-bound lands, therefore he looks around and sees a young couple just mating, and he says, "I will be their son," and kills himself. In Tibet the Lamas say the soul of Dalai Lama will be reincarnated in an infant and will continue from body to body and will never be absent from this world for one hour.

There are various beliefs regarding Incarnation, but the substance and essence of these beliefs are, the time out of incarnation depends upon two factors. The degree of evolution in the imperfect, and the degree of compassion in the enlightened. Therefore, your primitive being, your anthropoid, is born almost immediately, your primitive man in from ten to twenty years, and then you ascend gradually up the scale until you come to the general level of our race, and if you do not pick either the most advanced or the least advanced, but pick the common mean, the interval is about 900 years between lives. But if we go further still to the genius the time is greater

because there is less impulse toward incarnation in the soul, and it requires a more specially adapted environment. It is only on rare occasions great souls can be born, therefore, the birth of them is usually in cycles as in the case of the sixth century B. C. when 600 world teachers were alive at one time.

At this period we know the great genius, the great thinker is out a greater length of time. Your artist will be out slightly longer because he has a profound appreciation for beauty. (I do not mean the surrealist or the impressionist, I do not think they will be out long) But your musician is out longer than the average if he is really a musician and not one of these peculiar things called "jitter bugs". Your industrialist who has very little time for ideology does not stay out much longer than the average even though he reaches the top. The one who stays out the longest is the creative thinker, and he stays out from 25,000 to 35,000 years, depending upon the amount accomplished during life, all things being equal, the individual who informs others is out the longest, and those who are informed also increase the length of interval as they become wise, therefore, it will be centuries, thousands of years, before some of these great minds will be reborn. There is not enough of this world left in them to pull them back very quickly.

Now Gautama Buddha said when man stands on the brink of perfection having achieved the state of Enlightenment, the Bodhisatva condition, when he has reached that point he is ready for Nirvana, or remain behind as a teacher of those ready for the Law. The illumined one may either go forward to Nirvana or remain behind, then comes the decision. therefore, your Eastern Adept, your great ones, such as the great patriarchs, the great Teachers, all of those who have approached the Portals of Reality and have turned back to assist others, under such conditions the interval between incarnations is determined by the will of the Adept himself. He is reborn, according to the old law, when he feels it is suitable, and he preserves in himself, one fault so he will not go on. If that fault is removed he has to go on, therefore the Bodhisatva leaves one unfinished virtue as a final link to this physical earth. This is variously symbolized by a Golden Ball or a Red Pomegranite. There is always some symbolism to indicate there is something that binds this one to the earth.

According to the beliefs in the East such a one was Gautama Buddha who might have gone on to Nirvana but who remained to establish the Law. Such a one to the Chinese and even to the Hindu was Lao-Tse and Confucius. They were themselves at a point where the world had nothing to teach them. Therefore the Bodhisatva or the Adept, awaiting Nirvana, leaves one fault to bind him to the world and at will he can dominate that fault and then cease and go on, but there are peculiar systems of belief which bestow greater merit upon the one who comes back than the one who goes on, and always at the birth of a Bodhisatva there is some mysterious phenomena. We find it consistently told in every one of the great religions the Messiah was always born under some mysterious circumstance.

According to the Chinese when Confucius was born five aged emperors were present, the Devas played music on the roof of the house, there was light in the midst of the night and the Enlightened One was born. According to the legends of China at the moment Lao-Tse was born, a mysterious star appeared in the sky and fell in the peach orchard where he was born, the symbol of a Divine Presence. When the Buddha was born, he was born with the gift of speech and he stated immediately his commission. When Mohammed was born the walls of the City of Arabia collapsed, and the Archangel Gabriel came and removed from the soul of Mohammed the black spot of original sin. When Jesus was born there was a Star in the East to show the Three Wise men the way, and when each one of the Prophets were born his coming was heralded by proper and appropriately appointed ceremony. That is the belief in the East, that something of a mysterious nature always attends the birth of a Bodhisatva, which means the individuality has preserved itself for a little longer before it returns again to the Infinite. Before it becomes part of the Truth it returns again to walk the earth for a time as the embodiment of Truth. That is an important point, it is not

proximate to us at the moment, but it is part of the philosophy which must be clearly described.

(b) Between Lives on the Invisible Planes.

We come now to the "b" section of our subject, which is the subject of Between Lives on the Invisible Planes and also the Cycle from Birth to Birth. To most people life is a span from the cradle to the grave. To the philosopher life is a span from the atom to the infinite. To the truly wise, Life has no absolute beginning and there is no absolute end. Therefore the philosopher lives not for the day, nor the age, nor the century, but forever, and living and dying are aspects of the foreverness of existence. For that reason he is privileged to be free from one of the gravest problems which confronts mankind, the fear of death. He is privileged also to be free from the false belief of materialism, that death is the end of anything. He is furthermore privileged to plan a program of personal culture that exists through the ages and not merely through the years of one life, and to the philosopher a life is the time from birth to birth, a complete cycle of experience, a cycle which every living thing experiences, but only a few of the Wise can explain. Therefore, we want to take a rather detailed, complete and simple story, trying to carry someone or something through this cycle from birth to birth, so we have to take the sad case of Mr. Doe.

Mr Doe came into this world a helpless creature, the most helpless of all animals. Mr. Doe was born with a physical body which was linked by mysterious cords to a great superphysical structure, but this great superphysical structure had no way of speaking except by the mouth of this helpless little body. It had no way of wiggling arms and legs except by wiggling the arms and legs of that little body, and that little body was as yet incompletely developed. The mind was not ready to receive thought impulses, the body was not capable of distributing rationally motive energy, so this little creature remains the helpless appendage of the superphysical bodies for a number of years. Slowly through sorrow and suffering this body learns to walk, learns to walk by falling, as man learns to live by dying. After a certain length of time this Superior Being above, is capable of propelling those little legs. Slowly the cloud that covers the brain begins to clear and something that is infinitely old looks out of something that is infinitely new. It begins to bestow its energies upon the centers of the bodies where they are distributed.

After a time of copying and mimicking this creature learns to talk, because after all talk is a means of communicating ideas although it is not invariably so used. Also after a certain length of time of teething, summer complaint, prickly heat and other minor inconveniences, this little body begins to try to orient itself in a world not particularly interested, because all the other bodies walking around the world are interested in other things. The world seems very large and that body seems very small and this creature leans heavily upon those who brought it into the world, because by fulfilling this responsibility these people are paying the debt they owe to those who brought them into the world, the debt is eternal.

After a while this body begins to become a more flexible instrument and this flexibility remains through early childhood. It is as though the Consciousness were a hand trying to put on a glove and the fingers are wiggled to put on the glove, so the body wiggles in the process of being ensouled, being dominated by its superphysical faculties. By the seventh year when the thymus ceases normally to function, the aura, the superphysical vital body of that being is sufficiently strong to sustain life and the entity achieves its first sense of liberation. It begins the manufacturing of its own vitality. Barring accidents and abnormalities by this time the superphysical part has succeeded in adjusting itself to the vital organs of the body and is beginning to work through them. That means growth. The funny little vehicle begins to shoot up in all directions, it begins to take a greater and greater interest in things, then comes the problem of education, and there is the rub. Instead of being taught the facts about itself this little being is taught only about objective phenomena. It is taught the unreality of consciousness and the reality of dollars and cents. It is taught about the unreality of its own Divine Being and the facts about mathematics,

biology, chemistry, physics and many other things, but the great things that it needs, guidance while it is growing up, wisdom while it is attempting to learn to control itself, these things are not very abundantly provided.

Slowly another part of the Superphysical Being begins to extend itself through the vortices and foci, and the emotions begin to function. Another part of this Superphysical Being that has always been there begins to manifest, and it manifests in many ways. There is combativeness, high spirits, juvenile romance, puppy love, and all the other things which occur while the body is trying to learn to use these new impulses that come to it. By this time it is studying plain geometry, which is not a great help, maybe bookkeeping, which is not a great help, and while it needs this help, it is not there, and there is no one else who knows anything about it either.

So finally this immature thing which started life as a plant, grows more and more conscious of things and under normal conditions this body becomes dominated by the powers of the mind, and finally that thing becomes the vehicle for mental impulses. This body moulded from the earth is ensouled by these mental impulses, and when it has been ensouled by the mental impulses, which is about majority, it is given a gold watch and told to go forth and make its way. By this time it is in the University on the football squad, but where are the instructions to help this thing go on?

The majority is reached, the individual has become of age and all the faculties it is using are new. Like new machinery or something not well used they offer problems. While consciousness dwells in man it does not sit comfortably, but is almost a lost soul. It is trying to organize this thing it has built. So goes the years that make up the majority of the individual. He has had so completely driven into his consciousness he must quickly make something out of himself physically, that he has forgotten his Divine part. The dreams of childhood disappear in the problems of maturity. With maturity comes money problems. These problems bear down upon the faculties of the individual if he has to struggle. If he is not too strong, these problems begin to crowd in hopelessly. After a while the individual takes these problems as real and forgets he is born for anything but problems, and he settles down to what we call life, which is a battle of shadows in the dark.

After a certain length of time this entity completes the active period of its life. It may be it has made its way and now it sits back on its laurels, or it may not be so fortunate. It may just have a chair, rocking on some porch, but whatever it has done, it has passed its day of combativeness and has reached the intelligent and reflective period. About this time a wail goes up, "If I could only live my life a gain I would live it so differently." The only answer is, "You will, and you can." So the individual who has found out too late to do things differently in this life has found out in sufficient time to do things differently the next time. So the individual looks back. He has seen generations come and go, he has developed a peculiarity called common sense which makes him realize some of the things he thought were important are not important. He has also learned it is not important what other people think about him if he is satisfied. He has reached the contemplative period, the best part of life. It is the part that suffers the most with its economic difficulties, but it should be the best part of life. The autumn with its peace, which isn't here, should be here, and slowly, armed with such knowledge as it may possess, looking back over a life of some things well done and other things not so well done, the being begins to feel the weight of years.

Now what is happening? This form which the superphysical bodies has been using as a vehicle of manifestation is beginning to crystallize. The years have made this body no longer flexible. The tubes and arteries which carried the impulses are tired. The same youthful impulses from above do not find the same manifestation below, for the personality is in a rut, and all the optimism, the Universe can bestow upon it cannot lift it up. Physical ailments and accidents have taken their toll. The weight of life has slowly destroyed the vitality, the elasticity of the individual and it begins to get closed minded. It begins to be afraid of new ideas. The consciousness above looking down upon this vehicle says, "I

says, "I am afraid it is not going to work much longer." It has reached the point where it can no longer do the things it was made to do. There is only one thing to do and that is make another one and start over again.

So somewhere in this dim approaching winter of life the body passes out of the picture, but with this dropping of the body, which is nothing more than the dropping of a coat, or changing into some more fitting garment, there is another problem to be faced. Before it begins to build a new garment it is confronted with certain problems. During the course of life, the consciousness of the individual, instead of being universal is very personal and that which is personal must suffer because it is the antithesis of universality. Instead of dropping off this mortal coil the personality still survives. Mr Doe is still here whether we see him or not. Mr Doe is functioning in his superphysical bodies because Mr Doe is well established in the belief he is an individual existence. He has been getting along with himself for three-quarters of a century, and he is very certain about things he does not know.

So the personality drops off the physical body and functions in the emotional body. His after death existence assumes the approximate appearance of his physical existence with one difference. While on the physical we are constantly objectified. All our happiness is made up of many people. Our whole life is made up of innumerable contacts, but on the emotional plane we are subjectified. We live inside ourselves and not in the midst of a great whirling mass of bodies such as we live with here. So on the emotional plane there are no butchers, bakers, nor candlestick-makers. The individual has no relatives nor friends. Instead of that he is internally conscious. He is dwelling subjectively. He feels, he thinks, but he has no desire, no need for any other contact. Through the aura flows his nourishment, he does not have to eat. It is as though he dreamed and walked around in his dream. He is not anywhere in Space. There is no particular locality he is in, he is in the midst of himself, trying to get along with himself, and that opens up difficulties. He is there in the midst of his own feelings inside of this emotional nature. He thinks he looks out and sees landscapes, flowers and other people but they only exist in him, this is one of those mysterious super-dimensions even Ouspensky did not quite grasp.

All the things he has known in life here are there, but it is really not there at all. They are his own thoughts. As surely as we can be obsessed by our thoughts here, so we can be there, and the quality of our experience in the desire world or emotional world is determined by our emotional consciousness. If we have a very hard, stormy emotional life here, it is not going to be a good climate there. Not that we go any-where, but we have to get along with the chaos we have built, and the karma is, we have to live in our own feelings and get along with them, and while that is very difficult to explain objectively in the words of our limited language, in spite of the size of the Unabridged, it certainly remains true, in the emotional plane all the contacts are internal.

Now our duration of time in that plane differs with our emotional life. A person who has a tranquil emotional life, and who has fairly disciplined and controlled his emotions and appetites, remains there from forty to fifty years, maybe the same length of time he has physical life, seventy-five or eighty years, but a person who has a very tempestuous experience, if his emotional experiences are very tempestuous in this physical life, there will be great suffering, and under those conditions (it does not last over thirty or forty years)? note, see last page. (3) If a child dies before the individualization of the emotional nature, it is reborn immediately, often within a year or so because it does not require the experience of emotional transmutation, but if the emotional nature has been individualized, even though the child does not live beyond the 14th or 17th year, it must go through the entire cycle.

When the emotional experience is worn out, which takes any-where from thirty to seventy-five years, according to the status of the individual's ability to discipline his emotions, another death occurs, but this death is not accompanied by the violent shock associated with physical decease. In this case the emotional body drops off and there is a transition but it is comparatively slight. The emotional body dies of old age, even as the physical body, but the emotional body dies of old

age plus the terrific strain put on it by the emotional inconsistencies of the person.

Having passed from the emotional body, he now enters the mental body, and he first goes into the Rupa Manas, or the Concrete Mind. It is there he thinks thoughts of society and of the life he lived here. It is the type of thought which comes as the result of outside information bestowed upon him. Again he is introverted, it is in his own mind he is living. He believes the world is about him, but he is living in his own mind. His period of duration in the Concrete Mind varies, depending upon the individual's own capacity. He must get along with his own thoughts, He must weigh the significance of his own thoughts. He must become cognizant of the error of his own thoughts, because the after death period is entirely absorbent and assimilative. There is no new experience between lives, only through the physical life. During our physical life we eat the experience and during the after death period we assimilate, digest and incorporate it into the soul. There are no new experiences to be had after death, it is a period of interpretation and correlation and it is the necessity of getting along with our thinking and feeling if they are not quite up to par.

After the period of the Concrete Mind, or Rupa Manas, we come to the Arupa Manas, or the Creative mind. If by any chance the individual has not reached the place where he has a creative mind he goes to sleep. He fades out as though under an anesthetic if he has no body to maintain this consciousness. If, however, he has a creative, abstract mental body, he remains here for a time. For the mildly creative person, the length of duration may be from 500 to a 1000 years. For the truly great it may be 5000 years or more. It is the period of mental assimilation which the individual makes part of his consciousness by the creative thinking he has done.

Now he has come to the last point where he is John Doe. This has all been John Doe all along. He even remembers where he lived and what he did before he died. He is the same individual he was during his physical incarnation, he has the same mind, the same thoughts, the same emotions and feelings. The only thing he is short of is his natural physical body to make him tangible to our physical perception, but at the end of his abstract mental period, at the highest point of his mental nature, John Doe ceases forever. That is the end of John Doe. At that time there is nothing left of John Doe except the disc of soul activity which extends from life to life, and the vortex of light, the focal point of consciousness. He is entirely unaware of it, but in the abstraction of his mental nature he ceases utterly to exist, and he returns to a perfectly placid decarnate state.

In the meantime the soul and the superphysical bodies are positive. They have made that personality. They have caused John Doe to exist. They have never lost contact from the beginning of the life cycle and they determine in which direction the soul must function to balance karma. So the Higher Consciousness, that which is above that body, is always aware of everything we do. We never do anything that our Higher Consciousness does not dictate in the form of karma. So having reached this point, the Higher Consciousness or the Over-soul sets to work while we are in this sleep, and this Over-Soul begins to function by bestowing upon the soul the urge to build bodies, and slowly there is emanated from the Ring or Soul, a mental nature consistent with the previous one, an etheric double or etheric body, consistent with the previous ones. During all this period of time there is no John Doe. He has ceased to exist. He is unconscious, unaware of this procedure because he does not exist. He cannot be aware of it, but the Higher Consciousness and the soul are building new bodies.

Finally comes the time to be reborn. The karma is ready, the place is ready, the conditions are propitious, not necessarily for happiness but for growth, and so in the blending of the parental auras the entity is positive and the physical germ of this new physical body is placed in the mother's body to prepare to build form. During the nine months of the prenatal epoch this form is built, not by accident nor by individual force, this is possible because the blood circulation is reversed, and instead of carrying the impulses inwardly it carries the impulses outwardly. The materials used in the building of the new body are derived both from the parent and the aura which has already

been prepared. The subtler parts are from the aura. Then, after a certain period of preparation, the Consciousness takes hold and we have the quickening and after a proper interval of time Jane Doe is born.

Now there is no relationship whatever to the Previous one except in principle. The factors are all there but John Doe has not been reborn. It is a new cycle of bodies with a new personality, and this new personality is going to continue doing the same thing the previous personality did until it learns better. The karma and experience goes on, but not the personality.

Under normal condition there is an alternation of sexes in reincarnation, due to the alternation of the positive and negative poles of the ego and in every body the poles exist in opposites of polarity. For instance, in man the physical body is positive, the etheric body is negative, the emotional body is positive and the mental body is negative. In the woman the reverse is true. It is the positive vital principle that is necessary to precreation, therefore in approximate order it is alternated. This may be under certain condition not true. We may have karma that requires the same sex for several lives, but it is necessary that we have both experiences because the Consciousness is neither male or female, so it is necessary that we have both experiences. There is one thing, however, when the Consciousness reaches the Bodhisatva state, that is the state where it is ready to enter Nirvana it is always in a male form. Up to that time the alternation depends upon karma. With this picture we have drawn we have in essence and substance the cycle from Birth to Birth which we must understand.

Now there are people who want to know if there are beautiful flowers and trees, and cities on the other side. There may be, but they are all inside of you. We must not think of the invisible as a highly glorified physical plane. As one metaphysician of the 19th century said, we must not think of heaven as a highly glorified Court of Louis X VI. The moment we leave the physical plane we leave behind those things pertaining to physical existence. Cities are physical, railroads are physical, and boats are physical, they have no place on the superphysical plane, because while we are having all kinds of physical progress, there is no change in the superphysical spheres except the gradual growth of life toward the Real. There are no such things as inventions there. The inventive principle may be there because there are patterns not forms in the invisible world which are later to be personified or embodied in material things. Plato calls this the archetype, or ideals, but we will have to discuss these on a different occasion because now we must limit ourselves to the problem of man.

Therefore, when we consider the invisible planes, we do not wonder whether there will be beautiful palaces and temples there, or whether there will not be, but ~~what~~ this we know, the imagination of the individual can put them there because the subtle substance of this plane can be molded instantly into any picture. Living within the superphysical body which is composed of the most subtle substance, we can create whatever we please. That is why there is so much contradiction between psychics. Each one sees what he wants to see and the astral light is only the abiding place of those shadows.

When we complete the life cycle we complete the cycle of experience which brings us closer, when the experience is assimilated, to the great day of liberation and release, which is our great desire. Therefore at this time in our evolution it is possible for us to plan and think well, and build into our nature such karma that we may live in these invisible planes happily. By living well now we are assured of future happiness, but anything that is procrastinated until tomorrow will be left for the soul to digest in some future life.

The realization of this may seem like a mechanization of the Universe, it may not give the idealism some people like to have, but after all it is there and it is utterly just and wise. It is the only way the individual can grow because if you have tried to teach people vicariously you know how difficult it is for them to learn. No generation

learns from a previous one. no individual learns from another. He may receive certain teachings but he must experience it to make it part of his own consciousness. Therefore, to know life we must live all of life and as we grow wiser we live it joyously, we live it with intent and purpose. We ask nothing else, we ask no favors, we beg nothing, but live well at all times, doing the best we know. We know we live in the Law and will be protected by it. There is no injustice. In that realization we have a great spiritual hope, but we have to grow up to it before we realize it. We must get out of the habit of wanting things and into the realization of "As ye sow, so shall ye reap." By living well we contribute to the consummation of the ages, and it seems to me that is the great lesson of the Cycles of Lives.

Notes on lecture by MANLY P HALL

REINCARNATION AND KARMA

LESSON IV.

REINCARNATION AND KARMA OF LOWER KINGDOMS

We have a little review work we have to do this evening. We hope that you won't mind. We have a series of questions relative to certain statements we made regarding the nature of the soul which indicate they were not understood. We have also run against another problem, which is inevitable, and we will take up the second problem first.

People studying these subjects have in most cases come in contact with controversial viewpoints. Someone said to me, "That is not the way I was taught. I was taught it was another way." Another person said, "I studied with so and so and he said it was still another way." It is very difficult for our purpose to attempt a reconciliation of the various viewpoints expounded on the subject of Reincarnation and Karma. Many teachers have different interpretations of these Laws. One friend said recently she did not mind paying part of her Karma but she did not want to pay all of it. She said where she had studied she had been taught she could get out of part of it.

We do not want to attempt to reconcile the sixty jarring sects, and things of that kind. What we have done is this. We have gone back to the original text of those teachers who gave the doctrine in its original form, Pythagoras, Plato and Buddha. We are presenting it in accordance with their interpretation. We are not trying to present it in its many modified forms. Everyone has a different viewpoint of what these Laws mean but it seems to me the original revealers of the Laws should have known the most about it. Therefore we are taking their viewpoint rather than the hundreds of different interpretations we have today. Some may be very fine, others are not quite so good, but we cannot hope to reconcile our viewpoint with the others. We present as far as we can the original teachings, and each can adapt it to his own needs.

As to the other problem, it is a matter relating to the soul. The question was asked this evening, "Is the soul the same as the entity? Is the soul the original conscious being?"

Now we have tried to explain to you the mechanism by means of which manifestation is possible. Even in our own scriptures we find a clear differentiation between spirit and soul. It is said in the scriptures, "The soul that sinneth it shall die," but in another place it states, "The spirit returns to God who gave it,"--We understand the Soul, Psyche of the Greeks, is that part of man's composite being which is created by himself rather than an Eternal Principle. The soul is of the substance of Karma and Dharma, Karma being Action and Reaction, Dharma being Fact and man's relationship to it. Therefore we cannot think of the soul as being part of the spirit any more than we can think of a suit of clothes as part of man. Possibly the best way we can look at it is something like this. --

The spiritual part of man manifests through a social existence. This social existence consists of a mental and emotional contact. These contacts produce action and reaction and may be regarded as comparable to soul power. Then there is the ~~xxx~~ actual physical body, or the lower personality, which is again less than the Soul. So we have to think of the Triadic term of Spirit, Soul and Body. Spirit in this case being the focus of Being, not a being, but a focus of Eternal Being which animates all things, and Soul is the Garment of Glory that is woven by action, it is the habiliment which the spiritual being caused to surround itself, a garment woven of right and wrong action; therefore the soul is closely related to Karma, because the soul is not in the sense of the animus in this case, but in the sense of a body built out of experience, possibly the experience body. For example, in business we spend a little, make a little and try to put a little away, and ~~now~~ this part we try to put away is comparable to the soul. So now we have to resort to art again.



SOUL OR RING OF LUMINOSITY

We see the source of energy as the rays of light which comes to a focus. This focusing point is the entity. An entity comes into manifestation at the beginning of manifestation without any surrounding members, but as experience and action increase, a little circle of light comes around the entity, a little ring of luminosity. This little ring of luminosity which surrounds this entity is the soul. This ring of luminosity is composed of the results of action. In other words, what ever Karma exists in the nature is rooted here, and it is luminous because it contains contraries, that is, there is spiritual friction within itself, the DIFFERENCE between right and wrong, and as the entity becomes more and more materialistic in the first half of the life cycle, this becomes more heavy and more brilliant until it resembles in size the opening of a teacup. It is an exceedingly brilliant ring around an invisible center. The invisible center is the entity, or that part of an ~~Entity~~ Entity which manifests through man and the soul ring is the body composed of human experience. The results of action constitute unpaid karma, good and bad, and all the potentialities which are continually being manifested into the physical body.

