

# HORIZON

**The magazine  
of useful and  
intelligent living**

JANUARY

1942

**Articles by MANLY PALMER HALL Philosopher**

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- *All may fearlessly accept the challenge of the day by adopting for guidance the set of nine rules given by the old philosophers to live by in troublous times*

## The Philosopher Faces War

THE entrance of the United States into the present war brings the last remaining major power of the world into the greatest conflict of historic times. The battle of the nations has now become the battle of the world.

All human beings are now divided into two camps of opposing ideologies. Of the population of the earth in conflict, four-fifths believe in the superiority of the democratic theory of government. They believe that States were created for the protection of their people—that government is the servant of the governed. And that progress demands as a basic condition for its own existence the protection of the rights of the individual.

The remaining one-fifth constitute the so-called totalitarian powers. These States affirm the supremacy of armed might, and maintain that the State is supreme. Through intensive organization and the complete destruction of the civil rights of their peoples, the Axis nations have prostituted their national resources to the destruction of all democratic governments standing between

them and their avowed domination of the world.

To all thoughtful persons it must be obvious that the dictatorial powers cannot win the present war. The reason is basic and all-sufficient: They desire the realization of a purpose contrary to the evolutionary motion of humanity. Opposed is not only every normal human instinct, but their ambition is irreconcilable with the evolutionary process apparent everywhere in nature.

Ultimate victory is impossible for that which is contrary to the Plan of Life. But it is quite possible for the Axis nations to survive for a considerable time as a menace to the security of democratic States. Every seriously minded man and woman should recognize that the struggle against the subversive forces of tyranny and oppression will not be easily won, but will require application of the highest courage, fortitude, and intelligence toward the protection of those human rights we hold sacred and inviolate.

Philosophy has always flourished in troublous times. Wisdom has never

been easily acquired nor easily preserved. Nor can this generation expect to be an exception to the general rule. China was at war during the time of Confucius and Lao-tze. Persia was at war during the time of Zoroaster; and Egypt in the time of Akhnaton; in Greece, during the three centuries of classical philosophy, the Hellenic states were at war. The Christian faith had its origin during the wars of the Jews. The faith of Islam coincided with a period of extreme strife in Arabia.

In the divine plan of things it appears that the sobering influence of disaster is necessary to the release of philosophic vision. We really seek solutions only when we stand in the very presence of our problem; we solve nothing except through the urge of necessity.

Students of philosophy—especially the idealistic philosophies of the ancients—are drawn principally from the more thoughtful people of the world. War is sad and terrible, but to all who think deeply enough and wisely enough, it is obvious that war is inevitable to a creation yet immature and incapable of continued unselfish effort. As long as selfishness, greed, ignorance, superstition, hatred and jealousy motivate the greater part of mankind, there must be wars.

It is impossible to arbitrate the affairs of nations when we cannot settle the disputes of individuals.

It is impossible to make the world into one happy family while happy families themselves remain rare.

We cannot expect nations to cooperate while individuals are dedicated to codes of competition.

We may dream of peace, of security, and of brotherhood; but our dreams remain only phantom hopes until we build

under them adequate practical foundations.

The present war came as no surprise to the thoughtful. It is an interlude, and they will not permit it to interfere with the development of those basic qualities on which depends the final solu-

tion to war. The time has come when each one of us must apply to the conduct of our outer living those truths which we have inwardly perceived. We must prove that the wise can live well, constructively, and courageously, regardless of surrounding chaos. The integrity of trained thinkers is the strongest asset which a nation can have. It is the one defence against every form of corruption which exists in physical society.

Two basic emotions are released through the proximity of war. The first is *fear*. The second, the *pain of loss*.

Fear is natural and inevitable to all unenlightened creatures. Fear is the first by-product of ignorance; it flourishes most where ignorance is most complete. As man increases in wisdom fear dies out within him. The wise man knows there is nothing to fear in the world—it is impossible for the cruelty of men to destroy any of the Realities of life. Great truths are forever beyond the reach of tyrants. The victorious general may destroy the cities and lands of his enemies. But never in any way can he change the course of destiny, nor by the armed forces of the world alter, even for an instant, the course of Universal Law and its outworkings. In the presence of certainties there is no place for fear—growth is certain, immortality is a fact, progress is inevitable; absolute and unchangeable; it is the ultimate victory of wisdom over ignorance. Nothing that is untrue can be preserved. Nothing that is true can be destroyed.



The sense of loss—loss of things, of separation from those whom we love, the loss of privileges, luxuries, and even necessities—to such pain only the fearful are subject. Philosophy teaches us that no man can lose that which is his own. No man can keep that which is not his own. In sober truth, no man can ever possess anything but himself. Those who have surrounded themselves by the delusions of *possession* are caught in a snare of falsehoods, and only some great catastrophe can free them from the nets of their errors.

Realizing that there is nothing fearful in a universe governed by Divine Law, that nothing can be lost in a world composed of a single essence, the wise man accepts the challenge of his day with a good hope. He conserves his own resources. By right example he contributes some of his own courage to others whose fortitude is not as well grounded as his own.

War has come to America. We all sincerely hope that it will not reach our mainland, that our people will not be subjected to the physical hazards and privations which have afflicted England and other European countries. But, if it should strike closer to us, the code of the wise man under the vicissitudes of fortune applies today as it did in the classical world of ancient Greece. The old philosophers set forth a simple set of rules to live by in such an emergency, rules which are suitable to all occasions:

*First.* The wise man obeys meticulously the laws of his State, that he may give good example to those less wise than himself.

*Second.* He remains in the conduct of his personal affairs until he is directed to alter that conduct.

by proper authority; and he will obey without question such authority and its instructions.

*Third.* He will contribute in no way to panic or the fears of others; nor will he discourage or detract or criticize or condemn, lest he injure others or destroy their faith and security.

*Fourth.* He will defend his State as he may be directed to do, realizing that no wise man will ask another to perform a service which he himself is not likewise ready to perform.

*Fifth.* In estimating the crisis under consideration he shall keep his mind free from prejudices, conceits and opinions, from petty hates and all fanatical and destructive attitudes. His thinking shall be upon the plane of principle, and he shall cling to right as he understands right, with malice to none and charity to all.

*Sixth.* In all emergency or disaster he shall keep his mind firmly disciplined, and if tragedy should come to him or those whom he cares for, he shall realize and remember the great truths to which he has dedicated his mind.

*Seventh.* If choice arises through necessity, the wise man—recognizing his own superior fitness—shall protect others less informed than himself, realizing that they are susceptible to a disaster against which he has an inward protection.

*Eighth.* He shall seek to comfort all, to serve all, to assist in every way possible to preserve and protect



the truth and integrity in others.

*Ninth.* And, lastly, he shall rest his own faith in the inward vision of the world plan and the world order as it has descended through the body of philosophic knowledge from the beginning of time.

By observing these precepts, the philosopher can move serenely and usefully and beautifully amidst the changing pattern of his time. He will be unmoved and unafraid. His faith will be sufficient to his test, his courage equal to any risk that may come to his person.

The next few years may prove to be the most profoundly significant in the last 5,000 years. They will be years involving sacrifice and danger, but the compensation will be the privilege of being a part of that great experience.

We are here to learn, we are here to experience.

For some time we have been resting in a fool's paradise, hoping that a world lazy, thoughtless and selfish would find security and peace without effort on its own part. We now know differently.

At long last we realize the world can never be aught but what we make it. It is as great as our constructive actions, as weak as our selfish impulses.

It was only weeks ago when we were a divided people, a nation made up of innumerable cliques, parties, sects and schisms. Each man was seeking his own advantage, desiring to justify himself but working an injustice upon others. Laborer and manufacturer, Republican and Democrat, interventionist and noninterventionist, all haranguing, arguing, dissenting; they confused themselves and by so doing confused the people.



Now, by the exigency of a sudden disaster, we have achieved concord, or at least the semblance of it. How long would it have taken to bring about this agreement by peaceful means? It is fantastic to hazard even a guess. Maybe a thousand years, maybe ten

thousand.

This new sense of values has come to this country as it came to England. Never since the Norman conquest has England been as united as it is today; never have human beings come as close to each other; never has so much heroism and unselfishness emerged through the complex of the mortal storm. Human values have swept aside the artificial barriers of commerce and industry, of class, and wealth and poverty.

This is what the philosopher sees. And he is wise enough to know that humanity has not learned enough as yet to accomplish this unity through any conscious effort of its own. The Hague conferences, the League of Nations, the Nobel peace prizes, the armament conferences — all these could accomplish little. Maturity cannot be legislated; it has to be grown up to through experience. Disaster results in re-dedication, in re-discovery of values, in re-statement of truths that we all know but all ignore.

By some strange irony war came to America at the Christmas season. Perhaps in this there is a deeper meaning than is at first apparent. Perhaps we have received the greatest Christmas gift the gods could bestow, *the gift of Vision and Purpose*. We have now a vision of preserving something that we believe in and cherish. We have been drifting purposeless through the years with little vision beyond the horizon of selfishness.



Now, for a time at least, we have a job, a work to do, and we are uniting in our task.

Out of this vision and out of this purpose there is bound to come a little of thoughtfulness, a little of common awareness, something of the significance of our privileges and our opportunities.

Maybe there will be more of gratitude. Perhaps more of desire to make practical use of those privileges and opportunities, now that they must be defended.

We have long taken our lives for granted, looked upon our world as a great sphere of opportunity. Perhaps now we shall realize that this opportunity is counterbalanced by the equal weight of responsibility.

This is no plea for war. Nor a justification of war. But that which is, must be faced; that which the gods in their wisdom bestow upon us as our task we must accept.

Wisdom always resents war. But it realizes that war is necessary, at this time, in this generation, for this creation of beings. That which is necessary to man will come to him. What he has sown, that he will reap. This is a law beyond human control. And the wise will not regret that which the wisdom of Nature decrees.

In the immortal lines which have become India's greatest religious classic, Krishna explains that the one who thinks he slays, and the one who thinks he is slain, both are dreamers, dreaming an evil dream. For in this world nothing dies and nothing is slain. Death is just the belief in death. The spirit, never born, shall never cease to be. All is life growing up through experience towards the Real. To each of those in



Arjuna's great army some experience was necessary. One should have the experience of loss, the other of gain; one should be stricken, the other left unharmed. It is all experience—not tragedy. There is only one tragedy, and that is *Not To Learn Through Experience*.

As in India, so in all the nations of the world, thousands of wars have plagued civilization since the dawn of time. And there will be other wars until the end of time. Over the inevitable, the wise man does not grieve. He knows that all the catastrophes and disasters which make up human life are parts of an experience which will make up human consciousness.

The wise man, again, does not fret against the universal dictum. He does not ask why things must happen. He is satisfied to know that as long as they are necessary, they will happen; and when they are not necessary, they will cease.

