

HORIZON

The magazine
of useful and
intelligent living

SUMMER

1944

Articles by **MANLY PALMER HALL** Philosopher

HORIZON

The magazine
of useful and
intelligent living

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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 related subject. A list of Manly Palmer Hall's published works will be mailed on request.

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- *Ultimately we will extract from the atmosphere practically every element we now get from the earth*



The Conquest of the Air

MOST of us are today thinking of air power in terms of military aggression. But upon others rests the responsibility of determining which of the by-products of war will in peacetime represent permanent scientific progress. In the aftermath of the first World War a complete and revolutionary change took place in most of our methods of communication and transportation. And the change was very marked too in our philosophies of medicine and psychology.

A prominent psychologist has observed that the present world conflict offers the greatest opportunity that has ever existed in the field of psychology. With abnormal conditions compounding rapidly, man's ingenuity is taxed to meet the demands of vastly increased necessities.

In the sphere of medicine, psychology belongs to the arts of the air, just as surely as do aviation, radio, television, and its by-product, radar. Transportation and communication developments are thought of as belonging to the physics sciences of the air, but already radar is being experimented with as a therapeutic agent.

Radar, now being harnessed to pierce clouds, mists, and fogs for the purposes of war, is going to be important in postwar industry. This device, which increases our effectiveness in destroying today, will result in a marked saving of life, property, and health in the field of postwar transportation alone. It is entirely possible that radar can be applied to the private automobile, and the most careless driver will then have a very hard time causing an accident, for radar is already seen as a means of preventing and curbing carelessness, inefficiency, and eliminating a certain percentage of unavoidable accidents due to the congestion of our living.

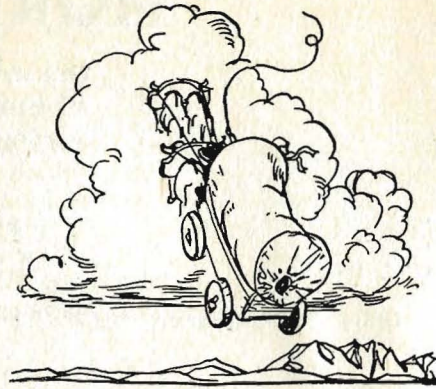
Throughout the years to come we are sure to be enriched by a peacetime application of the ingenuity developed in these strenuous and difficult days. Already a great many people are thinking in terms of this postwar period of reconstruction. And it is good to think in those terms, but it is also important to bear in mind that the postwar period is not yet here. Confronted with innumerable difficulties and complexities that

must be solved now, the postwar world is the escape mechanism of the moment. We can properly be looking ahead to a more rosy future, but one eye should very definitely be kept on present conditions with the vision not only embracing experience, but with our minds weighing and observing as the basis for intelligent thinking.

The conquest of the air in terms of the military is one thing; a far greater concern is with the challenge of the air as the next great unsolved mystery of human life. As the basis of further research we have exhausted very largely the potentials of matter. By ingenious devices we have come to the position of having pursued matter to its ultimate; we can go no farther in the breaking down of physical substance and the analysis of its content; these physical substances have already been pursued to the point where they vanish. With no further division possible, where even a reasonable hypothetical division is exhausted in stimulated lines of thinking, we are beginning to realize that these material particles, the minutest of physical substances, are suspended in binders. A mysterious, invisible substance in the air about us is the medium which supports and sustains, vitalizes, preserves, and organizes into pattern and disintegrates out of pattern, these invisible, minute substances, which are suspended as though in some strange and subtle fluid.

We are beginning to know as a scientific certainty that the air is not a mere emptiness. We are beginning to realize that this substance we call atmosphere is really a great unexplored world, not only capable of being examined in terms of physical progress, but in terms of abstract thinking, creative thinking, and thinking further toward the realities of life.

In his last discourse with his disciples, Socrates described a race of beings that live along the shores of the air, as men live along the shores of the sea. He was convinced, as the result of his own intellectual penetration, that some time we would find new orders of life, in crea-



tures whose substances we have perpetuated in legend and fairy tales. He foresaw that we would find about us in the atmosphere numerous orders of living things, growing and developing as we are; composed of a more subtle substance, they would be dedicated to a more subtle type of existence.

Thinking of the air as a potential source of a further exploration, and a new outlet for the exploring instinct in man, we must also realize that in the air is a new and potential source of a universal energy, universal substance. The progressed conquest of the air holds with it the probability that through the air we shall be able to free life of a large part of the burden of our physical living.

Today's world conveys to us a great sense of drudgery. Until this drudgery is corrected, a large percentage of human beings will have no real hope of self-improvement, no release from the monotony of routine. Most of the sources of raw materials used by industry are in the mines, the fields, the valleys, the forests. Millions of human beings devote their lives very largely to the slavish toil of raw materials production. Maintenance of our cities and communities has a vast subjective side; our glorious civilization has within it much that is not especially glorious, in hard difficult, unpleasant work that must go on ceaselessly for the superstructure of this civilization to be preserved.

Civilization, as we know, it is not necessarily of course any part of any

original plan set up by Nature. Civilization is the product of human thinking, human ingenuity, and the extension of the human mind in certain directions. We have built our civilization according to our whims and fancies, and now we must preserve and protect it with our lives. For in order to protect it, a large part of civilization itself must live on in drudgery, routine, and monotony, deprived of enjoyment of the arts and trades which they produce, deprived of any spiritual or intellectual culture for themselves.

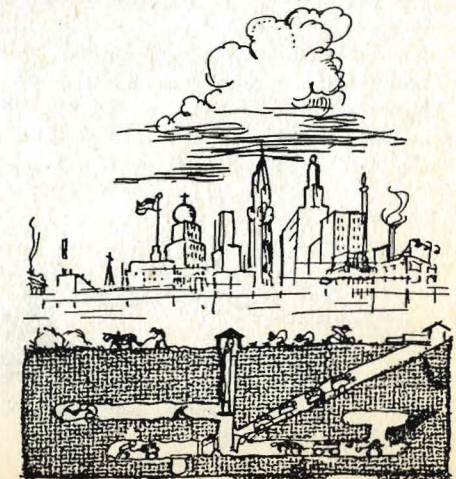
It is not to be supposed that the average person realizes the amount of work, sacrifice, suffering, and time, that goes into our most simple commodity or a convenience we enjoy. A whole world must labor in order to supply us with many of the things we buy in stores. And this immense amount of drudgery must continue until new sources of raw material are discovered. We know about the coal miner; how the larger part of his life is spent under the earth in hazard, with the certainty of a considerable percentage of casualties, and that his entire community life reflects occupational limitation and occupational frustration; but we must have coal. We know that agriculturists and stock raisers must spend a large part of their lives in routine work which offers very little opportunity for the development of abstract thinking. As civilization moves along, these arduous tasks and difficult problems must be changed and solved, in order to give the race an opportunity to fulfill its destiny.

We are called idealists and abstractionists if we dream of a time when a large part of human life will be relieved of drudgery. Men at large can not see at the moment how we can have a paradise on earth where the happiness of all is assured, because today the happiness of the few is guaranteed by the toil of the many. But it seems to me that the answer to a large part of the problem of slavish toil lies in the conquest of one element, the air.

The possibility is a very good one that nearly every raw material element we

require for a successful civilization can be released from the atmosphere. Air can be placed under pressure and transformed into a solid. Such solids contain an immense amount of precious minerals, chemicals, nearly all things necessary for fuel, nearly all the substances that are necessary for the preservation of life. It should be possible to mine the air; it is reasonable to expect that we can extract from the atmosphere practically every element we now get from the earth, the vegetable kingdom, and the animal kingdom. Food is in the air. Various types of fuel, vitamins, all the mysterious concentrates of chemistry exist in a free form in the air. The interesting possibility suggests itself that if at this time in our evolution we were able to extract these substances by development of scientific equipment, that gradually through the development and release in ourselves of our own alchemical processes, ultimately the human being could completely sustain himself through contact with the air.

Nutrition can come from the space about us. This space under pressure can be formed into substances that can be woven into clothing. Space elements can be ultimately transformed into practically everything that is necessary to sustain us. As time goes on, with man verging more and more toward this air element, he can establish a new



way of life in which there will be less and less limitation, a minimum of the old drudgery. We will have a cleaner world, not one heavy with the smoke of factories. Gradually there can develop that more perfect type of race which Socrates described as divine, when men shall have more of leisure, more of opportunity, in freedom from the element of uncertainty concerning raw materials; once we know that these are eternally available. The wealth that is beneath various continents and nations will no longer be a temptation for earth conquest and aggression. Nature in its eternal wisdom will stand revealed as having rendered ever available to us all that which is necessary to the survival of all.

Right now, America has more than three-fourths of the total accumulated gold of the earth. Years and lives have been spent in gathering this precious substance from mines and river beds. Prospectors have gone out, suffered and died in the wilderness, so that some of them could come back bringing little bags of precious dust, the value of which is almost entirely psychological, although it does make attractive bookbinding, and serves rather well in back teeth. Now, this immense amount of gold we have taken out of the earth we have buried again, like squirrels putting away nuts for the winter. Out of the earth and back in again, that is the gold cycle. In great vaults we have built in Kentucky and on the Atlantic Seaboard we have carefully returned it to the original mother, the earth. We take it out of the earth with much pain, suffering,

crime, fraud, deceit and envy; then back in the earth it goes again, hidden away as the economic strength of empire. It is such psychological phases of living that reveal to us how mole-like we are, how we have clung to the darkness like the mole, because we have no eyes; how we have limited ourselves to the earth, when above us looms a vast expanse of a freer world.

But air-bound raw materials in vast amount are not all; we have there, too, pure energies, rays, cosmic and otherwise—rays, the substance of which as yet is only dreamed of or suspected, other rays which are becoming more and more obvious to us. As surely as we know we have in the air the stuff and substance with which to build, so we have also within this element the power and energy to transform that basic stuff into the thing we desire. We know that limitless energy is within the air, energy so great that it would run all the factories of the world, energy so incredible that it maintains innumerable cosmic systems blazing out through ten thousand times ten thousand suns. This stupendous wealth of energy, much more available than we realize, is certainly far in excess of any energy that we can form by the harnessing of rivers, or by taking petroleum out of the earth, by mining for coal, or cutting down timber. All of these natural resources that we are using today are gradually being depleted. True, they will not be depleted in our time; but what is our time? Merely an instant in eternity. Theoretically and inevitably in a thousand years or ten thousand years, these

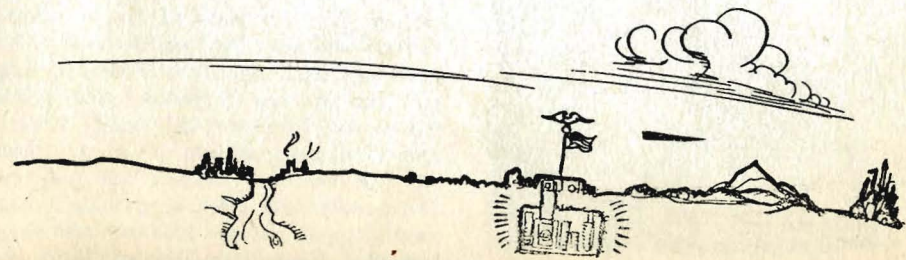


great supplies of raw material upon which we now depend will be exhausted. Factually and actually they will be exhausted much sooner than they should be, because with our eyes to the profits we have never used the basic material we have to the greatest advantage. We are much more interested in burning coal than we are in conserving coal; we are much more interested in burning gasoline than we are in getting all the potential value out of that gasoline. A large percentage of the power of gasoline puffs out of the exhaust pipe in the back of an automobile in the form of an unpleasant and lethal gas. This power waste should not be; there is not the slightest doubt that by proper and thoughtful development, gasoline could be refined and adapted for automotive machinery that would give us ten or twenty times the present use-power of this important fuel. But instead of keeping it as long as we can in the form of natural resources, we are spending it as quickly as we can in terms of present profit.

