

REINCARNATION AND KARMA

LESSON IV.

REINCARNATION AND KARMA OF LOWER KINGDOMS

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

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

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

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

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

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



SOUL OR RING OF LUMINOSITY

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

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

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

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

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

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

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

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

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

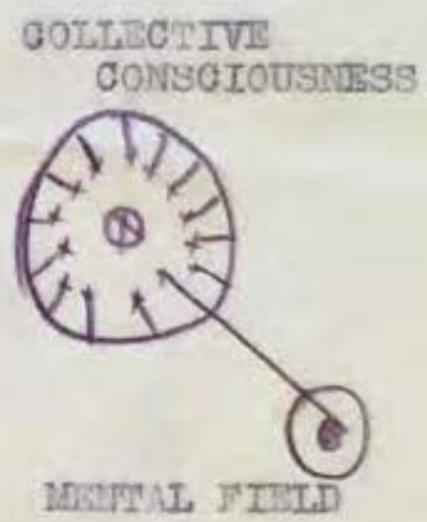
According to Hindu mythology, the God of Wisdom came upon evil days and lost his head. For Wisdom to be without a head was unthinkable, therefore Shiva looking around for a head for Wisdom beheld the elephant and the God Shiva put the Elephant's head upon this God. Ever since that time the God of Wisdom,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

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

(a) Animals, Domestic and Wild.

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(b) Plants and Flowers.

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

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

time has elapsed but you do not know what has occurred. On rare occasions the individual senses this interval, but it is all darkness to him. That is the daily and hourly life of a tree because the tree possesses only two bodies, the physical and vital, therefore it has form and growth: also there is a slight development in the emotional life, even as the animal may have a slight development in the negative mental. For this reason trees and plants can feel but to a very limited degree, and being again on a lower level of evolution they have no way of expressing themselves, except through some form pattern.

Like an animal they are also instinctually being ruled by the collective entity, and its collective instinct is forever toward survival. Therefore you find in your plant kingdom infinite adjustment because man is the only thing in nature that becomes rigid, and when he does he can't last long. All true natural instinct is to adjust. You know the story of the radish. The seed dropped between two bricks in the pavement and began to grow. When it had matured into a completely grown radish it was exactly the size and shape of a silver dollar. It became a flat radish. It was the only way it could live and survival is always first.

Experiments have been made with boxes in which all kinds of labyrinth corridors have been made but there is always one way to the top, ~~and~~ and plants will inevitably grow toward the small open place at the top, missing all the by-ways, pay no attention to blind alleys and go to the correct outlet. How this happens is a problem, but the problem is, we have mistaken the requisites of intelligence. You have your collective plant consciousness, which is only a lower step than the animal consciousness but still exists, and your collective plant consciousness determines the action of life that is sustained within itself. All kinds and species of the milkweed are controlled by the same entity. All elm trees are the same and are controlled by one entity. All radishes are the same and controlled by one entity, therefore there is one radish manifesting through the infinitude of radishes. There is only one onion in the world but it produces an infinitude of onions so farmers all over the world can raise onions at will. The seed always carries the extension of consciousness which causes it to live. The seed is a dead thing yet the life is within it, --in reality it is magnetically held to it. Wherever that seed goes there is an extension of life that goes with it so when it is planted it can ~~grow~~ grow and be part of life. That is why in the Egyptian tomb, after 5000 years, wheat taken from the mummified hand of a Pharaoh was planted and grew. It is part of wheat. No matter how long it has been there, it is wheat. Whereas "man is of few days and many troubles," wheat will always grow as long as the pattern, the archetype, the collective wheat remains. (I hope all this reference to a collective life will not lead to a Communistic viewpoint. I don't know how the word or idea got mixed up with Politics.)

There is one life manifesting throughout these innumerable forms, like the animal the plant is not reborn. The plant dies and the seed continues because it has no reincarnation cycle, --merely a new seed grows. There is no continuity of consciousness between last years buttercup and this years buttercup. They are all the manifestation of this one pattern.

Now when it comes to weeds that get into the grass and kill it, we must realize just as surely as we have criminals in society and rogues in animals, so surely we have weeds in the garden. After all, so far as a weed is concerned, it is only virtuous. It is only doing that which is necessary for it to survive but the method of surviving may be ~~at~~ dis-illusioning to the amateur gardner trying to raise something else. Each of these things is alive, has its pattern, purpose and right to exist and demands the right to live, so when you dig out the weed and burn it all you have done is to cut off a finger nail. There is no harm done to the entity because the entity is not in the weed. The weed is part of the source, and fortunately for man he has never been able to get at the source of anything.

By the same law there is no karma for the plant kingdom because there is no function. The only karma you can have in the plant kingdom is such karma as appears. For instance, your plant may be broken because the seed fell into a public place and someone walked on it, but this is not karma in our sense of the word but in a larger sense it is because the environment selected was not suitable for adjustment.

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

(c) Metals and Minerals/.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Notes on lecture by MANLY P. HALL.