Poised, secure in his realization, seeking with all his strength and knowledge to confer his vision upon others who are ready and who need his encouragement, the wise man faces war as he faces age or pain or death: with a perfect realization that all these things are only aspects, passing forms, fancies and fantasies.

Beneath them all, through them all, and beyond them all—like the thread upon which all the beads are strung—moves the steady course and progress of human development.

Through disaster we are coming to the real, through sorrow we are achieving wisdom, and through dying we are discovering immortality.

(WRITTEN SPECIALLY FOR HORIZON)



- *The greatest philosophies of life have come from Asia and it is possible that perfection of empire will come through the mingling of the cultures of two hemispheres*

## The Battle of Asia - II

*JAPAN, seeking to impose its way of life on the rest of Asia, will be thwarted by the philosophies of the ancient peoples of the East as well as by the military might of the democracies... but that is not the whole of the problem of Asia. The discussion of the long view of the Battle of Asia is here continued from last month's issue.*

If military power rises in the East it will probably arise as the result of a general turning against the western peoples and our customs. Why? Because a gradually increasing sense of self-sufficiency will cause the Orient to lose its own feeling of inferiority, and with it the illusion of greatness of other people.

The Orient has copied the Occident with almost a pathetic desire to do that which will make it greater. The Oriental feels, and has felt for years it would be some kind of an honor to be suspected of being an Occidental. He has worn the western clothes instead of his native costume, believing in so doing he was advancing himself in some way. It needs but a visit to Asia to see how the people of these great Asiatic countries feel they are in some way advancing themselves if they can wear an American necktie. And if they can speak English better than their own language, then they are advanced! The ability to point out American towns on the map makes them feel in some way that they are in the great channel of progress. Flowing robes and a pair of tan-and-white American shoes go together in Korea with a long quilted coat and a derby hat; and the derby hat is a most prized possession, a link with progress. It sounds funny, and it looks funny, but it is

not funny. It is almost blind adoration of the progress Occidental people have made.

The immigrant waits patiently on the deck of a ship to see the Statue of Liberty, at the gateway to a world of promise, with opportunity for every man to be a king. It is essentially the same when you go down into the Islands of Bali and Borneo and Sumatra and find three native musicians playing on empty coffee cans. The song is *Yes We Have No Bananas*, and the musicians are as proud as Lucifer because they can play it. They do not know what it means, know nothing of a shortage of bananas; it is enough for them that they have mastered great Occidental music.

The peculiar veneration with which western civilizations are regarded (and at the same time bitterly disliked) is one of the most amazing mysteries of Oriental consciousness. They desire so tremendously to be in the vanguard. They want to be up front. They want to be progressive, to think our thoughts; they want to be like us. They want to feel the tremendous surge of progress; and so they copy our laws, they copy our books, they copy our arts and sciences. They send their youths to our universities to be educated, and when some of them go back they start telling how the western world is run, of its hospitals, its courts, its engineering departments, and how its cities are maintained. It is as though we were like some mysterious god-father to small children, and could do no wrong. The faith Eastern nations have had in the United States, and in European nations too, has been the dream that perfection lies in anything that represents Occidental civilization.



But there is this problem throughout Asia: They copy us, and when they copy western civilization they get unfortunate results, which results they do not want. Japan, which copied most closely, caught the war fever. So the gradual trend is certain to be now away, and to the other Asiatics, ours will no longer be regarded as a perfect civilization to be copied. I do not mean this as specially applicable to any particular nation; I mean the Occident, all our western world countries. I mean the White Race—although according to Asia we are the Pink People, which is literally true, for the only actually white people are the lepers.

Bombs now burst in the great war in heaven. The smaller nations see their ideals in the great pattern dissolve in a great motion of civilization; they become confused. The loss of our position has carried away an ideal, dispelled a peculiar sacredness with which we were surrounded, and which was a protection to us. We were regarded as something which could not be opposed by human beings. We were too strong to conquer.

The ancient Michel Nostradamus, who really seemed to possess the prophetic spirit as no other man on earth has ever possessed it, gives the picture of things that are to come which relate primarily to the Orient. According to Nostradamus, there will be two general motions of invasion from the East, which will occur before the end of the present century.

One motion is from the Near East, an invasion resulting from an arising in Islam. Of the Oriental religions Islam is the most industrious and energetic. Islamites do not by any means represent the cream of the philosophy of Asia, but they certainly do represent the most vital units. Islam today is the most rapidly growing religion in the world. It is not a re-

ligion of war, as many people think, but a religion which will permit war to accomplish its end; for it has as its primary purpose the conversion of the rest of the world to Islam—and that is a religion not so different from others! Christianity long has had the same habit. Islam and Christianity are in fact very much alike, very close in many respects, although very few nominal Christians care to realize it. Islam has a very powerful political structure, and has dreamed of world culture and progress. Nostradamus predicted in the Near East—possibly in the area of Mesopotamia or Iraq—will arise a great fanatical religious leader who is going to stir up Islam. Through the power of this leadership Islam will move westward into Europe, following very closely the course of the old empire of the Moors in Spain. But it will move also farther northward and reach the gates of Paris; it will cross the Alps and go into the plains of Germany and Franconia, and may go as far as the Atlantic Coast in Europe. This tremendous wave of Islam will be the first great invasion of the Occident by the East. Later, near the end of the century—between the years 1994 and 1998, or in or about that period—

Nostradamus predicts the likelihood of a general invasion of the Occident by the Orient which will move in by air.

This great Asia of a billion people must be recognized as a great potential world power for good or evil according to the quality of the motives which dominate its emergence.

The great Indian leader, Mahatma Gandhi, has said that there never can be permanent peace among the nations of the world until nations no longer are associated in economic, industrial, and military patterns, but are bound together only by the slender silken cord of love.



As Socrates nobly observed, men love in the end only the Good. The only qualities which can be the basis of permanent relationships are those virtues which we recognize in one another. America's leadership to achieve the fullest benefits for all those members of the great family of nations must be a leadership based upon an incorruptible foundation of integrity. America now is emerging into the leadership of the world. That leadership must be as wise as it is strong, as noble as it is practical, as enlightened as it is industrial. Now we are struggling against the right of might and dreaming toward an era dominated by the might of right. In the planning of the world Asiatic policy for the future, we must ever be mindful of the great truths which are the basis of enduring civilizations.

The *Book of Kings*, the lost *Black Book of the Garter*, containing the instructions of Hermes for the deportment of princes, contained the admonition: "He who would rule long must rule well." Permanence must be merited.

It is to be hoped that in this respect that Nostradamus, the man who never was wrong, may be susceptible of some other interpretation than the obvious one, and that a great war between the East and the West will be made unnecessary because of a greater understanding that will bind up the discords and bring the Occident and the Orient together as the complementary hemispheres of one great spherical social unity.

As long as the Occident has enough integrity to justify its survival among the nations of the world it will survive, but when that survival can no longer be justified by internal strength of the people, it cannot survive.

As things then to think about, we have the prediction of Nostradamus, "the man who was never wrong;" and, according to Spengler, we have a cycle approaching in which we shall seek to find a philo-

sophy necessary to us in trying to understand that which is to occur.

This philosophy will cause a division of people—those who can take it, and those who cannot. Those who can take it will not pass through any great tragedy, because there is no great tragedy for the wise man; you have to be foolish in order to suffer. We are all suffering to some degree, or we are going to. Theoretically, to be capable of the pain of suffering we must be capable of wrong. We have to be capable of the imperfections by which we suffer, for it is impossible for any individual who is perfect to suffer any of the effects of imperfection. So, if pain is with us, sorrow, suffering, loss and grief—if these things afflict us, we must know there is imperfection within ourselves. This imperfection within us is the cause of our indicated ultimate destruction and collapse. But there is impulse toward ultimate perfection, and we are gradually growing up; we should not view world changes as catastrophes. People frightened stiff over world changes need not be, if they are right. Nothing that can happen to the world can do a great harm to a wise man. There is



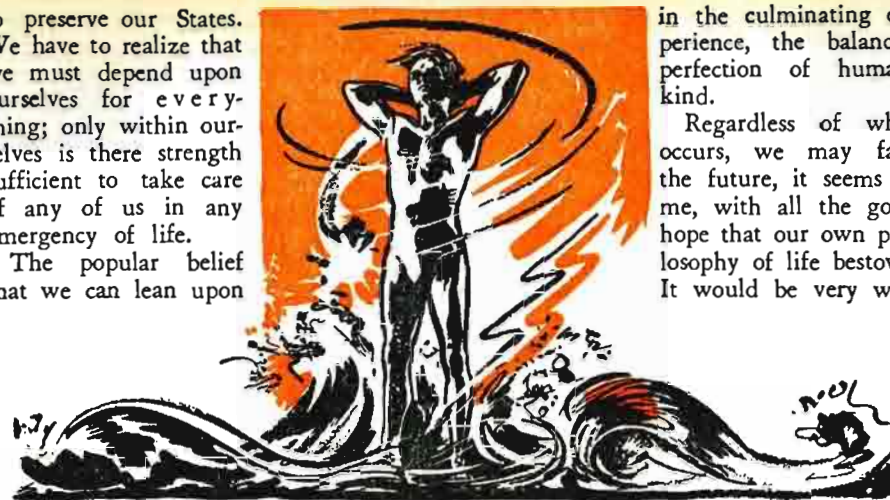
no need for people looking toward change with alarm; the alarm is in themselves, not in the change.

The way out of the problem is to equip ourselves to face change intelligently, and constructively. With each passing year we have been placing greater emphasis upon individual security. More than ever before, we realize today there is no such thing as collective security. There is nothing but individual security. That individual security comes from inside the individual. Our world can not make a safe place for us; we have to achieve safety within ourselves.

We can not depend upon a peaceful world to make us happy. We can not depend upon a peaceful industrial system to preserve our wealth. We can not depend upon the honesty of others

to preserve our States. We have to realize that we must depend upon ourselves for everything; only within ourselves is there strength sufficient to take care of any of us in any emergency of life.

The popular belief that we can lean upon



in the culminating experience, the balanced perfection of humankind.

Regardless of what occurs, we may face the future, it seems to me, with all the good hope that our own philosophy of life bestows. It would be very wise

our times, or depend upon our world, is wrong. Everything that is important must come from ourselves.

When this change occurs in the polarities of empire—and it will occur sometime—it will bring least sorrow to those who have already sensed the larger purpose of life. In everything that happens they will find a greater opportunity. Nothing that is real is ever lost by any great mutations of empire. The difficulty is to see the values. Almost wholly they depend upon our own philosophy of life.