Nature takes millions of years to make our natural resources, and we view them as expendable and use them up as rapidly as we can, to climax a riotous speed in a crisis such as war, a social cataclysm wholly man-created. One of these days we are due to wake up to the realization, "Coal is gone, petroleum is gone." Timber will continue to grow, but most of the raw materials we need from beneath the surface of the earth are in levels extensive but relatively shallow. The great azoic core of the globe itself is not loaded with these precious resources, they are in a thin strata near the surface of the earth.

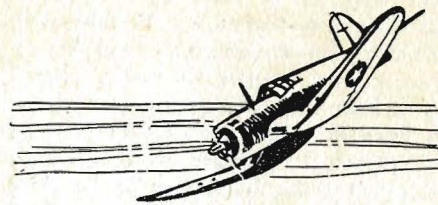
If this time comes upon us, will it mean the destruction of civilization as we know it? Certainly not. Long before these resources are gone they will become obsolete. Man will always adapt himself to his environment, and Nature in its eternal wisdom has always supplied the human creature and all other creatures with the capacity of adaptation. Regardless of what happens on the earth—when its resources are exhausted, if its temperature and climate changes, if every relationship of space changes so it is no longer familiar to what we know—still it will maintain life. It will maintain life because all life will adapt itself to the conditions which arise.

Looking at it in spans of a hundred million years, this adaptation to conditions seems to be very rapid; looking at it in terms of a single generation it is inconceivably slow. But it is moving on constantly. Every generation brings us modifications in our way of life, in our physical, mental, and emotional structure. All these modifications are a motion away from the earth toward the outer elements, away from physical substances and materials which are becoming scarcer; away from old ways into new, away from an impoverished earth to universal substances, which are too vast to be impoverished. We can see about us more and more use of electricity, a far cleaner and better power for the maintenance of our industries. We are already beginning to use the air, and we will use it more and more. There are hundreds of rays suitable for hundreds of purposes which we have not as yet touched, about which we know almost nothing.



Years ago I saw in a curious manuscript which passed through my hands (unfortunately I did not make a copy of it) the invention on paper—never actually constructed—of a planetary motor. It was a very sensitive device conceived on the principle that the motion of the planets around the sun could be the basis of a universal power. The inventor saw the possibility of a very delicate mechanism devised to make use of the magnetic pull of the planet, slight as it may be, and thus would be set up a perfect reproduction of the planetary motion; the result would be perpetual motion. It was a very daring and intriguing thought. The inventor's basic hypothesis was, a mechanism attuned to the order of the planets in the solar system, if it were sensitive enough, like a radio, could be attuned absolutely to planetary motion; from the resultant very minute series of propulsions given to this device by the planets a very slight motion could be produced, which would, however, be constant. This slight motion could then be developed through mechanical gearing and extension to a much more powerful type of motion. This is just one of those things. But it is indicative of the thought of our time.

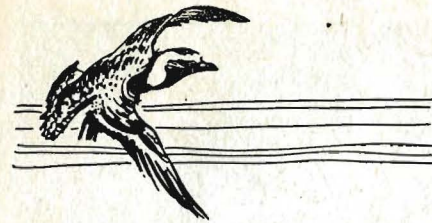
The development of the solar furnace is so well known we scarcely need mention it, except to note that an incredible amount of heat suitable for the most elaborate scientific processes can be generated through a series of mirrors, using the sun's rays. This furnace has already reached such a degree of efficiency that a bar of iron, thick as a man's wrist, placed at the point of convergence im-



mediately explodes. When such heat and power concentration is broadly employed it will not be necessary for sweating humans to work under decks stoking furnaces all day long; it will soon not be necessary for great furnaces to tie up the hopes, thoughts, and energy of thousands of humans. It is a certainty that more and more we will come to depend upon Universal sources of supply.

Further in consideration of the space above the earth, we realize that we can lay in the air roadways, pathways. It is becoming more obvious every moment that the most direct and shortest route from one place to another is by air. And too, that this dispatching through space not only escapes the arduous problems of terrain, the roads that must be built about mountains, over great rivers, and along the edges of cliffs, the bridges that must be thrown across turbulent streams—great engineering feats of the past will soon belong only to the past; the roadways of the air are the roads of tomorrow.

Leonardo da Vinci dared to dream not only of the aviation we know today, but far beyond that. Many others who in more recent years have been thinking things through realize that it is only a matter of time when most of the transportation of the world, including heavy freight, will pass through the air; and it will no longer be necessary to keep up thousands of miles of steel rail and tie up great fortunes in trains. Some day we will look back upon trains as we now look back upon the horse and buggy, perhaps not forgetting that when we moved from the old family victoria and Victorian span into the present time, we felt we had reached the ultimate. I remember the grief with which these new fangled devices afflicted the conservative Four Hundred of little old



New York. When it was observed that the family coachman was going to be transformed into the family chauffeur, there was much grief—these new fangled things would not last, they could not last! "They cannot last because they frighten horses." An automobile in its original form was purchased perhaps not so much because people wanted the automobile, but in self-defense; automobiles in the village or small community frightened all the horses in the community out of their wits, and it was no longer safe to drive to the village church on a Sunday morning. But when the automobile finally had to be accepted, we believed the end was at hand—there could be no further improvement. But there has been. It goes on and on.

There is no end to human ingenuity. If we exhaust one field of possibility the mind searches for another. The human being is an eternal adventurer in space, and he will keep on adventuring until a time far beyond our estimation. The automobile now gives way to the airplane; but this is not the end. It seems as though it should be, it is as though there were nothing further; but there will be. There is no limitation upon human progress except the limitation man places upon himself, and through generation after generation these limitations are broader; new concepts of limitation take the place of old ones, and we go on to the unknown.

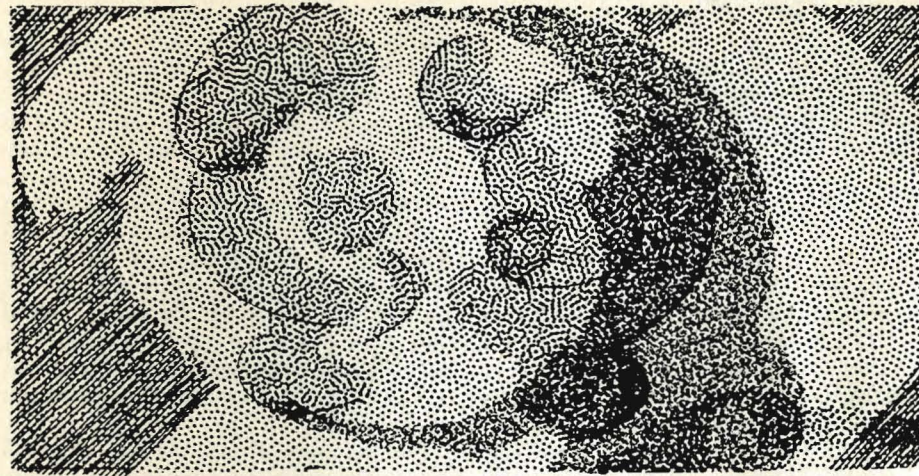
The next natural development in connection with this subject is the organization of our natural resources of electrical power. Fifteen years ago I wrote a little booklet, *The Mystery of Electricity*, which suggested the possibility of creating in a nation three or four great zones of electrical power. Later, as our faculties in these matters increased, it seemed

it would not be necessary to have these zones in every country or on every continent. For ultimately we would discover what the North Pole was good for. We would realize the North Pole is the ultimate seat of the great power industries. The two poles would ultimately become territories greatly striven after. Today we think of them only as barren wastes; but in the future not only will the poles be the crossroads of the world, they will be the seat and center of the great power plants for the world. Until that time comes we have the possibility that all industrial energy that is necessary for the maintenance of industry can be broadcast.

On the present scale of our electrical ingenuity, about three great broadcasting centers on the North American continent, with overlapping fields of electrical energy, would supply all the energy necessary for all public and private utilities. This energy could be effectively distributed on a waveband that would not conflict with our present radio activities, because space is very kindly in having an infinite amount of itself available to be used for the transmission of any type of energy simultaneously in what appears to be the same space or area. These central radiating towers could run all the essential industries of our country. They could end forever the problem of fuel for great manufacturing companies, even great smelting companies, and corporations using an immense amount of power, such as steel plants and enterprises of that kind.

The distribution would have a personal application. Instead of wiring your house for lights, you'd hang a light





socket wherever you wanted it, with no wire connection. You could do this now, of course, while electricians are a bit scarce—but it is only theoretically that this condition has been achieved. Your washing machine, electric iron, and curling iron, will some day all be maintained from a common supply in space. Radio has already shown us it is no longer actually necessary to wire homes for telephones.

The old Atlanteans were credited with having known what we will yet begin to discover; that is, the mysterious agent which Lord Bulwer-Lytton called vril. A small box, six inches square, placed in the midst of the intricate mechanism in the body of a great ship, could move the largest ship ever built, move it through the ocean at a speed of fifty miles an hour or better. The great plants of the Bethlehem Steel Corporation could be energy activated by another little black box. And so, we are almost afraid to approach the mystery of atomic energy. It is believed there is enough atomic energy in one thimbleful of 'empty' air, that if its energy content were completely mined, it could blow the earth off its axis. We do not know. We are dreaming toward these things. But with a very important qualification to the dreams; we must become sufficiently intelligent before the opportunity comes to use this energy. Our

first action must not be to blow the earth off its axis.

Two years ago a friend took my booklet on electricity off by himself, and with a slight case of ulterior motive decided he would patent the idea of the radio towers for the transmission of energy. He developed quite an elaborate scheme for the distribution of energy, adequate to take care of our whole industrial production. He attempted then to get a patent, only to discover that several years ago the General Electric Company had covered the whole pattern with a blanket patent. Dreams of a world power system are of moving interest to the most conservative.

So it is coming, coming inevitably; and the great thing that is coming with it is its power to release the lower brackets of human endeavor. Millions of human beings will no longer then be tied up in routine tasks in order to keep intact the superstructure of our civilization. We have built a magnificent superstructure, but we are much in the condition of the old cathedral, described by Col. Ingersol. He said, "Men built palaces to the gods, and underneath them dungeons for men." Our civilization is a palace, but it is in dungeons that the work is done to keep the palace shining. That is not the answer to civilization, not the releasing of man for his dreams. Our civilization has become a

greater burden with every passing year. More and more it has become a great parasite, like the beautiful orchid that takes the very life of the tree to which it attaches itself. To pay for our great structure of vaunted progress we have created races of slaves, and bound them to small tasks, small perspectives, poverty, and suffering, for the whole expectancy of their lives, that we may keep the great structure going.

It is not necessary that the structure itself should come to an end, but it is certainly desirable. We can think in the terms of causing this structure to be preserved by Nature rather than by the constant labor of man. If we can ever get our affairs in harmony with Nature, our laws in harmony with Universal Law, the task is done. We can gear this thing we have built up so perfectly with the universal plan that it will go on not by itself alone, but by the very Universe of which it is a small part.

Then, we can think in terms of the air in relationship to the human being, intimately and personally. As surely as the air is an invisible body about us here, so in man there is an airy part, the mind, which is the invisible body above the material part.