Most schools of thinking have never divided the entity and soul ring and simply call the entire compound the ego, but that is not a correct designation, because the soul is the luminous body which surrounds the ego or the entity or the entirety as it manifests in man. This ring increases in intensity and in tangibility as we come more and more into use of our lower propensities. On the ascendant π cycle of evolution, when man is refining and regeneration himself, this ring becomes more beautiful in color, less tangible, less alive until at the end of the cycle of manifestation it ceases entirely because the contraries in the human nature have been brought to balance. Therefore the soul represents the unfinished business of the entity and vibration in this plane forms light and moral actions and reactions are interpreted in the form of light, capable of precipitating forms, but in their own substance are only light.

This ring has within it color, sound, number and form; therefore these may be distinguished and individualized from the soul. The soul also possesses within itself records, records which dominate incarnation and determine the environment and karma of the individual. It is not the entity, not the being, but it is the action of being as experience being stored up, and when experience is perfected in wisdom, it ceases, as all problems cease when solved. So while man is descending into matter, he is making more problems than he is solving. As he ascends from material attitudes, he is solving more problems than he is causing, and as a result the ring becomes less and less pronounced until it disappears entirely. It is not to be regarded as a semi-transparent veil floating around, but it is this ring of energy which may be seen under certain conditions clairvoyantly, and it is the nucleus or center part of the aura, the part from which that aura radiates. If this does not help to clear the matter up, we will have some other questions, and we will try to take them up.

Now we will take up the problem of Reincarnation and Karma of the lower kingdoms, or the kingdoms below man, the kingdoms which are tangible to him. First there is the inferior part of the animal kingdom and its divisions, below that is the plant kingdom and its divisions, and below that is the mineral kingdom and its divisions. Now it should be carefully remembered as there are many orders of animals so there are many orders of metals and minerals, and so there are many orders of plants, herbs and trees. There are many orders of animals including at the present time many varieties, such as quadrupeds, birds and insects. All these creatures possess the power of voluntary motion, and it is the volutary motion and not the form which determines the kingdom.

The animal kingdom may be said to extend over a wide gamut. There are many kinds of animals but there are certain animals which represent in the animal kingdom the Arhats or Adepts in the human kingdom. In every kingdom there are superior kinds, highest orders, and from the beginning of time certain animals have been held as sacred, because they are the symbol of the highest of their own type, or the proper symbol of the highest form of animal life. In the East, therefore, of the animal, the East realizes the highest form of animal is the elephant. This may require study because we are not generally acquainted with the elephant except in circuses, but the elephant possesses certain faculties and powers distinguishable by the Oriental who has contact with him.

For one thing, the elephant has the most complete and profound memory of any animal. In the second place the elephant has a brain with more convolutions than any animal except man. The brain of the elephant is in composition nearest to the human being. Also the elephant begins to manifest initiative. We find the elephant is less instinctual than most animals. We know for example, when an elephant is piling wood in Rangoon, it not only balances the pieces of wood very jauntily on its great tusks, but after finishing stacking the wood, the elephant will get back and look at the pile, will true up a board that is not true, will look again and true up another board, and will go all around the stack in this way until it is ship shape. We know there is no other animal that would do this.

We also know the elephant is the only animal that has reached the place of true egoism in the sense the elephant is capable of pouting, is capable of being jealous, exceedingly jealous, much more so than other domesticated animals. Also it has great pride. Most animals instinctively assume they are what they are, but the elephant is a climber, socially. An elephant that has been richly adorned will not put on humble adornment. An elephant that has been third in line will never go fourth in line, it will lie on its back and howl. Put him up to second place and he will be well pleased. He is exceedingly aware. An elephant trained to carry six people will not carry more no matter how small they are,--it is not a matter of weight, but number of persons. Out of the corner of its eye the elephant never misses anything. It is also one of the few animals that has a conscious sense of humor. An elephant adores discomfiting its rider. It does not want to hurt him, or anything of that kind, but adores to inconvenience him because it ~~resents~~resents in a peculiar way, domination.

On one occasion I noticed an elephant was watching one of these flower garden hats with great intent. This ~~hat~~ hat was covered with flowers and was unquestionably the pride and joy of the owners heart. It resembled one of the coney Island Ferryboats. The elephant kept its eye on that hat. Not a thing apparently happened, but after the party started away the elephant's trunk began going up the side of its neck, feeling. It was after that hat, and no matter how cleverly you watched it the trunk finally got the hat, whereupon it let out a shrill cry of joy and threw the hat into the mud puddle.

Also a person who has never ridden on an elephant is a lark for an elephant. It knows it before he gets on. Or if it does not like some-one in the party, there is no way of escaping its vengeance. It will work around until it gets its trunk in your face, then sneeze violently and it knows just who it is sneezing at.

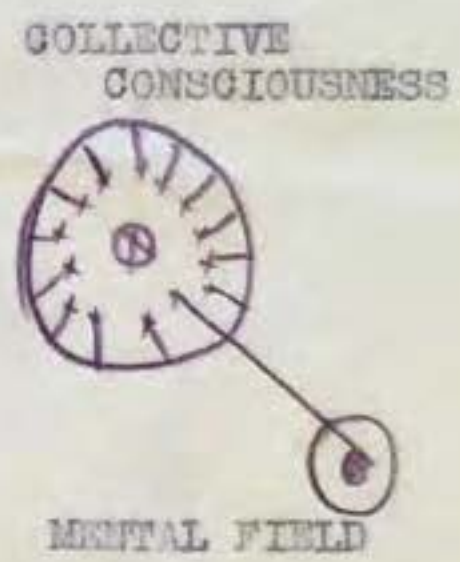
According to Hindu mythology, the God of Wisdom came upon evil days and lost his head. For Wisdom to be without a head was unthinkable, therefore Shiva looking around for a head for Wisdom beheld the elephant and the God Shiva put the Elephant's head upon this God. Ever since that time the God of Wisdom, Ganesha, has been symbolized by the elephant's head.

When you get an animal that is individualized as much as an elephant, knows every thought and emotion you feel, and responds to that thought and emotion, then you have an animal that is coming very close to individualization. Now as contrary to such an animal you can take a tiger, a creature entirely dominated by instinct, --we must say in its favor it is not like human beings in this respect. It will not attack unless it is attacked or hungry and a human being will attack for no reason at all. The tiger represents an instinctive organism. It has no evidence of the high moral character of the elephant. It has no part in the ~~wisdom~~ Wisdom and integrity of this great animal. For that reason it has long been represented as the symbol of cruelty. The Goddess of Death wore the skin of a tiger, the God of Wisdom wore the head of an elephant. There is a meaning to all these old fables, a meaning which we do not always find but which is significant and important.

(a) Animals, Domestic and Wild.

We will first consider the animal kingdom. What is the fundamental difference between an animal and a human being apart from appearance? What is the fundamental spiritual difference? The fundamental spiritual difference is this: That the animal instead of possessing this focal point of energy around which the soul body is built, all types of kinds have an entity in common with other creatures. This is one of the reasons animals are used in mythology, because the high degree of evolution gives individualized ~~entity~~ entity. It is a different kind but it has somewhat the same meaning.

You can think therefore, of the animal as possessing not a focal point of consciousness within its aura, but rather as possessing in common with all its kind a collective consciousness. This collective consciousness we can diagram in this way; we can say the collective consciousness of the entity is an enclosing or including consciousness, and from this including consciousness inward in every direction are extensions. Now in this case this is the entity and at the end of each of these extensions is an animal, a subdivided being. In other words, if we have an elephant at the end of one of these extensions, the elephants will continue around the circle. Instead of each animal having a separate being, they are all part of one being, therefore, it is this being rather than the individual animal that receives the growth.



The reason for this is obvious. When you study sculpturing you make innumerable molds which you throw away. They are not good enough to keep. When consciousness begins the experience of body building it builds innumerable bodies, like mud pies, none of which is suitable for manifestation until at last one appears. In this way the Darwinian theory of descent is fulfilled. Before we were capable of building human bodies we experimented with innumerable bodies.

This entity possesses extensions, and at the end of each of these extensions is one of the animals. Therefore if you could see the aura of an animal, for example, instead of finding in the center an ego as you find in man, you find a connection that leads off. The Ego is in there, the focus of energy. The ego is the impingement of life upon matter. All of these entities are part of it, therefore, technically there is nothing you can do in one place that is not felt another place. If one elephant dies, the entity sends out another elephant, and keeps on building and creating innumerable groups. Therefore the elephant, whether it is in India or in France, whether it is in the Bronx Zoo or in the heart of Africa, it is always one entity. Instead of having an entity of its own, it has a collective entity, and this collective entity controls all of its kind. This means the suffering and pain, the living, everything that goes on is carried back and goes into the central field. The experience of every animal is recorded in the entity rather than in the animal.

This means all cows have a collective entity, all horses have a collective entity, and there are certain kinds of animals which cannot be cross-bred because their entities are not compatible. The individual animal is suspended within the aura of the collective being, therefore it is not correct to refer to one animal consciousness, it is necessary to refer to it as a group consciousness. Technically, also, any experience that helps one, helps them all, any instinct which manifests through one, manifests through all of them, the only difference being the difference in development, -- some are more responsive than others, but they are approximately the same. Therefore you may have black cows, brown cows, white cows and red cows, you may have large cows and small cows, but they are all cows, whereas you cannot say any one human being has such a common denominator. Every human being must be studied separately.

The lower animal natures are the emotional nature, the vital body and the physical body, coming in the same sequence as man's, the difference being in the animal the mental is only being aroused, and the mental field, from which this nucleus of contact is made, is not very definite. Probably the simplest way we can say it is to imagine each animal is a radio receiving set and the collective consciousness is the broadcasting station. It doesn't make any difference where the animal is ~~it~~ it can pick up the broadcast. It is more than physical, it is electrical, it is magnetic, and the ~~an~~ impulse is coming from one entity and going into all the animals. This may be a little difficult to understand but it probably is best ~~as~~ explained by the cell life of our own body. We are quite unconscious of the cells within our body, yet this cell life is suspended from our life in the same way these animals are suspended from this one entity.

So when you are thinking of an animal you are thinking of communal existence in which there is no way of any of these animals having separate being. You can call them whatever you want to call them, but they have no "I-am-ness". You never contact an animal that is introspective. The animal never thinks inwardly, it is always outwardly because it is still in the impulse of manifestation, and behind the animal is the one being that is making all this emotion possible. Therefore there are in the subjective substance thousands of these animal entities, one for each type, one for every kind. That is why the animal never requires teaching ~~works~~ as to what it is going to do. It doesn't make any difference ~~it~~ where the chicken is, it will perch just the same. If you separate this chicken from all other chickens it will have the same attributes of all the other chickens, whereas if you put a human being in another country he will assume the attributes of that country. If you put a human being on a desert island he will die, but the animal will live because it is more resourceful and is not motivated by individual viewpoint. It is not interested, however, in politics or theology, it is not interested in any of the truly introspective things we know. The animal's attention is a constant motion outwardly. It never ~~can~~ occur to the animal, because it has nothing to occur to, that ~~it~~ could look inwardly. If you could actually sense the animal consciousness you would have to feel back and find the root consciousness, instead of mind, there is a constant flow of impulses because the entity behind is constantly trying to protect the animal in an emergency, bringing it to security, giving the animal participation in the experiences of its kind, but there is no such thing actually as an individual animal.

Now the question may be asked, when will they be individualized? They cannot be individualized during this life cycle. As long as man is a human being the animal must stay an animal. As long as the human cycle exists the animal must remain an animal. There is no possibility of the animal being individualized out of its present state before the completion of its life cycle. You will find some animals approaching individualization. They are becoming so sensitive, so highly organized, there is only a slight jump into individualization.

That means in all probability there will be a complete or temporary cessation of the projection of bodies, and that type of animal will remain in a trance condition until the end of the cycle; there being nothing left for it to learn in the animal life so it must wait until it can take the next step. No animal can change its fundamental state until the end of this life wave. This must be done between the cycles of life, between the Eralya, or the Night of the Gods, and the Manvantara, the Dawn of the Day of the Gods. The animal does not possess an individual system such as we possess so it does not have the impulse to individual reaction we have. It is slowly developing it, but it is impossible for the cerebrospinal system to break its way through in this life wave, so the animal receives orders, orders of which there is no ~~possibility~~ possibility of contradiction. There is no ~~such~~ separate consciousness until there are system and as the development of the cerebrospinal system becomes more pronounced, the animal becomes more highly evolved. Certain types of human beings which are exceedingly negative, are profoundly affected by their sympathies, by people around them, by people strong enough to exert a force. Our sympathetic nervous system is a remnant of a previous evolution.

This brings us to another interesting problem. Does the animal suffer pain? The animal actually feels pain to approximately the same degree an individual does under an anesthetic. You may or may not have been present during the experience of an anesthesia, but it is not quite as simple and placid as it might look at the first consideration. In your ~~first~~ second or third degree of an anesthetic the individual frequently has convulsions, the individual screams and cries he is being murdered although no one is touching him. He may try to get off the table and someone will have to hold him. He seems to be suffering the tortures of the inferno yet when he awakens he has not suffered. You have every evidence of his having suffered, but when he wakes up he has not felt anything and does not know what has happened. Therefore the individual animal, because it possesses a nervous system, is capable of nervous reaction, but not possessing an individualized entity, the pain goes to the collective center and it is the collective center and not the individual animal that feels the pain. What appears to be the pain of the animal is its physical nervous reaction and is not related to any mental reaction. If you had no mind you could not feel pain. The more highly evolved the animal is, the more semblance of pain there is reflected, but there cannot be pain if there is no individual entity because the entity must reflect the pain. In some of the more highly evolved animals where the mental nature is beginning to form, there will be a condition that slightly resembles a patient coming out of ether in which there is a borderline between pain and no pain, but there cannot be any pain in any animal not individualized. You have collective pain. This does not mean other animals feel it any more than your right leg aches if your left leg is cut off. It means the pains are recorded in the central part but are not circulated through all the parts.

This has a profound effect upon the reincarnation of animals. It means the animal is not incarnated but rather the entity embodies itself through various creatures, quite frequently each interval being determined by the mechanism of the species itself. The animal has no after death consciousness, because the only conscious part is the collective entity and the collective entity is never dead because it is constantly sending out more of these forms so while one is growing old one is being born. The collective entity grows by sending out these new forms. There is no after death state for the animal because there is no individual animal. It merely means the entity sends out another animal. The entity is growing through building these forms, and later will be individualized, but at the present time it is merely sending out new embodiments of itself constantly.

Now as to Karma, what is the reaction of Karma upon the animal? Does the animal create debt and pay it? The animal not being a conscious entity is ~~incapable~~ incapable of sin. The orthodox church says that creatures that are not free agents are incapable of sin, therefore the doctrine of original sin taught in Christendom has not extended to the animal. Of course, theology has overlooked the animal altogether, and Islam is the only religion outside of the Eastern faiths that has a place for the animal. According to the Koran there are ten animals that go to

heaven. Included among these are Jonah's whale and the donkey that carried Jesus into Jerusalem. This statement is ~~misleading~~ exceedingly esoteric and has a more subtle meaning than appears.

It is impossible for the animal to suffer good or bad Karma as it is incapable of individual choice. It is moved entirely by impulses. It is incapable of ~~individual~~ crossing those impulses in any respect, therefore its action is entirely objective and is dominated by that impulse. There being no capability to resist the impulse, there is no Karma. The animal lives and dies according to these impulses. The Karma rests with the collective entity, which is responsible for the forms it creates, ~~responsibly~~ responsible for the use of misuse of power.

This may seem to be a complicated way of thinking, but it is not so complicated as it seems. After all, Plato tells us the 200 million or more people that ~~was~~ in his time populated his known world were all one person, bound together by invisible cords. We know the two or more billion people that exist upon the earth today are all a manifestation of one creative principle, therefore, that all of humanity is one person. We can see infinite diversity. For instance in ants, there are millions of ants, but they are all part of one collective intelligence, they are the forms of one intelligence that is building ~~these~~ these creatures. In the East the ant is called the highest of the insect world.

We have also in the world of water the fishes. Some fish belong to the plant kingdom, others to the animal. The presence of red blood is the ~~absolute~~ absolute proof but not the only proof it belongs to the animal kingdom. We can say every kind has its highest or lowest type. There is no intervals between life.

What is going to happen when these creatures reach a certain point in evolution? The entity will break up and ensoul each of these parts with an individual entity but this will not happen for hundreds of millions of years no matter how precocious the animal is, nor is it possible for man to become an animal because the animal is under a collective entity. Under certain conditions exceedingly animalistic human beings might try to function in this world by dominating an animal but never could it enter into the animal form. There is much more to be said on animals, but we must go on to the plants and flowers.

(b) Plants and Flowers.

What we have said of the collective entity of the animal is true also of the plants and flowers, with one difference; namely, the collective entity of the animal is on a higher plane than the collective entity of the plant and flower. The plant and flower life, everything from the blade of grass up are distinguished by types and kinds, and these various types and kinds have certain significance. The plant first develops along vertical, up-right lines, therefore the more elementary your plant the more vertical its structure. The more the plant throws off horizontal limbs, the more the plant is refining and increasing itself, and is ~~is~~ coming closer and closer to the border line which divides it from the animal. The Great Indian Buddha Tree not only throws out these horizontal limbs, but they drop to the ground, take root and become the trunk of another tree. The largest tree in India is one of these trees and it covers sixteen ~~xxx2~~ acres and it is all one tree. The tree has branched off, taken root and come up again so many times, while it is really only one tree it becomes a forest. This tree is used to symbolize Buddha.

Trees are much more highly evolved than flowers, for while flowers are more beautiful to the perception of man, the tree is more established. It has a longer life cycle. What does the tree gain by living? The tree has the consciousness of a human being in what we might call a dreamless sleep. When you go to sleep at night and wake up in the morning you know

Going back to the animal kingdom for a moment, the question has been asked, now that we slaughter so much for meat, what is the result? The answer is, the more we slaughter the more rapidly the animals come back. If you slaughtered animals and they did not come back, that would slow down the development. The only reason they come back so fast is because we slaughter them so fast. We could never be over-run by animals even though we did not kill them because there is a limit to the species of all things, including man himself, who, after reaching a certain point ceases to incarnate. We know the vitality must be appropriate to the manifested forms. The longer we let the animals live, the fewer come back; the more we slaughter them, the more rapidly they come back. They are not coming back in consciousness, but others take their place. In our modern world there are few animals that die of old age.

(c) Metals and Minerals/.

Now I want to talk about something very unusual and that is Metals and Minerals. Your metals and minerals have only one body, the physical body. It is not a compound. Not being a compound of more than one principle it cannot function in the same way these other kingdoms function, therefore there can be no experience consciousness for the minerals and metals. One incarnation extends for the duration of a life cycle. In other words, the a zoeic rock is still here and there is no new rock, but there may be under certain conditions a certain amount of growth among the metals, which is the beginning of the plant consciousness. Gold, the highest of the metals, has the faculty of increasing itself slightly but it is still a simple element and not a compound. Therefore innumerable compounds can be made from metals and minerals, but they themselves cannot be reduced beneath the compound level.

Your mineral therefore has only one incarnating cycle and the collective entity of the mineral and stone is the earth itself, which is actually composed of the dust about it which is drawn to it by the magnetic rays and forces permeated by itself. The mineral has no consciousness at all, the consciousness being entirely posited in the earth. Only in the highest of the minerals do we find the dawn of effort. There is neither motion nor change. Minerals are a part of the life of the earth, but they do not gain any perceptible progress during a life cycle except inwardly; the entity behind them is slowly increasing the power of expansion, and we find the element of increase within the metal and mineral but it is limited.

Below the elements of the earth, as we know it, you have your subjective elements, you have your electrical units from which all matter is composed. These are minute particles from which all forms are moulded. These forms may prey upon each other but they become the means for various ends and ultimately they are dissipated and go back to the source.

The link between your mineral and plant is the lichen, which is beginning to show growth. Between your plant and animal you have your sensitive plant which is beginning the process of motion, your fly catcher plant that eats meat. Between animal and man you have your anthropoid, you also have your creatures capable of speech, such as parrots and mimicking birds. You have between each kingdom some half way mark, but the half way mark always belongs actually to the kingdom it is most like, but it is really a way by which we are able to see the transformation taking place. Between man and the Gods you have your Super-men, those whose wisdom and virtues have lifted them above the ~~mark~~ rest but are still of human fabric, they represent the link between man and the next evolution to come.

If you can presume for a moment for the sake of our story, we are going to step across into man's next major step. He is no longer human, he has taken one more step and we discover he is no longer what he seems to be here. The physical body as we know it has disappeared, because these physical elements belong to a life wave that must later use them again but man is through with them. The next cycle takes place not in the physical world but in the step above matter, in the magnetic field, ether, and to this individual existing there ether is as dense and as solid as the physical earth is to man existing here. He will know no appreciable

difference at that time, but he will find himself one complete step ahead of where he is now. In order to live there he will develop certain superphysical faculties of inspiration. He will not go to school to learn to think, he will go inwardly to learn to know. About this time the animal will come along and it will have the power of speech and thought. The collective ~~consciousness~~ consciousness will have broken up. It will no longer be a collective consciousness but a separate being. The plant will come along and be an emotional being. It will be a combination of plant and animal, resembling the sea weed under the water moved by the current, only self-moving. The lichen stage, but all these take place on a plane more subtle than we are on. No animal will ever be a human being physically any more than man was ever physically and animal, he never was. In the refinement that comes with each cycle the entity comes into manifestation on a higher level and this means greater refinement, comes with every cycle. It means we will never actually again be physical and every other form of life evolving upward will each be higher on this plane than now. The mineral will never be a plant, the plant will never be an animal, and the animal will never be a human being. The transition takes place on a higher level. This physical experience belongs to our peculiar growth. We are the only ones bad enough to have it, therefore, we are stuck here until the time of the next transition.

Nor should we forget, whereas the animal has a collective intelligence and consciousness, man has also certain collective powers above him. Man is subject to certain collective forces. These collective forces we have called nations, races, tribes and clans, but they are very similar to the collective consciousness of the animal only on a little higher level. Therefore man in most cases is not completely free. This is true of races, because racial blood divides men from each other even as cows are divided from cats, and the problem of racial blood means every one of the streams of racial blood has a collective consciousness which can so dominate those under it that every race is moved by certain invisible forces.

Now this is a very interesting thing to consider in the light of our present world crisis. The statement has been made, I believe it was made by one of the high officials of the German government that no matter where the German goes he is a German, no matter where he goes he remains a part of Germany. Now that is a strange thought, but strangely enough it is a metaphysical fact. No matter where you go your racial blood goes with you, and no matter where you go with that racial blood you are part of that collective pattern. That is true and the only way you can break from the collective pattern is through personal effort. You have to break away if you wish to be emancipated from the collective pattern.

If you go into any city you will notice the races going into separate districts and settling down side by side. You find the Italian district is the abiding place of the Italians. Somewhere else you will find the English, the French ~~somewhere else~~ somewhere else and the Scandinavians somewhere else. But you find when these people go away from their home land they have a tendency to huddle and get as much of the collective consciousness as they can. They are magnetically held. There is only one way of breaking that cycle current and that is by mixing racial blood. By mixing racial blood we break down race patterns in the blood, ~~by mixing~~ and it is because of the vast mixture we have here in America that we have the nearest to true emancipation from race consciousness. I asked one man not long ago what his ancestry was. He said his mother was Irish, his father was French, his grandfather German and his grandmother was a Pole; what did that make him? An American citizen. In such a pattern as that you will not have much continuity of racial force. You have collective racial emancipation, but wherever you find races huddling they are under the racial power, and that racial collective principle is dominating them as the collective principle of cow is dominating all cows on the animal plane.