The greatest philosophies of life have come from Asia, and it is quite possible that the perfection of empire will come through the mingling of the great East and the West. It may take thousands of wars, invasion, and battles and sieges; and tens of thousands of years to bring about the final friendship of empires. But, as Plato said, in the most fertile times men in the world can abide together in peace. Out of struggle will come again the Golden Age, and out of all the harrowing experience of the dozens of civilizations that have come and gone upon the surface of the earth there will finally be born an enduring civilization, one that will be the embodiment of all those that have preceded it. Races by rebirth will finally give birth to the Imperishable Race. All human experience united together will yet result

—regardless of our beliefs and opinions—to realize that while there may be wars between empires these do not necessarily have to be wars between individuals. And while a great part of the great change which must take place in nature may frighten the foolish, wise human beings can always mingle together in a camaraderie of purpose.

In this sense, those who are really looking for something valuable and vital in inspirational thought can know we are on the doorstep or at the gateway of a new era, and begin now the study of Asiatic culture, with the realization that Asiatic culture is coming. We may not live to see the ascendancy of the East, but we could live the equilibrium between the East and West within ourselves. By so doing we could accomplish culturally what the world must possibly pass through as a difficult experience. It is very likely that in rebirth those who have achieved this experience within themselves voluntarily would not have to live through the wars and strife as would those who do not voluntarily reach this philosophic viewpoint. Every student of western philosophy and comparative religion should be as well versed in the philosophies of the East as in his own. The time is past when there is any spiritual superiority in ignorance. It is no longer honorable to know only one religion; it is

now dishonorable not to know all that is good in all religious and philosophic beliefs. One can not be rated an advanced thinker, or even a liberal and culturally educated human, lacking as good a knowledge of the Asiatic classics as of the Occidental classics.

Wars are the result of no common ground of understanding. They are the conflict of opposing cultures that have never discovered there is no such thing as opposing cultures. There cannot be a holy war, and it must be discovered that there cannot be two great world cultures that oppose each other. Only interpretations can oppose each other, because all cultural motion is identical. By discovering the West in the East, and the East in the West, we may be able to prevent the clash of two extremes for which there is no need.

In completely harmonious blending of two great cultural civilizations the individual can be enriched, and bringing the powers of the East and West together on a permanent cultural basis means the end of all artificial, economic and industrial beliefs; it is these which are the cause of war. People swayed by their ambitions and prejudices, will come to

blows; but those who are unified in their ideals and principles are more than friends, they are parts of one body. If we can find the true East, and the East can find the true West, as individuals, we will have much in common.

Even at this late time much can be done. The virtues of life are like some mysterious alchemical powder, and one noble motion of man's life and soul can transmute a hundred times its own weight. So little is necessary; we need simply to be good human beings, and yet it is hard for people to make that small adjustment in themselves. Out of the failure of that adjustment come all the miseries, suffering and woes of life. But let that adjustment be properly made, and humanity can be brought together in a great social civilization. Some day the race will be born that will make that adjustment. It will be made up of people who have first made their adjustment within themselves. For no one else can be a part of it. And as that adjustment is made here and there we will gradually produce the Philosophic Race, as Plato calls it—the Race that will sometime inherit the earth, when nobility will come of age upon the earth.

(THIS CONCLUDES THE SECOND OF TWO PARTS OF A CONDENSATION FROM A PUBLIC LECTURE.  
Suggested reading: TWELVE WORLD TEACHERS; THE NOBLE EIGHT-FOLD PATH.)

—oOo—

## The Look Ahead

For the future mental development of his 8-year son a philosophically-minded father has just purchased a copy of Manly Palmer Hall's ENCYCLOPEDIA OF SYMBOLICAL PHILOSOPHY, a volume available now only at \$100.00 a copy. The author inscribed the book for the boy as follows:

*To grow up without thinking is merely to become older;*

*To grow up thoughtfully is to become wiser:*

*Maturity is measured in terms of wisdom.*

- *The wise man does not try to be wise; spiritual development is not the result of a desperate effort to be good*

## Illumination Through Disciplines of Realization

GROWTH is natural to man. No one thinks of a flower trying to bloom, or of a tree trying to grow. The blossoming of the flower is a manifestation of universal law flowing through the plant; it is the will of the Infinite made manifest in the finite. Illumination is the blossoming of the soul in man; it is just as natural, simple, and inevitable as the flowering of the rose. The wise man does not try to be wise; wisdom is as natural to him as folly is common to ordinary mortals. Man does not have to try to be himself.

Effort is evidence of inconsistency in the individual. Most religious organizations impose strict rules and regulations upon their members. These rules and regulations consist principally of "thou shalt not's" the purpose being to force man into a state of grace by inhibiting and limiting him. Any individual who tries to crush out with brute force of will the vices within himself, achieves only inhibition and neurosis.

*Realization* is the simultaneous understanding and acceptance of the divinity and the divine purpose in all things. Even more, it is the acceptance of things as they *are*, and the *rightness* of things as they are.

When through realization we come to understand the divine energy that causes us to exist and grow, we cease to impede its natural flow in and through ourselves. When through realization we become aware of this divine virtue within ourselves, our inner nature is enlightened, with the result that our outer nature inevitably is transmuted.

*Discipline* is the specific directing and controlling of personal action. Discipline results in complete self-mastery. All discipline must be effortless—yet actual.

Spiritual development is not the result of a desperate effort to be good. It is rather an inward realization of right which transmutes the whole nature into the likeness of Truth. In Zen Buddhism the way of illumination is called the "gateless gate." The Taoists of China describe it as the "effortless effort."

Metaphysical disciplines should not be directed toward material ends. The true mystic does not meditate or concentrate in an effort to attract to himself the things of the material world; nor does he attempt to find in meditation an escape from the responsibilities or problems of his objective life. This does not mean, however, that metaphysical disciplines produce *no* physical result. When a man puts his inner life in order, through meditation and realization, the result is a happier and better physical existence.

Metaphysical disciplines are not to be regarded as competitive exercises in which one vies with another in the magnitude of his imaginings, or yearns toward some metaphysical aristocracy. All metaphysical exercises worthy of the name are an unfolding of self into the light of virtue, beauty, and wisdom.

A metaphysical student who tries to be more than he is can be very lonely. Only a part of him has gone forward. He has renounced old attachments, but he has not grown up to new ideas. He has renounced material things, but he has not outgrown them. He clings to a little of ignorance and strives for a little of truth. Such a man is lonely and miserable. Space around him is still an empty void for he has not realized the imminence of truth.

In terms of realization, Truth is the cosmic *fact*, and that *fact* is the most

beautiful, the most noble, the most gentle, the most wise, the most desirable of all things. Truth is not merely a word that can be defined, but it is a sufficiency towards which man grows. It is the absolute law that abides in the farthest and the innermost. It is all-sufficient to the wise man. Only the real can perceive or value the real.

The ancient masters have told us that *illumination*, the final reward of discipline, comes suddenly—when “no man knoweth.” At the end of the path is that state “desired of all men.” It is impossible to say when illumination will come to any individual. It may come tomorrow, or it may come after ten thousand lives; but discipline inevitably will bring closer this day of liberation.

All humanity is subject to discipline in some form. In the material world discipline results in skill and efficiency. Lack of this discipline must result in diminished earning power. Elbert Hubbard once said that the average untrained working man earns a hundred dollars a day, but ninety-five dollars must be deducted to pay the salaries of those who do his thinking for him and correct his mistakes.

A man goes to school to learn a trade because he realizes that skill is necessary to his economic survival. It is just as necessary to develop skill in the metaphysical sciences. Religion is the most exact of the sciences and is not to be mastered merely through praying and fasting. No man becomes a good book-keeper through hoping, nor can he become a great philosopher by the mere desire. He must subject himself to philosophic disciplines and work toward proficiency in the sacred sciences.

The aspiring few envision a larger purpose behind the visible world and its activities. They are rewarded for their increased efforts by a fuller realization of spiritual truths.

Peace and security are not to be found by merely informing the mind or in-



creasing the intellect. Regardless of how deeply a man feels, how broadly he studies and improves himself outwardly, he is not complete until he has perfected his inner disposition. Until spiritual consciousness has tintured and brought to perfection all the efforts of the intellect, man is not secure and not sufficient.

Material education is directed towards increasing the skill of mind and hand. Education gives man a working knowledge in the arts, crafts, and sciences.

But modern education does not give the student any knowledge of his own inner self. The spirit, the soul, and the metaphysical parts of man find no place in scholasticism. The result is evident. Material knowledge does not bestow happiness. It has not resulted in honesty. It has failed to inspire integrity. Only spiritual knowledge can complete education by conferring security, moral courage, and spiritual enlightenment.

The end of metaphysical education is not the memorizing of the facts in a textbook, but the expression of the convictions of the inner spiritual life through trained and developed faculties. All the great systems of metaphysical philosophy have included disciplines intended to release and perfect the higher ideals of the individual.

All things being equal, the individual with the best education will gain the most through metaphysical discipline. Metaphysics is not to be regarded as a substitute for education, but these disciplines mean the most to the individual who is already informed on a large variety of subjects.

The old rules and disciplines which Plato, Pythagoras, and Aristotle obeyed, have not been lost. For centuries they have been ignored by Western thinkers who emphasized only the objective values of life. The Buddhist monks of China, Siam, and Burma, and the Brahman priests of India still know and live the old disciplines. Strangely enough,

these disciplines are really very simple. It is the application of them that is difficult. The purpose of these secret teachings is to release into manifestation the spiritual values in man. The great initiates of the ancient world bear witness to the efficacy of the disciplines.

We no longer live in the time of Plato or Aristotle. The race is confronted with a new social experience. Economics and industrialism have arisen to plague the souls of men. The old exercises must be adapted to modern life if they really are to accomplish their original purpose. Many efforts have been made to adapt metaphysical exercises to the tempo of modern thinking. For the most part these adaptations have failed. The failure is usually due to over-optimism on the part of both teacher and pupil. Oriental teachers coming to this country usually assume that their students are already well advanced when in reality the student has accomplished practically nothing in himself. The problem has been to work out a program which can not cause difficulty, misunderstanding, or abuse.

The practice of metaphysical discipline will not immunize any individual against the experiences that are necessary to him in life. The law of cause and effect is inviolate in nature. Metaphysics will give you the courage to start right causes in motion, and patience to work out the effects of causes already set in motion. Metaphysics will not remove obstacles, suffering, poverty, relatives, or debt, but it will give you the intelligence

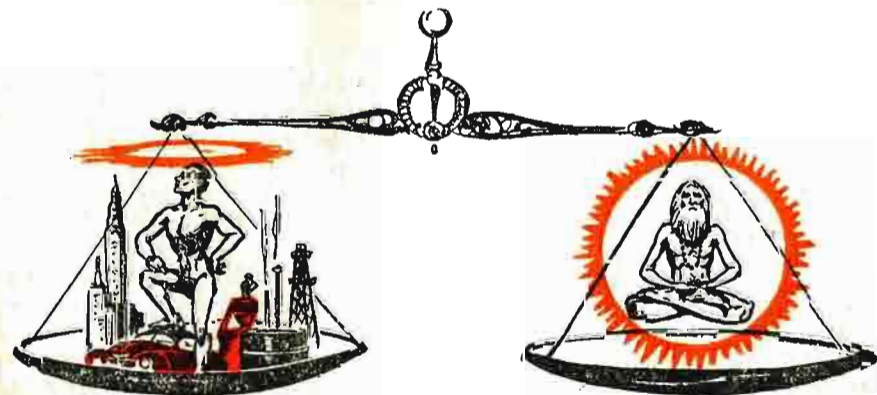
to face these assorted ills with a good hope, and high integrity, and a sound conviction. Metaphysics strengthens character; thus, it does help the individual directly to gain mastery over any group of circumstances by facing them fairly, and solving them honestly.

