

Reincarnation and Karma

The Mystery of Incarnation

Lesson #1 of 8 by Manly P. Hall

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

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

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

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

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

(a) THE EGO AND ITS BODIES

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CAUSAL ENERGY---PURE BEING

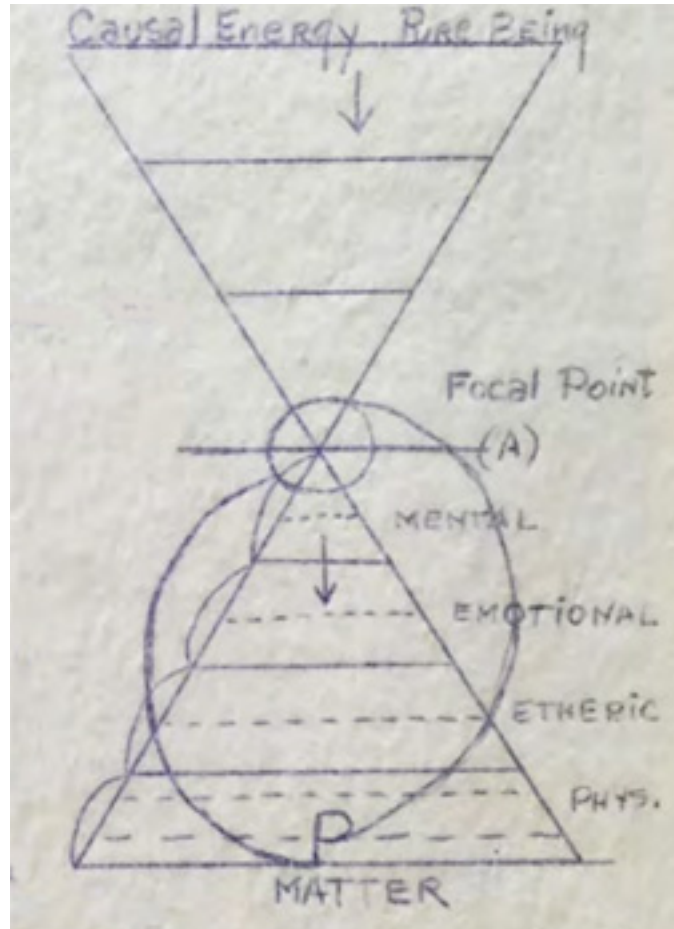
If you can imagine energy descending and radiating out again you will have our idea. We will say for the purpose of our consideration this upper pyramid represents Causal Energy; descending it comes to the focal point and spreads itself through matter here. The base of the lower pyramid is matter. The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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

(b) THE MYSTERY OF ETHER

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

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

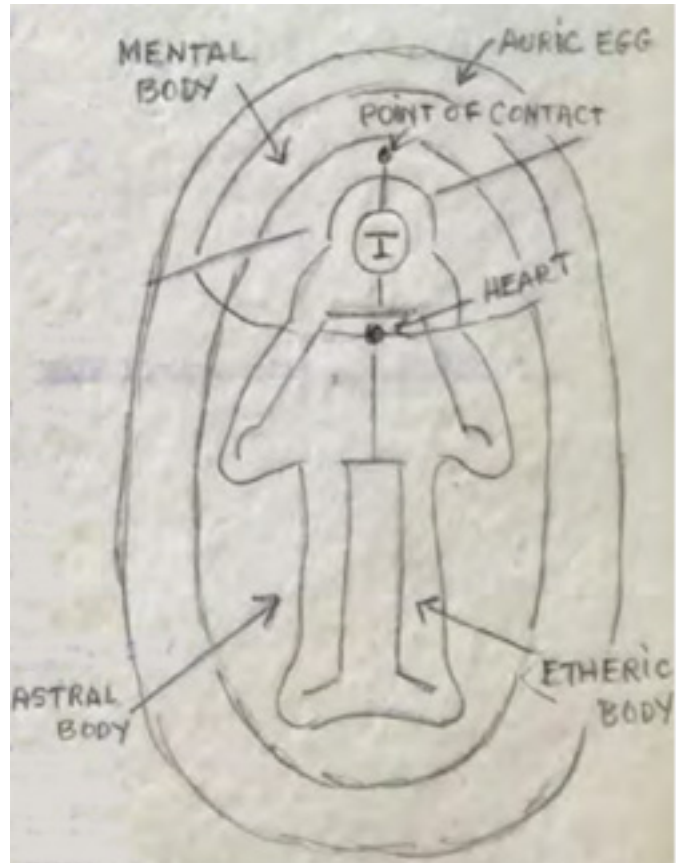
Ether is a very peculiar essence. It is the Aether of the Gods. In the old Nordic legend, great clouds arose from Ginnungagap, the cliff of chaos into which the giants had thrown snow and flames. Out of this great cloud of mist which arose was formed the Gods, the first of which was Ymir, the Lord of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

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

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

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

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



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

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

(c) THE CHEMISTRY OF AURAS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

May 4, 1939

Notes on lecture by MANLY P HALL