

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 ~~no~~ 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 had a better understanding of the Law~~ ~~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~~ ~~on how to bring up boys so they will bring a maximum price on the open~~

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, heck 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 fourteen, 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~~ 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 economies 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 a 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 esthetic 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 cold. 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 tramps have not put their secret mark on their gateway, and the continual string continues to *Flow and continues to Be* 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 those 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~~ has 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. They believe the new 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.

Notes on Lecture by Manly R Hall.

May 30, 1939.