There are two great divisions of metaphysics, one Eastern and the other Western. The Western branch had its beginnings in Egypt and Chaldea. The Eastern branch had its origin in the pre-Vedic cults of Trans-Himalaya.

The Western school developed along objective lines and found its greatest exponent in Plato, the most perfect of the Greek philosophers. The Eastern school, essentially subjective in its psychology achieved its highest proficiency in the teachings of Gautama Buddha.

The Western world essentially is objective in its psychology of life. The Occidental believes what he sees. He values physical things and physical life, and strives after position and power. Modern industrialism with its high measure of efficiency and its entire lack of idealism is the inevitable product of an objective philosophy perpetuated by a comparatively unphilosophical people.

To the Hindu, the invisible is real, and the visible is an illusion. The Oriental mind perceives clearly the hierarchies of celestial power. The goal of Eastern idealism is complete renunciation of all physical attachments and all physical possessions. The Eastern sage exists for the sole purpose of achieving detachment. He dreams of the day





when he will have nothing, while the Occidental dreams of the day when he will have everything. In the East, wisdom is wealth; in the West, physical and visible accumulations are most desired.

We know that all extremes are imperfect, and that in moderation lies the greatest virtue. Therefore, the wise man of today is trying to blend Eastern and Western thought and achieve a balance between attachment and detachment, between possession and renunciation.

In our modern educational system, millions of young people are taught the same thing. Knowledge becomes for them a mimeographed education in which spiritual values are entirely ignored. The emphasis on sports and social events blinds them to the more serious values of study.

In the East, the foundations for a metaphysical life are laid in childhood. The average Hindu boy of twelve knows more about religion than our average clergyman of sixty.

We are fundamentally a materialistic people and there are few Occidentals who are not in some measure bound by material values, attachments, and ambitions. To the Westerner, metaphysics is an avocation, a hobby, a luxury, a passing experience. We must accept the materiality of our race as part of the divine plan.

Metaphysically speaking, our materiality results in a condition of isolation. As long as we deny the reality of the superphysical worlds, so long will they remain closed to us. As long as we live by a material standard in a divine world, we isolate ourselves from those innumerable divine energies which fill all being and sustain all life. To the Eastern God is indwelling, the very heart



and substance of all things. To the Westerner God is very distant, something which must be approached with fear and trembling as we might enter into the presence of a great monarch, prostrating ourselves before the splendor of the divine presence. In the quest for Truth these differences must be taken into consideration and spiritual disciplines adapted skilfully to various needs.

Several sincere Eastern teachers have come to America in the last fifty years as missionaries of Eastern philosophies. They have attracted wide attention and their doctrines have found great favor. But these teachers discovered that for some inexplicable reason the most serious of their Western students suffered, sickened, and died. The difficulty was that the Oriental had overestimated the spiritual understanding of his Western pupils. He was interested in great systems of philosophy, but his pupils were interested in his *personality*. They believed in him and not in what he said. They brought all of their spiritual blindness to bear on the subject with tragic results.

Various forms of yoga, breathing exercises, and kundalini stimulation are among the dangerous teachings which have come from the East. These teachings are perfectly reasonable and normal to the East Indian who devotes his life to the purification of his body and the unfoldment of the spiritual perceptions, but as a plaything for Occidental people who hope that they can breathe themselves into a state of grace, such systems are entirely inappropriate.

We must assume that the student is willing to begin with fundamentals. It is impossible successfully to mix systems of metaphysical disciplines. Such disciplines include any form of concentration, development exercises, breathing exercises, or special mental attitudes or affirmations for health, success, or any other material concern.

The disciplines of meditation and realization require a new function of the consciousness. The mental process must give place to an inward mystical perception that is not thinking but know-

ing. The result is realization, an indefinable state of consciousness closely associated with what psychologists term the "mystical experience." This supermental condition of awareness is described by the ancient philosophers as a "divine state." Proclus said that he was "lifted up into a participation with reality," that he "perceived all things clearly," and that he was "possessed by Truth."

Realization results from discipline. Discipline has long been interpreted as self-control, or as some would say, "the overcoming of the lower nature." The difficulty is that such words as "conquest" and "overcoming" suggest an aggressiveness of technique entirely inconsistent with fact. The true metaphysician is not a wearied man wrestling with his lower nature; rather he is poised and relaxed, achieving through realization instead of conflict. Avoid the process of suffering your way into a spiritual state. A student who constantly must curb his animal nature by various types of vicarious flagellation will have to learn detachment.

Metaphysics acknowledges the fundamental fact that all human beings are imperfect. It demands effort, not perfection, at this stage of evolution. In each human being there is a conflict between ideals and actions. We each know better than we do.

The fact that we are not perfect should not lead to discouragement, but to a conscientious desire to improve by an intelligent process. Many people have ruined their lives by contemplating their mistakes and ignoring their opportunities.

It is the goal of philosophy to order the lives of men. In a properly ordered existence the superior part in man controls and directs the inferior part, that is, the spirit controls the mind, and the mind controls the body.

Do not browbeat your faults. The moment the tension of effort arises, failure is inevitable. Those who try desperately to live up to certain moral virtues are constantly failing. All self-improvement arises from inner realiza-



tion which automatically overcomes the resistance of the outer personality and accomplishes reform. In metaphysical disciplines, you do not kill out faults, you change the focus of the mind. That upon which we focus our attention is real, and that from which we remove our attention, ceases to exist. Do not try to destroy evil; posit good. Do not destroy the body; posit the consciousness. Do not attempt to destroy vices; posit virtues.

Metaphysics is based upon law. Law is the will of the universe for itself and its creations. Law is absolute and immutable. Many metaphysicians have an erroneous concept of the meaning of law. We hear about laws of abundance, laws of health, and others. Most of these people are invoking such laws for something they want. This concept is unreasonable and not to be entertained. The Law is the unchanging fact of existence; it is the Law that makes the practice of metaphysical disciplines possible. The Law serves no individual; all life serves Law.

The Law, according to the esotericists, is the inevitable, complete, and sufficient Truth by which all things were created, by which all things are sustained, and by which all things ultimately achieve their purposes. The Law is ever-flowing reality, the ever-flowing truth, the rightness in everything which enfolds everything. If you walk down the street surrounded by a seething mass of humanity, all appears to be chaos; but to the inward perception it is evident that each human being in the mass is fulfilling his own destiny according to Law. Whatever we do is judged by Law. Wherever we go, we abide in the Law. To the metaphysician, Law is eternal right, absolute truth, and complete sufficiency.

According to the ancients, the Law is life; it is eternal self-living truth; it is the source and cause of all the countless forms of life, but it is itself universal and indivisible. Man's inward nature abides in and with the Law. It is only to the degree that his outward senses obscure this fact that his mind dwells in the sphere of uncertainty.



Of all the arts and sciences, living is the most important and the most exact. Living is a motion toward perfection through law. The disciplines of meditation and realization enrich and perfect living by developing the understanding. By understanding we gain reason, and reason in turn bestows the courage and integrity necessary to high accomplishment.

Many modern schools place their disciplines on a time basis, but time has little place in the matter of growth. One may practice certain disciplines for ten years and still not be ready for any further enlightenment; or one may practice only a few weeks and be prepared for further instruction. The time that it requires to release the inner faculties depends upon the amount of spiritual enlightenment that has been brought forward from the previous life. It may be necessary to practice the disciplines for a number of years before the maximum results are achieved. If you are discouraged easily, or inconstant in your devotion to the subject, the benefits will be proportionately diminished.

These disciplines will not bring about miraculous changes overnight. But if they are applied conscientiously over a long period of time, they will enrich the character and make you more capable of perceiving and understanding the mysteries of life.

It is encouraging to remember that the wisdom of nature never permits any individual to be confronted with insurmountable obstacles. Many fail in their problems, but this failure is not due to the fact that they do not possess the potential power to succeed. Generally, the

problems which confront the metaphysician are adjusted to his increasing consciousness, and if he will live what he believes, he will find the obstacles rather quickly dissipated, leaving behind only a wealth of experience and a deeper appreciation of values.

Man's physical life is an interplay of internal and external factors, frequently in conflict and seldom brought under the discipline of the will. There are two kinds of environment, external and internal. External environment is made up of the outside world with its problems and attachments. Internal environment consists of the personality itself which is a compound of impulses, desires, emotions, thoughts, and ideals.

It is obviously impossible for the average man to dominate his world. But he can master the impulses within himself, and by so doing achieve liberation from the pressure of external environment. Most great world philosophies teach that to conquer self is more than to conquer the world.

Man's internal environment is as yet imperfectly controlled by will and consciousness. It is, therefore, erratic and inconstant. The imperfections of this lower self impede the flow of energy from the spiritual nature. The purpose of self-discipline is to order and reform the lower self, that it may no longer be an obstacle to the purposes of the spirit.

In the terms of Taoism, man stands in his own light—that is, between himself and that which he most desires. What we are prevents us from being what we desire to be. Discipline applied to thought and action enables the student to get out of his own way.

Next to what we are, our great problem is what we have. Possessions result in possessiveness or fear. Both of these emotions cause worry. A man worried is full of his own problems and there is little place in his nature for the contemplation of the divine realities. There is an instructive old Chinese picture of a man who has great wealth which he is

carrying on his back in a huge sack. The bag is so large that he can not see either where he is going or where he has come from, and smugly contented with his possessions he is stepping off the edge of a cliff.

A rich man has external wealth of a fragile and impermanent nature. A proud or egotistic man has the internal equivalent of physical wealth. He is weighed down with the sense of his own importance. Anything that we have, even if it be only a high estimation of ourselves, is an impediment to progress. The greatest of all burdens is self-pride. A man can give away what he has, but only years of discipline can release him from the vanity of his own importance.

A wise man living in the physical world does not desire wealth. He desires peace and security, regarding contentment as more than riches. The sincere student, likewise, does not desire the gratification of his ego, but an internal well-being that is more than all the treasures of the earth. He does not desire to be greater than another man. He has come to the realization that greatness is relative and illusionary. The student, therefore, seeks first the Law and its workings, gaining therefrom the treasures of wisdom.