The air, the broad road of potential travel in the future, is tying the continents together. Only recently it has been announced that with our present equipment it is perfectly possible for a man to have breakfast in New York, lunch in London, and by evening he can easily be in Cairo. Going to bed at Cairo, he can wake up in Bombay. It needs but the conditions of peace for men to very quickly develop a world policy of living.

In the future it will be quite possible for Californians to spend their weekends in Honolulu, and be back bright and early Monday morning. This is quite possible. And only the beginning. Gradually we will begrudge four or five hours travel; we will say, "I can not waste the time from breakfast to lunch in getting to London, life is too precious to waste a few hours of it; so I'll take

the Extra Super Special Stratosphere Bullet, by which I can get to London in half of that time for twenty-five dollars extra fare." That is the way human beings think. And that is the way they will accomplish. For what they think they do. If this to some sounds fantastic, there are many who are beginning to realize that fantasy is only a limitation put upon probabilities.

In this larger, broader pattern of invisible roads, by which distant places are tied together and bound by an intimate network, we will discover the intangible nervous system of the earth. We will realize the life of the earth is not in the earth any more than the real life of man is in his body. And as man lives higher and higher in his personal life, farther from the physical limitations of his own body, so man will live higher and freer from the physical contours of his own planet. The life of man is gradually moving from the physical to the mental life. The life of the planet is moving from the physical life to the air life, its mental equivalent.

As man moves deeper into the mental sphere of his own existence, he discovers that he is much nearer to traveling by mind, and the route is more direct than to travel by body. He is gradually learning that all the devices and mechanisms which he has invented up to the present time are in some way intimately related to himself. Most of the arts and sciences have originated in the function of the human body. It was from study of the structure of the body of man and other creatures, such as birds, that Leonardo da Vinci devised his dream of the flying machine. It was from the study of the flight of birds that a large part of the best and most efficient designs of our airplanes of today were derived. It is from the study of Nature that we perfect the arts. We do not invent, really: we only gradually develop the wit to see; and what we see about us becomes the basis of our developed contribution to progress.

When we study more and more about the power of the mind, electricity and

all these things, we always search first far off in space. The last place the human being ever looks for anything is in himself. He is always looking elsewhere; but Nature in its wisdom is ever bringing man back to the contemplation of himself.

As we create analogies in our thinking, we go off the deep end in the beginning. First there was the realization that man's body is like certain scientific, mechanical apparatuses; then along came the scientists who declared man's body was a machine, and that's all there was to it. They proved it, but not to themselves, because they did not have the knowledge to understand what they proved; but they did establish certain 'facts.' These mechanists have since gone the way of all flesh, but their discoveries have become the basis of a greater vitalistic theory, in which man may be a machine.

Dr. Eddington having now come out with the statement that it is necessary to restore mind to Space, means that we must think in terms of intelligent space. We will then begin to appreciate a little more fully the rather terrifying discovery that was announced in the last century in the French Academy. One member got up and declared solemnly that he had been able to prove scientifically there were two kinds of electricity: First, a blind force; and second, an intelligent force, capable of thought, selection, and decision. Well! if we discover electricity to be a thinking thing... it might be a little embarrassing if we should discover electricity can think better than we can.

It might be even more than embarrassing. Man might become the servant instead of the master, under the tyranny of a power he can not control. But, Nature guards against this possibility. The progress of man can not be stopped either by the tyranny of other men, or the tyranny of space. If electricity is an intelligent power, man has within himself the power to outwit it.

Man must go on, but always in a fight for freedom against great titanic



forces when he begins to develop them. We think of war now as war between nations; but a few abstract dreamers and a few writers have envisioned it for us in terms of invasion from space. Apparently, the public mind was rather willing to accept the notion; we all remember the famous Orson Welles radio fiasco, "Invasion from Mars."

There is of course very little likelihood of our being overshadowed by a group of invading planes from other planets. That is not the way invasion will come out of space. It will be invasion in the form of an intelligent energy. And it is quite possible that as we progress we will eventually awaken the sleeping giant; the old words of the Brahmanic scriptures remind us, "In the beginning there were wars in Space in which Beings fought for their places in Time and Eternity."

So, we may have to defend ourselves against the very energies we discover. We do not know what lies out there, and it would not indeed be wise to imagine even for a moment that space goes on merely as a green pasture of power. If there is a world of space, that world is inhabited, inhabited by energies living their own existences, as men live upon the earth. Some day we may have to fight the race that lives along the shores of the air. But maybe by that time we will be wise enough to arbitrate. That may sound fantastic, but it is not. It is something new, different. But it is not unbelievable. The progress we make in a time of war, such as we are in now, brings very much nearer, and very much more rapidly to us these great questions of the larger cosmos.

Adventuring mentally further into space and space dimension, we begin to realize we need a new equipment with

which to work. Most of our machinery is not fine enough for space analysis. The only devices that are useful for this type of work involve electrical energy. For the most part our instruments are far too coarse, and are evolved primarily for a physical type of research. Then the question arises, how are we going to make machinery? How are we going to make the very machine that Thomas Edison was working on at the time of his death, a telephone to communicate between the worlds? A man of sober, scientific mind like Thomas Edison believed that at some time men would talk with the dead, not through the uncertainty of present mediumship, but by means of a subtle scientific apparatus similar in its significance to the radio, but infinitely finer in its adjustment.

Are we ever going to be able to take steel and wire and make a telephone that enables us to talk to the gods? A little doubtful. It could be, but it remains now a bit on the doubtful side. Struggling for this new instrumentation, struggling desperately to find a device suitable for such a purpose, we are still looking in the wrong direction—for the very thing we are searching for is in man himself! Man himself is the machine that can unite the two worlds.

There is very little virtue in trying to build great laboratories for the perfecting of man machinery. We will go through that process first, we always do; we build great laboratories, make profound investigations, and fifty years later desert them because we have exhausted their potentialities. Ultimately we must come around to man himself; for the human being is the one machine capable of fulfilling the dreams of science; man is the one mechanism by which the whole of cosmos can be systematically explored.

When you accept that one basic truth, you know exactly what the Oriental means by such terms as yoga and vedanta. These mysterious practices, now regarded as part of Oriental religion, are more than control disciplines toward sense knowledge of natural forces; they

in reality are a dedication to pioneering the concept that man can discover all things; but in order to discover all things he must perfect himself; and that the perfection of man himself is the one answer to every question man can ask, for it is only by his own perfection he can find the solution to his riddle.

Through the perfection of the human being as an instrument the boundaries of the known can be infinitely extended. The perfection of the individual is not achieved merely by the perfection of his body; true perfection implies the improvement within himself of a subtle field or plane of energy, which may be termed vibratory, whereby man travels from one state of being to another state of being by changing the vibratory rate of his consciousness.

Here is a conception of the ultimate form of travel. The ultimate form of journeying is to travel by shifting the vibratory rate. All things are bound together by vibration rather than by place. Races, continents, planets, all the things that are around us in Nature, exist as separate things because of their vibratory structure. No two races have the same vibratory pattern; no two snowflakes have the same vibratory structure; no two grains of sand vibrate identically. The vibratory key then, is the secret to the mystery of life of everything that exists. We are a long way from that by which we are divided by vibration; we can not be any distance from that by which we are united by vibratory sympathy. Therefore we may travel to the most distant places, discover the most hidden secrets, release the most concealed power, if by vibration we have the secret of survival. Survival is a matter of vibration. What we call destruction is the setting up of vibration contrary to life—vibration that shatters the pattern of life.

All of this vibration takes place in the polarities of the tiny structures floating in the cosmic planetary and terrestrial rays in space; and also in space there are continents, oceans, rivers, winds, temperatures. And there is the space equivalent to the earth; there is the

space equivalent to water; the space equivalent to air; the space equivalent to fire; and just as surely as this earth can be mapped according to its physical contours, so space can be charted according to its energy contours.

The Ancients described the other world in terms of mountains and valleys, waterfalls and streams. And we have always thought and believed that the old mythologists held the conviction that somewhere in the other world our favorite tree was growing the same as here, when that was not at all what they meant. They knew perfectly well that what we call rays are the rivers of space, equivalent to our terrestrial rivers, and that it is quite possible to harness their power as we do when for our rivers we build a waterwheel or construct a dam.

There are trees and plants in space. Man is a plant growing in space, a curious little upside down tree with his roots in the sky. All kinds of living things are growing in space. The Druids held the mistletoe sacred because it lived on the air alone, or at least they thought it did. Mistletoe was the symbol of a new kind of creature that lived upon air, nourished by the rays of the stars, and comparatively free from all things that limited it to the earth; and that represents the state that in the end man will occupy.

The time will come when man will build no cities such as we have now; because he will not need them. Most of the industries we know now will then be useless and archaic, and as meaningless to man as the horse and buggy has become. Man will have new religions and new philosophies, which will arise from his space consciousness. He will have new arts and sciences, working with the subtle substances of Universal Being. He will have utilities we cannot now dream of. He will have nutrition far beyond the hopes of the most expectant dietitian. He will have contact with worlds we know little about and which for ages have existed only in the dreams of poets. He will have everything necessary to himself, from and of himself. And his world will

gradually take on its proper appearance. For our physical world is not the world in which we live.

Even today we live in thoughts, hopes, dreams, prejudices, and conceits. We are merely tied to the physical plane by a little appendage we call the body—against which we are constantly conspiring, and against the restrictions of which we are constantly pulling and tugging.

This body is necessary for our development here in the mastery of the world form with which we are working in our great study of universal architecture. But more and more we realize we cannot afford as living creatures to overestimate the significance of this world. We cannot regard this physical life as the ultimate fulfillment for our existence. Nearly all the difficulties we suffer from have arisen from this false emphasis. We have made the world too important in the wrong kind of way. We have considered this little planet worth fighting about, dying for; we have considered the exploitation of it a justifiable career. We have held to the firm conviction that the economics and industries which we have built up here are a worthy reason for our existence, thought of ourselves as born very fortunately because we were born into an industrial era. We believe it is a great disaster to die, not because of death itself, but because death renders us no longer capable of engaging in competitive industries. We regret leaving behind us that which we have. The thing we most fear to take with us is what we are.

With the conviction that it is vastly important, we have created a magnificent molehill, which we call civilization. Because it is ours we have a great devotion to it. And, like the moles, because we are not as yet equipped to see above ground, we mistake the darkness of our inner galleries for the light of day.

One day we will begin to escape, and we will find escape very pleasant. We will not be escaping into a condition of terrestrial bliss, but into new problems;

but they will be bigger problems, better ones and wiser; and we will have more energy to devote to their solving.

As part of that solution we are gradually verging toward the state of physical self-sufficiency. We cannot be physically self-sufficient while our survival involves the lives of others. At the present time hundreds of persons are involved in the life of every individual. Diogenes, contemplating that aspect in the structure of ancient Athens, realized that no human being is really independent; and, of course, in his day that dependency was far less than it is today. Our most simple modern conveniences involve and tie up the lives of millions of people. Completely separate the city dweller from all this contact with others, from all this structure of cooperation which sustains us, and he could not survive. The agrarian, the individual whose life is on his land, might survive, but only in certain percentage; because to survive alone he would have to have his own source of water, one of our most common dependencies. Our survival, now intimately associated with the survival of innumerable other persons, is a problem we must solve.

Nature is forcing us to recognition of individual survival. We can not all go back to the soil. Such action is unthinkable, undesirable, and unnecessary. Nor can we go back to the isolated condition of the savage, who was self-sufficient because he was wholly satisfied merely to survive. We must go forward to a sufficiency of gained independence through acquiring the power to develop our own space resources.