Take the Gypsies, they have been within the racial pattern for centuries. This introversion of the race has produced a form of psychism that comes with interbreeding but it produces a definite anti-social impulse. It does not want to mingle with other people, and the longer it remains involved in this psychology, the less it will desire to mingle, and there you have a collective entity controlling all these people.

These collective entities if you could see them metaphysically appear almost like bubbles, if you have ever noticed a soap bubble lighting on something becoming half a bubble; where you have collective entity of this kind you find communities or cities proud of being different from everyone else. They are slowly beginning to build up a collective entity. They become egotistic, they feel they are better than anyone else. They develop on and on until they begin to not want others there. I presume the collective entity of the Four Hundred in New York is practically bomb proof. It is a pattern, as though a bell of introversion settled over them and held them in and instead of holding them together for a common good, it holds them together for a common disintegration, because it is the purpose of evolution to break up these collective patterns. Man when he became first human out of the animal stage was very much under this collective pattern. When this pattern was destroyed he was frightened and began to huddle, so wherever you go the Frenchman is bound to France unless he is emancipated, the Italian is bound to Italy, wherever he goes, and the Scandinavian tells of the wild and glorious benefits of his homeland. These collectives hang over these people.

The way the collective entity manifests is through collective types, through racial characteristics, and tremendously through languages, because after all we must realize the power of speech is one of the last powers given to men, and also that its use is based upon the peculiar development of the larynx and this development differs slightly in different nations. The ~~result~~ result is inevitably that races speak with accents which they have great difficulty in overcoming. It usually takes years. Practically the only race that can quickly speak English without an accent, strangely enough, is the Chinese, and the reason the Chinese have such fluency is, while the Chinese are definitely introverted collectively, at the same time they have absorbed so many racial stocks they are a democracy within their collectiveness, and we find from ten to fifteen different blood streams flowing through them, no matter how completely they feel they belong to one race.

But thousands of years of development ~~has~~ has developed the larynx. Most races and nations have peculiarities of speech. We think these are mannerisms, but there is something behind them, just as surely as there is something that makes cows make the same kind of noise. It would be a terrific thing to hear a cow bark. You couldn't imagine a dog purring. Those things do not happen. If they did happen we would put them in a museum, because we have become completely used to the characteristics of species.

Now these collective patterns extend into families. In the old days it was not unusual to find the family home containing thirty or forty rooms, certainly twenty. This was because when the family came there were eleven children. When the eleven children were married and had their children it went into the higher brackets of mathematics. Then all the eleven children with their families moved in and they had a grand time. The eldest member of the menage was the grandmaster of the state, the final court of appeals. The idea the in-laws could not get along was never thought of. Today the average person with his sensitivity would go mad in such a position, but at that time nothing was thought of it, and the result was the family was the strongest collective unit that existed in society, and the proof that collectiveness must be dissolved is evidenced by the breaking down of the family.

We think this breaking down of the family is terrible, but is it? We don't know. It may be the only way we can become individualized. In the old days the whole family was controlled by the strong-willed Peter

stuyvesant, whose words were law to twenty relatives. At that time the thinking was done by one member of the family who controlled the family. They were happy ~~in him~~ as happiness was conceived by our grandfathers. Grandfather sat by the fire and watched three generations grow up about him. It was regarded as ideal, but it was intellectual smothering. There was little mental activity; the big intellectual moment was on Sunday when grandfather took down the Bible and read a few verses. Those people did not individually go out and do things. They were part of the collective whole, and the breaking down of this has been necessary to remove crutches as much as possible. All human beings cry for crutches and in moments of emergency huddle together.

Man fights for collectiveness because he has come up through hundreds of years of it and it is far older in consciousness than any individual thought could ever be because it is the survival of the group consciousness and it has to be broken down. Every person must think for himself. He must learn to be an individual, capable of the intelligence of creating his own joy in life out of his own actions. That is why these things are broken down. That is why animals must ultimately individualize. It is much more comfortable to be irresponsible, but Nature demands responsibility and forces it upon all livingthings as soon as they are ready. As birds are thrown out of the nest, so man is thrown out of collective groups and forced to be an individual much as he may dislike it, but ultimately he will be greater and richer for it because the ultimate experience is to be the individual, and through the individual to make conscious contact with the Infinite. That is evolution, that is the purpose of existence, so we have to do it whether we like it or not.

The next step in society is the necessity of individual existence and this is changing society today, and while the changing may be difficult and the transition period may be one of difficulty, it is the next thing we have to do, and wise is that man who loves to do the next thing because he is going to be happy. The individual who learns to be an individual in this way really is no longer an animal. We are not human because we stand up but because we think. Each individual as an individual only achieves illumination. There is no such thing as ~~with~~ mass illumination. It is an individual experience merited by the life of the individual existence. So individuality is not as bad as it seems. It is only bad if there is too much emphasis upon the personality and the individual becomes ego-stricken. No matter how much he hinders, man cannot stop growth because the Universe decrees man shall go far beyond his present state and also that he shall continue to fight for emancipation, for individual power to solve individual problems. That is philosophy, and the most valuable thing in our lives.

Los Angeles, California.
May 16, 1939.

Notes on lecture by MANLY P. HALL.

REINCARNATION AND KARMA

LESSON V.

THE AKASHIC RECORDS

Tonight we are dealing with what is called the Akashic Records, that is, the records which are preserved in Nature of all that occurs. Occasionally such records become tangible to us, as in a mirage where a city that has disappeared many years ago is still left in the atmosphere. This has caused a great deal of wonder because it seems a record remains. Not only does man preserve records by carving on bones and stones the primitive impulse of his consciousness, but he preserves invisible records. These are also important, and are of considerable importance to our modern world. Suppose in a world war great and valuable knowledge in the form of books and manuscripts was lost. Would that loss be irretrievable? No, nothing that is knowledge can ever be lost, and nothing that is necessary to progress can be destroyed. If a museum is going to be blown up, one or two valuable documents will be removed, or if they are destroyed they will be preserved in the air.

Most of you are aware of the life of Madame Blavatsky and some of the things she did in the compiling of her books. There was one very interesting episode. Madame Blavatsky was in a small town, so impoverished she was not able to have heat to keep her warm. She needed a book for reference. The book, or it was really a manuscript, existed only in the library at the Vatican. She wrote to a friend in Italy and asked her to communicate with the Vatican and see if she could get the book for her. In a week the word came back the book was not available and she could do no more about it, whereupon Madame Blavatsky sat down and by concentration was able to transcribe a complete page from the manuscript all but one word. One word she could not bring through. She described the action as seeing the page in the air, but that one word she could not bring through. Her friends and followers became so interested in this experiment, added pressure was put upon the effort to get the book from the Vatican, and finally after a time the manuscript was shown to them and in the manuscript that word had been eaten away by a book worm and was not in the manuscript. That might seem an extraordinary thing, but it is one of those peculiar faculties which might be contacted under certain conditions. We would not advise you to try to read books in the Vatican, because for the most of us there are enough books in print for us to read. But the existence of powers in nature extending far beyond the known is now generally acknowledged. A number of colleges and universities are experimenting in various forms of physical experiments, trying to prove the reality of telepathy, thought transference and many other interesting things which are essentially important. That knowledge is not yet a moral force in our lives, but we are approaching a day when it will be.

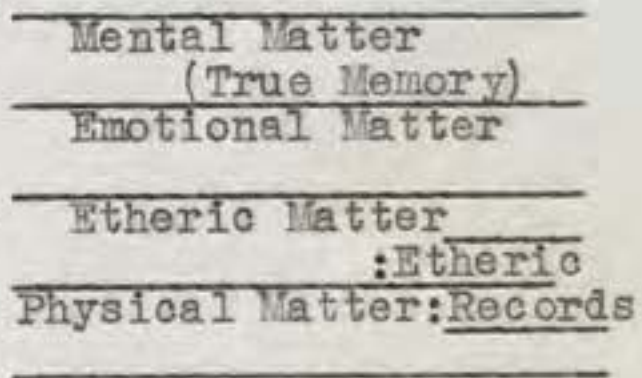
We will begin the subject of the Akashic Records by giving you some definitions, because without definitions, unless we know what we are talking about, it is hard to proceed with any great success. The term Akashic Record is an East Indian term. The word Akasha means a subtle essence. It is not ether, but more correctly it is mental matter. Just as surely as physical matter is composed of an infinite mass of minute organisms, so mental matter, a thousand times more refined than physical matter, is composed of an infinite mass of units. The unit of this matter is the mentoid, or the mental unit of energy, and mental matter exists wherever any form of matter has an abiding place. Mental matter fills this room as water fills a glass, but it is much more subtle than atmosphere or even ether, or even emotional matter. It can be here at the same time these others are here without interfering with them. In every direction you look in what appears to be empty space is really a fullness, a fullness you cannot cognize because of the limitation of the sense perceptions.

One of the things we have discovered, even by radio, is this mysterious field of energy is not just empty space. By examining frost patterns on the window pane we find waves of energy definitely resembling plants. It is a rate of vibration that causes frost pictures, and there is a rate of energy that can slowly produce a plant.

Therefore we know there are principles active in nature. We know by radio we cannot consider space as empty, that as surely as there are rivers that flow across the earth so surely there are rivers flowing in the air; just as surely as there are storms we see visibly, so surely there are storms we cannot sense. There are innumerable forces moving in the air. To cover this substance science created the term "ether". It used this term because through this substance can be sent a message. A person can speak, and thousands of miles away another person can hear that speech. Whatever this substance is the voice goes through, it transforms that voice into pure energy to be picked up by a retransformation at the other end but at the same time it is something that does not permit that sound to be dissipated. If you drop a drop of ink into a glass of water it disappears, but if you drop a sound in space you can pick it up thousands of miles away. There is something there, and not knowing what that something is, and never being able to define it, science calls it a hypothetical medium, which is just a large word for saying they do not know what it is. They know it has to be there, because things could not occur as they occur unless it was there. They know there has to be a carrier for this vibration.

At this moment two or three hundred radio programs are going through this room and they do not get mixed up. Each one moving on a rate of vibration goes through without interfering with the others, and with a radio receiving set you can pick them up. This means the vibratory waves are kept intact. We catch them in solid form on a phonograph disc. The sound makes a notch, a needle goes over the notch and plays a tune. You do not think of notches in the air, but there has to be something of the kind.

So ether became the name for this substance and it is appropriate. Now in this diagram let us say matter, which is in this lowest section, is subject to physical analysis. Laboratories are working with it all the time. They are trying to find something smaller than the ion. They have found if you break matter down far enough it goes off into the invisible. This is the physical substance which we build houses out of, make shoes out of, everything we build physically. Just above this we have our etheric level, and it is this etheric level which is the first sphere of invisibility. The lower part of ether mingling with the higher parts of matter results in a combination of both of these forces, and it is at this point there is created an etheric element which is necessary in space for the carrier of the voice.



As you go higher this ether becomes more attenuated. Ether is always present. It permeates our body as though the body did not exist. It flows through it as though we were completely porous, yet it never interferes with our lower substance. This etheric substance which flows through us has a profound influence upon us. It is in this etheric field that lies all the mysteries of mesmerism and magnetism.

If you go further above this you come to a more refined substance, properly termed your astral stuff,--we are not referring to stars but to a quality of space, a substance that is intangible but is the reservoir of feeling, and we would have no emotions if there were no way for this substance to impinge itself. Above this emotional matter we have the highest form of matter, mental matter. Going from above down we have mental matter, emotional matter, ether and physical matter. Mental matter is the very stuff of thinking, it is the very abode of the mind, and the mind keeps working down through these substances until in the brain it works through thought.

Your Akashic Records are pictures, the remembrance of all things, sustained in this mental matter, because this being mental matter it is capable of thought and particularly of memory. Therefore the memory of all things is preserved. The memory of all thought abides in the mental level, the memory of all feeling abides in the emotional level, the memory of all growth in the level below that, and the memory of all form in the lowest level.

Just as surely as we use over and over again the physical elements in the building of bodies, so surely we use this etheric substance over again, we use this common reservoir of emotional substance every time we build an emotional body, and the mental substance is capable likewise of being used over and over again. This is why war becomes such a great problem, particularly in the emotional field, the reason being obvious. War involves a great demoralization of feeling. It is as though you went out and poisoned wells,--it is worse than that, because you place in this emotional field a terrific mass of emotional excesses. The individual working with millions of other individuals produces an accumulated mass of emotional unbalance and deterioration. About this time someone is born that has to have an emotional nature and it has to be made out of this unbalanced emotional substance and that is why degeneration follows after war. Individuals born after a war have to derive the substance for their emotional nature from this depleted emotional sphere. Just as surely as we poison the physical earth during war, so surely we poison this emotional sphere. Many miles of the physical earth during the last war were rendered unsuitable for growth. You could not grow a plant upon it. The poison gas and chemicals went into the earth and rendered it sterile. All right, your emotional plane, filled with the excesses of emotions, which is the subjective reaction from your physical life, poisons this whole sphere, and everyone to some measure participates in that poison, and because it works insiduously from within, it is particularly difficult to detect, but those suffer the most who have to build bodies. Therefore, soon after a war you have your gangsters, your gang war, crimes of all kinds, emotional excesses and your emotional demoralization particularly manifested as mass derangement.

In this plane, therefore, we have the emotional memory, which goes on for a considerable time after death before the substance of this sphere is purified. The minimum period of purification for the emotional body is eleven years. After a war, or a mass period of unbalance, it will require from fifty to a hundred years before this matter has purified itself, before the emotional sewerage has been cleared of the emotional destruction which flows through it.

The vital sphere, seldom, if ever, has any derangements, because the vital sphere, the sphere of growth belongs to a part of man's organism that neither feels nor thinks, it relates to the development, and growth and education, to the experiences of the human life from the tenth to fourteenth year. We find very little emotional contamination affecting this sphere. However, after a mass unbalance you find a high death rate, as in a war, or a pestilence or disease will sometimes result from destructiveness. Now the germ theory is related to this. After wars you have epidemics. The Influenza Epidemic that followed the world war killed more people than the War. This is due to the contamination of this plane by loss of vitality and the destruction of the etheric bodies through explosions and premature deaths.

The etheric memory of that unbalance remains until there has been an opportunity for complete reorganization, and it generally requires from five to seven years to clear this etheric matter of any great amount of unbalance in it. You have between the physical and etheric planes a little zone, and it is here we have the lower etheric memory records. This is your sphere of mirage. This etheric memory remains for a time, and then gradually fades out. Your etheric memory seldom exceeds 500 years. The etheric records are constantly changing, particularly the higher

The etheric double of the individual fades out almost immediately. The etheric body of the individual is completely absorbed in a period of thirty-five years unless the person is earth-bound when that individual has a forced extension of the etheric state.

But your true memory is up here in your plane of mind, and your Akasha is your mental stuff with other modifications, but simply it is mental stuff, and here a record remains for incalculable lengths of time. The mental body of man is absorbed immediately after death, that is, within two or three hundred years, so there is but a minor period of memory, but when you realize the earth has one of each of these parts and all life on the earth is moving through them, and the mental body of the earth is like the mental body of man, it will remain as long as he exists, therefore the mental body of the earth remains as long as the earth exists, and as a result of this the mental body of the earth preserves records practically permanently. It does not preserve them as pictures; it does not preserve them as incidents, it preserves them in the sense you remember what happened to you when you were ten years old. You don't have it always in your consciousness, but suddenly something happens, and out of your mind comes the memory. You do not have this memory always in your consciousness, but you pull it out when you want it. The Akashic Records are not pictures of the earth, but the capacity to revive the memory of things as they have been, and the Akashic records remain as long as the earth exists.

The Akashic records are a little too heavy, a little too vast to be completely concerned with man. The Akashic Records have very little in them concerning the actions of individuals unless these individuals so stand out from the background that they have become great forces in the mental activity of Nature. Therefore the Akashic Record of yourself begins when you become an individual, when you become a dominant force rather than one of races or nations, but in the records are the records of races and nations since the beginning of time, records we will never be able to remove, records of all essential wisdom, because this mental nature has the capacity to revive out of itself everything that has happened to it, in the same way the individual may revive out of his memory the things that happened to him. They are not always objective. Sometimes they are subjective, but they can under certain conditions be projected and become readable and knowable by a person who has the capacity to attune himself by throwing the pictures in the through some Adept who generally functions ~~as~~ Disciple's mind rather than by telling him. He thinks he has the capacity to read them, but it is the reflection of the mind of the Teacher.

The Akashic records are what might be termed the great library of the earth, the great newspaper of the earth, the great history of the earth, and from the time mental matter was distinguishable in the manifestation of the earth, those records have been unbroken and will remain unbroken until the earth is absorbed back into the Great Entity. The effect of this on the mind of the individual concerning the individual's memory of past lives is something like this:

(a) Memory of Past Lives.

We have one fact to consider relative to this problem, and that is, the average person is not sufficiently important to impress this collective mental substance. Did you ever go up on the top of a tall building and look down on human beings? They go out of perspective and become infinitesimal. In comparison with the changes which occur in nature, such as the Atlantean Deluge, the fact some individual does not feel well or some individual is unhappy, is of very little importance and would make no impression on these great records. So the memory of past lives is limited in most cases to certain reactions from actions. In other words, we are here to fulfill certain unpaid bills, the weight of those bills gives an indication of what we were last time, and few people like to think about that because it is evident they were not as good as they thought they were.

There is also quite a possibility of experience along racial types, which will cause an individual to develop an interest in his present

life consistent with the karmic life of the previous one, and it will focus toward one culture or another because of previous experience. That is not because the individual living now in a previous life was part of this culture, but rather the principle that projected his present life, projected his previous incarnation.

A good example of that is a person I happen to know, a very roly-poly little man, now advancing toward a venerable age, who has three or four scraggly hairs hanging on either side of his nose and two or three coming from his chin, is definitely of the Chinese eye structure and yet he was born in Oskosh of old English parentage. This man has never in his life been interested in anything except China. He looks like a Chinese, acts like a Chinese, has become such an authority on Chinese matters the last time the Chinese government published an encyclopedia in a thousand volumes, they asked him to edit them. He knew more about the Chinese language than the Chinese did. All you need to do is wrap a mandarin robe around him and you could pass him off as one of the three important Josses in China. There is no mistake where he came from, yet there is no Chinese blood in him, but from the time he could first remember China was the only thing he was interested in. That does not mean he lived in China, but that the principle that projected him had projected a series of bodies that lived in China, and there was sufficient of the Chinese in his karma, in the subjective life to come forward.

You will occasionally find this. There are misfits in every race. This is because of the records that are in the souls, or the subjective parts surrounding these bodies. It will probably take this man five more lives to get rid of this Chinese influence, or he is so interested in it that he is apt to be born there again. He is one of those geographical misfits that exist all over the earth. The humble man rises to great position because back of him is great soul power. So you have in that way a method in some cases of picking out possibilities concerning past lives.

(b) The Auric Memory.

We now come to another important thing. The personal aura of the individual consists of two parts, one part that is limited to the personality itself and is disintegrated with and is re-projected with the next personality, and the second part is unchanging. It remains as long as the individual remains that is casting off these personalities. If we could only think of the spiritual principle back of us being a force that is constantly building personalities, we would have the proper picture, and these personalities being built all have their personal auras, consisting of the physical body, the etheric double, and astral body and the mental body, then there are other auras that remain throughout all the cycle of reincarnation and do not change with the life. The higher auras that do not change with life but remain through the cycle of life are the ones in which certain records are stored under certain conditions.

The individual may glimpse something from one of these records, not from the Akashic Records of Nature, but from the auric records of himself. This is a little difficult to explain,--I don't know whether we are getting into too deep water or not, but I feel it drawing in over my head. Let us do some more work on the auras.

We have told you the aura is the field within which the manifestation of the individual takes place. We also told you the aura consists of seven parts,--or if we overlooked that we tell you now. Of these seven parts four change with every life and three do not. The four lower die off with the physical body in the after-death state, but the three higher do not change but remain the same from the beginning of human existence to the end of time, and remember it is in the highest of the lower of these parts the focus point remains surrounded by its souldrecord.

You remember Little Oscar we drew before. This is very elementary but it gives the idea. Surrounding Little Oscar is his etheric double. This etheric body is the first invisible body. Around this is the emotional matter, shaped like an egg with the large part down. Cutting through this is his mental nature, which is not quite that big with some people,--that is a very large mind. Outside of this there are three ova which form this egg with the larger end up. Within this egg there are three little layers which compose this outer aura which does not change between incarnations. The physical body ceases, the etheric double ceases, the emotional body ceases and the mental body ceases, then we have this focus of principle surrounded by the soul ring, but this larger aura does not come off during a life cycle. Death and life have nothing to do with its existence except to record what occurs in it. The three outer vehicles we will designate as A, B, and C, with A on the outside and C on the inside. These three vehicles which remain together, with the entity which is located in the lowest, constitutes the permanent being. These three vehicles become the repository of certain experiences, and the result is you have an auric memory, a memory related to the aura, which is the repository of the auric records, because after all these records contain the digested mass of innumerable lives and are in themselves the repository of things finished and things yet untouched.



Remember this soul is constantly finishing things, solving problems and the solved problems go back into the aura as spiritual power, and this record is therefore there. It is by means of this record, Adepts have, as in the case of Buddha, been able to identify 600 lives, but this is not a personal entity doing this. Adeptship is necessary to do it. It is not possible until the individual has gained consciousness on Plane C, which is the lowest of the higher planes. When he has reached the place he can function on this causal plane, or plane of inspiration, he begins to see these records and he becomes the master of the entire series of personalities through which he has evolved. But remember it is not John Doe, the personality, that becomes wise, it is the bodies that are building up the release of this spiritual power until this spiritual power is capable of being possessed by knowledge. To the Adept this knowledge is available but it is not available to the average person because they could not stand it. We have troubles enough. We have trouble enough without knowing all about the mistakes we have made since the dawn of time.

We have a great many people who claim to know their past lives. Most of these people have either imagined it or wished it. Having the wish they may have found fulfillment of the wish in something that occurred. Maybe they dreamed about something. Maybe they ate something too late at night and as a result things happened which, because they had studied this subject, they regarded as of great significance, and out of this experience came a group of previous lives. You will probably remember the two members who attended an occult meeting, one got up and said, "I am Hypatia," and the other one jumped up and said, "You are not, I am Hypatia" and so on ad nauseam. Nothing is achieved in the consideration of these things.

A number of years ago we had a great number of incarnations wandering around. Years ago we had Jacob Boehme, a quaint character with a bullet shaped head and no front teeth. He remembered definitely he was Jacob Boehme in a previous life. Jacob Boehme was very obscure in some of his statements, so I gave this man a list of questions relative to Boehme's philosophy and he didn't know anything about them. In the last twenty years I have met twenty Cleopatras, there were a number of them after the motion picture was made. I have met Lord Bacon and Frederick the great, and three or four Apostles. For a while they were a drug on the market. But in some way all these people, due to some Karma, seem to have lost a great deal of their intelligence enroute. They do not seem to realize a spiritual entity that would produce such a personality as Boehme would never produce anything less than a Boehme. Therefore when we hear Socrates has just come back, just wait and see if Socrates brings anything, because great souls coming back will return with what this world sorely needs.

Several years ago, about ten or fifteen, the "What you were in your past life memory" was raging, and people were remembering all the things they had done, and it was always something nice and important. I never met anyone who claimed to be Judas Iscariot in their last life, it was always someone who had done something. Napoleons were frequent and George Washington turned up on one occasion.

Now in the first place, seriously speaking, I am speaking to people who want to really study, people who are really doing some thinking and are not interested in finding out what they have been, the question is, what can we do with the now. We have here a personality, far from perfect, and the real student is not so interested in what he has done as what he can do out of the opportunities given to him. We have never seen any good come from people who tried to find out who they were in the last life. We find searching after the last reincarnation is about the least useful thing we can do. We forget behind us is something we are trying to get over and we are trying to live up to something better. We should use the tools we bring with us to carve a better destiny. We should not use them in an effort to go back and see our past lives. Our past lives are interesting but not particularly useful to us because if we could see them they would overshadow and distort the present life. What our concern is, is to use the tools we now have to carve with them a character that will sustain us and to some degree help us to sustain others, and in that lies our true usefulness.