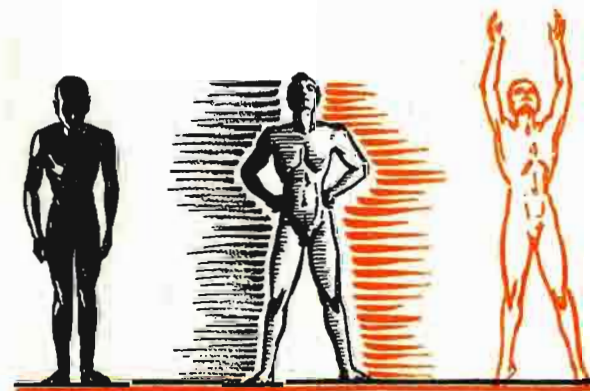
It is quite possible to develop a wrong attitude which will destroy any good that experience might give you. Many

metaphysicians look a fact in the face and then deny it with a series of affirmations. We have seen an individual sneezing violently whose philosophy of life taught that bodily ills were an illusion; but he had not learned not to sit in a draft. Also to be remembered is the elderly lady suffering from caffeine poisoning who persisted in trying to "deny" the caffeine right out of the several cups of coffee that she drank for breakfast every morning. There was also "God's perfect child", brought up in an environment of platitudes, and who was the pest of the neighborhood.

A philosophy of evasion is just as bad as running away yourself. There are many pseudo-metaphysicians who could live a thousand years without experiencing anything because their philosophy has taken away the privilege of experience. When metaphysics teaches you that divine law pervades all things, you must be extremely careful not to resolve this fact into a platitude. Do not start affirming that everything is all right when it evidently is not. Such a process is auto-hypnosis. When a small mind takes hold of a big idea, chaos is inevitable. Philosophy does not make wrong right, but it helps you to see the universal reality that circumscribes and orders all existence.

Realization must be built upon a sufficient knowledge. When knowledge is sufficient, there is no need for affirmations.

(EXCERPTS FROM TWO LETTERS TO STUDENTS)



## A Life Dedicated to Truth

IN the second half of the 16th Century a young man came into public mind in England who in the course of the fullness of his years became possibly the greatest exponent of words that the world has ever known. The vocabulary of Francis Bacon is perhaps the largest of which we have knowledge, and certainly his use of words and his contribution of words to the races of our peoples is priceless beyond estimation.

Bacon possessed not only the happy faculty of knowing words, but he possessed even greater skill in combining them to release, as an artist does by the combining of his colors, an exquisite pattern of ideas. Even the driest and most legal documents of Lord Francis Bacon are poems in prose, each word chosen with the greatest skill. How superfluous is flowery eloquence is revealed in his perfect selection of words. His figures of speech are faultless. He is the master of double meaning, capable of involving into one single idea a hundred potential interpretations. From a pure standpoint of words and beauty of thought, the works of Lord Bacon are a joy to the soul.

It is rare to find scholarship well sustained by words. A great physicist, or a great astronomer, makes some noble contribution to knowledge, then so ponderously records it that only a few of his own kind are willing to wade through the dilemma of specialized terminology. Lord Bacon in his *Novum Organum* presents probably the most profound theory of modern scientific deduction, yet it has been done in language so magnificent that it is readable in every line and is a joy in every word.

While Francis Bacon was still a very young man, between his seventeenth and

twentieth years, he began the compilation of his celebrated Essays. Bacon's Essays sort of grew with his life. His mind constantly welled up with stray thoughts that were not vast enough for books, and not related enough for chapters, but stood alone; they were too long for an aphorism, too short for an essay, in the larger sense of essay. So he gathered these thoughts together through the years, adding another to a beginning one or two, out of the experiences and modifications of his life, and thus he gradually began building up a book. The first of his essays is the first of his published writings, and in their last edition this is written by his chaplain Rawley: "And here his Lordship has left his Essays unfinished, death having taken away the skill from his pen." Bacon's *Essays* are really then a book he wrote all his life. Perfect copies of his first edition, little more than a pamphlet three inches by five inches, are bringing anywhere from \$1,200 to \$2,500 a copy. This little book, containing so many simple but definite statements of noble thought, has among its gems the most quoted of all his celebrated statements. In regard to Atheism he says, "A little thinking may incline the mind toward Atheism, but greatness of study bringeth the mind back again to God."

The *Essays* come the nearest to a comparative scriptural style of writing of any of Bacon's writings. The first, *Of Truth*, or concerning the Nature of Truth, was written probably when he was in his late twenties. It is by no means the most mellow or mature of his essays, and to really get a full expression of his convictions concerning the Nature of Truth, all of his books must be read. Bacon dedicated his life to Truth. Everything he said, he said with



the Spirit of Truth activating his soul. Like all humans he was subject to limitation and error, but he unquestionably was intensely dedicated to veracity in every aspect of its nature. In his works, the *Novum Organum*, *Advancement of Learning*, *Essays*, *Civill and Morall*, *Opuscula Historico-Politica*, the *Nature of Science* and *Sylva Sylvarum*—in all are contained his conclusions concerning Truth, and his conclusions concerning Truth add up to this:

The Universe is sustained by a sovereign intellect, which does not possess the capacity for error. This sovereign impulse by direct impulse (against which there can be no actual resistance) establishes all life in itself, in its own errorless Nature.

All that life is, is therefore essentially beyond the capacity of error. What we call error is the artificial relationship set up in the conflict between life and form. We are all deceived by appearances.

This last has a double meaning. We are not only deceived in the sense of not seeing rightly, but it is the very form or personality which is our own which obscures our seeing; and error is an obscuration of The Plan. Thus it is, where fact is not evident, but nevertheless exists, the human mind has not in such cases been able to penetrate the evident and find the existent.

This, to Bacon, demanded a new classification of knowledge. All things, he maintained, could be classified exactly, because there was exactitude throughout all Space, no fault nor fallacy—and the sovereign purpose of man is, that man should learn.

Learning is a synonym for living. The terms are absolutely related and synonymous; that which does not live cannot learn; and that which cannot learn is not living.

Existence may be applied to the factuality of non-intelligent things, a meaningless existence. Man must live. To live means to live toward something. Life is motion, and all motion is toward

something. Life is a motion toward Truth, and has no other significance.

Motion toward Truth is accomplished by using life as a method of learning. To resist learning is to destroy self; and so is the necessity absolute for learning as a mode of life. And Lord Bacon declared: it is the province of knowledge that to all men shall be made available all that is knowable by men. He desired in his *Novum Organum* to compile a great textbook covering all he could discover about that of which all

must yet be known. In this sense he gave the world a number of great text books; they were written with humility, with a dignity and sublimity of significance which bespeaks the dignity of a deep mind. These

books came from the most mature of his years. But his essay *Of Truth*, is from his childhood, having in it a shadow of that which was to come.

"What is Truth? sayeth Pilate, and would not stay for an answer." This first and arresting line is somewhat amplified in other places by Bacon. Pilate asking the nature of Truth does not stay for the answer; and that is behavior perfectly consistent with an average individual. We are always asking. But we never stay for the answer. Is it that we are afraid of the answer? There is nothing we desire more nor fear more than Truth, in our recognition that Truth, while it is a revelation, is also a limitation. We realize that Truth, making us free of error, puts us in bondage forever to the Real, and we are afraid of it. Lord Bacon says: "Certain there be that delight in giddiness; and count it a bondage to fix a belief; affecting free-will in thinking, as well as in acting. And though the sects of philosophers of that kind be gone, yet there remain certain discoursing wits, which are of the same veins, though there be not so much blood in them, as was in those of the ancients. But it is not only the difficulty and labour which men take in finding out of truth; nor again, that when it is found, it imposeth upon men's thoughts; that doth bring lies in favor:



but a natural, though corrupt love of the lie itself. One of the later schools of the *Gracians* examineth the matter, and is at a stand to think what should be in it, that men should love lies; where neither they make for pleasure, as with poets; nor for advantage, as with the merchant; but for the lie's sake. But I cannot tell: this same truth is a naked and open daylight, that doth not show the masks, and mummeries, and triumphs of the world, half so stately and daintily as candle-lights. Truth may perhaps come to the price of a pearl, that showeth best by day: but it will not rise to the price of a diamond or carbuncle, that showeth best in varied lights. A mixture of lie doth ever add pleasure. Doth any man doubt, that if there were taken out of men's minds vain opinions, flattering hopes, false valuations, imaginations as one would, and the like; but it would leave the minds of a number of men poor shrunken things; full of melancholy and indisposition, and unpleasing to themselves?"

He then goes on to explain that the lie—by which he means all falsifications, whether vocal or intellectual—the lie is the principal support for the concept of individuality. In his more advanced years Bacon more specifically says that the lie is the defense mechanism of the ego—we are always trying to tell ourselves something to sustain ourselves against the Universe; and that is lying.

A lie is a statement contrary to a fact. A lie may take many forms. The simplest and least objectionable of all forms of a lie, says Bacon, is a prevarication; for only the foolish believe in it in the first place. The most complicated form of a lie is that in which ideas are falsely postulated; these may cause great sorrow, as, for example, the Spanish Inquisition, where the foundation was upon a prevarication of ideas, rather than merely false words.

The lie supporting the ego is the basic formula. When we want something our way—we lie to ourselves when we believe we can get it; we lie to ourselves when we believe we want it; and we lie to ourselves after we think we have

it. Then we turn around and make doctrines out of these lies, trying to prove that other people can do the same thing. A lie is a belief that it is possible to exist contrary to the pattern of existence. And every philosophy, every doctrine, every theology, every individual ambition, that is contrary to the pattern of universals is false.

And, as Bacon also said, if you took all the falsehoods out of the minds of most people, their minds would look both melancholy and shrunken and there would not be much left. That is one of the reasons we fear Truth. Truth is detrimental to our personal preferences, personal prejudices, personal opinions, personal conceits, and personal ambitions. That, in the opinion of Lord Bacon, is why Pontius Pilate walked out before he had his answer.

There is nothing we want more, and fear more, than facts. If the Universal Plan were ever fully revealed to us it would destroy our entire evolutionary process, for the reason that it is part of the decision of life that we should chose the Real. The greatest achievement of the human being in his evolutionary procedure is his voluntary acceptance of Reality. That is the supreme test of his material existence. If through the final statement of Reality and the unavoidable inference of fact, man could no longer chose between error and fact, but was forced by the inevitability of obvious things to select Fact, the greatest moral factor in his life would be gone. That seems to be one of the reasons why facts remain obscure. The decision to select that which is Real must not come as an unqualified advantage, but rather as an absolute proof of personal intellect and spiritual courage.

Truth awaits discovery by the individual who has the courage to recognize it. One primary fact which we overlook is that the motion of all things is according to their own natures. Each nature is, as it is. It is in the place it has earned for itself. It is doing that which is necessary. All living things are doing the best they can for what they are. Failure is impossible. All life is

fulfilling its destiny—or, as Bacon says, filling up the Space that was made for itself.