A philosophic truth which we must discover is, that every human being is potentially completely self-sufficient. The only reason man is not self-sustaining today is because he is not aware of what constitutes a sufficiently self-sustaining state. His present idea of independence is to have all the things he wants, have them paid for, and be able to have them repaired as rapidly as they break down. His idea of a normal life today is to have two automobiles for the family, because the family is developing divergent

interests. He must have an appropriate home with an appropriate exposure. He must also have a radio; he has a preference for an electric stove—in some cases this is still under discussion—but certainly he wants all the conveniences possible. If he wants a telephone, it is because he must have everything that he needs, and about such ideas as these has he erected his structure of a state of self-sufficient survival. That is why it is impossible to solve this problem—it is impossible for everyone to have everything. Yes, even if we maintain wartime production volume in a postwar world. Even then, we could not all have everything, for everyone cannot afford everything. To have a distribution under our system of living that will assure us that the poorest can have the best, does not add up mathematically.

And furthermore, everyone who wants things does not always know what to do with them when he gets them. The sale of grand pianos in certain districts, particularly in the areas of war materials factories, is an interesting instance. Individuals are buying two thousand dollar pianos, and when the pianos arrive it is found that the purchasers are living in trailers. Pianos are standing out in the weather, beaten by rain and storms, simply because certain human beings have finally gratified a longtime frustration for a piano. That is typically human. Individuals have wanted many things with all their heart, and when they got them have not had even a place to put them.

These types of problems are ever recurring, and the solution to them will come only when the individual realizes that his security and his self-sufficiency is not involved in paraphernalia. Each



of the different things wanted is a monument to the absence of some part of himself. We want the thing that we are not. When a sense of lack ceases in us, the desire for external things lessens.

Most of our desired comforts and commodities serve us as crutches. We are very sick from a combination of anemia, dyspepsia, and fatigue. We are nervous wrecks; we are worn out. We have no hope to live unless we are held up on every hand by something. We want to buy a grand piano, not because we can play one superbly, but because we want to own it; in some way we feel that only through such an instrument can we express the inner musical conviction of our souls. We want sea yachts and highway obstructing land yachts because we want to travel, to go places. We want things, and things, and things—because we are not anything ourselves.

We cannot walk any longer; we have to ride. It used to be, if we wanted to visit a neighbor to tell him a little local gossip, we trudged five miles down the road and told him. Now, because we could not travel the five miles in most cases, we have a telephone, which is perpetuated and dedicated to the transmission of gossip. These things have gradually become escape mechanisms from the realization that if we did not have them we could not do anything. But because of the involvement of our times, there would be nothing particularly philosophical in an individual trying to cut himself off from these things.

The answer to eventual emancipation is in the motion of the racial consciousness itself. Gradually man will not be limited to five physical senses, and when he develops the power in extra-sensory perceptions these will release him from the desire for things. It is a question whether he will develop the extra-sensory perceptions to use them for research; but regardless of the motivation, the telepathic powers of the human being will be developed. The perfection may take five hundred years, or it may take five thousand years; but someday our school educational system will teach



the use of the extra-sensory perceptions in the same way we are now taught reading, and arithmetic. That future day curriculum will probably not advocate the study of basket making, and the little class in clay modeling of animals may no longer be compulsory. The time will yet come when every American citizen, free, white and twenty-one, will have knowledge of his extra-sensory perceptions; he will study these as we study languages. At first, only a certain percentage of human beings will develop perceptions through three or four additional senses; the rest will come trailing along. But no one wants ever to be left out; and those persons who would not care to develop the extra-sensory perceptions for the sake of their immortal souls, will do so because their neighbors have. In some distant day when thoughts can be transmitted from one place to another—as is occasionally accomplished in the Orient today, merely by the simple process of visualizing the person to whom the thought is directed, in that way tuning in on the electrons of that individual—when that is perfected, as it will be, what will the telephone be?

We will outgrow all such things; and as we outgrow them, one by one, we will outgrow the entire system of industry and mechanized economics as we now know them. That is the way men will come to their divine heritage.

Man will in time live as a god; he will still work, but he will not work for profit, and he will not work for fame. He will work to explore still other lives. His great task is not working, his final task is to grow. It is the man who grows most rapidly who fulfills most perfectly his destiny. And the chance will come to us to grow further out and further in—out into space, and into ourselves. Little by little external things will fall away.

Some years ago a well known European writer said, "The great failing of mythology, the proof that mythology as written by the Ancients was fable, is because no mythological writer ever wrote of the mechanics of the lives of the gods. How did they live? Who cooked for them? Who dusted their stools? Who took care of their essential problems? Who laundered the toga of Zeus?" Now, there is a question! The books do not tell us, but we can suspect that the mythologist was wise, for he would have been a very fragile mythologist, indeed, if he had conveyed to us the impression that there was a little street in some corner of Olympus where a row of kindly shoemakers pegged sandals for the gods. For then he would not have been a mythologist at all; he would have been like most of us—merely extending his own sphere of life into the heavens.

The great philosopher said, the gods are divine; they are godlike because in all things they sustain themselves from themselves. That is the secret of mythology; that is one of the lessons it teaches us. Some day we will be a race of gods, supplying all the needs of ourselves from within ourselves, as part of the subjective processes of life—supplying them as automatically as the heart now supplies the body with blood. Our birthright will be this absolute supply; and in this way we shall more and more be free from earthiness to explore the world beyond.

So, if man on his own little star, will dedicate his life and his being to the mastering of knowledge, to the extension of the sphere of the known to-

ward all things knowable, he will live truly like the gods. He will not be like the decadent aristocracy of ancient times who lived in riches because other men toiled—and let us not deceive ourselves, that is the way we live today. We buy leisure with the life blood of other men. We have a thin veneering of thoughtful persons, supported by the years of energy, strength, and lives of those who never have the chance to think. That is not a divine world. That is not the perfect thing we boast of, but it is the way it has to be until the race of mortals takes off its mortality and puts on its proper dress, its own immortality—realizing it, believing it, supporting it and releasing it each through himself.

We will build cities with thought; we will travel with the mind; we will be able to project our being and our life into the vast mystery of time and eternity. We will measure the stars, not by great instruments on top of mountains, but by subtle rays which emerge from our own minds. In the end we shall do all things well.

And strange as it may seem to us, all the little mistakes we make each day are bringing that time closer to us. Through war, through unkind and destructive energies of men, knowledge is being added. Little by little we are gaining the substance of universal knowledge. Little by little we are extending ourselves from the physical life out into the mystery of atmospheric space, which is to be our home, the home of our thoughts, the home of our dreams.

We can know that this great age of air is to come. Because all things cast their shadows before them, every 25,000 years of the great sidereal clock of the universe brings the equinox of the year into an air sign, this particular air sign being Aquarius. Gradually we are moving victoriously into the world of thought and air, which will release man for his proper destiny as a great philosopher and spiritual being in Space.

(A PUBLIC LECTURE BY MANLY PALMER HALL.
Suggested reading: THE MYSTERY OF ELECTRICITY; ATLANTIS: AN INTERPRETATION;
SELF-UNFOLDMENT)

The Dream State

COLUMBIA University has been photographing the human aura. This is something not by any means new to the metaphysically minded, but it is a vast step for material science to undertake. With the aid of infra red chemicals, photographs have been made of the magnetic field, of the powerful and curious force moving through it.

This means that a new branch of science is opening and developing, to bring with it the answers to a number of questions hitherto unanswerable in terms of physical learning. Gradually moving toward the occult, science is now in possession of one of the most important keys to human function. It may be able to further develop its research into human electricity, or electricity in terms of human beings.

It has long been suspected that mankind is an electrical phenomenon, where physical development is concerned. The human body is an electrical machine. It is now possible to examine into many of the functions of that machine, to realize how completely man has developed as an induction instrument—by which, through the process of induction, he is constantly receiving into his own body the electricity of space.

The sleep life of man is one of the mysteries that rests in the magnetic field which is the aura of the body. It has long been held, as an abstract conviction, that the centers of consciousness in man are internal, in relationship to the body; that is, these centers are of a more refined essence than matter, but in popular belief man's spiritual nature is internal—his spiritual nature is in juxtaposition to the internal organism of the heart and brain. Through this photography, although Columbia has made no report on the subject, I believe it will be proved that the consciousness of the human body is not in relationship

to the internal organism; that the spiritual life of man is not actually in the area of the heart; but rather, no more than a receiving pole for that energy is in the heart, the Island of Hess.

The spiritual consciousness of the human being is in the circumference of the magnetic field, not in the center of it. If we read Plato attentively we will realize this. We will realize that the Ancients in their description of the universe were describing primarily not only the large cosmos, but the minor cosmos, or man. The classical writers are all in accord that the dwelling place of the gods is beyond the empyrean or outer extremity of the physical universe, and that only the regency or the polarities of the gods abide in the center of the nature.

Here we have one of the keys to the reason why the study of mythology and the ancient comparative religions can be important in the study of biology and physics. If we understand the ancient classical description of the governing powers, we also have a better consciousness of the cell, the atom, and the electron. This is an analogy as yet but dimly perceived by material science. Research in the magnetic field is bound to result in the realization that the magnetic field of man is a miniature of the magnetic field of the world.

Once this analogy has been re-stated, we shall go back to the old concept of the *macrocosm* and *microcosm* structure of the universe and man. Dr. Thorn-dyke, in his interesting book, *Experimental Magic*—which incidentally is purely a scientific treatise in spite of the metaphysical-sounding title—states that the microcosm theory relating to man is an outmoded and outgrown superstition of the Medievals; then, in order to prove how absurd it is, he gives it careful consideration step by step, in which

he shows exactly the beliefs of the scientist, the philosopher, and the thinker, prior to about the beginning of the 17th Century. His purpose is to prove them all benighted; his result is to prove them to be the most advanced thinkers of history! The work now being done at Columbia will justify the works of men like Paracelsus, Robert Fludd, and others who held to the microcosm theory.

In this philosophy of both the Medievals and the Classics, we learn that the consciousness is eternally flowing into the world from the circumference.

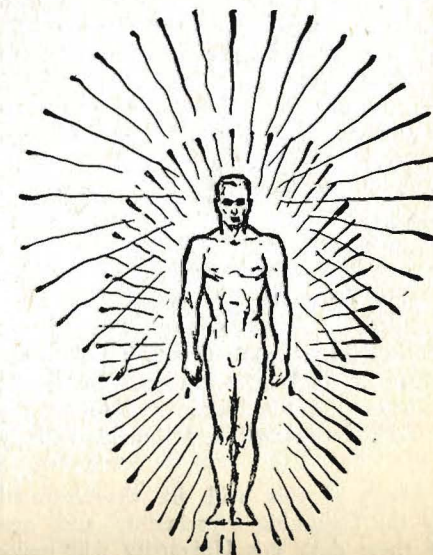
Plato describes this circumference as the galaxy of stars we know as the Milky Way, declaring that souls and life are forever flowing into the world from this mysterious outer region of space. This region corresponds in man to the outer area of the auric field; and if we can visualize the human body as surrounded by this magnetic field of emanations extending several feet in every direction from the center of the body, and then realize that during conscious life energy is moving constantly from the circumference of this field toward the center, we will then understand that our conscious state as human beings is due to the convergence of energy around the vital organs of the body—particularly the great centers of the heart and brain.