Now we have another interesting thing to consider. The mirage is a shadow of things that have a peculiar projection due to the reflecting and refracting power of the air. We are all subject to mirages. When a human being has a mirage we call it hallucination, but it is practically the same thing. It is something that is the production of a disharmony of adjustment between the spirit and material parts of men, therefore we definitely strive to insist that the individual give up any effort or inclination to dabble with any system of development, and to realize that development is the result of achievement, not of formula. That may seem to contradict a great many schools of thought, but in substance it does not contradict any of them. It merely places philosophy upon a sound basis. If we know how subtle, how easily influenced these super-physical vehicles are, we would certainly be very careful and cautious in permitting any system of thought to disarrange our rational processes.

We have already told you a little about the relationship of planes and creatures. Now it is only fair to add at this time for the sake of clarity, these planes being really subtle essences, refined forms of matter, for the four lower vehicles of the earth. Just as surely as we have our material or physical bodies, our vital, emotional and mental bodies, so surely these are derived from the mental, emotional, vital and physical bodies of the earth. Therefore, these planes are the bodies of the earth. Planes are merely vehicles of superior beings even as bodies are the vehicles of lower beings, and within our own planes evolution is going on. These planes are by no means created to produce bodies solely for us. These planes have their own unfoldment going on within them. In the physical plane we have all the kingdoms visible. In the etheric plane we have the elementals or elementaries. We also have certain vital parasites which are the result of invisible disease and invisible disharmonies in the same way we have physical ailments.

In the Astral Plane, the Eastern Philosophers tell us, exists the Devas, Now the Devas are beings belonging to a previous evolutionary cycle, having no part truly in our lives, but occasionally involving themselves in our lives in the same way we occasionally involve ourselves in the lives of others. The Devas have vehicles composed of the substance of this astral plane, therefore the only contact they can have with man is with that part of man that functions on this plane, or his emotional body. You have a certain form of emotional religious hysteria which sets up currents moving in the emotional sphere, and by means of emotional clairvoyance it is possible to see the Devas. They are a legitimate creature in their own plane, and their only contact with us is by accident.

In the Emotional Plane are the thought forms, thought forms which have been dragged down to the emotional level. Here also we have all the creatures that are the product of emotional unbalance,--not creatures with emotional natures. We have emotional elementals. We have all the products of diseased or distorted emotions.

When we come to the Mental Plane we have what is called in India the Air Deva, or the Deva that lives in the air, the air being the symbol of mind, air, earth, fire and water. The Mental Devas are higher than those met in the lower plane and can only be contacted mentally. They have no direct place in our lives, but play a small part during a period of personal unfoldment, only in the highest form. There are schools which teach that man can control these devas. There are schools of ceremonial magic and are good schools for the average person to stay a long way from. As in the story of Dr. Faustus, it usually finished up with the elemental going off with the sorcerer. It is far better not to control or direct these creatures. I speak of this because there is a definite school of thought which attempts to accomplish things by means of the devas, but the devas do not belong to our evolution and it is not considered the best of ethics to involve them in our evolution. They are neither our servants nor our masters. They are evolving their own life in their own way, and occasionally, under certain conditions will impinge themselves upon our lives, but so rarely you could count on your fingers the times it has been done. We find abiding in this plane all the ailments that affect the human mind in the form of thought parasites and mental monstrosities.

These planes are not only conveying a normal evolution upward into invisible planes we know not of, but also artificial entities which are the product of disorganization in these planes. This disorganization is due to the disorganization in the invisible auras that make up the plane namely, the corresponding bodies of the individual, and he builds these out of his own actions and thoughts, and as a result they become his master. So it is important to keep circulation clear. It is well not to have any preconceived notions, inordinate ambitions and appetites, exhaust yourself, or step in front of a truck. We may say there are accidents on all planes, we may be the cause of mistakes on all the planes. We have been taught to think the worst things that can happen to us are on the physical plane, but really the worst things that can happen to us are on the mental plane because the intensity of values increase up there and the least important of all things is the physical. One old student once said, the physical part of man is the tail appendage of nothing. It is the least part of man, it is only the upper parts that are of greatest importance.

Now you study people and you come against an interesting problem. About ninety per cent of people have disordered minds, not disordered to the degree we call them insane, but disordered to the degree they are doing themselves no good, disordered to the degree they have stopped the thinking process through prejudices, they have failed to recognize them and reason through quick judgment, they have thought patterns which dominate them, they have fears or doubts that overwhelm them, and for one reason or another the mind is not a relaxed flowing process. It is all dammed up with notions.

It is just as difficult to make the mind behave as the body behave, and in order to make it behave you have to go after more attenuated matter because the mind is drawn out of the mental plane substance consistent with itself, and if you have a prejudice within your mind, the mind will keep pouring in reasons why you should have that prejudice. Whatever mistakes you make, the mind will help you to make them. It is like the jujitsu that causes you discomfort by assisting you to fall over yourself. In this way whatever level our emotions or thoughts are on, from the same level of these planes we draw the substance of our survival. It is just as necessary we take in energy emotionally as physically, and we absorb the energy from these higher fields into the aura. We draw to ourselves what we are, and that means it is a very important thing to put the four parts of our nature in order by physical normalcy, moderation of effort, moderation of attachments and ambitions,

and rationality, normalcy and balance of thinking. These things strengthen us on these invisible planes, and as we know we are merely an invisible force manifesting through a visible body, the quality of that force determines the normalcy of manifestation. So let us never think of only the body being capable of ailing.

The late Rudolph Steiner before he passed away made a series of interesting and involved researches in this matter. Some of his findings are most interesting to consider, while possibly not ultimate. He believed a great many diseases are due to the maladjustments between these four bodies. What we call disease is really a physical manifestation of the dis-ease of our superphysical parts. When we realize how many people are subject to grief, how many are lonely, how many are worried, how many are fearful, we cannot wonder how little health there is under those circumstances, and that is one of the reasons the disciplines of philosophy call for rationality, self-control and self-discipline, because you can never become spiritually great until you have at least put that house in order, and the auras tell you whether it is in order or not.

Therefore in that way the aura becomes the record or the memory of action, the record of everything you have done in this life, later incorporated in this soul disc it becomes the basis of future life. Future life means a future chain of bodies. Each one begins where you left off before. If you worried yourself to death in the last life, you are born with a worrying mind in this, and unless you overcome it in this life, you will still have it in the next life. Imprudence in action will still be with you. You will always be faced with the problem until you solve it, therefore the desirability of immediate solution, and solution is the accomplishment of balance. There is no wealth known to man, no treasure we can gather, no achievement we can accomplish among men that can be compared with the achievement of normalcy of our superphysical nature. That is the basis of happiness, wealth and wisdom, and the realization of that begins these things we want to accomplish.

(c) The Etheric Records.

We are going to talk a little more about the Etheric Records, because they are rather important to us at this moment. When we pass out of the physical life we remain in the etheric body normally only from three to four days. That body is the first one to be cast off, because it is the closest to the physical body. We are only in it long enough to transfer these records to the superior consciousness. Therefore, we die the second time within three or four days, most people do not know it, however, because they do not achieve equilibrium in the invisible planes within that length of time. The consciousness that fades out at death does not usually restate itself before four or six days after death, there is so much adjustment. It does not have to be born and build another body from infancy, but it does remain semi-conscious through the process of transition. The only exception is the Adept who is conscious during this process. The normal person remains asleep, and this sleep of death remains until the records have been transferred.

When he wakes up he does not know time has elapsed, but time has elapsed as we know it on the physical plane. When he comes to he is in his emotional body or his astral body. Somewhere floating behind in the plane of ether is the etheric double he cast off, the wraith, or the ghost, the thing that can be inhabited by elementals. It is merely a wraith that possesses within itself no superior nature, and like a mask may be worn by the creatures of that plane. The disintegration of the etheric body is permitted to be entombed, and if there is a mummification, or anything of that kind, the process of the etheric disintegration is greatly retarded. That is why advanced occult students advise cremation after the third day, because it permits the dissolution of the etheric double and the more rapidly that dissolves the more rapidly the individual is emancipated from earthly ties, and the less opportunity of being earth-bound or wandering around in an uncertain state. There is no feeling in the physical body if the cremation is done after the third day. The entity has ceased to have that physical body. If the body is entombed it makes no great difference. If the individual does not have

three days after death it makes no great difference. If it did there would be a great deal of tragedy in Nature. If these things are not done there is no great damage done, but in order to cooperate as far as possible, it is advisable to do certain things. But if you know someone who has not had the advantage of this understanding, do not worry. Nothing interferes with Nature, some things just cooperate a little better than others.

As soon as the entity has moved into the astral or emotional body, the etheric double begins to disappear, and it disappears from below upward. It fades slowly as though a light were being turned off. It takes anywhere from 10 to 30 years for this to fade, the time may be longer, but the last thing to fade is the face, which may frequently be seen with no flowing robes of ether. It is the final part to go. When that is disintegrated the etheric body has been reduced to its basic element and it may be incorporated in other bodies.

When you get into the emotional plane you there have a considerably longer period of time for the reason that there you have a complete and legitimate body, whereas the etheric body is only the upper octave of the physical body and is closely related to it. In the etheric body, until they are transferred to the upper bodies are the records. These records must be in some way turned over to the next highest vehicle. If the death takes some exceedingly violent form in which the etheric body is destroyed along with the physical, then you have a problem. You have an individual who may have lived a number of years and had many experiences which are not recorded, as in the case of a man in the war who was so close to a gun when it went off they could not find any pieces of his body. Under those conditions the records are destroyed because ether is destructible by material force. The old ceremonial magicians knew a sharp sword would cut an elemental.

Your etheric double can be injured by physical force, and under these extraordinary circumstances it can be shattered with the physical body. Shock, concussion and violence are very destructible to the etheric double, but they have no effect on the higher bodies. If that occurs you have knowledge, but you do not have a record of it. You have in the physical plane and in the etheric plane a record, because there is an etheric memory which is not permanent but does last for a time. It is the shadow or mirage, but the etheric body is gone and there is no way of transferring these records to the higher bodies. The result is the entity may immediately reincarnate long enough to build an etheric body, which means a child will be born, may live a month or two months, then die, because it has picked up the record and then it can go on and complete the cycle, because the entity did not complete the cycle. When the entity reincarnates the two lower vehicles are reformed, and when the etheric body is reformed it picks up the records and the entity can go on, using the picture and patterns in the ether instead of building them again. That explains why the infant mortality rate is so high. It is due to violent deaths in the previous existence and the loss of records. Under those conditions the same person comes back and lives a few months or until it gets the etheric record, then continues with the cycle.

A great deal of investigation has been done on this matter, investigations which have covered a considerable length of time. Once it has re-established the records, picking them up like a blotter, the consciousness goes back and continues the cycle. There is no actual damage done in reality. What appears to be damage is only a delay of a few years to the - which does not mean much in eternity. We must realize nothing can happen to the individual that can destroy him. He is immortal. The personalities may be destroyed, or the bodies may be destroyed at any time, but they do not cause any spiritual worry. It is important we normalize these bodies, then we will live long and become important to the Universe. There is nothing important but spiritual facts, and the rest is unimportant.

QUESTION: In the animal kingdom where is the collective ego?

ANSWER: The egos of all individualized human beings repose in the substance of the mental world, that is, this pyramid which comes down from above focuses in the mental. The mineral collective consciousness functions on the physical plane. The animal group consciousness is located on the emotional plane. And the plant group consciousness is focused on the vital plane. The group consciousness of all the kingdoms are in the invisible planes, a term applied to rates of vibration, a substance too subtle to be perceptible to our sense perceptions.

Mental	0 - Consciousness of human being
Emotional	0 - Animal Group consciousness
Vital	0 - Plant Group consciousness
Physical	0 - Mineral Group consciousness

QUESTION: We stated in last lecture while the group entity was building animal forms it was learning to build bodies with ever greater refinement. Does that not contradict the statement that there is no transition of animals to human beings?

ANSWER: The entity is learning to build better, but there will be no transition from an animal to a human being in any one of the life waves.

QUESTION: What effect did it have when the Government stepped in and prevented the extinction of the buffalo?

ANSWER: Types and kinds are always becoming extinct whenever a type of vehicle is no longer necessary for evolution. The mastodon and the mammoth have become extinct, certain races become extinct, simply because the collective agent behind is no longer desirous of manifesting in that type of vehicle. As types and forms cease the principle behind goes on building better forms. In the case of the buffalo, we had a very close shave to extinction. There are only a small number of entities that require that experience. The great herds will never come back but a certain number of entities need that experience and those forms will remain until they no longer need it, or if the form had been allowed to become extinct, Nature would have manifested through another type of creature, or would have built another suitable form.

Los Angeles, California.
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REINCARNATION AND KARMA.

LESSON VI.

COLLECTIVE KARMA.

As you probably realize, any collective entity is ensouled in some manner. Pythagoras taught his Disciples a very peculiar and simple little adage. He took five sticks and laid them side by side on the ground, and he said to one of the Disciples, "How many sticks have I?", and the Disciple answered, "Five, Master". Then he took each of the sticks up in his hand, He said, "What is this?", and the answer was "One stick." And Pythagoras said, "How is it, then, that when we put five of these one sticks together, that we instinctively and intuitively think in the collective term of five?" "Out of a thing not five we make five and five become a term, that is, really one word, to cover a lot of separate parts or separate units?" Therefore, whenever there are groups, these groups assume collective karma, as a collective entity.

The most primitive of these groups of collective entities we know of is that of family. From a state of complete isolation man passes into a state of family consciousness. Not so long ago one of our social luminaries, Benjamin Faye Mills, made the statement that if he could not do a certain thing, a certain task, or his wife couldn't do it or his children couldn't do it, it could not be done. The consciousness had assumed the collective of family, and family became a unity, a wholeness not compounded of parts, but the individual extended his consciousness to include that which was related to him. Therefore in ancient times the family was a unit of society, and the family became a collective group capable of concerted action. This action set in motion Cause and effect, so collective or family Karma came into existence. It was the Law of Cause and Effect working upon a collective group that became a unit; therefore, acting as a unit, it earned certain collective debt and had a collective reward.

Now in the history of civilization, man moved gradually from family to tribe. For many thousands of years the term family and tribe were practically identical terms. But gradually tribes increased to include several families originally related, and this tribe functioned as a unit with certain collective attitudes, impulses and desires, Therefore, upon different tribes there descended the various vicissitudes appropriate to action. Reaction set in. The tribe under wrong leaders suffered, finally rose and overthrew the leader. The tribe wandering into bad lands suffered privations and dissolved. The tribal condition came to affect groups of people, so these groups were one common body.

Above the tribe came the state, and the state was merely the glorification of the tribe. It was the tribe brought to a higher perfection and completion. The tribe finally consisted of several families, numerous families. The state consisted of the aggregation of tribes. The state became the basis of a very important set of karmic reactions. The state was capable of sin; It was capable of delinquencies, and it therefore must suffer from the results of its own errors. The state was capable of corruption, of military aggressiveness. It was capable of deceit, until it finally became involved in action and reaction, and some survived and others died. Some rose and others fell. The karma of the state took two forms; First, the Karma of the ruler, and secondly, the Karma of the people who were ruled. Both had responsibilities, and the neglect of these responsibilities produced disaster, which was essentially Karma, but which did not seem Karma at the first consideration.

The state being capable of right and wrong action, we must consider earnestly the words of Plato who said definitely and firmly that an ideal state was one in which the wise lead, and that which was less wise followed. Furthermore, the responsibility of the leader to his state was equal to the responsibility of the people to their ruler. Therefore, we had the possibility of political Karma. The leader misruled his state; The people failed to demand integrity; the result was collapse of empire. The selfishness of the ruler communicated to

his underlings, became the curse of state. The inactivity, the indifference of the people, became the constant source of misrepresentation in government, and the result was still the collapse of the state.

Now there are several forms of state, and each one has its Karma. One is the Absolute Monarchy in which the Karma of the state is principally in the hands of the leaders, as for example, in China. The Chinese people in ancient times not only accepted, but the Ruler also accepted the fact that an Absolute Monarch is responsible, absolutely, for his state. Therefore, the Emperor of China assumed and accepted to himself all the mistakes of his state. He accepted to himself all the crimes of his people. He accepted to himself all the misgovernment of the people. He accepted as his own responsibility all the ignorance of the people. Being an Absolute Monarch he was absolutely responsible, and, Karmically, he was.

In your Constitutional Monarchy those men who lead are responsible for the state of those whom they lead. In a Democracy or any form of government by the many, the leaders are responsible to the degree power is vested in them, and the people are responsible to the degree power is vested in them. Therefore it is impossible before Nature that any nation should survive that does not keep the Law. It is impossible that any people should be happy that, having power, misuse it or fail to use it. Nor is there any right before Nature for that which fails to do, achieving any reward of right action. It is not a matter of sentiment, but a matter of reward. Therefore the Justinian codes were based upon man's responsibility. They were based upon the fact he could never be happy unless he lived up to right principle. The nation that is governed by its Ruler must be wisely ruled or the people and the Ruler fail. The nation essentially ruled by its people must be ruled by the intelligence in those people or the state fails.

So Karma becomes a peculiar thing. Individuals born into various social orders we call states are born into those social orders which are the result of their previous responsibility. An individual born into an Absolute Monarchy is born there because he is not socially conscious of state. He is incapable of assuming his part of the state, therefore he is born where that assumption is not necessary. The individual born in a constitutional form of government is born there because it is a necessary experience that he learn to be a conscious part of government.

Now if you study back over the history of the races and nations you will perceive a curious fate has associated itself with many people. You will realize the modern Egyptian is not the ancient Egyptian. The ancient Egyptian died, has ceased to be utterly. It is a dead race, and those who occupy its land to-day, and call themselves Egyptians are not. They are different race. That great Empire failed, collapsed and died because of its corruption; because of its failure to fulfill the Laws of Life. The same is true of the Greek State; the same is true of the Roman State. As one great political economist said, "No State is destroyed by its enemies, Every State destroys itself." It is Karmic reaction following action, inevitably.

To-day we have a still larger differentiation above State. We have race, and surviving in the world today are only a comparatively small number of races and no racial purity; that is, we have no race that is pure. There is no such thing on the earth as a pure race, or a race in which the blood stream has remained uncomplicated throughout the period of racial history. There are no people in whose veins flow only one blood. In historic times and in pre-historic times, there has been a constant mingling of blood. Therefore it is hopeless to say that there is a pure Chinese, a pure Hindu, a pure Englishman, as far as racial blood is concerned. All are complicated. In Europe alone, there are over twenty-two racial bloods mixing and remixing to form the nations and social units we perceive in history and on the maps.

But there are certain basic, racial, Karmic racial destinies. The race is a rung on the ladder of evolution, because those who are born in a race, are born there because they require the collective experience of that race, and having been born in that race, they assume not only its opportunities and responsibilities, but its Karma. And the Karma depends upon the administration of that which they know.

According to the belief of the Ancients on the matter of race, there are certain principal races, and of these principal races, there are three important groups in the world today. These are the Lemurians, The Atlanteans, and the Post-Atlanteans, which many schools have termed the Aryan Race. These three great racial streams had their origin in the same area, Northern Asia. In spite of any efforts to prove this area was not the cradle of the races, there has been no success. The sands of the Gobi cover the ruins of the dawn of races.

The Lemurian race is no longer with us in its original form, what we commonly term the black people are Post-Lemurians; that is, they belong to a part of the Lemurian race, but it would be quite incorrect to regard that racial blood today as completely individual, and the way it was then, because there have been many crossings and criss-crossings of races in the Lemurian and the Post-Lemurian state.

The second great race we have is the Atlantean. To the Atlantean belong the Mongolians, a part of the Polynesian; the earlier, now almost lost pre-Vedic Hindu; the American Indian; the Indian of Central and South America; the nomadic tribes in Europe, including the Basque; and the principal parts of the Semitic race. These all belong together under the general heading of Atlanteans. Under the Aryan Race as we know it today, there are several branches. There are the Greeks, the Etruscians, the Ionians, and you come farther still to the Anglo-Saxon, the Teutons, the Latins, some tribes of Northern Asia, some of the tibetans, and all of the Hindus as we know them today, are Aryans. Our own civilization is made up of what we call principally Aryan stock, but the Aryan race today is not what it was a million years ago when it migrated across Central Asia. In the course of millions of years of mingling with scores of races it produced what we call the Aryan individual.

The average person has possibly a little Irish, a little Scotch, a little Italian, and a little French or English in his background, therefore, to say these people belong to one unique type is incorrect. The purpose of evolution is not to produce a race composed of only one type. The purpose of evolution is to produce a race that synthesizes and emphasizes the evolution of all. In other words, all that which has been previously experienced becomes part of the race. The purpose of evolution is to lead the entity through the steps of the different races until the entity itself has absorbed the experience of races, and in the ultimate state of humanity there can be no racial demarcation. But that ultimate state is a long way off from now, because we are not only racially conscious, but we are nationally conscious, family conscious, clan conscious, and every individual is isolated from the rest by some peculiar attitude or viewpoint of his own. This is normal under existing conditions, but it does not represent an ultimate state, but one of the stages of development of all living things.

Another interesting point to consider is the way in which racial Karma is both administered and achieved. A nation is an entity and also an entirety. A nation is a complete body just as surely as the human body is a complete body. As surely as the nation is made of millions of people, so the body is made up of millions of parts. The analogy to the human body is something like this; humanity represents the whole of man; the race corresponds to the vital organs of man; the nations to the systems which these vital organs nourish; states are represented by any structure such as bone or muscle; families are represented by any cell clusters, and finally the individual is represented by the individual cell, which goes into the compounding of the human body. And it is only now that we have begun to be somewhat organically conscious in this larger body. We have reached the point where we are forced to admit several races are necessary, but we have not reached the point where we recognize ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ the absolute necessity of all the parts of this system. To most people today, there are a few parts which could be omitted, but the problem of recognizing the synthesis of all the parts is somewhat like the problem of trying to keep an appendix. We are assured it does not mean anything, but it was put there and it must have meant something at some time. There are many races and groups, of people we do not find any use for, but they are all a part of this body structure; all part of the macrocosmic man.

As we study the human body we come to another interesting

problem. The human brain is not intelligent enough to control its own body. If we had to, by will power, consciously keep our hearts beating, we would be dead in a short time. We would forget to keep it beating. If we were appointed to the task of keeping our hearts beating we would drop dead in a few minutes, we couldn't keep our minds on it. Therefore, these functions are automatic and out of the conscious control of the individual. So is the digestion of food, because the stomach is much wiser than the mind and refused to take many things the intellect sends down. It is the same way with the liver. If we had to settle down and perform the function of our liver, and keep it up we would go crazy. These processes are taken care of because, as the Orientals believe, and no modern scientist has been able to disprove it, each of these organs has its own peculiar consciousness and is equipped to sustain itself from within its own wisdom. Man is the only self-repairing machine in the universe. You throw a monkey wrench into the human body and the body will immediately begin to try to dispose of the monkey wrench. Man is a self-mending engine. That is why the mechanists have had difficulty trying to demonstrate the human body is automatic. But we do have peculiar functions which are necessary to our survival, some of which we do not comprehend. So, in the body racial and in the body social, each of the races and nations has its own habits, has its own language, its own peculiar individuality, necessary for our present stage of development.

According to the Hindus, a race has its origin always in one person. Now that brings us back to the Adam and Eve story, but it is like this:- According to the East, this life system is composed of seven races, which are under the control of fourteen Beings who are called the Manus. These fourteen Beings are classified into two groups, each consisting of seven. There are seven of what is called in the Eastern literature Seed Manus, or Beings, whose lives are the races. Just as surely as the tree continues in its worn, so surely the one life stream vitalizes everything that belongs to its own system. In other words, there is something of the original in all that comes after it, and according to the Hindus, we are all alive because we are the extensions in life of one Being. Each race has its own. The seed Manus are the ones that bring the races into existence. They retain control of the races as long as they exist, and at the end of each race, there is a second Manu that comes and closes or ends the race. In other words, there is a power that brings all these differentiated forms or groups for collective growth to an end at the end of each race.