Therefore, most of the energy we expend in the desperate effort to change the face of things is wasted; because the face of things will not be changed. The only way that it will basically change is within; and this change is parallel to and equal to the increase of inward realization of that thing itself. Growth is the increase of our capacity to accept Truth as Fact.

The whole of the objective universe is a kind of fabrication, a kind of dishonesty based upon the conviction that because we are capable of a small reflex of temporal individuality, that we can build upon this a Tower of Babel and conquer the Universe. We are using symbols, but we are using the wrong symbols. We believe if we can conquer other nations we can conquer Space; and here is where parallels are not parallels. We believe that if we by despotism can become masters of the world, that by greater despotism we can become masters of Space. We believe if we can get what we want for a short time in this material world, that we will by that fact be entitled to live by a philosophy that what we want we can get throughout Space, which just does not follow.

As a matter of fact, every motion we make here from a wrong viewpoint brings us misery commensurate with our error. But because the misery does not follow within a few seconds, or perhaps in a week or two, we recognize the interval; and that interval becomes the basis of hope, a hope that we can escape values. Because incidents and their consequences are not hopelessly interrelated we can choose to ignore the relationship by a philosophy like this: We can say there is no effect of a moral nature resulting from any kind of action; and we can prove it by sitting down after we having done this thing and show that nothing will happen. All right. Nothing happens for a week, six months

—but a year or two later that incident brings the consequent! By this time, the individual has a new defense mechanism. He would rather believe the thing that happens to him is an accident, or a coincidence. He would rather believe this than accept its relationship to himself as the effect of a previous cause. So his life is made up of doing what he wants to; accepting the consequences and sufferings as strange and confused miseries without a reason; he does not hitch

the things he has done to the things that are done to him. He would rather keep them in two categories, and by this fact, more than any other, do we all get ourselves complicated into a lack of relationships all too familiar.

Study of philosophic values brings realization that we are constantly resisting Truth; and in this resistance to

Truth we are working a basic and primary hardship upon ourselves. For all practical purposes and reasons, therefore, it is far wiser that we try to understand Truth as the sovereign fitness and rightness; that we accept the fact that all life is in order. And, while we do not know with certainty where we are going, and we do not know with absolute certainty even why we are going; we do not know with absolute finality the infinite reaches of qualitative Space—Truth as conviction is the firm belief that wherever Space is, there are honor, justice, realization, Truth and Law. The Unknown is merely the extension of the known into greater reaches of qualitative perfection. And wherever Space is, it will be filled with the Fountain of Being, which is the Supreme Truth. Wherever that Fountain of Being stands, it is the One to which there can be no second. It is the Principle which nothing in Space can resist, and all effort to resist it is annihilation.

That, in basic substance, is the opinion of those who have contemplated the mysteries concerning the nature of that term which we call Truth.

(CONDENSATION FROM A PUBLIC LECTURE)



- *Science still looks upon metaphysics as an abstract dream—whereas its knowledge exists as demonstrable fact*

## How Scientific is Science?

*By the very nature of a wartime emergency it is a certainty that invention and engineering will develop astounding new technics and perfected devices. In this all-out effort, science no doubt will concentrate almost wholly in the field of physics, with little or no stimulation to be expected in the realm of metaphysics. The gateway to the super-physical stands wide open; a change in science's attitude is overdue.*

SCIENCE, to the average individual, is a word that stands for certainty, and not abstraction. It means the material fact. It is assumed to be based in mental honesty. What the man of science says is not considered to be his opinion, but his findings based upon years of laboratory experiment and study. It is supposed that every human fallacy has been eliminated, and that rightly the tone may be oracular when the scientist offers an ultimatum.

The bald truth is, that science frequently issues pronouncements in tone of ultimate finality about things with which the scientist has not only not experimented, but does not know the slightest thing about. The soul has no existence, said a certain scientist. He knows nothing about it. But, inquire as to the authority behind his statement and you will meet with a stern rebuke; you are not to question science. In an attribute of infallibility, men have long been palming off their opinions as cosmic fact.

The scientific world cannot have laymen regarding any scientist as ignorant; the public would lose faith. There must be theories, and someone has to believe them. When science remains in the realms of chemistry, physics and biology it has one foot on the ground; it is a different story when its theories extend into another province. Science is obligated to tell the world what has been done, not to tell the world what cannot

be done. That is one thing science knows nothing about. Most scientists insist that the universe consists of physical matter, physical elements, physical law. To these laws there is no variation or exception. And you are not to believe anything, even though you see it, unless science has established for it a basis of formulated opinion. It is an attitude which these words of one scientist justify: "If you are in the presence of something that is not known, do not accept it—it is too dangerous." In other words, man is not to consider as sources of possible knowledge any facts of the universe which are greater than the scientific concept. Science spends much time hushing up that which it cannot explain, even against the evidence of the five senses of thoroughly reliable persons, supported by documentary attestation.

This attitude was not suited to a man named Charles Fort. Some years ago he culminated a period of investigation with a magnificent expose of the fallacies of human knowledge. The books he wrote cost him his job; he was asked to resign his connection with an important museum.

Dr. Fort's works are not speculation; they are scientifically annotated and completely irrefutable. He did not attack the great findings of science. But the subject of his writings is: science is already in possession of knowledge of the metaphysical world, but will not admit it. In presentation of each fact he states where it came from, submits proof of scientific knowledge, annotated by scientific reports and naming the scientific organization which examined it. No one quoted came forward to deny or contradict him. But his resignation was asked for, his professional connection severed,

This attitude is not scientific. Laymen resented it, and a group of brilliant

and popular writers of the day gathered together to head up an organization which they have named the Fortian Society, formed to carry on investigation of the metaphysical facts that science has ignored.

Dr. Fort's books record many things of vast importance in report of his investigations and confirming of the opinions of others. One discovery is: It is possible for solid objects to be moved instantly across the earth. It is possible for a human being to move from one side of the earth to the other instantly.

He discovered it is possible for one solid to pass through another solid.

These things are so contradictory and opposed to our knowledge that we are staggered by them. But they are facts, and there is scientific proof of them. They are facts too big for the body of science which, rather than admit them, ignores them. If the average scientist should be asked why these things have not been revealed, his answer would be that they would so confuse the public mind that no one would thereafter know what to believe.

Dr. Fort's works include levitation in the movement of a solid substance through space. It is known, but there is no explanation for it, so acceptance, thinks science, would be dangerous to established knowledge. And so, as science goes about proving the distortion of cosmic rays—interesting, but not practical—the major motion of the problem is ignored, which is the metaphysical theory of being: That Universal Truth is based upon the reality of the Super-physical. Far more vital than knowing the number of electrons in an atom is knowledge of whether this physical sphere is surrounded by a super-physical sphere, whether man as a physical entity is sustained by a Super-physical entity. But this is metaphysics, and science feels that it must ignore such fields of investigation.

This has been going on for a long time. There was a boy in Los Angeles who was capable of levitating objects.

Without touching them, he could cause them to rise off the floor and stay in suspension. This ability became well known; he was photographed doing it; there could be no doubt of the fact that here was levitation. Science, in the presence of the fact, could not explain it, so there must be strings somewhere, it concluded, and went about other business. They couldn't see the strings, no one else has been able to find them, but it was better for science to believe in strings than pursue what the layman thinks is the end of science, knowledge. Actually and many times in many places throughout the world, wherever knowledge refutes accepted beliefs, science keeps to the accepted beliefs.

Dr. Fort in one of his books details the examination of oil which materialized in the air about one inch below the roof of a house in England. Hogsheads of the oil have been taken out. Hordes of scientists have examined every part of the house; there are no pipes or tubes; photographs show that the ceiling is not even stained by oil. By all methods of scientific proof there is no fraud. Dense oil manifests out of thin air. And that's that, so far as science is concerned. An oil source is the most vital need of any nation engaged in modern warfare. But in the face of this materialization of dense matter out of thin air science demands that we continue to believe that crude oil comes only from down deep in the earth where we have always believed it came from.

Wherever any metaphysical factors are at work we find a desperate effort to refute them. As much as we can admire science's contributions to our well-being, the scientist stands against his own principles when he conceals facts and stubbornly holds out against a fact as not being a fact because it is a metaphysical fact. Metaphysics is no longer an abstract dream; it is time for it to be included in the exact sciences; metaphysical knowledge is demonstrable fact. And, as Lord Bacon said, "The purpose of science is to find out all that is knowable."

(CONDENSATION FROM A PUBLIC LECTURE.  
Suggested reading: THE MYSTERY OF ELECTRICITY)

## The Higher Aspects of Astrology

ASTROLOGY is significant for one reason that has nothing to do with the usual hackneyed explanations. Astrology's concern is with the body of God. That, as a consideration, should be important.

The Universe is a great symbol; our solar system is like a great animal, vast in the pattern of all energy and life. In all things, consciousness, working from within, is that which builds organisms consistent with its own nature; and these we call body. The Universe is then, technically, the body of a Great Intelligence. Every powerful religion in the world except Christianity regards this as true. It is Christianity's idea that the solar system was slipped under man to keep him from falling forever. Yet the bible says, "In Him we live, and move, and have our being." All things are existing in the living body that lives in Space, all are living in the body of God. Into our daily life come clouds and sun and moon, distant planets and masses of stars and an outer universe in space; and if we forget that these are bodies, it is because the connecting tissue is not apparent to our perception. Pythagoras, in his original teachings, considered the Universe as a Divine Animal, the planets its parts, the sun its heart. Plato's concept was of an Ever-Growing Thing that crawls forever through Space, with the Cosmos interpreted as the body manifested out of the Sovereign Intelligence. Definitely, we are living in a vast organism, of which we are a small part.

As educated persons we are fully aware that the cells of our body are but a part of a vast scheme which makes up

our complete nature; we know that in the body of man are living organisms so minute that 5,000 can be massed upon the head of a pin, invisible, yet each alive; and realizing this, we see how similar is our place in Space. We are members and parts of one body and one God, constantly immersed in a Divine chemistry and as truly affected by the whole group as would be a human cell in the life and death of an individual. In any change all the minute parts are affected by that on which they

depend.

The pagans of all time have supported the doctrine of our participation in the chemistry of the body of Space; astrology is not taken by them merely as a teaching of nativities, but rather as esoteric astronomy. And thus Astrology is to astronomy what psychology is to physics—the transcendental body, the soul of the subject.

