

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 becomes 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 constitutionall 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 Egyption is not the ancient Egyption. The ancient Egyption died, has ceased to be utterly. It is a dead race, and those who occupy its land to-day, and call themselves Egyptions 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.

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 refuses 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,

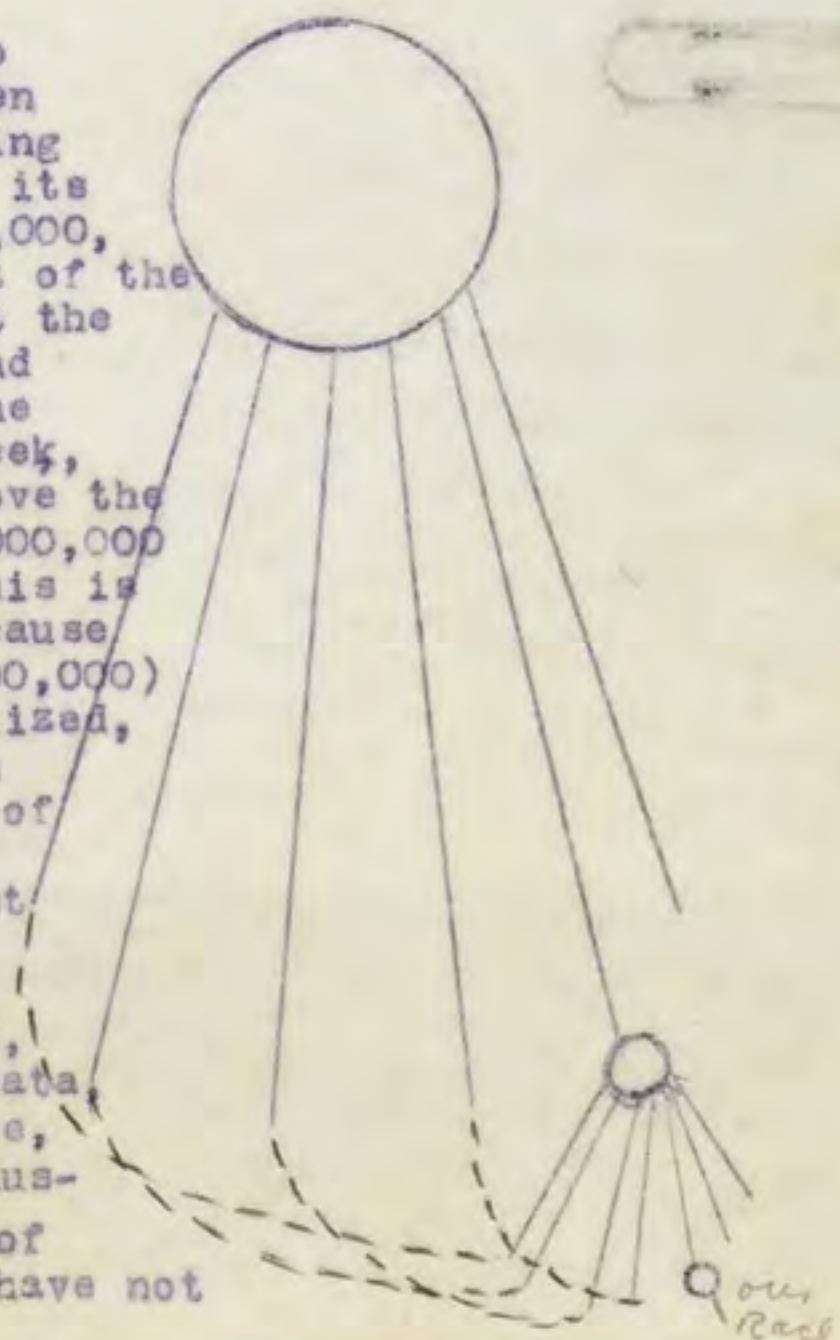
The race, therefore, consisting of the Father Race and the Seven Sons, or Seven Branch Races, each of these Seven Branch Races in turn divide again until the inconceivable number of 83,000 branches have been achieved. This means it is potentially possible for the race to have 83,000 parts or branches, 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 "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 unfoldment 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 perigatory, 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

Los Angeles, California.
May 23. 1939.