What science has of course not yet discovered, and may never discover—although it is possible to discover this by means of photography, and no doubt other means will be developed in time—is the fact that the energies are constantly flowing in two directions. The more subtle energies are flowing from the circumference of the aura to the body centers. The grosser forms of energy that are more likely to be photographed are flowing from these vital organs outward along the nerves and through the etheric envelope that surrounds the physical body. In other words, the heart and brain are distributors of power.

This power is derived from a central force and distributed through the in-

ferior area, the area of lower vibratory rate. Thus, in the daily process of function, energy is flowing from the center of the body along the nerves and arteries to nourish the tissues and maintain the body. And this energy, finally passing through the pores of the skin, surrounds the body with a field of vibration resembling an invisible or intangible kind of fur—an etheric fur. (This incidentally gives us the origin of hair, which is nothing more nor less than a subtle vegetation growing along the lines of this energy in the same way the whole plant kingdom grows along the lines of etheric energy flowing outward to the circumference of the earth.)

This is the microcosm and the macrocosm, the little world and the great world—the analogy is again maintained. Life and death are referred to by the Ancients as tides; and by tides they meant the grand motion of energy. During life, the grand motion of spiritual energy is from the circumference to the center of the spiritual aura; so this energy is available in a condensed and focused form for the maintenance of the great vital centers of the body. In the process of death, the direction of this motion is changed. The entire motion is then like the ebbing of the tide; the motion is away from these centers of



body consciousness, and back again to the circumference.

In philosophy we are told that sleep is like death, or a constant repetition of this phenomenon of the ebbing and flowing of tides.

In the sleep phenomenon, the main contacts between the consciousness and the body are not broken as in the case of death; but we do have for every twenty-four hours an alternation in the motion of the currents which sustain the body. This motion consists of a motion from the circumference to the center, to create the waking state; and a motion from the center to the circumference, to create the sleeping state. When this is examined from the standpoint of a purely physical phenomenon, when it is reduced possibly to the terms of electrical mechanism in photography, the sleep state is going to be discovered as a diminution of energy, with less condensation of electrical force around the vital organs. As a result, there is a diminished intensity of function in certain parts of the body. It will then be discovered this diminution of consciousness does not involve the entire magnetic field in sleep, as in death.

Instead, it will be discovered that the energies affected are the electrical energies which sustain emotion and thought. These two types of energy, the most refined forms that enter into the body, are in sleep to be found diminished. And not affected in sleep as they are in death, are the vegetative and mineral energies, those which support the functions of the body, the involuntary processes, and those that hold together the atoms and electrons, the chemical binders of man. And that is the real difference between the two phenomena. In sleep only the higher energies are diminished, whereas in waking they are equal in their distribution. In death, both groups, the higher and lower, are equally diminished and finally entirely cease.

Much of this will be demonstrated by the Columbia experiment; and one of these days this University will make

an astounding discovery, the discovery of man's magnetic nature.

This will be so new it will be overwhelming; and when it is finally published, as it will be, all these intellectual giants will promptly forget that the information has been available to all mankind for the past five thousand years!

Discovery is finding something out; others may have known it, but when we discover it, it is a discovery. Discovery is the experiment and experience of learning something not previously known—to us. As there is nothing new under the sun, it has always been known to someone. Possibly the Columbia experimenters will take this point into consideration; war is sensitizing people to many things not previously known. If these scientists start asking the questions *Why* and *How* did other people in past times know these things?—without infra red chemicals and without a camera—if they ever seriously ask themselves such questions as these, science will be truly on the way to new progress.

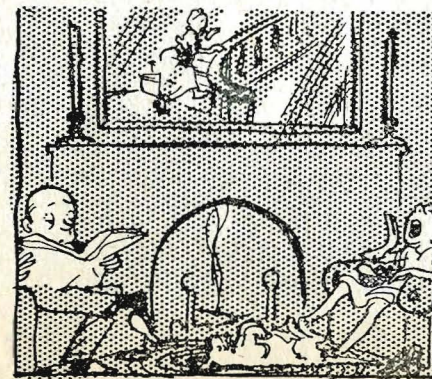
There is only one possible answer; and that is, it is possible to know these things by the extension of the internal consciousness. That can be the great discovery of our time! It is coming, I believe, and with it will come the realization of many other things now unbelievable. The complete and final cure for our industrial, economic, sociological, and political problems lies in the discovery that man is a completely self-sustaining being, and that there is nothing with which he surrounds himself for comfort and convenience which he cannot accomplish within himself—radio, transportation, all such things; and greatest of all, will be the discovery of man's power of self-nutrition. The entire industrial life of the individual can be and in time will be eliminated. The final solution to economics is the elimination of economics. There is no other solution.

But this can not be accomplished until man discovers that he is capable of complete self-survival, and that it is unnecessary for ninety per cent of humanity to

be engaged in various enterprises to maintain its own life and the life of the other ten per cent. This lies far in the future, and we are called Utopians, dreamers, mad men, if we suggest such things; but regardless of that, they are coming about, in terms of time and eternity.

Now, the sleep phenomenon, as a decentralization of energy, is necessary in order to accomplish the recuperation of the physical body, which is the victim of the constant vampirism of the mind and emotions. Man's mind and emotions are what the Ancients called azoic; that is, they are without time and place. They carry no limitation, such as that imposed by body fatigue. Emotions of their own nature live much longer than bodies do. Thoughts can create great havoc in the body, because of themselves they are impatient of the limitation of the flesh. When we have an idea we wish to fulfill it, regardless of the expense to the body.

The inventor works night after night without rest. The artist or musician shortens his years by his utter devotion to his art. Wherever creative activity is present, there is nearly always an attendant disregard of physical consequences. The body is looked upon as a limitation, a handicap, something that forces us to stop when we most desire to proceed. This being true, we are, with or without the realization, constantly overtaxing the body's resources. We are impatient of it at all times; and even



when we attempt to care for it we are constantly abusing it.

Nature takes this into consideration, realizing the conflict between the immortal thought and the mortal form, and allows a period of recuperation to restore the body power. This results in the alternation in the mental and emotional life of man between a condition of waking and a condition of repose. It is keyed to the astronomical function of day and night, as all the processes of Nature are intimately related to each other. Normally speaking, the alternation of day and night is the universal mechanism which forces the smaller human personality into a state of obedience. Man of himself, ruled by his thoughts and emotions, and apart from the larger natural phenomenon, would probably work himself to death, or worry himself to death, which, of course, is one of the hardest forms of work there is. But, dominated by this larger cycle, which of itself diminishes the source of emotional and mental energy in the magnetic field of man, it is rather easy for the human being to let go of his tension. Habit plays its part, environment plays its part; and sleep then, is particularly a mass psychological motion: seeing others rest, we feel that it is the appropriate thing to do.

Tradition has built up a large part of the sleep phenomenon, in many respects a form of auto-suggestion; but it will continue to be necessary and vital to us until we learn other methods of regulating the flow of energy into the body, and most of all until we discover other methods of restoring the body from fatigue.

Theoretically, a state of philosophic or spiritual poise would tend to end the requirement of body reconstruction. This is theoretically ultimate, and yet probably true. Perfect poise of spiritual consciousness, in which there is neither tension nor stress to the body at any time, and no destructive thoughts nor emotions to create disintegration of the fabric in the structure, is a condition that would probably end the necessity for sleep.

Sleep is due to the stress phenomenon of life; It is well known that those who are highly intellectual require less sleep; especially those who have strong reflective natures poised against stress and strain because they refuse to interpret incident as accident. This is an interesting problem to continue to think about, although it does not solve any issues for us at the present time. It does not recommend that we attempt two shifts a day in a war industries plant. It is, however, one of those refreshing trains of thought that can lead somewhere if we proceed along it, but before the possibility can be established it would have to become part of our environment and tradition. We would have to see others doing it successfully, and the belief that it could be successfully accomplished would have to be broadly held. There would have to be certain natural adjustments in the whole method of our life. It is not something the individual could accomplish by brute force and awkwardness; it requires a large motion of the world.

In the phenomenon of sleep, as we know it, there are two general conditions. One is that of complete and entire relaxation. When this is accomplished, the element of time disappears from the mechanism of consciousness. We have no awareness of time; yet we know that in the subconscious, the time factor remains, for we can awaken at a pre-arranged hour and minute through habit mechanism and through the impulse of something that remains conscious even while we are asleep.

We must realize that we discover new dimensions of consciousness by the very process of sleep. One of them is timeless awareness. In sleep the domination of the conscious mind gives place to a certain superconscious extension of mind, which without the conscious process of thought is capable of an awareness and response beyond body.

We also learn from the sleep phenomenon that it is quite possible for various external factors and circumstances, particularly nervous and emotional tension and mental tension, to prevent the pro-

per motion of energy from the center to the circumference in sleep—resulting in the state of dreaming.

From earliest times, human beings have been fascinated by dream phenomena, and almost beyond comprehension is the degree to which it has influenced life. I am not now referring to the popular concept of dream influence, but rather to the emergence of the consciousness from the dream state in the beginning of human evolution. Men moved from dream consciousness to physical consciousness gradually over a period of hundreds of millions of years. During this transition there was no great line of demarkation between dream patterns, and physical patterns. Out of this mingling of relationship came a large part of our arts, our religions, and a great deal of our philosophy. Many things we believe today to be simple, factual realities have nothing to support them but the dream consciousness of the race.

The second part of the dream state is that which relates to our daily problems of consciousness; in the sleep state the result of tension. We may say that all dreams of the normal type are based in tension; and that tension is the failure of the point of attention to relax. In other words, the dream is the individual carrying his waking state into his sleeping state, in his inability to disassociate the mind from lines of attention.

The reason for this is an inordinate focusing of attention during the waking state. This is due to the individual not having the proper delicate touch in his mental life. It is very important to clear and intelligent thinking that it be accomplished without stress. The thought processes are very subtle. When force is applied to them they may be dilated to the forcing of issues, but such a process is not genuine thinking. When it is necessary to force the thought beyond its normal functioning capacity, it means the individual is trying to think beyond his ability. Where he does this he creates extra fatigue factors, and also certain bad thinking. Instead of trying to solve the unsolvable

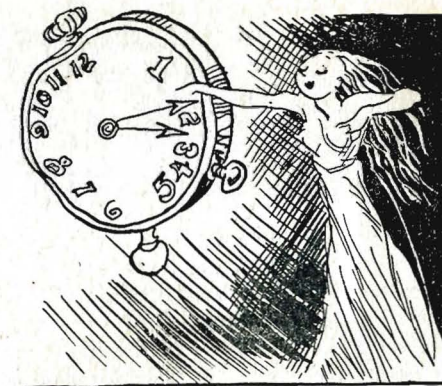
by pressure, we must solve it by discovery; by experiment and observation; by study and research; until the necessary knowledge is available without tension.

The emotional life patterns and the mental are almost the same, with the difference that the mental tension is interpreted in terms of emotional intensity. In this condition the individual is unable to relax because of intensity of feeling, the intensity of emotional reflex. This intensity may come from fear, worry, doubt, hate, various uncertainties concerning Providence, various frustrations of the natural emotional instincts, and various inordinations of the emotional appetites. In substance all sum up to intensity conspiring against repose. That is the reason why nearly all our great philosophical systems have insisted upon the reorganization of the emotions in terms of placidity, in order to liberate the compound structure of the body and personality from the destructiveness of emotional intensity.

All these pressures may also be aggravated, intensified, or even supplanted by physical tension in terms of unbalanced physical function. Wherever the body itself is too greatly abused from one cause or another, the physical centers of the body are unable to relax even after the mental and emotional intensity is withdrawn from them. Then you have spasmodic and involuntary function of intensity. The body rhythm continues to be intense even in the process of sleep.