It was the discovery of ancient astrologers that each of the parts of the universe had certain definite significance, each emanated from itself a certain definite force. Now, of the parts of the human body this is true also; the functions of stomach and lungs are different, but each is necessary to the body economy. Innumerable living things are in the Universe, and no two are alike; each participates in a slightly different degree in the effulgency of the whole. In this realization we can agree with the ancients that the heavens are filled with life, we can know why to the ancients the angels were the star gods, and as a hierarchy served the vast Principle in which they were rooted. They were a

manifestation of a concealed Universal Principle so recondite that no human can understand it—for the Principle is Life itself, a mysterious abstract with an identity concealed but serving all things.

Out of this concept is developed another interesting comparison: Each of the smaller bodies contains within itself the pattern of the greater body. A reflection of the greater, the ancient Cabalists called it. In this theory of pattern and reflection lies the answer to the ancient setup of the constellations.

It has puzzled many moderns why a half dozen stars were picked out and called *Leo*; and why particularly the name *Great Bear*, when this star group does not look at all like a bear? It is obvious that when observing the stars, they can as well be formed into other patterns; so why did the astrologers of olden times pick these peculiar forms, and in designating one group *Sagittarius* and another *Cygnus*, assign to them certain characteristics and principles? Old stories tell us it was done by the shepherds, watching their flocks by night. There must be gross inaccuracy here, for thousands of years earlier the Chinese had given the same names to the constellations. And the world's oldest known stones have carved upon them, too, these same forms. Their actual origin remains a mystery.

But the solution to the riddle of the constellations as they are has so long been known that no doubt the groupings were familiar in Atlantis, long before the dawn of our recorded civilization; and it was as simple as this: The heavens by analogy were divided according to the surface of the earth. If the constellations could be brought down to the earth, they would coincide with the areas of the earth. In theory then the constellations are but sections of the earth apparently lifted into the sky, in a great pattern of which the earth is a reflection.

According to Plato and the early writers, Atlantis was a great civilization, extending to the farthest corners of the earth; it was not just an island; it was a division of the earth; the island was the capital of the domain. Atlantis

was a distribution of land, extending over India, China, Europe, and the Americas, and Atlanteans did not live in one place any more than it could be said—despite Mr. Hitler—that Aryans were native to one earth locale; so any correct reference to Atlanteans must be in the greater sense of the diffusion of the entire human race. And the constellations, as a heavenly map of the Atlantean world, were based upon the realization of heaven as *macrocosm* and the small earth as *microcosm*.

For the key to this very ancient matter, you take any point of the earth, bring it up to meet the constellation above it, and you will see that they agree. The River Nile, for instance, coincides with the Heavenly River, in an analogy which made it possible to determine the relationship in distribution of everything from Polar Star down to Equator. In other words: The *Great Bear* falls on Russia, its symbol through the centuries; the *Eagle* falls on the United States, the *Serpent* on Mexico and Yucatan, in equal significance of our modern distribution of symbols. Water signs coincide with the three great oceans, in the celestial map of the earth—and so on.

According to this same belief, wherever on earth was a city, above it was a star of a certain magnitude. And so it is, wherever there is a star of the first magnitude, there below will be a great city—the city the *microcosm* of the star. Pursuing this study, we find out why sacred Lhasa, the capital of Tibet, is where it is, why the pyramids appear in widely separated Egypt and Yucatan. It is all explained by the Law of Analogy.

A city is the microcosm next below the nation, and it is communal in the same sense that it is impossible to administer any community in a way different from the administration of the solar system. Centuries ago it was realized a community is a unit functioning as the human body functions. The community is large, but a body. It must have its head. It has to have in it organization to correspond with the parts of the human body—such as policemen and firemen to

act and function as do the cells in the blood stream, as everything reduces to a microcosm, within which happen all the accidents of nature.

Down another step, and we find man. Another microcosm, by himself man is a little cosmos. All the stars in the heavens, said Paracelsus, have their analogy in the human body. And India's teaching has been, there is not one cell in the human body that has not a visible star to correspond with it. The body, an immense amoeba, is part of a vast relationship, in evidence of the absolute integrity of Universal Law. Everything manifests according to this Law. Plants and flowers, microcosms too, are under various governships in the heavens, and a field of flowers, as one Cabalist has said, is nothing but the reflection of the stars in the meadows of the heavens.

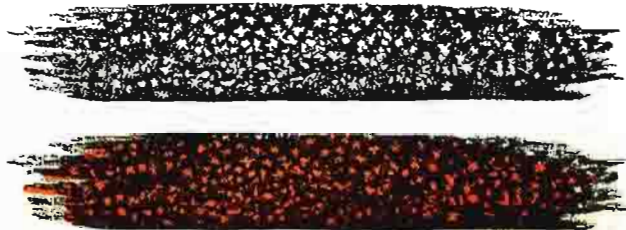
Something important in your thinking should now be emerging clearly. It is this: Between all life is a bond of relationship, an inevitable tie. The sun and the smallest atom are united like a string of beads by a thread. The stars, and man, and what are termed the minutest forms of life are extensions of this one influence outward. In outward motion it grows fainter, and finally in its weakest form it produces the minutest form in nature. In its highest state are produced the greatest forms. The diamond and the philosopher would thus be related—the diamond being to the mineral what the philosopher is to man, in analogy that carries on through to encompass everything.

This is the key to why ancient astrologers did what they did, why this system came into existence. It releases thought into a field for deep considera-

tion. It is but a small part of the subject of astrology, and is far away from regarding astrology as primarily a science of divination, as it has come to be regarded—because it will work, and because it is based upon Law. Divination is one of the seven parts and the lowest branch of astrology, for it relates to the physical life and corresponds to matter. The other six uses of astrology have exceeding significance in spiritual value, up to the ultimate use—which is the revelation of Divine Law. It is the testimony of the suns, as was said by one poet; it is a witness of the Law. To actually study astrology is to recognize it, not as a divination science, but a statement of Universal Reality.

So, there are several things to realize when we come down to consideration of man, of our place in the Universe. We have to realize that the individual is not under a single ray of anything. He is a little earth, or a great atom, suspended midway between a star's vastness and a speck of dust, as merely one form of life existing in the midst of all that precedes and follows him. A manifestation of the Universe, he is one which comes under several controls.

He is, first of all, a human being; and that limits him. Because he is a human being he is under certain rays of energy. Certain psychological changes in man may be caused by the planetary power that causes a dust storm in the Middle West, but they will not manifest in man as clouds of dust. A ray of energy striking different forms of life will have different interpretations by every form of life each according to its own nature. A planetary ray which produces a certain effect in man will produce an effect entirely different in a



mineral. The ray will affect not only each man and every mineral, but all animals, and even the atoms and electrons, and each in its own way. Furthermore, just as no two human beings are identical in nature and no two peoples' minds are alike, there is an even greater dissimilarity in the kingdoms.

Consider then, race. We know a race is an organism. To say that race is a mass of individuals would be as fallacious as to designate a body as a mass of atoms. Although chemically a race consists of a mass of separate human beings (as the body consists of a mass of separate lives) a race has its own soul. That is why it is as much a division as a planet. And in every race there are sub-branches, or sub-divisions, corresponding to the octaves of the Cosmos, manifesting as the harmonics and dissonances of life, in analogy to the Music of the Spheres.

And thus we can descend from the individual down the scale, and there is no more possibility that one atom can go wrong than that a star can fall out of the heavens, in the one universal fabric, bound together by cosmic force, inseparable in its unity.

When there are changes in the heavens there are changes in the organism of man, and in society. Weather changes—weather is to earth what temperament is to man—can be noted by combinations of planets, and so can the affected and ever changing moods of man be considered a sort of private climate. Man's attitudes change body temperature, much in the same way as the earth is warm today, cold tomorrow, stormy and foggy at intervals. In all the many earthy factors the macrocosm is present. And the Law within the midst of which man dwells is, strangely enough, phys-

ical. It controls every part of the human organism.

But in the human organism is something else. Within the body is mind, and behind mind is Life. On the plane of mind, even as on the plane of the body, we have a complete system of parallelisms; then we come to the Law. And here too is the same parallel, for we do not have a personal life, but are each instead a part of Life. Or, it might be said, we each function as distributors of One Life.

No human being has a personal Life Principle within him. Man is *in* Life. Man, as a manifestation of Ever Existing Life, is in Life as the fish is in the sea; sustained by it, motivated by it, nourished by it; not possessive of any part of it alone, he shares Life with all living things.

Mind is the individual's dividing point. From our minds down we are personal, from mind up we are Life, wherein we do not possess personalities. Because Life is indestructible and essentially unchangeable, nothing that happens to the individual can affect the life of the individual. Mind and body are affected, but the life is not changed or disturbed.

This life was, to the ancients, symbolized by the sun. Shining on the just and the unjust, its significance was not that of a planet but a source of life. The shield of the sun god was the circle of infinity with a dot in the center. The god of the sun was not regarded in ancient times as the sun itself; it reflected it merely on its shield. In the ancient pantheon there was no sun god, and those represented are all reflectors, though what they all reflected we are not told. The sun was seen as the distributor of life, but not its source. It



is not given to any individual to depict pure life, which can only be reflected on the shield. Man is therefore primitive life principle; he can be affected in manifestation, but not in substance; he is unchanging, he can not be affected by anything that occurs; for although he may manifest differently, his own nature is unchanged. Any change is not in life, but in the vehicles through which it must manifest. This is basic to the understanding we seek.

The moon is the symbol of matter, opposing the sun as the symbol of life. Here too the moon is not a planet, but the symbol of matter which has life imparted to it. In itself it is too low in evolution to be self-luminous.

The sun, as the symbol of life, is the adversary of the moon, antagonistic toward matter; they are constantly opposed, are seen as Good and Evil, Life and Death, Life and Form. Where the sun is in government it is rulership by one central power of overlordship, whereas the moon in government is proletarian government by all. Like the moon's phases, there is recurrent shrinkage in the government that rises out of matter, for nothing that is of matter can be permanent.

Other sun and moon symbols are Unity and Diversity, Spirit and Matter, Constancy and Change; in fact, the whole of the conflict which is experienced in people's lives, with Cause moving into Effect, and Effect modifying Cause. Sun force is levitational, and moon force is gravitational, with a resultant pull between the two. This, in the ancient anthropomorphic religions, was the war between God and the Devil, the positive and the negative; or, as constantly referred to in the old scriptures, the war between Light and Darkness.

Other planets which had a constant and consistent influence upon mankind were, in the ancient system, known as the five Ancient Kings, and in all five the influence was not to be changed by the force of man.



The outermost planet was Saturn, surrounded according to ancient belief by a ring which was disintegrating moon dust. Saturn, breaking up its moons, is something which some day this planet will also do. And some time each individual will break up his own moon, the sympathetic orb moving in his aura which corresponds to the moon, since each individual is a complete solar system with the planet forces that work within.