According to these Eastern Teachers, Vaivasvata was the Seed Manu of our race. The Father of our race was in the beginning the Tribal Chieftain, and the race evolved from the family through all the complications we know today, with one difference; Vaivasvata instead of ceasing and dying, continues to live, not as an individual, but as a race, and all the race is himself. He is one of the Archetypes or patterns described by Plato. He is the source of kind and type; he is the very specific race; he is the boundaries and limitations of the race. The Hindus are very specific in their teaching of this matter, declaring, actually, that all the members of the race are the members of this one Being, who is a sort of Grand Racial Man, in whose body we all are parts, just as the tree and its innumerable descendants.

As each of the races has its own Manu, this creates racial differences, and corresponds to the group entity which we referred to in the case of animals, being the collective entity of all these different distinguishing types. Therefore, the Aryan Race is the embodiment of Vaivasvata. This Being, of whom the members of the race are composed, has seven progeny; always it is the parent of seven. According to the Hebrew, Elohim Jehovah caused to emerge out of himself the seven Elohim, or the Lords of the Dawn, and in the Zoroasterian or Persian literature, it is said out of Ahura-Mazda, the Lord of Light, issued the seven Lords of Light. In every system we find this story.

The Chinese have their story of Noah and his Ark, Noah's wife, his three sons and their three wives, making in all seven, and with himself, eight. We always have this septenary that issues forth. In the case of the Aryan Race, Vaivasvata is the race, and his seven sons are the seven sub-races that come from him, of which our present Anglo-Saxon race is the fifth son. In every race there must be the seven sons,

which gives peculiar significance to the number seven. The number seven has been given power over the days of the week, and is symbolical of the Seven Vowels or Powers of life,

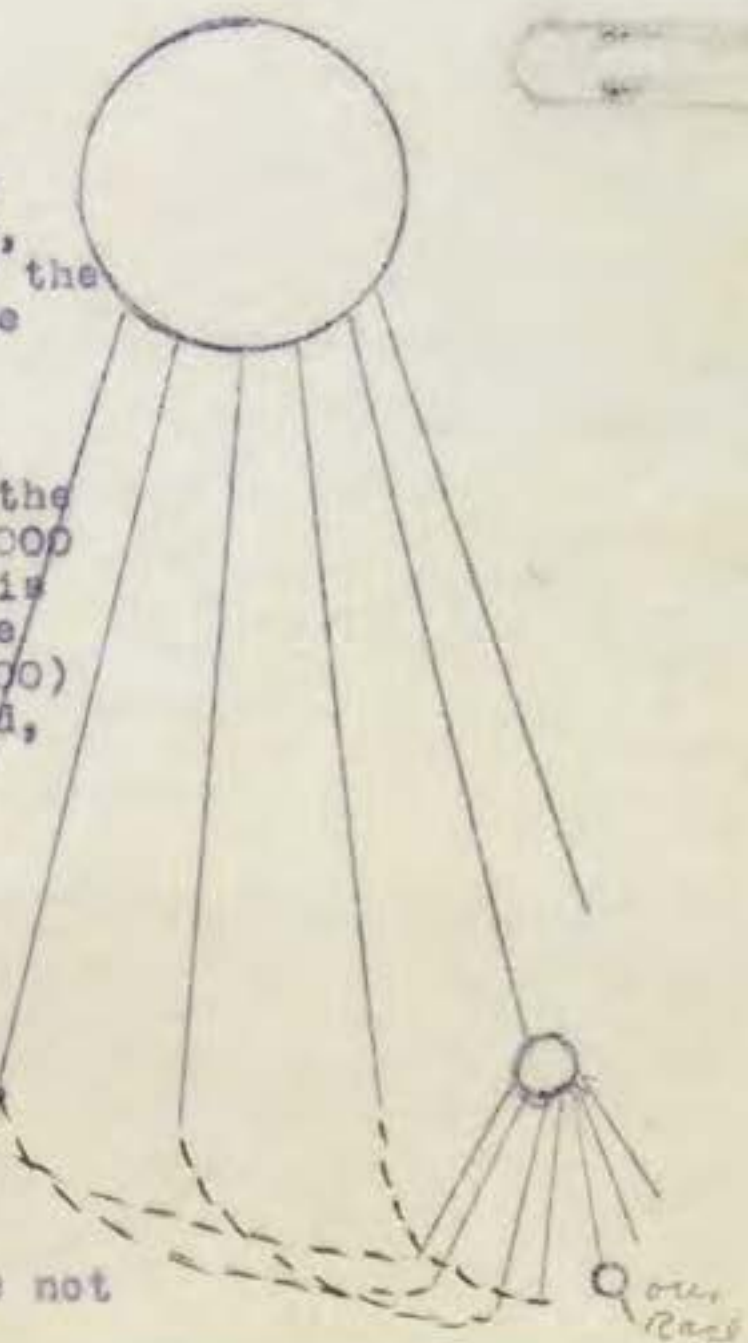
The race, therefore, consisting of the Father Race and the Seven Sons, or Seven Branch Races, each of these Seven Branch Races in turn divide again until the inconceivable number of 85,000 branches have been achieved. This means it is potentially possible for the race to have 85,000 parts or branches, all of which are ultimately combined in one, and through the history of racial evolution evolves the forms moving from one Son to the next, until man has lived through the seven parts of the race. The seven parts of the race are equal to the vital organs of the body, or the seven systems necessary to maintain a city and the seven forms of government that are possible, and the seven lettered name, which to the Ancients was the symbol of God. These Seven races have their planetary correspondence, so we have in the race a very amazing structure.

Now we must regard this whole structure as a background. It is a framework. It is like some vast building with numerous floors and levels. It is a field, a complex fabric, upon which individual evolution takes place. And every life we live, each incarnation we pass through, is lived in a little different part of this racial structure until we complete the racial evolution. This important racial evolution is not as well understood and thoroughly studied as it should be. Most students of these subjects get lost in the theory of their own little race, and do not see the interdependence of the whole. So here we make a little diagram in my unique artistic manner.

Let us think for a moment now of a vast physical background as the Hierarchy of the Earth. First we have here a point, a circle, which is never opened. It is always closed. This Earth being properly designated as Iswara, the Lord of Light, is always represented as an androgynous figure, the Father-Mother, whose attributes are found in the Patriarchies and Matriarchies of the various religions and philosophies. Some religions have a Father-God and others, a Mother-God. According to the East, the Father-Mother Principles are combined in this Being, Vaivasvara, which is the Father and Mother, and produces out of itself the Order of Seven Sons. You find it pictured in the old Manuscripts as the Sun with its Seven Rays, which is the symbol of Vaivasvara and his Seven Sons. These Seven Sons are properly termed the Seven Manus, and the Seven Manus are the seven levels of consciousness which come out of the Earth Principle itself, the Earth being regarded as a Being, not a mass of substance.

The First Manu manifested to form the polarian Specie, which had seven divisions. The Polarian Specie, according to our modern estimation, must have had its origin anywhere from 550,000,000 to 550,000,000, years ago. That was the embodiment of the first Manu. The Second Manu embodied at the conclusion, but slightly overlapping, and brought the second great race, called the Hyperborean, which, according to the Greek myths, existed North of the Wind, or Above the Wind. The Third Manu, approximately 60,000,000 years ago produced the Lemurian Race. This is called a race rather than a specie, because five-sevenths of the way through, (29,000,000) years ago, the human being was individualized, and we had two Lemurian races, the sixth and seventh overlapping. Near the end of this race the Fourth Manu produced the Atlantean Race, which reached its highest point about 4,000,000 years B. C.

During the decline of the Atlantean Race, the fifth Manu, or present Manu, Vaivasvata, caused to emerge the post-Atlantean Race, or the Aryan Race, and in the Tibetan Manuscripts it is said there are Seven Lords of Light, of which two are concealed; they have not



yet come. In man there are seven sense perceptions, two of which have not been developed, the sixth is now coming to be considered as a possible development. In the vowels there are seven, two only occasionally used. Always you will find the racial evolution corresponds very definitely within the whole cycle of symbolism in our religions and philosophy. Out of the potential Seven Races, then the Sixth Race will emerge, and we believe the Sixth Race will probably be called a Slavonic Race and will be produced from the people of the Slavonic area. The last race is the synthesis of the Seven Races, and according to our present time calendar, figuring where we are now, we should finish the Seventh Race in about two and one-half million years, because we must remember, with all of this racial development, there is a greater intensity of the evolutionary process which shortens the period of time. For example, the Aryan Race is five-sevenths of the way through, and it is only a million years old, while the Atlantean Race lasted more than sixteen million years, and the Lemurian Race lasted many more millions of years than the Atlantean Race.

With evolution the process becomes more rapid. Therefore we have here the seven issues from the One. In the Fifth Race, where we are, we will draw the Seven Branches, which are the seven sub-races, of the Fifth Race, and we are at the present time in the fifth sub-race of the Fifth Race, which means two more sub-races yet to come. We have now a picture of the whole thing, and you can break down the great religions of the world, the great philosophies of the world, the systems of the human body, and they all fit in that diagram.

According to this pattern we find, for example, in the Tibetan system, the two great Buddhas yet to come. We find the seven systems of medicine, each belonging to its own school. Here we have the Five sub-races, which are the epitome of the entire Five Races. In the Fourth sub-race, which preceded the one we are in now, we epitomized the Atlantean Race. In the Third Sub-Race we epitomized the Lemurian Race. In the Second Sub-Race, we epitomized the Hyperborean Species, and in the First Sub-Race we epitomized the First Race or the Polarians. (Now I hope that is very clear. It would be a terrible thing if that is not completely translucent to all of you. I can begin to feel that ~~xxxxx~~ I am going to receive some mail, but we must take things as they come.) We realize, while this is a chart of racial growth, it is a pattern of the consciousness, of the subconscious life flowing through all patterns. The First and Second Races have vanished entirely. They are gone. The Third and Fourth Races are still here, but the entities in them are slowly moving up. This is the framework. It is the framework of force through which incarnation takes place.

So we come to the realization that races are entities. They are Beings, vast Beings, of which individuals are members or parts. It is the pattern of the Macrocosm and the Microcosm. Here we have the pattern of our racial background. We are beyond the half-way mark. We have reached the point where seven-eighths of the time of the evolution of the earth's cycle is completed because the time is not equal. During the evolution of race, there is a rapid increase toward the end of every racial development;

We have here another thought that is very important. If these races are living entities, the entities obsess and dominate the race in the same way we, as a conscious being, obsess and dominate our body. We dominate and control our bodies although we give very little consideration to the body. We are not particularly good to it. We permit it to be our servant. These larger entities are wiser than we are. Still races are entities which gives us the reason why racial psychology is so closely marked. There can be no reasonable doubt when you cross a frontier from one nation to another, you are in a different world. I don't know how many of you have traveled through European countries, which all put together would not make more than a third of the United States. In these European countries a journey of fifty miles is so vast you make our will and give away everything you have, before you start. It is a world filled with boundaries, blocked roads, passports, visas, and that sort of thing. And yet when you step over the imaginary boundary line between two nations, you step over something that really is there. You cannot see it but you feel it all the way through your bones. Races have atmosphere, and the atmosphere of a race is its aura, or the

magnetic field which surrounds it, and you can feel this. In a very small area in Europe will be located our or five nations, and you feel them when you come to them, and you know definitely you are entering another world. Even in America we have a little of it, but you don't feel it so keenly. However, there is a strong demarcation between the North and the South, between the East and the West. We still feel it a little in this country, but nothing compared to crossing the boundaries of the European countries, because every country has its traditions. These traditions are in the very stones beneath your feet, and in many cases, it is in your hair most of the time.

The racial demarcation is strongly felt, and it is powerful enough to dominate races over a large area, and for a considerable time. If you therefore, take a race and move part of it a considerable distance away, there seems to be some sort of thing, like an elastic tie, that stretches and binds it to the homeland, whatever the homeland may be. There is a definite racialism, and this racialism gets to the point it marks the appearance of those who belong to it.

All these racial departments are levels we have to live through. Each has its own peculiar Karma, and the Entities living in the race are working out not only individual Karma but a collective Karma, and for that reason it is quite frequently the case, races and generations of people are reborn together. So ever so often in the world's history Peck's Bad Boy appears and produces a racial group that is definitely anti-social.

For example, take the Roman Empire. The Roman Empire was a great program of graft. The Roman Empire extended its power throughout the whole of the known world; made slaves of the kings of other countries, and maintained themselves on a military basis. Now the result was, when the Roman Empire passed on, there as a mass of Entities, millions of human beings, who had lived together closely under one general psychology, and they had to show up somewhere. They did not show up, as individuals but en masse, to produce in the proper course of time, another great world difficulty. If the pattern was not broken up, the mass moved again, and again presented the world with difficulties. We are not speaking slightingly of anyone when we say this, but Mussolini really believes he is going to rebuild the Roman Empire, the Roman Empire of ancient times. He has meetings in the Coliseum. He has restored the broken down ruins of the old aqueduct. He uses the banner of Caesar, and is perfectly at home, and those who have come in with him are imbued with the same type of feeling.

Therefore you can have a collective Karma, a mass of people coming in to cause history to repeat itself. Another great unit that must come is the Napoleonic unit, it is not due yet, but it will come. It was a great group of individuals bound together by an intense loyalty to program. They will come back under this collective group entity until they get tired of the peculiar policies they maintain, because, after all, evolution is accomplished not through the maintaining of racial barriers but rather by the normal growth of the race upward to this final stage, the international race.

The last race must be the blending of all that has gone before. The ideals, the dreams, the hopes, the purposes of millions of years must be consummated, digested, and assimilated in the final race. It always is. We begin to see remotely through the as yet primitive structure flashes of these things we dream of. We know the race is growing up in spite of apparent setbacks. There is an irresistible impulse toward growth and no temporary condition can have any effect upon it, because the Law is bigger than the race, civilization, or even the earth that goes on through all worlds.

So we have that type of reincarnation of racial groups, and in addition to that we have another intriguing thought. We have the head of the family, the father, who is a sort of Generalissimo of the family. I know a family that prided itself on the fact that Father was the Generalissimo, Mother was the Captain, and all the children were privates in the rear ranks. That was considered the proper way for the family to be dragged up. The family was not supposed to be a group of individual thinkers. It was a group of people to be seen and not heard, and they were not to be seen too often. It was a family in which there was one

for the national entity.

So while we did strike out into the unknown and create there a world of our own, we are now building a pattern. The pioneering is over. We are settling back to be a nation, to become a pattern, and as soon as we become a pattern we come under a group consciousness immediately the change occurs, and the pioneering entity passes out, because the creator or creative mind never stays in a pattern. The more thoroughly you systematize anything, the more certain you are the initiative spirit departs so it can start other patterns. Up to the time of the collective entity we have only individual Karma, but when the collective entity comes, collective Karma is started.

We have now a few words to say on the subject of the individual moving through pattern, because, after all, the individual is the important thing. We have already told you Reincarnation and Karma is the result of the problem of Right and Wrong, but we have not taken into consideration the racial pattern as affecting the Karma of the individual.

We are reborn according to our social level as surely as our emotional and mental level. We have to try to emancipate our mind as soon as we can on social problems, and bring a perfect balance in our racial outlook. That is why it is important for every individual to study comparative religion. It helps to break down patterns. It keeps people from saying "My God is right and yours is wrong." The moment you build a shell around your belief you are imprisoned by your belief. Therefore it is exceedingly important we become aware of that which is good in all parts of our world. It is very important not to think of genius in terms of race but individual ability. It is very important that we should no longer maintain, as far as it is possible for us to eliminate it, the idea that any people exist that is not useful or does not have its place. It doesn't mean we have to believe with everybody, but it is necessary that we gain tolerance, and religious intolerance is one of the worst forms of bondage we have.

Therefore it is important we study the thoughts of all men and cling to that which is good. No one should be shocked at being called a Buddhist or a Unitarian. He should be just as happy at being called a Confucianist or Mohammedan, because, after all, the moment you begin to break down religious prejudices you break down the most powerful forms of pattern you have.

Out here on the western coast we do not feel so definitely the religious bondage that holds so many millions of people, but it is safe to say fifty per cent of the people of this country are bound to religious prejudices and limitations. It does not mean they are not good, but it means that if you told them Confucius was as wise a man as Christ you would shock them to death, and I noticed a few curled lips then, myself. It is exceedingly difficult for us to get out of tradition, and one of the worst traditions we have is the theological tradition, because it gets in the way of our appreciation of other people.

Another thing we have to struggle for is an esthetic appreciation of others. We must develop a universal taste and a universal appreciation of all that is noble and fine, reserving our distaste, not for that which belongs to other people, but for that which is intrinsically not fine. For example, many people find it difficult to appreciate Chinese art. Another person has never cared for the Egyptian art. Another has always been very fond of the Hindu, but doesn't care for the Greeks. You go down through the line and you find people have left blank spots which are potential grounds for intolerance.

Then we must try not to estimate people. Do not measure people by your yardstick. Measure each one according to his own yardstick. That is the fairway to do. We each have standards of ethics which we think are right, and those who fail to live up to these standards we think are wrong. But they are not necessarily wrong, even though they are distasteful to us. We must measure people by what they are and not by what we want them to be. The indi...

The individual who is living ninety per cent of an inferior code is better than the individual who is only living ten per cent of a superior code. It is very important that we break down ourselves as measuring rods. Measuring rods rise out of personal egos. Everyone should try to appreciate the problems of others, but not try to interfere. How many people have hindered with their help. But we should recognize that most people are doing the best they can for what they are. That relieves us so much worry about them. If we were in their place we would be doing what they are doing.

Another thing, we should get away from all racial antipathies. They are not seemly in a philosopher. They are an indication of the survival of something that made the broad-ax man attack the narrow-ax man back in the prehistoric caves. We all have a tendency toward racial pride, but as Confucius so wisely said, "Man is an aristocrat because of his own virtues, and a tribe is only superior when it is great in integrity." Buddha said, "A man is not a Brahman because he is born a Brahman, but because through integrity, he becomes worthy of the respect of others." If we could learn those things it would help. We should get rid of antipathies and prejudices, and let our conclusions and attitudes be in agreement with that which is right, and an unwillingness to agree with that which is wrong. In other words, we remove ourselves from that which we feel to be not the greatest good for the greatest number.

Then we must remember art is one of the greatest liberators. To perform in the arts is to come into a new world, and each new world you come into is an escape from a smaller world. You find the individual who experiences most is the most liberal. And the one with the least experience is the most enslaved. Every individual should take advantage of every opportunity to find out how other people live and think, because in doing this we come to, appreciate other people more completely. The more we can experience, the wiser we will be, the less racial bond, clan bound, the less attached to things that are constantly pulling us back.

Therefore, we must think of social emancipation. It is so hard for missionaries in the far East not to act like barbarians when visiting a Temple. They keep their jaws clamped tight shut, because they know what a terrible place it is. But they know it is not a good place to say so. They struggle through the ordeal scornfully and unkindly. Most people close the doors in the face of growth. Social emancipation can only be achieved by the universalization of the individual. The universalized individual can only live in a broad, big world, and he will not wake up in some future life in a small country filled with limitations. If we could only make everyone realize how important it is for people to learn to understand others, to have patience with each other.

In the last twenty years there have been enough people come to me, and have brought enough stories to me to hang twenty people. These people come to talk. The first thing they want to know is whether you will be shocked out of your wits. The moment you say "E-m-m-m-n-," you are through. All these people want is for you to realize while they did wrong, while they made the mistakes, they couldn't have done better. Maybe they could, but they think they couldn't. The philosopher can never be amazed, never be shocked and never under any condition be disconcerted by anything that is brought to him by any human being on earth. Therewise, he is no longer able to help them, and the only way he can get over being shocked is by learning to understand man, to fully appreciate him, to fully understand him he can almost know the thing he thinks. Then he can do something. Much parental advice goes to naught because not given with a broad understanding. Much education goes to naught because the student does not have respect for his teacher. The only way you can have respect is to find in those you respect the virtues you desire. Every person interested in philosophy should also be hopelessly and inevitably interested in his fellow man. Socrates said that the proper study of mankind is man, and to be utterly devoted to mankind. This should be the purpose of the philosopher. Then, when he is reborn again he will be born in a world that is broad, tolerant and kind, because the place you come to is determined by your reaction to

your environment, and that is of great significance. We recommend that thought, for your consideration

Question. "Is there anyone in the Western Hemisphere who has reached the point in his or her development where they automatically constitute themselves as focal points for Divine harmonic power?"

Answer. that is an interesting question because it shadows forth so much that ought to be thought and talked about. There is a general belief among a great many students that there is some mysterious way in which we can contact certain spiritual powers, and by this contact we become at least super-human in our spiritual nature. Now while it is taught in many schools of metaphysics, we find no foundation for this belief in any of the great systems of world religion and world thought.

You should always realize one thing. Truth never changes. We may get a little more or a little less, but the Substance of Reality is consistent. Therefore, there is no such thing as a new revelation of Truth. There is no such thing as one person or one group of persons having an option on Truth. Therefore, a new system claiming some new revelation is only valuable if it is an unfolding of already accepted knowledge. If it departs too radically from Truth, we know it is not a revelation, but merely a misinterpretation.

There are two ways in which man is capable of rising from his present state to one of conscious participation in Truth. One is through steady growth, through a process of improvement extending over innumerable years. This process inevitably leads to a nobler state of being. The second method is to go under the rigorous disciplines of some great philosophic religious system, and through these rigorous disciplines increase the rapidity of evolution, these disciplines constituting all that we would otherwise experience. They are not an escape, they are not easier. They are merely the intensification of the process of learning, and by this intensification it is possible to accomplish in one life what might normally require several lives.

Therefore there is a certain improvement or increase of Reality inside of our selves. There is no such thing as attainment without growth, without increase of consciousness. This increase of consciousness must come through action, either through the normal action of living, or the intensified action of discipline. Beyond these two ways there is no way of approaching Truth.

Question.-- Some one is interested in knowing what we do in the interval between life. We have attempted to outline this to a certain degree and have more material to come, on the subject. But it is not possible for the individual in the interval between life either to live in a highly attenuated physical life, or continue to do the same thing he is doing here. The question is.--"Is it possible for us to study, learn, advance in any way? Do we have any sort of social life? Do we meet and talk with former friends and relatives? Also on the same problem, Do we gain any experience during that interval between this life and the next earth life?"

Answer.-- I have tried to cover that in one statement based on the simple process of eating. We eat and we digest and assimilate. In our material life we experience. In the after death condition we make part of the soul power, soul consciousness the result of action. We do not study, learn or improve life along the temporal sphere of life. That is the sphere in which we are interpreting and building into consciousness the experience of our material condition.

As to the possibility of communicating with former friends and relatives, this is usually unlikely, because, as we have said before, we introvert on the other plane, living within ourselves rather than in contact with other beings. Under certain conditions there may be contact, but this contact is neither desirable nor valuable, nor does it solve the problem of living. It is necessary to so live in this world that we can get along with ourselves in the next world, and

what we commonly call purgatory, is an individual forced to live in his own actions, or forced to get long with himself without the possibility of the escape mechanism we know in this life.

Notes on lecture by Manly P Hall

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Lesson VII.

The Law Of Cycles.

This evening we have to do with the Law of Cycles. A Cycle is a complete motion of anything possessing motion. We may say the pendulum of a clock swinging back and forth completes a cycle when it reaches the two extremes of the arc, and it also reaches a cycle when it reaches the middle distance between the extremes of its motion. A cycle may be a great period of time, or it may be a single completeness of any kind. The baseball player, when he hits a home run, completes a cycle when he walks back over the home plate. Man from birth to birth completes a cycle. He passes through all the conditions of life back to the condition from which he started. This is a cycle.

The history of the duration of man from the cradle to the grave is another cycle. There is another cycle composed of the motion of the Sun coming back to the Vernal Equinox. Therefore a cycle is the completion of any period of time which returns again to its approximate position.

In our discussion this evening we want to discuss the cycles under which man lives, the cycles which constitute the framework of time, against which we are reflected as shadows in the foreground.