This explains why a large part of nocturnal unrest is due to faulty diet, sickness, or disease, to various mistakes in the physical pattern of life, and even to over-exhaustion in which the body becomes too weary to rest. Physical exhaustion, that is, has become a point of tension.

These three general groups of causes—mental, emotional, and physical—result in the disturbance of the sleep state; and the disturbance of the sleep state results in the normal dream. In this type of dreaming a partial function has been broken up and divided from its coordinated power.



You may have observed, if you are an animal lover, that animals dream; in sleeping the dog or cat will often attempt to run. A dog's little feet will work violently, as though it were either on its way to a long buried bone, or some Nirvanic experience; or it will cry, howl, and bark, and show various indications that its sleep is afflicted with imaginings. When the human being enters into the dream state his entire consciousness approaches very closely that of the animal kingdom. It becomes a process of living by internal pictures rather than by external acts.

In the dream problem we could learn a great deal about such dimensions as time, (which becomes vastly exaggerated), place, and distance, relationships, and such patterns; for in the sleeping dream state we have a process of living that is not dominated, controlled, and directed by the conscious principle of the individual himself. In other words, his dreams are of a reflective type of phenomenon. They are involuntary mental processes, supported and interpreted also in terms of involuntary emotional processes, and occasionally, as in the case of somnambulism, accompanied by involuntary physical processes.

Where does the dream itself as a mixed and usually distorted phenomenon come from? It can come from an association of ideas. It can arise from the physical as a reflex, or it can arise in the mental or emotional as a reflex.

One of the simplest and most com-



mon types of dreams is that which originates in the physical body not as the result of diet, but as the result of environment during sleep. The sleeper, for example, in the course of the night may toss off the covers so that his feet are exposed. He may then dream he is wading in cold water. This is simply an association between cold feet and some kind of circumstance which would explain cold feet.

Another man, who in the course of his sleeping manages to work a pillow over on to his chest, dreams that a great weight has come down and fallen on him—a building has collapsed and a beam lies across his chest. This is a method of explaining by association of symbols something crushing that has occurred to him.

The second source is the flowing of mental and emotional preoccupation of the day into the sleep state. The mind and the emotions no longer controlled by conscious power, the entire matter falls into an associational pattern; and something we are worrying about takes on a symbolical form and we continue to think about it. One of the simplest reasons why certain dreams come true is because they are our conscious expectancy re-stated for us symbolically in sleep. In our waking mind we know that a certain thing is likely to happen. If that particular circumstance is of great importance to us we may carry it into sleep, where through a series of symbols, the idea will be re-stated. This does not explain all prophetic dreams by any means, but it does explain a certain class of them, where the fulfillment is the reasonable expectancy of the individual.

The human consciousness works largely in the terms of symbolism. Many

persons wonder why we should study symbolism, it seems so abstract and abstruse; especially the ancient philosophical and mystical symbols. But all symbolism is part of science, and science finally retires again into the individual; for man himself is the eternal maker of symbols, and every emotion of consciousness is re-stated in consciousness as symbol. If all symbolism was removed from your living, you would be surprised what a difference it would make.

The very things we see, we see as the result of the brain's accepting and interpreting energy or fact in terms of symbols. A large part of our physical environment, the part that we have built, is but a crystallization of symbols, these emerging from our consciousness to be built again in design in stone, steel, and various substances, and in various places. Man is an eternal, symbolical creature; and man himself is the supreme symbol in nature.

In sleep, symbolism frequently takes the place of realism. Symbols arise from the experience pattern in the consciousness. The way we see things depends upon what we are. Our own experiences, our own attitudes, our own convictions, our likes and dislikes, our education and vocation, the things we love and hate, the things we fear and desire, the things we study, the degree of wisdom and ignorance in the compound of our nature, all these things together determine the symbolism in our nature; and determine the form an idea will take in the sleep phenomenon. It is for this reason that psychology aspires to demonstrate that dreams are very largely indicative of the secret and repressed life of the individual.

Dreams are indicative of a conviction held internally; and to the degree that this conviction is internalized, to that degree dreaming is inclined to be intensified.

Introverted persons dream much more than extroverted persons do. This is because repression creates tension, and wherever there is a tension in consciousness the thing which is held with ten-

sion will not let go even when the consciousness ceases to function. For the intensity takes over, and becomes a pseudo kind of consciousness, and fashions the sleep pictures according to its own nature and type. Therefore it is usual for dreams to be most prevalent among persons whose outer living is farthest away from their inner conviction. It may not necessarily follow that all parts of the two natures are in conflict, but there must be conflict somewhere.

Now, of course, nearly all humanity in one way or another is out of harmony with its physical state or environment. Some individuals do not live as well as they wish they could; others wish they did not have to live as well as environment and circumstances prescribe. Some have secret virtues which they cannot express; others have secret vices which they long to express, but are restricted by social conventions. Some have secret aspirations which they have never had an opportunity to fulfill; others have had secret ambitions but have never found others they could tyrannize over to a full degree of satisfaction. Some long for Paradise to come, others dream after the saints. Some aspire to great wisdom, and still others are resentful because ignorance has brought them no happiness or peace. But for one reason or another, good, bad or indifferent, the average individual feels he is frustrated, thwarted, and limited. In the words of St. Paul: when he would do good, evil was ever nigh unto him.

And, about the spirit being willing, the flesh being weak—in reality the spirit is unwilling, and the flesh is strong. But we do not like to admit this. So, out of the lack of this coordination between the impulses and body, we have the vast over-life of half digested theories, half assimilated facts, and half corrected errors. During these periods of consciousness we preside over ourselves very much like oldtime top sergeants over squads of untrained men. We tyrannize over our own imperfections; we refuse to permit ourselves to indulge idle fantasies; we preserve our

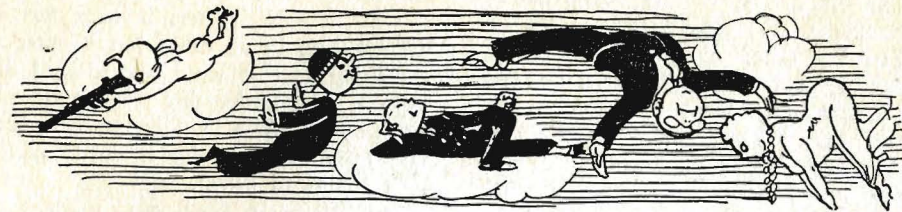
immorality in ourselves and refuse to exhibit it publicly, not because we do not want to in all cases, but because of repercussions that would be socially disastrous. So, under this tyranny of will we keep ourselves in line; but when our will goes to sleep—for it does—willfulness begins to prowl.

Now, if an individual is not too intense in his willfulness, and the various beliefs which he has and the attitudes which he holds are reasonably sincere all the way through; or if he has so trained himself that his involuntary functions are similar to his voluntary functions, then he is not particularly liable to dreaming in his sleep. He will probably go along with only an occasional upset of this kind. But if he is neurotic, if he is full of complexes, or if he is not pretty well organized, then these phenomena begin to come through.

A great many persons have no memory of a dream after they wake up; such a dream may have resulted from merely a momentary state of tenseness. The sleeper may have had a very intense day in an otherwise rather placid life.

When the same dreams repeat themselves over long periods of time, they may be regarded as indicative of some chronic condition. It is also possible to exhaust the dream state without exhausting its cause. An individual may have no dreams at the present time, but years ago have had a repeated dream which endured for a long period of time; it is then necessary to check this earlier dream phenomena to find the cause of a present trouble. For this individual may have exhausted the dream phenomena without exhausting the reason why he had this dream.

Most dreams take symbolic form. According to Freud, nearly all dreams have their origin in sex phenomena. I question this. But there is no doubt that dreams have their origin in emotional upsets due to the eternal problem of human relationships. For these are primary in the consciousness of the individual, far more demanding than those of the industrial and economic



life. Economic and industrial life problems very often are sufficiently intense to work themselves out, and so are less likely to create frustrations and fixations; but emotional problems take on extreme personal qualities, they become intensified by frustrations, they become more complicated as the life of the individual becomes more emotionally unbalanced. A large part of man's subconscious nature unquestionably is dominated by emotional frustrations, and by his physical environment at the present time not being in harmony with his own personal and emotional convictions. All of this is a very large field for research. But it is evident meanwhile that happy people, generally speaking, are not as inclined to dream as are unhappy people; and if the happy ones do dream, their dreams are more likely to be pleasant, optimistic—they find themselves doing the things in their dreams that symbolize the continuation of their conscious life.

Two or three examples will show how dream phenomena works through symbolism. Many persons have had the dream experience of flying, either in some kind of a moving invention, real or fantastic, or the actual experience of flying without any contrivance, flying over tree tops, flying through the air like birds, dancing about with their feet off the ground. This is quite a common dream and, of course, it is based upon one particular if natural frustration of the human being, the one of limitation. Our physical life is nearly always in

limitation, a limitation of ourselves. It is a kind of bondage. And of all symbolism in our nature, to fly in the air is our most common association with freedom, liberty as individuals, escape from all forms of restraint. The dream is quite common then as a symbol of an individual freed of the limitation of the body, or freed of environment, freed of debt and industrial bondage, freed of all incumbrances upon self. This is a dream that belongs to the symbolism of opposites. It expresses a secret longing to be free of everything that infers body restraint and limitation. Ecstatic freedom, flying about, is a dream state that comes to those who feel they are in some way bound, limited, or held, and are impatient of restraint.

Another type of dream which is quite common to persons with various attitudes on life, is the dream of climbing a hill. Or it may be a flight of steps, a ladder; it may be a hillside, a steep mountain; or just going upstairs in a building. The dream of ascent, the dream of going up, is in the classification of ambition frustration; or of longings after something greatly desired for which the individual is striving. To climb is always a symbol of ascent in knowledge, wisdom, understanding, power, wealth, authority, or position. It is always a symbol of improvement of state.

It is interesting that dream phenomenon changes with some change in our point of view. Many metaphysically-minded individuals used to tell me about

their Initiation; for a number of years initiations were a drug on the market; but we do not hear so much about them today; people have other things which intrigue their subconscious mind. There was—remember? — a depression some years ago, and people had little to do but sit and meditate upon the misery of their state; and we heard much more of Initiation then than now. But in these dreams these metaphysically-minded persons were always taken into temples, into mysterious shrines. To go into some unknown place, where hidden or secret knowledge is discovered, or to go some place where other persons can not go, this is dream attainment of spiritual aristocracy. Usually these shrines or temples were on the tops of mountains or hills, or there was a long flight of stairs leading up to them, the idea of ascent being a symbol of improvement. Since most public buildings are put on elevated areas, and many have long flights of steps leading up to them, this is a symbol of dignity; and the inner dream is the symbolical counterpart of the outer architecture. So the mystically-minded dreamer climbs the steps of the shrines, the holy mountain, while the economically ambitious climb up to the treasury. The thing you are looking for determines the quality of what you are going to find on the top of the hill. The belief is one of a higher state of consciousness as implied by its symbol, an elevation of physical terrain. The gods dwelt on tops of mountains. "I will lift mine eyes unto the mountains from which cometh my help;"—always the Supreme Ones live in high places, always success is in high places. This gives a very simple idea of how symbolism works.