The ancient signification of Saturn is not only death, but greatness—the planet was called the Initiator, the Scythe of Time. Father Time, coming around each New Year with his long scythe, is Saturn. Saturn's position on the borders of chaos, in the disintegration of its moons the symbol of death, is the most powerful planet of the mind, and as such is also the Illuminator in action, the Initiator. The powers of disintegration and illumination, both working on the same axis, symbolize death as man's last adversary and the overcoming of death as the final achievement of man. Saturn is also the planet of crystallization (what they call down South, "miseries in risings"), for where Saturn's power is strong it is difficult to change to a higher form of enlightenment.

Next of the planets is Jupiter, the most massive, Zeus, the Lord of the World, important in cosmos processes as Justice, controller of the whole solar system. Symbolized in man it is the power of self-control, or self-government. Constant causation of excesses is Jupiter, because man is strong in appetites, but it is necessary for man to achieve through normalcy; Jupiter is the symbol of self-discipline.

Below Jupiter comes Mars, the power of combustion in the Universe, the power of effort, the Energizer—active, combative power. As Jupiter gives self-government, Mars gives the energy to accomplish, gives two powers, Ambition and Aspiration. Aspiration is transmuted ambition when the desire to excel is turned inward to perfection of self.

Venus, the planet next below, represents Beauty. Appetite and esthetics, both represented, become in transmutation beauty, harmony, and the reactions thereto. The steps in gradual series upward are symbolized in Venus as the beauty of the human soul.

Mercury, the planet next below Venus, is the Decider. Having the power of decision, Mercury is always confronted with the problems of making up its mind over something; it is indecision from which must arise decision. Indecision arising in ordinary life from a Mercurial controlling of the mind requires a disciplining of the mind into determination and continuity.

The ladder of the five planets thus starts from below with Decision, rises to Beauty, and then to direction of Energy, upward to Self-Government, and from there to Illumination. As administrators of the Sun and Moon each planet has the positive quality of the Sun and the negative quality of the moon. The five planets are bound together by the five elements: earth, water, fire, air, and



the quintessence, aether. This gives us the complete pattern of life, gives us insight into the discipline and control by which the Universe is bound together. Bound together by Law.

All Law is administered by Action. In this whole world of ours no person or anything in nature is in any place except in the place where it should be.

No suffering from injustice is real.

There is no individual who should be more than he is.

No person is more than his condition. Everything is right as it is; and all improvement must arise from the administration of present things.

All progress is growth. All growth is according to Law, and the planetary administration of the Law.

In every harvest and every planting, the Law is present, and from the hatching of an egg to a world war all things are part of the manifestation which is under administration of five positive-negative powers, in a distribution that encompasses the Universe.

## Library Rarities

THE Library of the Philosophical Research Society has been fortunate to receive a most interesting collection of Chinese charms and talismans. This group, numbering approximately a hundred pieces, consists of curious cabalistic designs and inscriptions intended principally to protect the souls of the dead from the hazards of the transition into the other life. China developed an extensive demonology which was enlarged by the various superstitions following upon the decadence of Taoism.

These charms, mostly on paper printed from wood blocks, are of various sizes; some of them were intended to be pasted on doors and gates and others were made to be affixed to coffins and graves. The collection was assembled by a Chinese scholar and is possibly the only group of these curious magical prints available for research work in this country. Some of them are of considerable antiquity, and the public is invited to make use of the collection. It is hoped that they can be completely catalogued and arranged in the near future.

The oldest item in the Library collection is a triangular carved stone from the Valley of the Euphrates. On one side is a bas-relief showing what appears to be the god Dagon emerging from the mouth of a fish. This is the oldest form of the Jonah and the Whale story. The reverse of the stone contains an inscription, also in relief, the characters in an unknown script which has not been deciphered. Experts who have examined the piece have estimated its age at from six to eight thousand years. We are privileged to show this inscription to anyone versed in the early languages of the Near East.



• *A materialistic thinker would have pronounced this woman to be mentally unbalanced; the average metaphysical practitioner would have thought the ailment an obsession. Both would have been wrong*

## Case History: The Pseudo-Psychic

PSYCHOTHERAPY must be considered an essential part of all religious and philosophic work. Years of contact with persons confronted with religious and psychological problems has given me opportunity to work with a number of very interesting cases. I write now from notes that have been kept of the most unusual of the problems presented, in the hope that the data would prove of practical value in the solution of other and similar problems.

Sickness is often communicated to the body from the mind and the emotions. This is especially true with nervous, highstrung people who are extremely sensitive to environmental disturbances. Not infrequently the subconscious mind plays an important part in such physical and psychical distress. The subconscious functions through symbols and patterns, and it requires long familiarity with this language of patterns to correct the difficulties.

The intimate relationship that exists between emotional disturbance and the religious instincts has already and by others been extensively examined. But it would appear that there are other aspects of the subject which remain as yet unrecorded. This brief outline points up what might be formulized as *emotional frustration as a cause of pseudo-psychical phenomena*.

As the presentation of a case history three distinct cases involving similar factors are so blended as to make one concrete and composite case history for our consideration. This permits us to develop our formula from a synthesis of evidence; and it will also render the individual cases unrecognizable and thus protect the identity of the sufferers.

Mrs. Incognito, age 44 years, appealed for help and protection against psychic persecution. She described her symptoms

under several headings. For a number of years her rest had been disturbed by voices. At first confused like the murmur of a throng of persons, gradually several voices emerged from the confusion and began a systematic program of tormenting the patient. They prevented her from sleeping, created distrust against her friends and family, and finally informed her that a mysterious group of persons (unnamed) were determined to destroy her by metaphysical means. She was informed by the voices that in order to protect herself she must agree to write down and arrange for publication a book which the voices would dictate. They identified themselves as belonging to deceased persons of a certain religious order, and the book to be written was to consist of an expose of this religion.

Much terrified, the patient agreed to write the book.

After a few weeks of dictation, the voices announced that they would facilitate the work by automatic writing. From that time on the patient's desire for automatic writing was frequent, and she produced reams of crude but legible writings.

Mrs. Incognito next began to experience what are described as distressing psychical nervous reflexes: Pressure in the head, flashes of color, eccentric twitching of the muscles, and extreme debility. These symptoms climaxed in a kind of clairvoyance, and the entities responsible for the difficulty appeared visible for the first time.

A new tone to the persecution was next introduced by the appearance of the entities. The trend shifted toward suicide, the entities insisting that the patient should kill herself and join them in the other world. It was at this stage that the patient first consulted me.

From her appearance Mrs. Incognito was obviously suffering from glandular imbalance. She was poorly organized mentally. Like many another, she had dabbled in various forms of New Thought, in metaphysics, in Yoga, but had never made any serious effort toward an intelligent understanding of abstract beliefs. She was very considerably overweight, nervous and, in all probability, anemic. Like many interested in metaphysics, she had marked prejudice against doctors—although obviously in need of medical assistance.

An examination of the manuscript of the book set down automatically as dictated showed it to be outstandingly ungrammatical and disorganized. It was bad, nothing more nor less than a revenge motivated outburst incoherent with stress, petulance, and vindictiveness. The manuscript was regarded with much seriousness by the patient because of the strange manner by which it had come into being.

A materialistic thinker would have pronounced this woman to be mentally unbalanced. The average metaphysical practitioner would have solemnly pronounced her ailment to be an advanced form of obsession. Both would have been wrong.

In true diagnosis hers was a well established case of neurosis. Two very important factors held the key to the solution of her problem. The first was the manuscript, a complete symbolical exposition of the patient's own frustration, recognizable through the Freudian formula. The second was the suicidal impulse, in revelation of the intolerable condition of the patient's personal life.

Up to this point Mrs. Incognito had consistently refused to admit any personal unhappiness. She insisted that her domestic life was without any particular stresses, and that her three children presented no unusual worries.

Then the meaning of the book that she had written was explained to her. She was shown how every line and page of it was symbolical of intense emotional frustration, introversion and inhibition, not only long endured but long resented. At last Mrs. Incognito admitted the truth. She had been married 12 years to a man whom she despised. It was a marriage forced upon her by a dominant

mother. The mother still stood between her and the solution to her problem, for Mrs. Incognito's religious and metaphysical studies had been merely escape mechanisms. She was neither profoundly religious nor truly devout. What she had hoped to find was some miraculous panacea for her personal difficulties through New Thought, with its affirmations and platitudes. That these had

dismally failed her was evidenced in her tirade against religion in her book.

Suicide had been in her subconscious mind for several years but she had refused to acknowledge the impulse consciously.

A simple analysis of the phenomena which she had experienced is as follows:

Mrs. Incognito was not a psychic, nor was she mediumistic, nor had she been victimized by any outside entities whatsoever. As in hundreds of other cases, the whole pageantry of suppositional psychic factors was actually the product of her own subconscious mind. Reaching the point where her inner grievances had become magnified and dominant, they gradually overshadowed the process of her normal conscious thinking. The confusion of voices which she heard were the symbolical voices of her own thoughts, interpreted through the sensitive mechanism of auditory reflexes.

The several distinct voices which finally emerged represented the integration of her own frustrations and their organization into definite patterns. Her physical symptoms were a revelation of the dis-



integrative power of emotion in the physical economy. The body was approaching a state of nervous collapse.

Other factors were interpreted as having mediumistic implications, but the automatic writing came not from an outside entity but from her own subjective frustration. The neurosis had succeeded in breaking through the defensive mechanism of the personality—her hand was actually moved by her own neurosis!

Finally, the subconscious came through the channels which it had created for itself, and all the loose ends of her inhibitions were tied together in the suicidal impulse. The materialization of 'voices' so that she actually thought she saw them, involved processes in the mind combining dream symbolism and neurotic visualization. She expected the voices to have a certain appearance because of the symbolical claims which she made as to their identity. Neurotic visualization produced the rest.

How do you know that the entities had no real existence? the skeptical might ask. The answer is simple. Mrs. Incognito's domestic situation was solved

by application of plain common sense to a series of misunderstandings which had been brought about by the intervention of her mother. Within a few days of the clarification of the domestic situation all psychic symptoms ceased; of her own volition the patient tore up the manuscript produced by automatic writing.

Genuine psychical phenomena, it is well to remember, is extremely rare. It is an excellent premise with which to begin analysis, in the large number of cases in which people believe definitely that they are enjoying a certain psychic participation in matters of cosmic import, or for those who feel the certainty that they are suffering from the combined machinations of so-called 'dark forces' and subversive psychic influences. Psychic persecution exists only when there is ample and obvious reason for persecution. To a patient who occupies no key position in world affairs, it seldom occurs. The bulk of psychic phenomena is, in fact, actually a form of neurosis, one which can be made to reveal some imbalance or frustration in the life of the sufferer.

(WRITTEN SPECIALLY FOR HORIZON)

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An identifying footnote to each article indicates whether it is an original article, a condensation from a Manly Palmer Hall lecture, or an excerpt from his writings. *Suggested Reading* is a guide to his published writings on the same or a related subject. A list of Manly Palmer Hall's published works will be mailed on request.

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