In the first place, we must study the meaning of the word time. Time is not an entity or being. It is merely man's effort to divide the immeasurable and inconceivable expanse of time into sections. Therefore, time has existence only where there is some comparative or relative thing by which it can be measured. When man is awake objectively, he follows the clock around the dial. He then goes to sleep and sleeps away a third of his life, and yet the time he sleeps he is unaware of. It is subjective. As far as his consciousness is concerned, there is no time.

Experiments with dreams have shown that an individual can in a dream pass through an entire life, vividly and vitally, with innumerable occurrences that would require years to accomplish, and yet the time it took to have this dream required less than ten seconds. To live the same experience outwardly would require fifty years. So time belongs definitely to matter. It is one of the attributes of matter.

That which preceded time was termed the Timeless or Ageless by the Ancients, which was Absolute Being in which existed only an Eternal Now, of which there was neither Past, nor Future, or, as one Philosopher termed it, "Unaging Time", Time that is always flowing but never going past. Not in our material structure we measure time, and the medium of time measurement is useful in the measurement of events and the circumscribing of the duration of any form that exists in Nature. As long as any form exists, time will exist, but when form ceases, time ceases. The consciousness and spirit of the life of man and the eternal life of the Universe exist always in the state of unaging time, or unpassing time. But all human existence is measured by duration of time which we have created, and the unit of all time measurement is that of the Brahmans, which is the pulse. The interval between two pulse beats is the unit of the measurement of all time among ancient people. This was the common denominator of the vast cycles which exist in space. For example, our evolution is taking place within a system that contains not only our Sun but six other Suns. One of these other Suns is Sirius, the Dog Star, and another of these Suns is Regulus. They are Suns of our own Sun chain. Therefore a universe composed of a certain number of solar systems was termed by the Ancients Brahma. It was the collective Entity, Brahma the One Life that manifested through the separate solar system with its subdivisions.

Under these conditions, Brahma lives a hundred years. One hundred hundred years constitute the life of Brahma. This one hundred

years is made up of 100 periods of 360 days. These days in turn are broken up into hours. This in turn into minutes, and these in turn, into seconds, and the second in time, or in the life of Brahma that which corresponds to a second, is 432,000 human years. Sixty of these make a minute; sixty of these make an hour; twenty four of these make a day and 360 of these days make a year, and a hundred of these years make the life of our universal system. Therefore we term it a cycle, because the cycle is the period from animation or manifestation back into a state of suspension once more.

There was a cycle developed by the Greeks. This cycle was termed Ages. The first of these was the Golden Age; the second was the Silver Age; the third was the Bronze Age; and the fourth the Iron Age. These are called in India, among the Hindoos, which they took from their Sanscrit, the Yugas, or Periods of Manifestation. The Yugas are constantly following each other in cycles. First the Gold; then the Silver; then the Bronze, the Iron; then the Gold; the Silver; the Bronze, and then the Iron.

The Golden age of our cycle has passed. Plato said the development of the human being depends upon the influx of the vitality within the earth itself, and through the Four Ages the earth gradually becomes sterile, producing, therefore, sterile beings at the end. At the close of the Dark Age, or Age of Iron, the Golden Age returns again, when man starts a new cyclic process, which he internalizes in the Silver Age, adapts in the Bronze Age, and perverts in the Iron Age --and so through all the periods of existence.

At this time we are in the Age of Iron according to the Greeks, and it corresponds with the Red or Kali Yuga of India. Kali means red---iron with its rust is red. The Kali Yuga will last about 432,000 years, and I am glad to say we are now in the sixth of those thousands of years. We have now something considerably less than 400,000 years before it is finished. Therefore, everyone may be happy. Prosperity is just around the corner, the 432,000 corner, minus 51,000 years, which means we are almost there. At least we have a good start.

During the period of the Kali Yuga, or the decline of life, men fall into evil times; crime comes into the world; darkness falls upon man. The Kali Yuga had its beginning at a time in the remote past, over 50,000 years ago, when there was a conjunction of all the planets in the sign of Aries. That was the beginning of the Kali Yuga and it will continue until the Golden Age, which will begin when there is a conjunction of all the planets in Sagittarius. They remain in their Triplicity, in their own element, always skipping one sign. Aries is a Fire Sign, Leo is a Fire Sign, and Sagittarius is a Fire Sign. The conjunction occurred in Aries. Therefore it skips the Sign of Leo, and the next conjunction occurs in the sign of Sagittarius. Then the conjunction following that will take place in Leo, skipping Aries. After the conjunctions have taken place in the three signs of the Triplicity, it moves to the next, and this goes on according to these mysterious cyclic laws. This continues world without end, creating the proper environments suitable for the growth and development of various creatures in their evolution.

(B) According to the Hindus.

We have here three headings under which we discuss the Law of Cycles: the way the Law of Cycles affects us in our daily existence; in our daily problems. First of all, let us remember we are in the Kali Yuga. That means we are in a time of great stress. This whole world cycle of 432,000 years is going to be a cycle of retributive action. Therefore we are reasonably certain there is going to be unsettlement, uncertainty, unrest, until the beginning of the next Yuga, when we have again a Golden Age, an Age of Creation, an Age of Development, an Age of things we all long for but which can only come in the fullness of time. So our experiences here at this time are to

be regarded as efforts to achieve against adversity. We are in a negative Yuga. Therefore, the average individual is not concerned about being good, but not being too bad. That man keeps the Law who is not caught breaking the Law, and we find the "Thou shalt nots" dominate our thinking. We are constantly surrounded by negative things. We build prisons to hold our criminals. We build institutions to house our failures, and we keep the morticians busy taking care of the final remains. It is a period in which we are fighting for self-identification against the corrupting force of external things. Instead of our world around us helping us to think and grow, we live in a world in which we must grow and think in spite of it, rather than because of it.

This is always true in a negative Yuga. It is always true while we are on the negative side of a Yuga. In some 400,000 years we will be out of this, and we will be able to do some of the things we desire to do, but have not the skill to perfect now. Therefore, the individual's single purpose in the Kali Yuga is to learn how to live well in the midst of the absence of right living; how to think well in a time when right thinking is not rewarded; how to grow inwardly when outward things are cherished; how to be divinely unpopular; how to be the exception that proves the rule; how to be so completely out of tune with the world that you are in tune with the infinite. Instead of the world helping you, it will hinder you. Instead of it rewarding you, it will persecute you if you achieve a great amount of wisdom, ---this is because of the Kali Yuga we are in.

Therefore, according to the Brahmins, the Vishnu Purana states definitely, there will be corruption of faiths. Men will be deceived by false creeds and they will wander in darkness. Men will persecute the wise, and give prestige to the unholy. A man will be called great because he has an elephant and not because he thinks. Men will prey upon each other, as they prey upon the beasts of the field. They shall corrupt the Scriptures, destroy the law and break down the covenants. By this we shall know the Kali Yuga has come. In that day there shall be no one to interpret the scriptures; the keys will be lost and the gates of initiation will be closed. Men shall search for wisdom in the desert of ignorance. There will be wars and the strength of men shall be destroyed by disease. There will be famines and pestilences upon the land. There shall be earthquakes and tidal waves, and the rivers will break from their beds. Men shall cry to the Gods and the Gods will not hear them, and by that they will know the Kali Yuga has come.

That was written 2000 years ago, and it strangely resembles many things we know. In another part of the same scripture Parasara, The Holy One gives further information. He says, "In that day there shall be many books, but they shall not be written for those who think

In that day there shall be rebellion against princes and rulers and tyrants shall arise and oppress the earth. Men shall be ruled not by love and wisdom but by force and fear. There shall be many troubles caused by finances, and men shall starve in the midst of plenty. This was written 2000 years ago which indicates these gentle men of the Himalayas knew what they were talking about. They knew so well that they described our present time far better than we can, in many parts of their scriptural writings.

So what is the wise man to do? He shall not flourish like the green bay tree. We know honors will not be given to him, but we know by this, the Kali Yuga belongs to this world only. It does not go beyond the mundane sphere. Therefore at the end of each life, man is liberated temporarily, from the Kali Yuga, although he must come back to it through rebirth. While he lives here he must fight for his Spirit, for his Consciousness, for Reality. He must fight against the illusions established in society. He must fight against the corruption established among men. He must eschew false teachers and follow that which is good. Because there shall be many false prophets in the last day.

So in the Kali Yuga we have our difficulties and problems and we have the statement of our solution; namely, in this time of doubt and uncertainty men shall cling to Truth. He shall invest all he has in becoming wise, and that is the only good he can gain. It is the only solution. Objectively, most men must suffer because they have not outgrown suffering; they have not ceased to cause suffering. Therefore they must suffer. It will be 400,000 years before the end of this Kali Yuga; before that suffering gives way to peace. Of course there will be smaller, or sub-cycles within this greater cycle, in which there will be periods of peace and happiness, and periods of darkness. But the general motion is downward.

At the end of the Kali Yuga, what happens? Then it is said that the Gods are reborn again, and by this it means the great and Wise Ones will return to the earth again. The arts will flourish, foundations are established, and the world starts out on another great cycle, until finally in the Kali Yuga again there will again be a perversion of that which has been revealed. In the beginning of the Golden Age, many, many thousands of years ago, we developed the arts, sciences, crafts and trades we now know, and the perversion of these things we are now living in is their corruption. We are living in the darkness of our own discovery. Out of the dim past comes our knowledge, and we use this knowledge to exploit each other.

That is the correct interpretation of the Kali Yuga, and the Karma of the individual is modified by the cycle in which he is placed. Therefore it is not expected of man that he shall be more than the cycle gives him permission to be. It is not to be expected that he shall accomplish all things at this time, but rather that he shall arise through the illusions of his time to inner awareness. Because it is only within he shall find the source of Wisdom. Barassara further states, there will be many prophets upon the earth; The world will be over run with them. But there is only one sure way for the achievement of release, and that is by going within. There is no prophet who can teach Truth. Truth comes from within, and all the prophets can do is encourage others to seek it.

(A) According to Astrology.

As far as I have been able to find out, occidentals have not done much with astrology as a method of discovering facts of the previous life, and what is more important, the specila Karma which governs the destiny of any individual in any specific life. The Hindus were more interested in Eternity than in the Now, and they have left certain rules by which we may achieve to a certain knowledge concerning, not the details, but the facts of previous existence.

Therefore according to their belief, man incarnates through a rational succession of the signs. A person born under Aries in one life must be born under Taurus in the next one. Therefore, to the Taurus individuals the Aries qualities are his Karma. To the Cancer person the Gemini qualities are his Karma, and to the Pisces person the Aquarian qualities are his Karma. The preceding sign under which the individual is born designates his Karma. Therefore he has to balance the qualities in this preceding sign. That which is true of the Sun sign is also true of the Ascendant, which must be calculated,; which also progresses at the rate of one sign per life. The preceding sign tells you why you are here.

So, if you were born under Aries, you have Pisces' precrastination and worry to overcome. Therefore the Aries person works very hard to control these with force. If you were born under Taurus, then the Aries qualities you have to control, and you must control force with beauty. If you were born under Gemini, then the Taurus qualities are your Karma, and you must rationalize and intellectualize beauty and overcome emotional unbalance. If you were born under Cancer, then you must overcome the mental uncertainties of Gemini. If you were born under Leo, then the Cancer qualities of precrastination and imagination must be controlled. If you were born under Virgo, then you must fight Leo's tendency to dominate others. If you were born

under Libra, then you must constantly fight the mental uncertainties of Virgo. If you were born under Scorpio you must control the emotions of Libra. If you were born under the sign of Sagittarius, you must moderate and control the appetites of Scorpio. If you were born under Capricorn, then it is necessary for you to moderate and integrate the unorganized Sagittarian qualities. If you were born under the sign of Aquarius, then you must get out of the Capricornian crystallization. If you were born under Pisces, you must then render normal and reasonable the excessive uncertainties of Aquarius.

When you reach Pisces you come to the end of a cycle, and there are thousands of cycles in the life of the individual. Having reached the end of the cycle, we know Pisces is the Sea or Deluge upon which Noah's Ark rode. Pisces is a watery sign, and it is across Pisces the mysterious Ark went and carried Noah to the Promised Land. So the Pisces person is always tired, always beset with worries and responsibilities, and is a suitable person to receive the confidence of others. Then Aries starts out the new cycle; comes into the world as though shot out of a gun, full of energy. He is ready to pick up the world by its heels and throw it out. But by the time he is back to Pisces he has lost all his energy. He doesn't want the world and he would even just as soon not hear about it. Youth is always ready to go out and fight wars, but in their last years, men are ready to settle down with a comfortable income and not worry. Youth is always tearing the world apart, and leaving it for age to put together again. The same is true of Aries. Aries is the birth sign of the Zodiac. Everyone born in Aries is born again. He is the precious infant of the Zodiac. He goes slowly around the cycle until finally he comes to Pisces, completely worn out. Then he takes on a new load of energy and starts out again with Aries.

That is the simplest and most common cycle we have, a cycle that dominates the personal life of people. It takes about 12,000 years at the present time for the individual to go around this cycle. Sometimes through special discipline he is able to do it more rapidly.

There is another interesting cycle in Astrology that is quite important to us, and that is the cycle consisting of approximately 25,000 years, which is called the Great Platonic Year, consisting of a period of time, which, by the precession of the Equinoxes, brings the Sun back again at the Vernal Equinox to one degree of Aries. To one degree of Aries to one degree of Aries, by retrogressive motion, requires approximately 25,000 years. During this period of time the Vernal Equinox occurs in each of the signs of the Zodiac.

At the present time the Vernal Equinox is not taking place in one degree of Aries, as we commonly believe, but at what is about the Small Fish of Pisces. In other words, the Equinox is taking place in about 9 degrees of Pisces. We have standardized our calendar, but that has no effect upon the Heavens. If only the Heavens changed with every whim of man, what a whimsy world we would have; but the Heavens do not. At the present time we are in the Pisces cycle, therefore most of the world is tired. It has to be. Retrogressive motion has brought us to a water sign, in which navigation and travel have been developed, and in this Sign our religion has given great emphasis to the Fish.

The Vernal Equinox entered the Sign of Pisces in the third century. About 23,000 or 24,000 years ago it entered the previous sign Aries, and it will continue falling back through the Zodiac until it has completed the cycle. When the Vernal Equinox occurred in Aries, we had the scapegoat of Israel, the Ram, the Lamb of God.--Jupiter Amon; we had the mystery in religion of the Lamb of God. The Priests of the Eleusinian Mysteries entered the portals of the Temple at the Vernal Equinox and cried out, "All Hail, the Lamb of God, who taketh away the sins of the world." There are many who believe that is a Christian statement, but it was a part of the Eleusinian Mysteries of 1400 years ago before the Birth of Christ. This statement was due to the Equinox taking place in the Sign of the Lamb, Aries.

The previous sign to Aries is Taurus, and the Equinox took place in the sign of Taurus about 21,000 years before that, in the sign of the Bull, Apis. Then came the worship of the Bull, Apis. Came also stories found in Greek myths, of Zeus who took upon himself the form of a bull; mysterious tales of the Cretan labyrinth wherein dwelt the Minotaur, then bull-headed Man.

Prior to that time the Equinox took place in the Sign of Gemini, and for about 9000 years during that time there arose the worship of Generation, the worship of life. Prior to that time was the Matri-archal worship, or the worship of Mother, which was when the Equinox took place in the Sign of Cancer. If we go back over the period of history we find the stars set forth in the cycle of life; cycle of opportunities.

Today many references are made to the so-called Aquarian Age. Many people feel it is fairly upon us, but really it is not here yet. Many years must pass before it comes. To be explicit, it will be 9 times 72 before the beginning of the Aquarian Age, with three or four years less. That is the Golden Age we are looking forward to. The Aquarian Age, because it is the Age of Air, will bring the development of such things as television, the perfection and understanding of what exists in the Air; the development of the super-sensitive perceptions; the mystery of ether, and the strange line that looks like water, but was ether or energy moving through Space. This was the Egyptian hieroglyphic of the coming Age.

(C) According to the Greeks.

We must come back to the Greeks. The Greeks were a most amazing people, but never were they more astonishing than in their study of the invisible world. We know they believed the world was filled with nymphs and dryads. We know among the Greeks the Lares and Penates achieved its greatest emphasis. We know the Greeks regarded all material things as ensouled. Every thrr had its dryad; every lake had its nymph; every forest its Faun, its Satyr, its Pan. There was a belief in the existence of these things, a belief that the Greeks declared to be a true belief, a factual belief. They believed they actually existed. That brings us another interesting part of our problem, and that is, the effect of such things as elementals, nature spirits, nymphs, dryads, upon the life of the individual. To, what degree is the average person influenced in his daily life by the unseen creatures in the atmosphere about him on the subtle planes? That is an important question, because it interferes with the effect of free will, which, according to the Ancients, was not free will at all, but choice under Law, which is a much more elegant presentation of the term, because we are beginning to realize nothing is free, and will should not be left in that category.

During the last number of years there have been a great many people come to me who claim to have seen the Little People, and it is still believed in Ireland the Little People live. There is a legend to the fact that when the present Celts came to Ireland it was inhabited only by the Little People, and when the humans came in, the Little People were driven back in the fens and marshes where they live today. And they have the capacity to bewitch people, and cause love bitters to work and cows to go dry.

Now I might add at this point, I have been accused of making cows go dry. A few years ago there was a woman who had some cows, probably when they still had some cows on Hill Street, and she insisted as soon as she came to my lectures all the cows went dry.

If you were to search through the records you would discover edicts were actually passed against the Little People, who were put on trial before a Judge and Jury, and they forfeited the case by not appearing on their own behalf. Animals have been tried in Court, and cows have been burned at the stake for witchcraft, and rats have also been charged with witchcraft.

Witchcraft is a strange subject. It is now regarded as an hysteria of the Dark Ages, but the witch of the Dark Ages was a psychic, a person who could see, and because they could see further than others a great many believed to be wise, they were burned at the stake. Practically all spiritualistic mediums of today would have been burned at the stake in the Middle Ages for a witch, because the phenomena is the same. In many cases the witches claimed they were helped by the Little People, out of the fens and marshes of Ireland, out of Brittany, out of the Brocken, where now is situated a hotel on the top of the mountain; out of all the mysterious places of the world had emerged the history of the Little People, which has dominated certain fields of Theosophy and several other systems of thought.

What is the influence of these invisible beings upon the lives of men? Are they capable of actually doing things to him, and did a hobgoblin actually hide under the bed of the little girl whose bed jumped up and down? What are these forces? And what is their place in the life of man?

A very careful research brings certain facts to our consideration, and the first of these facts is, some people remain psychic until maturity, which is not normal to the race at this time. But some do remain psychics and are capable of seeing that which is invisible to others. Others achieve clairvoyance which expands the horizon of the visible and known. We constantly and frequently have people come to us who are under the belief that various things have been done to them by the Little People, but out of several hundred who have come to us, we have never encountered a true case. Except through ceremonial magic, a method by which it is possible to bind the Little People to you through extraordinary knowledge--except through ceremonial magic the Little People have no effect upon the life of people.

There is a curious thing that occurs to us when we start studying metaphysics, and it is something that needs correcting. A materialist stepping on a loose corner of a rug at the top of a stairs, and tobogganing down on his nose, generally decides the rug was not tacked down properly. But an individual who has been introduced to metaphysics is immediately of the opinion it is a doppleganger hiding at the head of the stairs, and what was apparently a normal condition to the materialist, assumes mysterious proportions to the metaphysician, because when the mind is introduced into the world of occult things, he loses his reasoning ability. The occult world is so immense, people become intoxicated with the vastness of it, and from believing in nothing, they shift over and believe in everything. This is very disastrous.

The truth of the matter is, unless men interfere with them, which most people do not know how to do, the invisible forces in nature pay little attention to the individual if he is behaving himself properly.

One poor little bookkeeper whose head would go through his collar, called on me one day and said he was having great difficulties; that there was no question the elementals had him. Well, he didn't look as though the elementals would want him, but of course elementals may have other standards of beauty beside the one we have. So, considering all things possible in the universe, until proven otherwise we thought it best to find out what was happening and why they were venting their hidden fury on him. He said the Little People had disturbed him so that he could not sleep. His inkwell was whisked off the table. Everything he looked for was not where it should be. The dishes flew out of the closet; he would light a fire and turn around and the fire would go out. The little bookkeeper was having a terrible time. He was like Casey at the bat after the third strike. That was what appeared to be the Little People interfering with the normal life of a human being, but it was not a normal life. The little bookkeeper had just finished about fifteen or twenty years of metaphysics

He had had a very bad attack. He had tried to breathe in rhythm with every Swami that came to town. He had starved himself

almost to death on the various diets. He had thought prosperity constantly, and he had got himself into a pretty bad mess. So when we got him, it was not a case of the Little People bothering him. It was a case of his annoying the Little People by upsetting the entire structure of his physical body. It only required three square meals a day and eight hours sleep at night, and in two weeks the Little People had gone about their business. It is only when we interfere that they bother, all stories to the contrary, not withstanding. They are not mischievous. They are intelligent units. They control the elements and the control of elements in various parts of the world. Salamanders are invoked every time we strike a match, because if there were were no salamanders the match would not light, which may be the reason some of these pocket lighters do not work. The gnomes work with the earth and the veins of ore. They have no time to bother with men. It is when we disturb our subjective vehicles these forces come in and bother us. They are karma and have been brought into awareness through the distortion of our mind, and they remain until we correct the cause, whatever it may be.

problem

There is another karma that affects the Karma of people, and it is the prize booby of the occult sciences,--the black magician. Of course most of you have gone through the black magic stage. It is like measles and growing pains,--it seems to be an inevitable characteristic of growth. There is a time in the belief of every individual when he believes he has been signaled out as an entity against which the dark forces work, the malignant animal magnetism. Now there is a problem we have discussed with many individuals because it interferes with free-will. We hear frequently that someone is dabbling in black magic. People come in and say after leaving Professor Blotter's lectures, they woke up at night and saw Professor Blotter standing at the foot of their bed, and Professor Blotter had decided to use them as a vehicle of pernicious action. Then there is the individual who is certain the dark forces are after him, and there is nothing worse than an individual being chased by the dark forces. He doesn't know who they are, where they are, or why they are, and that makes it worse.

Under the general heading of black forces we get another thing that is important. We get earthbound entities, the haunted houses. There are many earthbound entities in the Old World. One of the vicars of Windsor Chapel in Windsor Castle is so accustomed to earthbound entities, he doesn't turn around and look at them any more. When he hears someone clanking along the stairs, he says, "That is old Sir Charles again. He is out." In any part of the Old World where traditions are not broken down, you find these things. So the Duke's ghost wanders up and down the corridors and no one pays any attention to it. There are chapels throughout England where earth-bound entities are so common they do not even wake the Vicar. He was amused by them the first ten years, bored by them the next twenty years, and the rest of the time he doesn't pay any attention to them.

It is quite useless to say such things do not exist. They do, but they do not bother people unless people bother them. But the dark forces are different. The dark forces are very funny things. They are like the very famous interests we hear about in politics. The opposing candidate is in the service of the interests. We are not sure what the interests are, but whatever they are, they are despicable, and if our candidate is not elected, we shall be in for it. The dark forces are something like that. The dark forces are always pestering people,--they are out looking for real estate or larger contributions all the time. They cause trouble no end. The truth of the matter is, about 999 out of 1000 exist only in the minds of the individuals who worry about them. The subconscious mind always plays tricks on us, and sometimes we are scared to death by our own subconscious mind, which is a sad state of affairs. We have checked many hundreds of cases of dark forces in the lives of people. At the present time we have several letters waiting to be answered, to people who feel the dark forces creeping up and down their spine in the morning. They feel the dark forces moving their slippers. They know the dark forces are causing the furniture to be moved around the room;

dark forces that make people feel like goose pimples; dark forces always doing something. But it is probably just a combination of circumstances by which the person frightens himself out of his wits.