Many dreams are grotesque. Where they are completely kaleidoscopic and there is no pattern in them, they may be regarded as due to physical irritation of the body which interferes with the function of the body during sleep and prevents relaxation. If, however, the dreams are of an unpleasant or destructive nature, they can arise from the conflict of consciousness in the character of the individual. In my recent book,

"Healing: the Divine Art," I devoted quite a little time and thought to what is conscience. Conscience is not the voice of God in the affairs of man; conscience is the voice of tradition in the life of the individual. Conscience is the effect of taboos in the life of the primitive—tribal "Thou shalt nots" carried on in the laws of life and the unwritten laws of human relationships. When we violate tradition, violate customs, both of these violations result in the awakening of the conscience mechanisms that are constantly accusing us as individuals of wrong doing. Sometimes they are in the guise of the voice of experience, at



other times they are merely the knowledge that the neighbors will criticize us.

The definition of conscience is particularly clarified by the difference in the codes of various people. Someone who would be entirely broken up by his actions in one nation, would be honored for the same actions somewhere else. Conscience then is not representative of universal laws, but man-made laws, some based upon experience and some upon prejudices and superstitions. But once the conscience mechanism has been violated in an individual, regardless of the integrity of the circumstance, he is likely to suffer from that guilt that condemns man though judges do not find him out. It is this secret acknowledgment of guilt that will certainly manifest constantly through the sleep mechanism; and if that guilt becomes a fixation, as it very often does—you would be surprised how many times an individual pays for a single misdeed—it too



can become an obsession, and in this way oppose the sleep processes, resulting in the most fantastic and destructive type of dream phenomenon.

Also there are less intense, less extreme instances of conscience, in which we feel we have not done that which is the noblest at the moment; and these can cause temporary and passing dream phenomena.

We should also consider what are called waking dreams. To a very large degree the average person is a dreamer both asleep and awake. A large part of our daily, physical, and so-called practical life is nothing more nor less than symbolical overtones.

The psychic day dreamer is the individual who is constantly falling into reveries, into moods; he may remain for hours with his own thoughts while asleep or awake. If awake, he becomes so completely introverted that he seems to others to be almost asleep.

Imaginary-living fills up a vast amount of emptiness in many human lives. Memories, thoughts, and associations, imaginary things that are not so, surrounding ourselves with imaginary people, traveling in our mind where we are never able to go physically, surrounding ourselves with the imaginary heroes of our reading, or actually making ourselves believe or trying to believe that some person who has departed is still with us, or that our children who have gone far away are still with us—through this type of thought we consciously and intentionally create a waking dream state. This phenomena is widely evident at the present moment when millions of people are separated from their loved ones; a large percentage are trying to live as though these loved ones were still with them.

This day dreaming or waking dream state can become a help when kept within a limited, restricted consideration; or it can become the basis of habit which will ultimately destroy the thing it is trying to build. When we are confronted with the necessity of creating dreams to give us the strength to face the real, we ought to think and question whether it would

not be wiser to create a reality to face the dream of things as they seem to be.

Many persons approach the whole problem from the wrong end. To vicariously find balm in Gilead by denying the facts, and trying to live in imaginary states of things, is to deny ourselves the right, privilege, and opportunity for considerable solution to problems. This is one of the ways men try to run away; and men can run very far and very fast without moving the feet, when the effort is to escape through the mind or emotions.

The person who turns to a religious emotional life because of a personal life gone sour is not improving anything. He is running away, and Nature has no reward for cowardice in any branch of life.

Day dreaming is natural in the adolescent period of the human life; at that time the bio-physical forces are developing, and for these there is no possible outlet. But with the mature individual day dreaming is an extremely dangerous thing. In those of far advanced age it can with qualification be permitted, if it is largely in the reminiscent, and if the individual through infirmity of years is unable to continue the active function of the life; but in advanced years, useful day dreaming would be in the form of a recapitulation of experiences and circumstances, with the intelligent purpose of assimilating experience from things done. That is called a reflective life, and reflection is very fine; but reflecting upon things not accomplished is something else; reflection is only possible where experience is full. For those inexperienced, the reflective processes produce only an unsettling vicarious effort to live in a dream consciousness while awake. This is wholly unsatisfactory as a solution to anything; emptiness should be filled by action, and not by emotional and mental vagaries.

Returning to consideration of dreams in sleep, we next examine into an entirely different bracket of sleep phenomenon—dreams which are prophetic, extra-sensory, or related to the realities of the superphysical world. Although such

types of dreams are comparatively rare, they may occur once or twice in the life of almost any person. It is entirely wrong to presume that they are frequent. They nearly always result from some extraordinary state in the individual's affairs. Because the individual is then receptive, and because his conscious nature is not functioning during sleep, it is much easier for the extra-sensory impulses to reach him than when he is physically conscious.

The medium uses the trance as a means of connecting with the invisible world, because trances and all the paraphernalia related to them in ancient practices are an artificial form of sleep. It is sleep induced by consciousness itself, in order to produce sensitiveness in the extra-sensory impulses. In olden times, drugs were used to accomplish this, and according to early records, the early Christians drugged the communion cup for that same reason. The objective was to produce an artificial somnambulistic state like that of the Delphi in Greece, where from her seat over the sulphuric fumes rising from the earth the Priestess was brought into a state of trance.

These and other types of artificial sleep were used, and are still used, to create sensitivity to the outer vibrations of space, a sensitivity that exists naturally during the sleep state, but usually is not brought forward into the waking state. If and when it is brought forward with prophetic clarity, then it opens into a wide sphere of thought, of possibilities, things to wonder at, things to consider. If the prophetic dream is one relating to the individual's future—or, as, sometimes, to the future of the nation, or the world—if this type of dream is a reality, then man is linked to the cosmos. And the cosmos in turn is patterned, and it is perfectly possible for the individual under certain extraordinary conditions to discover the shape of things to come. This would be because those things to come already exist, as facts, or as inevitable directions of energy.

What is the answer to the problem of

prophetic dreams? Are we to assume a universal fatality? Are we to assume that if we dream, for instance, that a certain city is to be destroyed by fire, and then read a few days later in the paper that a destructive fire occurred there, are we to assume that that fire was fatalistically intended for that community? Are we to assume that the pattern of that fire has existed for a long time? Or that the pattern of earthquakes, of war, or that the pattern of the death of one of our old aunts has been patterned for a long time? How are we going to figure that out? How else could it be answered? How could we dream of something and visualize it unless somewhere the pattern of that thing exists for us to tune into? Is there an inevitable fatality involved? If there is an inevitable fatality, why do not all dreams apparently prophetic prove to be prophetic? Why is the great prophetic dream an exception, even in the world of dreams?

Let us approach this from another angle, and see if somewhere we can get our feet on the ground in this very difficult matter.

Imagine that you are sitting at a window looking out on the street. You see a man step off the curb and start to walk across the street. As he steps off the curb you are called to the phone, and you do not see him cross the street, and you only see him start. And when you come back he is gone. So you visually photograph in your mind his crossing of the street. Having started he is almost certain to get to the other side, unless an accident intervenes. You figure if there had been an accident, by the time you returned to the window there would be an ambulance arriving. Not seeing any ambulance, you are almost certain he got to the other side of the street.

Now for another process: Seeing him step off the curb and headed in a certain direction, as you go away from the window you could say to someone: "In so-many seconds," which could be calculated, "this man will step up on the other curb." In that you would be

making a prophecy. It would be a prophecy based upon an almost inevitable certainty. It would be almost comparable to prophecy by a physician that a patient will die within a certain number of minutes because he is observing the process that will produce the death phenomenon.

By another dimension in Nature, cause and effect are in almost the identical ratio for the man stepping off the curb on one side of the street to be stepping up on the curb on the other side of the street after the passing of a certain number of seconds. The only thing that can interfere with the motion of the cause and effect inevitable is a definite change in policy en route. Suppose, after the man started across the street, he realized that he had forgotten his hat, and so turned back when he was half way across the street, and so never reached the other side. Or it is possible that he might see someone on the adjacent corner and change his course to go over to join him. Or, he might be hit by a moving vehicle. There are in any of these a possibility of one in ten, one in a hundred, one in a thousand, or one in a million, but the odds would represent changes in policy, or interruption, or accidental factors. Accident in this man's case would probably be carelessness; he merely did not look where he was going; such carelessness has its own karma, and sets new cycles of action into motion. But, presuming that all forms of life are building up different patterns, and these patterns are compounds of things that think, and do, and feel, then we may become aware that all of these patterns lead to certain inevitable ends. And that these are ends measured not only in the course of procedures, but in time interval. This is because the time interval is also under the control of karma, and the intensity of pattern, or the intensity of its scope, influences the time factor in its fulfilment.

Nations set up time patterns of action. A nation today functioning in a certain way has dated its own decease without knowing it, because it is going to take a certain length of time for the

various forces currently at work to converge toward the final destruction of that State. The only possibility of change in that pattern is the one of interference mechanism, by change of policy. If for some reason that nation's governmental policy changes, by someone showing perhaps a bigger stature than previously, the policy change may immediately influence the point of convergence of the integrating lines.

At any given moment, every living thing, whether it is a human being, or a collective, carries in its atmosphere—in terms of vibration—a picture of the consequences of what it is doing. Every change in temperament changes that picture, every improvement in an individual changes it, the improved picture being a modification upon the previous design. Therefore, theoretically, and probably practically, every moment that we live contains the picture of any finality in the terms of that moment.

I hope this is clear. It is a very intriguing thing, that there exists a vibration that is a compound of exactly what we are now. And also, it is a vibratory pattern that tells us what will come to us step by step in the future, according to the pattern as it is now. If the pattern of the now changes, it is like changing the direction of the muzzle of a gun; if it is changed a quarter of an inch, the bullet will hit a target many miles away. So, every change in what we are now, writes a new future for us. But each moment contains the vibrations of our future if we stay as we are.

It has been proved again and again that the average individual stays pretty much as he is. He makes minor modifications. He was going to eat that second helping of sauerkraut and weiners, but he thought better of it; and that decision changed the angle of the chart or line of destiny just slightly; without realizing it he probably added four or five hours to the length of his life.

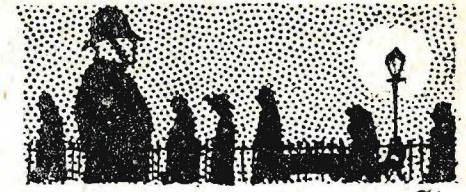
Changing the point of angle changes the consequences. There was the man who was going to get mad; and if he had, the lines of incidence would have met a little sooner; but he resisted his

impulse, and instead acted kindly, whereupon the pattern of consequences took on a new form.

Sometimes we change minor patterns without changing larger ones. We can change our mind for a moment without changing our disposition for life. Our large dispositional patterns then assume fatalities; not departing from them, we stay like the prediction of our future.

In the problem of interpretation the element of symbolism comes in again. So we do not interpret this pattern necessarily in our sleeping state exactly as it is; but we pick up the vibration either from ourselves or through some person to whom we are attached by sympathy of emotions. A subtle, sympathetic link makes us aware of the vibrations, and then we symbolically interpret something in connection with them or ourselves; or we pick up the very atmosphere of the world in which we live; and the impulses flow into us from a source over which we have no apparent control. We are bound by some sympathetic link. It is like turning the dial on a radio without caring what you tune in, but when something is tuned in it will be interpreted symbolically. It may have a meaning, or it may have no meaning which we can comprehend. But it seems probable that the future can be predicted by extra-sensory means, because it is the reasonable consequence of the pattern of the moment. If some of these dreams and predictions go awry, it is because sometimes the man does not cross the street, sometimes he goes back and gets his hat; sometimes he changes his mind; sometimes he is hit by a moving vehicle; sometimes he did not intend to cross the street, but only stepped off the curb for some other purpose, possibly to buy a newspaper from a newsboy.

