

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 procreation, 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