There are always people who are better off if they do not know too much. That is one of the oldest problems that we have had to face. I have known some of the best black magicians in this country, and after hearing the wild and woolly stories of their misadventures, --I have heard about pains in the head, pains in the back, feet moving without wanting them to, --but up to the present time we know of only one first class A 1 black magician, and he is too busy going after larger fry to be bothered with the average individual who is looking for a black magician. These people are begging for help. What they really need is a good psychologist and a good doctor. The head pain is probably a vertebra out of place. The terrible pain in the back administered by the black forces is probably a bad kidney. The furniture is probably where he left it himself, and he probably kicked his foot with the other foot. The black forces are frightening many people out of their wits. People come and tell me they are sitting in circles trying to get rid of them. The person who is worrying about black magicians should have a good health check-up. Many people who are worrying about black magic have fixations, complexes, inhibitions, and that sort of thing. So the black magician bogey can go where it came from, because it interferes with the lives of people. The real black magician of the universe is inertia, the force which always opposes action. It is the inertia of the individual, the unwillingness and inability to learn the capitulation of the Will and Principles to the appetites, that constitute the greatest enemy the individual has. If he will take care of that the universe will take care of the rest.

In connection with reincarnation it is only fair to mention the unusual case of Shanti Devi. Most of you know of the case of the little Hindu girl who not only remembered her past life, but her rebirth was so soon after death, she was able to prove to the scientists and university men of India she was telling the truth when she said she remembered she had lived before. This case has been proven beyond any question of a doubt. Now this leads to the question, Why did she come back so soon? One reason--she was earthbound. She died in childbirth, and there are many records of incidents of earthbound parents with small children who are in danger and unprotected. Another reason is, there are varying intervals between incarnations.

There is no fixed time between lives. The thing that is important is---is the environment suitable for the experience?--and under certain conditions the rebirth may be greatly hastened. It may be hastened by various disciplines and exercises of various schools of occult philosophy. It may be hastened by the individual desiring to study more rapidly. Therefore when we say from 800 to 1000 years is the ordinary interval, the individual may be born within a few years, or be out several thousand years. There is no absolutely fixed time in the rebirth cycle.

Now, there is one more problem in connection with reincarnation and the Cyclic Law, and I think it is well worth our serious consideration. It is a subject probably very few people have thought of seriously, but at the same time it is a most significant and important problem, and that is the occult causation and reason behind the production of what is now called the intermediate type by modern psychologists. We are producing to day what is termed an intermediate type; that is, one whose psychological reactions are not consistent with the physical sex polarity. This presents an important problem, and the only answer is to be found in the occult arts. The physical arts and sciences have failed utterly.

The real answer to the problem, the philosophical answer, lies in two things, Karma and the mechanism of Rebirth. Under normal conditions as we have explained to you, the bodies alternate from the physical bodies upward. In the male of the species, the physical body is positive, the etheric double is negative; the emotional body is positive, and the mental body is negative. The reverse is true of the

female, and the physical body is negative; the etheric body is positive; the emotional body is negative, and the mental body is positive. That might not seem to agree with statistical information, but still if you study it, you will see it is true. We know that Karma can cause many complications, and under these circumstances the intermediate type is one of the products of Karma. The intermediate type is one of the problems that must be solved by growth.

Now the substance of the problem is this:--When there is an inconsistency between the emotional and mental processes in the physical structure, there is a break or inconsistency in the chain of vehicles. Very often Karma brings us back into a life too much like our previous life. For example:--We are now living in a time that is approaching a matriarchy. The proof of this is apparent by the simple psychological factor of clothes. We find for the first time in a good many years men's clothing is beginning to take on colors. The moment we begin to find men wearing green, blue, purple, orange and buff colored suits; wearing wildly colored accessories, we will then find women going into black tailored clothing, and we find a shifting of the positive polarity. We are passing out of a man's world to go into a woman's world in which the woman will become a dominant factor for a certain period of time. This has occurred repeatedly in the history of the world. As men become more interested in exceedingly feminine things, the women become interested in government, politics, sociology and economics. We find there is a psychological shift of polarity and that psychological shift of polarity produces as one of its by-products the intermediate type. This type represents a false emphasis, an emphasis which is not yet brought into normal balance. So that brings us to another important problem and that is, :--What is the ideal state of humanity in the last sub-race of our present race? What are we building up to?

The answer is evolution. We are evolving up to individual completeness. We are evolving more and more away from attachment to detachment. We are evolving slowly but inevitable to absolute self-sufficiency. When absolute self-sufficiency has been achieved, then the entire of human behavior as we know it, will pass. That means we are gradually evolving in each individual a complete equilibrium of power.

The bruiser type of man is passing, now commonly known as the athlete. The football player with the helmet on the top of his head and a magnificent growth beneath his chin, this individual who tackles the line for good old Alma Mater, is disappearing. He will some day be as obsolete as miniature golf courses and flagpole sitters. He is a hood in mankind.

After all, in studying human nature, we know this type is not necessary. Your Chinese gentleman has as much appreciation of fineness as is generally accredited to the feminine mind. The Chinese gentleman will spend hours in front of a fine piece of brocade. He appreciates it, and yet by no means should he be regarded as effeminate. He is simply a man who knows how to appreciate all that is fine, a quality that takes years of culture to perfect. That individual is horrified at what we call masculinity. It looks like an anthropoid ape to him. He has found in beauty, esthetics and culture a gentle example of strength.

Therefore, we have the evidence civilization is slowly breaking up these extremes. Opposed to the colossal athletic type is that form of femininity that in the mid-Victorian era, fainted at the least provocation, or no provocation at all. We have the giggling type of femininity that overdoes the virtue beyond all reason. Today, in comparison to that, we find the well balanced, well poised woman who has preserved all the charm and fineness of femininity, and who has still become practical and useful to herself and others. We see the tangible appearance of what might be termed the civilized woman. That is what is coming, and what we are slowly approaching through the process of evolution. We are approaching the time when feeling and thought will be equally distributed over both sexes, and both will appreciate and rejoice in the same virtues. This is a very desirable condition, and it is coming whether we desire it or not, inevitably, but we should realize this con-

dition is arising through personal growth, and that is what we are moving toward. We are moving toward a balance and it will sometime come. It is Karmic. It is the result of action. It is the result of environment upon action, but sometime we will produce a race of people so perfectly equipped emotionally, mentally, physically, that they will be sufficient unto themselves, and completely capable of enjoying every one of the finally organized reactions of life. That is to be achieved in our next race, a race that will be the product of the development now going on. It is a happy omen, because we perceive in both men and women fewer and fewer of the extremes. Therefore the time is coming when both forces will assume a correct position, and the problem of the one being above the other will be done away with. Contrary to the general belief, the Eastern world has been for more tolerant and much more generous attitude than has the Western world on the matter of sex equality. Mohammed in the Koran plainly states that each human being must discover heaven for his or her self. Whereas the belief was held in Europe and was taught publicly as late as the 13th century, that women had no soul.

So we find these new forces moving in cycles. There is an alternating of patriarchy and matriarchy throughout the world, so finally both are perfected. The human being incarnates first in the male and then in the female organism, the result being a balanced internal growth, which is not projected in the physical plane, because in the physical plane it is normal to be extroverted. But the growth remains introverted as a source of further growth. Therefore, with the alternation of the sexes and the rulership of the world, by sexes, we find Nature gradually breaking down the prejudices of sex inequality, and producing a far more desirable breadth of viewpoint.

That is why the philosopher cannot accept the theory of soul mates which has been widely disseminated by certain groups of people, but which finds no authority in philosophy, because soul mates infer a separate self, whereas philosophy teaches self is not separated, but certain parts of self are capable of manifestation. Therefore, instead of soul mates wandering around somewhere looking for each other, philosophy teaches that in each human being one part of his nature is reduced or repressed by the manifestation of the other part. So, instead of looking round for a soul mate, he has to realize his soul mate is inside of himself, being the balance or unfinished part of himself. And that which he is always searching for in others will never be found except in himself. Therefore, the institution of marriage in modern society is significant because it is a method which has been established by instinct first, and finally by social institutions. But there is no such thing as two persons who are married becoming identical, either now or fifty million years from now, because they are each one a complete being, a unit. Each senses an incompleteness in himself and does not realize the rest is in himself.

Therefore we are constantly searching outside for the thing inside. We are searching constantly in others for the things in ourselves, and it has been well said by authorities on the subject of love that each individual falling in love with some one else, falls in love with himself. It is inevitable, because we bestow upon the person we adore the qualities we want them to possess. And it is only after considerable time we discover they are not there, -- or some little thing like that. But it is always man's effort to search outwardly for the things within. That is the reason that there is no philosophic teaching for the belief that we are fragmentary, as though we had been struck by something and broken into many parts, and we should be collected.

It is not that we should be collected, but self-collected, that is the important part. Always we are searching because we are unfinished -- we are incomplete. But we have all the potentiality for the rest within ourselves, although we are always searching for it elsewhere. We are searching for happiness through wealth, but we know we shall not find it. We are searching for happiness through power, but we shall not find it. We are searching for happiness through possessions, but it is never there. We are searching for happiness through dignities and honors, but we do not find it. The moment we have them we want something else. We search for happiness by associating ourselves with others, but

we cannot find it. It has to be found within ourselves. There is no way by which we can find this happiness other than by the slow growing up of perfection and balance within us, a perfection and balance which will ultimately make us complete.

Reincarnation works in that way, and in the end we finally achieve perfection. It surrounds us with things which are the shadows of our-elves, and it surrounds us with an external knowledge which must be re-discovered within. We look around and see the sky, the clouds and earth and find them there. All our yearning in life, all our desires, all our hopes are after something that can only be satisfied by internal reali-zation. That is why we cannot stop until we are satisfied. No matter how hard we try, everything else fails, everything else remains incom-plete and only wisdom bestows sufficiency. That is why wisdom is the most valuable of all things. That is why wisdom is to be valued more than riches and the treasures of the earth. That is the reason we are striving after wisdom, because we believe that wisdom is the end of all searching and the end of all seeking; the end of all desire; the end of all becoming. And wisdom is being administered by these wonderful laws of Nature by which we inevitably achieve wisdom, whether we want to or not, which makes everything more or less shipshape.

XX

Question:--From observation, it would seem that the ego, the human soul and the animal each function separately, but the two lower are not en-tirely independent of the ego. Man's heart beats regularly, and all of man's internal organisms function without conscious self-knowing--All through life the human soul is unconscious of the Ego, and apparently functions unconsciously. Will you please explain how the human soul and animal soul function if man does not have a group spirit himself?

Answer:--Man does not have a group spirit, but man's collective entity or ego is itself the group entity of the body system. Each of the bodies is composed for two facts. The first is--the body is built as a vehicle for the body on its own plane; and second, because it is a me-dium of expression of a superior force. Therefore, every form or body has its collective entity on its own plane, and also serves as a vehi-cle for a higher form of being. For example:--Months after the death of the human body the hair and finger nails will continue to grow, sim-ply because the physical body has its own collective life principle. It is a servant for the higher principle, but it has its own entity.

The emotional body, while it is an instrument for the use of emo-tional and reason, still it has its own entity, and its own principle of energy. Otherwise the body could not be assembled.

It must have a collective, unified principle within. So each body of man has its own entity, as well as serving as a body for a high-er entity. Each of the races has its separate lives, yet serves as a medium for the collective race being. I think careful study will cla-rify that point.

Los Angeles, California.
May 25, 1939.

Notes on lecture by MANLY P. HALL.

REINCARNATION AND KARMA.

Lesson VIII.

LIVING UNDER THE LAW.

This evening we want to discuss the application of Reincarnation and Karma to our daily life as forces toward growth. We would like to particularly emphasize the two ways by which we grow. We grow by action and by meditation. Action teaches us in two ways; - It teaches us by demonstrating the correctness of right action through fortunate circumstances, and by demonstrating the unfortunate wrong action, through destructive circumstances, both of which contribute to growth, ~~xxxxxxxxxxxx~~ We grow by doing right and we grow by doing wrong. The only thing we must never do, is do nothing, because that produces stagnation.

All effort will bring improvement. It is better to do wrong, than to do nothing, but as one Chinese philosopher said, "It is better to do right than wrong." Therefore we grow through action. We grow through the trial and error process. We grow by experimenting with life. We grow by experimenting with the problems of life; by succeeding and failing in the process of living.

Now after a certain length of time of trial and error, the mental parts of life begin to take control, and as the mind grows and increases it dominates matter. Action becomes more refined, and we have brain instead of brawn. The result is, action grows more subtle until thought becomes a powerful form of action. Therefore we may say on the lower and earlier rungs of growth, we must grow by the trial and error system, but as we become more conscious of the Divine Realities, it is then possible to grow by the contemplative method. We can then begin a meditative existence, but this is not suitable to the individual who has not outgrown the coarser forms of action. As long as he wants to objectify himself, as long as he wants to knock someone down if they cross him or wants to yell back at someone who yells at him, there must be action. The action process of experimenting is through trial and error, but when that individual comes to the moment in life in which he lives more and more inwardly then the process of evolution is bringing him toward meditative growth, and the individual grows subjectively through conscious effort rather than objectively through trial and error.

Therefore we may definitely say the individual who lives a contemplative existence is more highly refined, and is further along in evolution than the individual who lives an intensely physical existence. But while this difference exists, it is always a mistake to judge that which is not yet evolved so far, as essentially wrong. It is not. It is proper that the new-born babe cannot walk. It is proper that man growing up in one life passes from uselessness to usefulness. So in the larger cycles of civilization every individual passes through various stages which are not deserving of condemnation nor to be regarded as proper for criticism. The individual has to grow that way. Therefore, all things being equal, we realize the mental is above the physical, and the spiritual above the mental, So we ascend from the obvious to the subtle, or from the gross to the refined.

Knowing we come into this world loaded with hundreds of lives of unfinished Karma, it is useless, hopeless, and stupid to believe we are going to be able to come into this life, live through this life, and get out of it without a certain amount of stress and strain. It is impossible for the average person to live this life without some form of suffering. Some will suffer more than others. Each form of suffering will differ from every other form of suffering, but it is quite stupid to believe we come into this world with completely white hen's chickens there is nothing for us to learn. Therefore, regardless of how well we live now, there is bound to be a certain amount of unfinished business which we bring with us. That is why we will hear people say, "I haven't done anything, and here I am up to my neck in trouble, I have never hurt anyone, and look at the condition I am in." To the person without a philosophy of life this psychology is overwhelming, That person comes to believe the Universe has made an error, and is forcing him to pay some one else's bills.

It is possible to live through this life without committing a major crime, and yet having to suffer considerably along the way.

Enlightenment does not nullify Karma, but through enlightenment the individual gains the ability to meet Karma without the stress and strain that comes to the unenlightened person. The unenlightened man lives in a world of unknown things. He is constantly being afflicted by unknown factors, and he is dominated by self-pity and a sense of injustice. The wise man, living in a world he understands, has the spiritual power to act and live well under all conditions. Therefore he goes through experience not any more easily, but certainly more beautifully, more graciously, more tolerantly and more constructively.

Therefore we think of improvement merely as something that is being stored up, and not something upon which we may expect immediate dividends. I know a number of people who joined various organizations for spiritual improvement, and at the end of four or five years they were still comparatively unenlightened. So they decided the whole thing should be dropped. What is the use of trying. They never get anywhere. Here they had been going for five years and they still had soft corns and hang nails. What is the use of trying? It is essentially the same as the individual saying to himself, "I have worked for six months. Why should I not eat the rest of my life?" We do a small good and expect it to wipe out unnumbered mistakes we have made in the past. In our modern health methods, the individual who has eaten unwisely for twenty-five years to get that way, cannot become physically rejuvenated by reforming his diet for two weeks. It is to be presumed if it took him twenty-five years to get that way, it will take another twenty-five years to get over it. But people are much more interested in the idea of being a little stupid for a hundred years and getting over it in two weeks by some panacea looked for since the dawn of time, but never yet discovered, a panacea far more marvelous than Ponce de Leon's Elixir of Life.

(a) Reincarnation in Daily Life.

Now if the individual was paying a karmic debt every minute of his life, which he is not, but if his Karma were so distributed he could pay off a karmic debt every minute of his life, and he was making no additional Karma, he would have to live through fifteen or twenty lives to pay all his past debts. But in paying off the Karma the individual is bound to do something wrong and make some more. So instead of being given a dozen lives in which to pay off the debt, the individual is given several hundred lives, and the Karma is distributed over them, a little of the good and a little of the bad. But none of us should ever feel we have been wronged, because if we knew the truth about ourselves, we could not look ourselves in the face. No individual is suffering from anything he did not earn.

The best thing to do with this accumulated Karma, which we have been accumulating since the beginning of time, is to leave it in the background, accept it, but do not worry about it. It is nothing to be worried about. Like the Greek philosopher who was weeping over the death of his son,-- someone said to him, "I thought you were a wise man. Why should you weep when it does no good?" The philosopher replied, "That is why I am weeping-- because it does no good." "because weeping does no good" We should learn to face the problems of life as they come along, and try not to make any bad bills while paying off the old ones. You know some people attempt to steal something to pay an old bill, and they have another bill on hand. But if we will attempt to face issues as they come along, with integrity, we will find in time our joys and privileges are increasing, and the weight of our collective misery is lightening as it dies out within us.

The constructive life is the life lived under the realization of the immutable and infinite wisdom of Reincarnation and Karma. It is a life lived with the acceptance of these facts, and a life spent in an effort to understand living in the light of these Laws. So now we want to study just how this Law can help us to put our lives in order.

In the first place, the most definite thing most people regret are the circumstances attending their early life. A large number of people ~~wish they had been reared by parents who understood what is necessary for the production of a normal human being. Incidentally, that still remains our largest problem. The Government has issued many bulletins~~ on how to bring up boys so they will bring a maximum price on the open market. With whom I have discussed the matter realize that in their childhood they were reared by parents and relatives who did not understand what is necessary for the production of a normal human being. Incidentally, that still remains our largest problem. The Government has issued many bulletins

market. We also know exactly what to do for all the minor ailments of calves, horses, chickens, turkeys, ducks and other notable members of the animal kingdom. We have also been carefully and perfectly informed on the various plants that produce income. But the thing we have never been told about is how to bring up human beings.

The average person comes into the world, therefore, faced with the inevitable fact that there is a very good chance of his life being wrecked even before he has a chance to live it. That is Karmic. If he could look back over the lives he has wrecked in the same way, he would realize it is Karmic. But the child who has intelligent parents guiding it for the first fifteen years of its life is to be regarded as one in a million. The rest, for the most part, consist of children whose parents have done the best they could, but whose best is not any too good. They are brought up with no realization of the significance of psychological factors. They were brought up by people to whom a family is an expected responsibility, to be accepted as it is accepted by others, but with no particular gleam of rational, conscious intelligence shining through. As a result, some children are beaten to death; others are spoiled, and the rest are left to grow like Topsy.

Now when these children get beyond their teens and start out in life, they begin to hurt the people who brought them into the world. The psychologists have found by a careful psycho-analysis that in most cases the parents are responsible for the traits they most dislike in their children. Under our modern system, the child is given about ten days of scientific care, and then it starts out into the vicissitudes of the emotional unbalance that makes up the early life.

Some are neglected; others are spoiled; and a few, in spite of the world, amount to something. Education is no solution to the matter. The school shifts it onto the home; the home shifts it onto the church; and the church shifts it back to the home, and there is no solution anywhere.

I was in the slum section of New York, discussing some problems relating to family with a gentleman of Irish extraction, who was the proud father of nineteen children. And it so came up that the person with me wanted to know how much actual parental training these children were getting; how fit the parents were to take care of the children, and the family verdict was "Huh, know how to bring up children, of course, we do, Don't we know how we were brought up? Why, bringing up children-- there is nothing to it. They just come and you support them until they get old enough to support themselves. And then you hope they will support you." The idea of training these children scientifically, never once entered the minds of these parents.

Most people say, back when their parents were young it was not necessary to train children. But that generation did not have to dodge traffic, and face the innumerable perplexities of our modern life. That is the first thing-- the parents making Karma for themselves by not understanding their job. For one parent who has the slightest concept of that job, there are ten thousand who do not have. Therefore the parents begin to build Karma. I have under observation a child that comes from a good Christian home. This child has already shown extraordinary precocity. It has stolen, forged, cheated, lied, is shown guilty of grand larceny and is a dope addict at four-teen, and this child was brought up by a good Christian family. But if any person of our acquaintance were put in the same family, he would be a dope addict too. Any place where problems exist is of Karmic origin, and later, when the reactions are beginning to be felt, parents feel there is an injustice because they had no idea they were making mistakes.

But ignorance is no excuse in the sight of Divine Laws, any more than it is in the sight of man-made laws. We pay for what we do, for things done and things undone. So when the individual starts out to live he has what is largely known as a temperament, a disposition or personality, which is largely the reaction to early experience. Disposition and temperament are the result of the moulding of the early environment to a very great degree. Therefore, in the environment we find the source of the ruined life of the individual. It is Karmic, but it is something every individual should try to take care of to the best of his ability.

We go into the second bracket of life, the Bracket of the breadwinner. In this particular day of dubious economics the problem of sustaining and supporting yourself and those for whom you feel responsible is becoming a

more acute problem, and is accompanied by an ever-growing nervous tension. To a large degree, nervous tension is the disease that is due to the ignorance of nerves. Nerve tension is the obvious witness to the fact that the individual is mentally, spiritually and psychologically unfitted for the stress of circumstances. It would be quite inconceivable to believe that if Plato were put down on one of our modern street corners that he would be any more nervous now than he was in Athens 2300 years ago. Nerves are not a matter of environment. It is the individual's reaction to environment, and the inability of the individual to meet facts and circumstances normally, and naturally results in tension, and more breakdowns, and nerves results in break-downs, and break-downs.

The truth of the matter is this. It is conceivable and possible for man to wear out his body by overworking. That is possible. But for one person who dies from overwork, there are a million who die from lack of self control. There are very few who wear out their body. What they do is tear it to pieces through neglect and mis-use. For instance, they are going to foreclose the mortgage on the family homestead by this time next week, and if they do foreclose this mortgage, the whole family will sit on the curb and weep, and wail. And weeping and wailing represents the using up of energy which should be used in a more intelligent pursuit.

One thing the individual has to do is to learn to face things that happen without a terrific overwhelming loss of energy. which comes as the result of vain regrets, grief and things of that kind, I have observed at funerals particularly, that in a very short time a clergyman who is well trained in spell-binding, can have the entire mortuary chapel melting away in a vale of tears. Everyone feels so bad for themselves and for the deceased that you can hear low gurgles and Ohs all over the place. The relatives are being supported by each other or are draped upon each other. We know this is a serious and sad affair for these people, but how much more glorious were like affairs of the Greeks and Egyptians, when men and women came together and had a feast in honor of the departed one, and everyone was happy because they had a philosophy of life. The old Pagan ritual of rejoicing at liberation was much more healthy than our moaning and groaning over inevitable facts. As long as Nature has so decreed it, it is man's business to find solace. But how many people can do that? They can do it when they do not share in the trouble, but when it hits home, the wailing starts out again. That is what destroys life; not overwork but wasted energy and inability to adjust.

Every generation is confronted in the course of its life with the necessity of making five or six great adjustments. In most cases they cannot be made which results in stress and strain. The body is broken down by storms and not work. That is why we have Karma in the form of sickness.

Therefore, in thinking of Reincarnation in connection with the personal life, and thinking of Karma, there should be no tendency in us to weep over the inevitable nor to desire that which is unattainable. Rather, there should be the intelligent acceptance, a rational appreciation of things that are in the range of possibility; a wise use of those things possessed, and an inward realization of our responsibility to that which is possessed, and an inward realization of our possessions. These are the attitudes that enable the individual to meet the problems of life with the greatest fortitude and the greatest realization. In other words, we have a philosophy of life. You have to study, learn, think, know. You cannot accept things by rote. They have to be assimilated and made part of yourself by appreciation and realization. Once they are a part of yourself, then you are enlightened. Therefore Reincarnation solves these problems. It solves the problem of the origin of the individual--where did he come from; why is he here; where is he going; Then, secondly, Reincarnation ends forever this peculiar indebtedness between the parent and child, because parents, no matter how old they may be, still feel their children owe them something. They may not state it, but they still feel it.

It is very rare that you find a parent who does not feel the child is indebted to him for bringing him into the world. but the parent forgets he in turn is indebted to his parents for bringing him into the world, and he has merely paid this debt by bringing his child into the world. And the child will pay his debt by bringing his child into the world. There is no responsibility of that kind. Up to this time we have tried to hold homes together by forcing these people to live in a psychological corral from which they cannot escape. Duty, responsibility, family pride, pride of blood,

pride of name, all these factors are what have held families together, and that is why families are falling apart now. It is because psychologically these things are not real and have no place in the plan. The thing that holds a family together is mutual respect, mutual respect and nothing else. Otherwise it will fall apart.

The idea the children we bring into the world are something we may play with and make into some pattern is done away with. The child may be older than we are when it is born. It is not ours to possess, it is not ours to rule, dominate and control. It is rather our opportunity to share with another life the opportunity of growth. We expect no return except the privilege of mutual service, and when we get that attitude we are very apt to get the results desired. There is nothing that keeps things away from you more than wanting them too much. I have known and seen families where the photographs of the children hung on the wall, and the frames of these photographs were draped with black crepe paper. I saw one such photograph in Connecticut, and I attempted to give a little consolation to the parents over the loss of this child who had departed from this vale of tears. But I was told that the one with the black crepe paper draped upon it was not dead. He was only dead to that family. He had crossed the family wish. He had gone to the great city, a revised version of the "Drunkard". He had gone away, and because he had gone away, he had broken his parents' hearts, and the photograph with the frame draped was a symbol that he was ostracised forever from the family whose honor he had besmirched, when the truth probably was he had a little more schooling than his parents. He had seen something beyond the horizon, something beyond that 240 acres that made up that farmer's world. But a great sin had been committed, and I tried to find out what the sin was. Finally I found out, He had done something his parents had not wanted him to do, and that was the sin, He had crossed the family tradition. He had done something Mama and Papa had not wanted him to.

There are a lot of families where there is no crepe hanging on the picture, but they hang it on the relatives. Our relatives are so difficult. That one is bossy, that one is naggy, and that one just sits and rocks.

Everyone has a group of relatives like that, and we look around the circle and try to find one with superior intelligence, but because they have no philosophy of life, they have permitted the last twenty-five or thirty years of life to be spent in dry rot. They are simply rocking themselves into eternity. They are just good people, who are not good at all.

We do not want to look forward to the time when no one wants us. We want to work toward other things. We do not want those around us to feel we have not bridged the gap between generations. We can live in all generations and in all times by virtue of wisdom and understanding. We have to earn the right to be loved by others, and few people who want to be loved have earned it by their own individual action.

So Reincarnation teaches us these people who are here are missing glorious opportunities, allowing themselves to settle back into ruts, losing the time that is so precious to their growth; losing the love of those who are closest to them.

We find also another serious ailment that Reincarnation and Karma helps a lot, and that is opinionism, and opinionism is defined by the Greeks as a falling sickness of the reason. But where dwells that mind that is not a breeding ground for notions. Opinions unqualified by adequate knowledge have always been with us, and have helped to make us more unpopular in the world in which we live. Opinionism in the sense the individual is always right leads to intolerance, and that does not go with philosophy, because the philosopher must be infinitely tolerant. One philosopher said he was tolerant of everything except stupidity, and you have to get used to that, but opinions stop the free course of the mind and bring their reaction.

So every nasty little emotion that appears in the individual break out sometime and he has another Karmic debt to pay! Every degree we have fallen short of our potential power means we fail to that degree to have the happiness that is ours.

So we come now to the meditation angle of our problem, the problem of understanding Reincarnation and Karma through the realization of life and its values. Realization is the ability in a way to climb up on a high mountain and look down on the city and plain. It is the ability to climb up

to that mountain and still not separate ourselves from the lives and hearts of others. It is the power to see the whole picture and yet still understand the separate little stones that make up that mosaic. It is the ability to see all life and patiently watch over the blinded parts that do not know where they are going. Realization is the complete tempering of all the extremes in life. Do we hurry? Then we waste time, and that man who is hurrying is only hurrying toward his own grave. Do we linger too long by the way? Then we are merely bringing the grave to us. Do we care too much for some people? Then we are only ready to have our hearts broken. Do we care too little? Then we do them an injustice. Are we too much attached to things? Then we must inevitably lose them. Are we without interest in the things going on around us? Then we are failing also. It is a matter of getting a beautiful normalcy, and with all that normalcy there must be a motion, a pattern of feeling and thought.

You can study in the public library, or come over to our library and study some of the great paintings which have come out of the East, or reproductions of them. In the inscrutable faces, the flowing robes, you will find a magnificent aesthetic detachment. The faces and robes are powerful in every part, and yet, when you look into these faces, these faces are not looking at you. They are detached, impersonal and immovable, and yet about them there is nothing rigid, austere, cruel or hard. They are not disinterested, but there is a complete dispassionateness, a complete severance from all things. They know neither person, place, or time. They are ageless, and we have to get into our own faces, some of the light we find in these faces. They never move a muscle no matter what occurs, not because they are controlling the face, but because the heart within is at perfect peace.

When we become philosophers we must also never forget beauty; we must never forget the necessity for an intelligent life also, but a beautiful life. If we overlook that, we overlook everything. There must always be close to the man who understands something that is symbolical of that understanding. You will always find those who live the fine and noble, and venerate the good, will constantly associate themselves with that which is similar to that which they live and venerate. I know people who can scarcely scrape enough together to eat--the next meal is a problem, but they are ready to go out and starve, starve for the privilege of being wise. They are perfectly willing to go out and starve, but they will not give up their inner tranquility, the beauty and rhythm of which is not broken by death or destruction. Plato said the man who lives well will die well. This inner tranquility is not sold. It is not that you decide you will not let anything worry you. It is not that you build a shelter around your-self to keep out problems. It is not like the metaphysicians who repeat affirmations to save themselves from the misfortunes of mankind.

It is not the individual who has a formula. It is not the individual who has resolved at all costs to detach himself from material things. It is just something you suddenly discover, that fills you and comes up through you, and makes all things right. And until that right is realized there is nothing gained by trying to sham the right, because there is one thing no one can conceal, and that is the presence of this inner realization.

Therefore, Lao-Tee, the great Chinese Philosopher, described the great Law of Life, Reincarnation and Karma are the Law, and this Law of Life is like a great stream, moving, flowing toward the Sea of the Infinite. All the Chinese painters have painted that stream, You will find it in all Chinese paintings. There is always a little waterfall, a little water flowing through the rocks and reeds, but that stream is not water. That stream is a symbol, the symbol of the Law; The little stream flowing between the mountains with their rocky crags; through the valley, through the reeds and rushes with their dragon flies,--that stream is Life. The Taoist says, "I am a little boat, a tiny little paper ship, and I drop myself upon the stream, and let the stream carry me where it will." So you will always see in the painting a little boat, and a little man sitting in the prow. Sometimes he is rowing the boat, and sometimes he is just sitting, looking out over the water. But these symbolical paintings, in which China is so rich, are the paintings of the little ship floating on the sea. This is symbolical of man floating on the Law, giving themselves to the Law, re-serving nothing from the Law, asking nothing from the Law whatsoever, it being sufficient to let the Law move them. And these great souls who have come to this realization have lighted the way of mankind since the beginning of time. Each of us to some degree must have that realization. We are not here to get, nor are we here to give. We are not here to be or not to be.

We are merely the little ship floating on the stream of the Law, and if you go against the stream, you must pull and row with all your strength, as many men do and call it life. But always at the end they must lay down the oars and go with the stream. Therefore the wise man goes with the stream from the beginning, perceiving and accepting the tranquility of this reality.

So let us imagine we are floating through the world, through the sky, through the air. There is one thing that is the common denominator of all things that exist and that is the Law. It is the Law that makes the snowflakes. It is the Law that governs the wind. It is the Law that crystallizes the earth. It is the Law that made man, and it is the very Law by which man was made, that same Law sustains him. He is floating with that Law upon the Sea of Life.

Now, with that realization within us, what we have is not so important. Whether other people agree with us is not so important. Whether other people disagree with us is less important. They too, are ships floating on their own current, going according to their own Law. We are all ships passing in the night. If we can feel ourselves floating and flowing in this perfect Wisdom, in this absolute Truth, in this undefinable Reality, we shall know what the Buddhist means when he says, "I take my refuge in the Law." because he knows that that Law is going to flow into that which is his own. He knows that when he flows with the Law, that which is his own is made known to him; His work is known to him, and that which is no longer his is taken from him,-- then he is in the Law. The possibility of gaining without joy, losing without sorrow, and accepting all work and doing it well, always flowing with the Law; the realization of that would relieve so much of the tension of our times. There are so many people who desire to be this or that; there are so many who have great abilities; there are dictators who would change the course of empire; there are the rich who would be powerful and the powerful who would be rich; and all men would be something else. And in the midst of those there are a few who perceive the Law and float with the Law.

Out of the East comes the parable we have in the New Testament of Christ walking on the water, because that belongs to the East. A great Buddhist priest in meditation, inwardly one with the Law, was walking by the edge of the sea, and as he walked on the shore his inward consciousness was so inwardly aware, he was not noticing where his feet were taking him. He was walking on the water but he did not sink because he was one with the Law. When he had walked out quite a distance from the shore, he awoke from his meditation and suddenly discovered he was walking on the water. In a moment of human weakness, which we are all subject to in our normal human state, he said, "I can't do this," and down he went and had to swim lustily to get back to shore. That story which is at least 2500 years old, was used in the story of Christ walking on the water, which simply signifies the enlightened man walking upon the stormy sea of life is unmoved and untouched by outward things because of his inner realization. Therefore as the individual can walk in this way upon the stormy sea of Life, symbolically if not literally, so each of us by living the Law, by realizing the Law, can achieve a degree of peace, a degree of enlightenment, a degree of beauty inconceivable to most people today, and we would have the solution to many problems.

We are so frequently besought by people with problems. "What shall we do under this condition?" "What can we do for this?" "How can we get out of that?" These people claim they have studied, but in their study they have not achieved the substance of their study. They have not the thing which made Socrates drink the hemlock;--the thing which gives realization, the thing that is stronger than life. Most of us, in spite of our study, are more conscious of the lower, physical nature than we are of the spiritual. When a decision is made we cling to the physical and because of that we go down into the sea of life.

(b) Karma in Daily Life.

Now the thought we have in connection with this problem reminds us of the story of the young man in India who went to study with one of the Great Sannyasins, the Holy Men. This Holy Man as a result of years of study and training became a great Lohan, or Singing Saint.

He played his instrument and sang, and his disciple, when he heard the song his Master sang, became enraptured with the song and, when he heard, he received for the moment illumination. The Singer of the Song, The Lohan went into all parts of India singing the gospel of the Law, and this disciple became so immersed in this song that it became part of himself, and he went to his Master and said, "Master, the song you sing ~~because~~ means so much to me, now it sings itself in me. In everything I take into my hands I feel this song. I pick up something and I feel the song going through me always." The old Master smiled profoundly and said, "What is the effect of the song in your arm?" He said, "I do not exactly know. I cannot explain it, but now the very experience of picking this up has become a song. Every step I take is music. Every thought I have is the song." The old Lohan said to him, "You, yourself, will sometime be a Lohan because you have learned that the Song is Life, and Life is a song, and woe to the man who sings it sharp or flat. If he sings it out of key there will be trouble." The young man continued studying with the older man until the older man died, and when the body was consumed upon the funeral pyre, the flames sang the Song, the Song of the Law. That is one of the fables that have come out of the East. This person finally became the Song; Every motion he made, every thought that came to his mind was a song.

Now we should have more of that singing in our lives. The Hindus call it the Singing Soul. It is something that should be constantly singing in us, singing the Law, and if in our daily lives there was more of singing in our hearts and less of the accumulation of misfortunes, less of unsettledness and unrest, less of temper and jealousy; if there were less of these things and more of singing, we would all be wiser.

So the problem of Karma in our daily lives is this. Let our daily life flow from Beauty to Beauty. Let the simplest thing we do be associated with beauty.-- the ordinary problem of keeping up the house, the problem of going to the office and doing the work of the day; if you live with a song in your heart it will go better. You will have more friends and fewer enemies, and a better world to live in. There is something that takes place in the appearance of the individuals in India who are taught by these Holy men, The Sannyasins,--something takes place in the way they walk and talk and work. Music flows through every line of their body. Everything is done beautifully. Compare that with a busy morning in the average American home. Where is the song/? "What happened to that coffee I left out here last night?" "Hurry up or I will miss the bus." One excitement follows another until the breakfast has been degraded into something little better than a street brawl. Everyone is tired. No one enjoys anything. Everyone is in a hurry, the equal of which is to be found no place but at a drugstore lunch counter. In one store I saw a sign, "A meal a minute," You can go all the way from soup to dessert in one minute, but what your real deserts will be is a little harder to tell.

We have lost entirely the dignity and flow of living. Tagore knows what it is. Rabindranath Tagore has in his heart a song, and everything he does sings with him. Every one of the pictures that are painted by those who study art with him, show not only the work of the young girl or boy, but there is something of the Master in it. Tagore is singing in the picture. Everything that he does is the song within himself. That is the way to accomplish in life. It might not sound practical to live that way from day to day, but it is much more practical to live that way from day to day, than what we do, because what we do is the sequence of dissonances, which do not contribute much nor help us to accomplish the things we desire.

(c) PERSONAL ADJUSTMENTS.

I have dealt with this subject already, but there are a few points I would like to make. Personal adjustment is this; Are you going to adjust yourself to things as they are, or are you going to try to adjust yourself merely to the illusions of your own dreams. Personal adjustment is the secret of physical comfort. Not so much spiritual happiness but physical comfort is achieved through personal adjustment, and personal adjustment is nothing more nor less than fitting yourself into the plan. To explain this I will tell you about two families I know of who live in one of our outlying districts. One of these families is of fair means and short temper. The other is not so opulent but has a much longer disposition. As you probably realize in

our rural districts there is practically a continual stream of daily peddlers. At 8.30 some one wants to take your subscription to a magazine; at 9.30 a small boy wants you to buy a paper; At 10.00 some one wants you to buy pins; at 10.30 some one wants to know if you have any knives or axes to grind; at 11.30 you begin to get the small children next door who are selling home made jams. After lunch the Singer Sewing Machine man comes; at 3.00 some wants to know if you like a radio program you never heard of; a little later someone comes along and wants to sell you some bananas. And so it goes all through the day and the average housewife, between the phone and the back door has little peace. So one family is filled with righteous indignation at this procedure, and says their mind to each of these people who come to the back door. It has not done any good, The traps have not put their secret mark on the gateway, and the continual string continues to *FLOW and continues to Bc* appropriately berated with opinions

Down the roadway a little way lives the second family, in the same city but not in the same community. These people are very poor in the economic sense of the word. They couldn't buy anything if they wanted to. They are too poor. The woman of the house has a nice disposition, and when she sees these people going from door to door, and are getting short of temper themselves, she invites them in to a cup of tea, or lets them rest a little while. The first woman is a nervous wreck, ready to be sent to an institution. The second is as placid as anyone you will ever see. Both have the same problem, but they meet it with a different psychology; one with a peaceful smile, and the other by relieving herself of righteous indignation, and she will probably have ulcers of the stomach, or at least tissue scars in the duodenum. It depends on you how you face problems. It depends upon the character you bring to problems, and if the truth were known, there are not so many miscarriages of justice as we hear about. Every person has to earn the right to be happy. with a good philosophy of life that is not hard. The individual has gotten away from the prejudices and narrow mindedness of others. He has gotten into a new philosophy, a philosophy of friendliness, of brotherly understanding and cooperation. He realizes we are all of identically one life, and we are all one under the skin, but we all have our problems. We are all human beings, struggling and striving, we have to get a good generous attitude on that subject if we want to become happy. Reincarnation and Karma supplies us with the reason or things that happen. Why some are failures and others successful. Why some are good and others not so good, These things are obvious when we understand that Law. Therefore the individual is not doing well who studies it so he can repeat the formula, but the individual is doing well who lives it. Nothing works unless you apply it. I have known so many metaphysicians filled with philosophy who never use any of it. I want to bring this to your undivided attention.

Live the Law from day to day. Let the Law and the Doctrine of Reincarnation and Karma be your Bible, written in your hearts, written in your lives. If you do there is a new force, a new integrity, a new virtue that will arise from this realization and your heart will sing the Song of the Lohan. The journey from here to perfection will be a glorious one, a journey of opportunities, doing great things. There is a possibility for a wonderful reformation in temperament if each one of us would make the resolution as part of our lives, from now on we will never lose our temper, regardless of the cause, but will agree with our adversary quickly when he tells us of our mistakes, and will laugh with him. If we will do this we will find a new health, a new vitality, because a temper fit is a form of suicide. Or if you will promise yourself in a very sincere manner you will always try to look at life in a big way, see all living things as a part of a great program of progress; if you make some such resolution as that and keep it and live it for five or ten years, you will have much better digestion, You will have a much happier home and more prosperous business the Law works, and those who use it know that it works. No individual who achieved enlightenment has ever regretted it. No one who has ever achieved it has failed, and the individual who possesses a little more enlightenment than his brother will ultimately be happier reight here. The Law works. It works every day of your life, and when you begin to live the Law it will begin to sing through you, and you will have friends. You will have people who come to you to hear the song. Instead of being a pupil, you will be the teacher. Instead of being one who follows, you will be the leader because the song of life sings in your heart,--it is the Song of Life and all men listen to it You cannot escape it. You cannot resist it.

When you go to one of these great Temples in the Far East, the Temple and watch strangers go to and fro, you learn something. Somewhere in the gray mist above you looks down this Face, the Face of Enlightenment. To the front door come two happy tourists, happier than they have a right to be, they have tried to drink up the Malayan Peninsula with some success. They enter the door talking boisterously and laughing hilariously. They do not believe in the Face that looks down on them, but they look around and do not feel so good. These two loud, coarse individuals look around for about a quarter of a minute. Then one whispers to the other, "Let's get out of here."

I waited in front of the Temple door for four and a half hours scanning all the visitors who came to the door. To the door came people of all types and kinds,-- business people, society people, natives, English army officers, American sailors. Probably fifty people in that four hours and a half came to that door and looked at that Face, and all the time they were there, there was not one word spoken above a whisper. They did not know what had happened. Something came down upon them, something they could not resist. These people who went in hilariously came out soberly. These people came to the door and looked and never once spoke above a whisper, not because they believed in the Face, but because that Face had done something to them. The something happens to all individuals, you will never find any individual except the most malicious, who can resist the Law, and they are only able to resist it because they are so completely below it there is no comprehension of it. But even the dog and the animals of the forest obey the Law. Many a Yogi has slept in the forest with the tiger for a pillow.

No living thing can resist the Law, and when the Law shines through you, as it shines through the Great Face, men will respect you, will admire you, and will come to you in search of the Law. That is the way it will have been since the beginning of time. That is the way it will always be. Neither the fall of empire nor the decline of race has any effect upon the Law. The man with the Law singing in his heart is adored by others, respected and understood, and if not fully understood at least recognized as one apart, and his troubles fall away with his understanding. You, too, can have these great Laws singing in your life, making happy your road, making beautiful your life.

Live with it, work with it. Do not just say, "I think those are wonderful ideas." But do something with them. Make them apart of yourself and the Law will sustain you, not only as long as you live but through all the lives that are to come until the end of time. That is your work. Find the Law; Live in the Law and let the Law live in you. That is the Law.

XX

Question; We have here to night what seems to me to be one of the most important questions that has come in. I am going to read sections of this question because I want to leave out the references to modern organizations. Human reincarnation implies once incarnated as man and gaining the self-consciousness of the human state, the soul must repeatedly return and animate other bodies. Most schools of ancient occultism, including-----, believe in reincarnation through various progressive species, but they deny the doctrine of human reincarnation." This is important, because the friend suggests that most ancient schools believe in reincarnation through progressive species, but deny the doctrine of reincarnation for human beings.

Answer; I have studied practically all the ancient systems known to day, and practically all these teachings commit themselves on reincarnation and they state the individual is reborn in a physical, human body. Therefore, the statement "Most schools of ancient occultism deny the doctrine of reincarnation," I do not believe that can be substantiated. In the first place, Pythagoras tells of the names of three previous reincarnations, including the one in which he fell in the siege of Troy. The teachings of Plato concerning reincarnation are distinct in their doctrines. The Emperor Julian declared he was the reincarnation of Alexander the Great. In the Buddhist system there is no question that the Northern School, the Central School and the Southern School, all teach the return of the individual in the physical form. The exception to the general belief is that popular concept of the Brahmins that the individual may be reborn in an animal form, but this is a late corruption of the earlier teachings. Among the American Indians is the belief in reincarnation.

It was specifically taught that men would return in human form. The Druids believed men returned in human form, and they believed their Arch-Druid immediately reincarnated in another form. As in Tibet it is believed the Dalai Lama is reborn at the moment of the death of the old Dalai Lama. I do not believe there is actual support for this belief other than the interpretation of a few modern sects. The next point is important.

Question; " That it was not taught by Western philosophers is evidenced by the teachings of Madame Blavatsky who introduced reincarnation in America. Under her writings in the Egyptian section, and later under the Indian section according to work carried on in connection with "Isis Unveiled" it is positively stated by Madame Blavatsky that she wished in the Secret Doctrine to revise and restate her opinions on Reincarnation because the illuminations given to her by her Adept Teachers forced her to retract her previous statements.

Answer; There are various opinions on the subject of every matter relating to the Ancient Wisdom, but in our particular effort we have attempted to refrain, as we have stated before, from the innumerable, very human efforts to revise these great doctrines and present them in their original form. In this form we are attempting to give them to you, using the rules adopted and used by Madame Blavatsky in the instruction of her personal pupils. a statement such as this, "Most ancient schools of occultism did not believe in the doctrine of Reincarnation," leads me to believe the individual is accepting two or three persons opinions as to the origin of these teachings. Only by studying various philosophies is it possible to come to an appropriate understanding.

Question; What continent or sub-continent is inhabited by the Fifth Race, or the Fifth Sub-race..... When the Lemurian and Atlantea Continents sank there seemed to be existing some of the present continents.

Answer; I would like to call to your mind the Atlantean world and the Lemurian world were distributions of land all over the earth, and were not merely localities. The Atlantean world contained some parts of the world now submerged, and some parts still above water. We should not think of Atlantis as merely the Island of Poseidon. That was merely the last remnant of Atlantis. The Atlanteans inhabited the entire world. The Lemurians inhabited the entire world. The Aryans are inhabiting the entire world, which merely means that in the destruction of Atlantis the great central nucleus of power sank.

We might compare this sinking with the potential sinking of the British Islands and those existing upon the Island. The Empire is scattered all over the earth, but it is administered by the main land. Now please do not think that I am making a prediction that this Island is going to sink. I am merely using it as an illustration.

The Lemurian Continent extended over Africa, Asia and America. The Atlanteans extended over America, Asia, Europe and Africa. And the Aryans have gotten in wherever they could get their hands on anything. It is described symbolically as a continent, but it is a distribution of land over the earth's surface. We know for example that part of the western coast of America was above water during the Atlantean period. We know the eastern coast was under water during the Atlantean period. We know the area of Brazil and certain parts of Peru were above the surface, and other parts of that country were under water. During the Atlantean distribution a large part of Europe was under water, whereas a large part of the Mediterranean Sea basin was above water. The middle Asiatic area, including inner and outer Mongolia, Soviet Russia, and parts of Ukrainia and a few other parts of that country, are probably the most permanent parts of the earth. There is evidenced by fossil remains that the Desert of Gobi has been above water for hundreds of millions of years, but there was a time when it was under water. Seashells are found on the top of Mont Blanc. Sea shells have been found in abundance on top of the Rocky Mountains. Remnants of sea life have been found 25,000 feet above sea level, almost to the top of Mt. Everest. These distributions have been varied. Even the Himalaya Mountains have been under water, but the distribution resulting in these changes was a slow process, taking place over a long period of time. In the course of millions of years the change is perceptible. We will never live to see the Pacific Ocean subdivided into attractive

business lots, but if you have been sold some land out at sea, you might hang on to it for future generations. It might be valuable in a million years.

Los Angeles, Calif.

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Notes on Lecture by Manly P. Hall.