There may be things in association we are not able to estimate, but the prophetic power is in the vibration of the picture as it is now; and if it is not markedly changed there is a reasonable possibility of the picture being fulfilled. That is why many economists, indus-



trialists, and financiers have been able to predict wars, depressions, and changes; simply because they are the reasonable consequences of causes. These causes have produced such consequences before, and they will again, and the individual makes the discovery sometime, whether it comes from logical processes, is released in sleep, or comes from an extra-sensory process through contact with patterns of cause and effect. Such patterns were termed by the Ancients the "thoughts in the Divine Mind."

Another type of sleep phenomena is sonambulism, wherein the sleeper has involuntary motion. A sonambulist may perform various actions, may even commit a crime while in the state of sleep. This phenomenon, a comparatively rare one, is due to the sleep consciousness under certain conditions taking over the mechanism of the body. It does so in a wide variety of interesting phenomena, accompanied by the remarkable rarity of accidents occurring to the sleeping person, except when rudely awakened. Unless a person be totally unconscious, the superconscious is perfectly capable of dominating and guiding by animal mechanism. A somnambulist has almost the same consciousness as an animal, and is capable of motion and of performing various actions without the control of the conscious mind to dominate the moral activations.

I have referred to the possibility that sleep may gradually disappear with the evolution of the race. It will disappear to the degree we control the fatigue processes mentally and emotionally; to the degree we control the friction of contraries upon the body; and also very largely to the degree we are able to control the toxic condition of complexes, neuroses, fixations, and frustrations.

Nearly always, destructive emotions in the human being set up physical toxicity, and toxicity is one of the reasons for sleep; toxicity is one of the physical causes. It is built up by the wear and tear of the day. It is a form of intoxication in which the processes of the body are being torn down, and the streams that vitalize the body are overloaded with worn out material. This produces sluggishness, and sluggishness produces sleep. Toxicity is what causes the alcoholic to go off in a doze.

Toxicity as the result of wear and tear, is one of the reasons why in all probability, in strictly physical terminology, the perfect equilibrium of human consciousness in relationship to the physical body could result in man becoming a perpetual motion machine. There is a way of relaxing without sleep. Some years ago an Austrian soldier died who had not slept for twenty years. He was able to live happily, kept two jobs at the same time, and spent the other eight hours in relaxation. His relaxation was visiting friends and going to night clubs in Vienna. It was possible for him to go for months without lying down. He never slept, due to a shot through the head which damaged the pineal gland. He did not die of fatigue; he had no symptoms of body disintegration; and according to a medical examination, he was a healthy specimen.

What really happened was, this man slept practically all the time. He slept for one-hundredth of a second at a time, in naps so brief you could not notice them. They were like the dark areas between 'frames' of motion picture film which never interfere with the picture's unfolding. It is perfectly possible to sleep that way under certain conditions. In England, where beggars are not allowed to sleep on park benches, along the Serpentine every night are hundreds of beggars sleeping as they walk. You will find the same phenomenon in the army, where infantrymen will sleep while marching. This condition is facilitated if the soldier will watch the shoulder button on the man in front;

this will induce self-hypnosis, enabling him to sleep on his feet.

Experiments of many kinds have shown that sleep is possible in a very different way than we use it. The animal's catnap is closer to the natural way than is the way we sleep. Animals sleep frequently, but that is not very practical in economics, although it has occurred in the best of business organizations.

The wide variety of phenomena in the world of sleep has much of interest for us. It is adventure into another life, in another dimension; and the most interesting thing about it is, it is an adventure in a part of our own nature we do not know the existence of, the reality of which we are inclined to deny. It is our alter ego that comes out in sleep consciousness, and the most normal sleep is that in which there is no conscious factor involved at all. We sleep and wake, but in order to accomplish the highly desirable state of sleep we must be able to detach ourselves from the problems of the day, and we must by philosophy and discipline correct at their source all the frustrations and fixations that disturb the inner life. When these things can be accomplished sleep occurs naturally and normally, and the individual is refreshed.

Where there are dreams, these are usually attended by fatigue; the rest is interrupted and the individual arises not feeling fit. It is proper that the body should be in a death-like state during sleep, so the recuperative process can rebuild tissues. As long as there is any tenseness preserved from emotional and mental strain, there is a wear and tear that prevents the proper recuperative processes of sleep.

I hope some day to write a book on sleep and dreams, because I believe it would be useful for people to know more about what happens in one-third of their lives. Out of sixty years we sleep almost twenty.

(A PUBLIC LECTURE BY MANLY PALMER HALL.
Suggested reading: PURPOSEFUL LIVING LECTURES ON ANCIENT PHILOSOPHY; HEALING: THE DIVINE ART)

● *There is no way to explain the diagnosis and healing of the Indian medicine-priest*

Magic and Medicine



A professor in a medical college in New York, brought up among the American Indians, has said that the first doctor his family ever employed was an Indian. When the Indians were moved away from the Reservation, the white settlers made a request for the old Medicine Man to be left with them, for the whole of the community depended upon him; not one of the trained physicians could do the things for the whites that this old man could accomplish.

The Indian's guidance to a decision on herbs is not in the pharmacology that we know. When the Medicine Man seeks a remedy for a disease, he goes out into the night, builds his vigil fire, and talks to the spirits of the Olds. He sends out his prayer that he may find the plant to heal his sick. And the voices of the Olds tell him to go to a certain place where he will find a plant that will make his patient well.

This is no formal system. It is an attitude and a procedure handed down from one Medicine Man to another; what to prescribe comes out of themselves through talks with the Olds; it is a pharmacology based wholly upon a psychic state of sensitivity; and they use the plants and herbs that grow in the fields close about them.

In nearly all the Indian villages there is belief in certain kinds of witchcraft. The witch doctors of these people are similar to those of all primitive people. One of the most common beliefs of the Navajo and Hopi people, and various Indian tribes along the Rio Grande, is that sickness or disaster is caused by the animosities of witches or sorcerers. The animosities are usually traceable to something the Indian himself did.

The Indian has a sense of integrity on this subject, but not one developed

to a high degree. If a witch has been offended, it is believed that it can blow foreign objects and substances into the body of the victim, a sort of bewitching through employment of solid substances.

An example. A white person very sympathetic to the Indian was stricken with a tumor under the rib. He was out in Indian country, far from a city, and was finally persuaded to call in an Indian Medicine Priest. When the Priest arrived, very humbly, on a donkey, the sick person was in great pain. The Medicine Priest did not speak English, so the sick person had to talk to him through an interpreter. The patient had hardly begun telling his symptoms when the Medicine Priest said, "Don't do it; don't tell me." He then took from his pocket a piece of polished glass, the bottom of a beer bottle. He put the glass in front of his face, looked at the body of the sick man, and at once said, "There is the pain," and touched the exact spot. The man asked, "How do you know where the pain is?" And the Indian said, "With this little glass I can see a little light all around that area, and that little light is flickering, and in bad color."

What the old Medicine Priest saw was the vital body of the man.

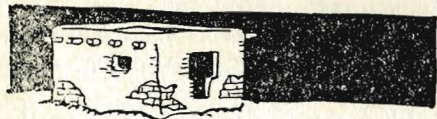
One look through the beer bottle bottom having sufficed for the diagnosis, the Indian then said, "Your trouble comes from having been among the Indians and having offended a powerful witch. Perhaps you did not have the proper solemn thought when you went into the Kiva, or Holy House, and the witch has shot stone into you. How now shall we proceed? I will take out stone by magic." So the old man got down and put his mouth over the center

of the area where this peculiar hard substance seemed to be, about one inch under the rib. He said, "I take out bad stone." He sucked for a few minutes on this area, then stood up and spat out a small stone, about the size of a quarter. "Now you get well," he said, and added briefly, "This stone witch shot in you from great distance."

The next day the swelling was gone; the man got well, and the matter was of sufficient importance to be recorded in the Smithsonian Institute at Washington, D. C. It is typical of the healing method of the Navajo.

At the school in Santa Fe, a Hopi boy athlete running on the cinder track fell and injured his knee. He was taken immediately to the school hospital, looked over very carefully, and the wound was properly cleansed and dressed. The injury did not at first appear to be very serious, but an unpleasant bone bruise developed and the knee began to stiffen. In ten days the boy had lost the use of his leg.

The doctors saw ossification setting in, and did not know whether or not to break the knee and reset it. The boy was suffering acutely and his family was notified. His father came down from the Hopi reservation to take him



home for local treatment. The doctors explained to the father it might be wiser and even necessary to hospitalize the boy. "Yes, maybe so," said the Indian, "but let our people try first; if they fail you can do it."

With the boy at home a well known Medicine Priest was called in. He looked at the boy's knee, not in this case using the bottom of a beer bottle, but a small crystal, like the lens of an old pair of eye glasses. After a long look he said, "Yes; it can be fixed." The father asked, "What is the matter?" And the Medicine Man replied, "Stone

spirit in knee. Little bits of stone from cinder path still in knee."

The father replied, "But that can't be; white doctors have had an X-ray, and there are no stones of any kind." The Medicine Man shook his head. "Stone from path still in knees; nine pieces, little pieces of gravel."

So he did the same thing the other Medicine Priest did; he put his mouth to the knee, sucked the area involved, and spat out nine pieces of black gravel, each about the size of a small pea. He said, "Now, knee get well."

Inside of a week the boy was back at school with the stiffness entirely gone from his knee. The doctors do not know yet what happened. The funny part is, the physicians still swear that if those nine small pieces of rock had been in the knee they would have made a lump the size of a hen's egg and it would have shown in the X-ray.

You may say that the Indian put the pieces of gravel in his mouth and spat them out afterwards. But the little stones were kept, and later brought down to Santa Fe, where they proved to be identical with the stones on the school gravel path. There is no way of explaining the diagnosis and healing, but the instance is typical of Indian healing work in a method that has made them famous throughout that whole Southwest area.

The Indians use, of course, many herbs and simples, but also some forms of osteopathy. An Indian threw his hip out of joint, and according to the account of a traveler in those parts, the natives attempted to set the hip in the usual manner, one holding him by the shoulder and the other by the leg, but they could not do it, the man suffered too much. So they resorted to a peculiar Indian method of working out the problem. They took a horse and kept him away from water for four days. Then they tied the Indian on the horse, fastening his feet under the horse's belly. Then they took the horse and let him drink all the water he wanted, and as the horse's belly swelled it threw the hip back into place.

That is a primitive method of accomplishing the healing, but it is illustrative of the ingenuity with which the Indian mind works. The Indian man of science is very skillful in a great many branches of his own conception of medical art.

Now and then doubts arise among the students at the Indian school. Two boys about sixteen years of age, feeling tremendously the power of a white man's education, acquired a superiority complex about the same time that one of the boys, by saving his money, acquired an American flashlight. He assured himself that he was now the superior of all the enlightened on the campus. When school was out for the holidays he and his pal went back to their Indian villages where they ran into a horrible state of affairs; the natives of the village, not as emancipated as they were, were suffering from a bad attack of witchcraft. A witch had created a doll, like a little living thing, which was plaguing the village. There was grave suspicion as to who the witch was, but nothing could be proved.

Late in the evening of the day the boys arrived, the old men gathered in one of the council grounds. In this large coliseum-like circular opening, they talked things over. Present was a group of especially sanctified warriors carrying bows and arrows, ready to go out to catch the little doll or figure that had bewitched the village. At the appointed time they were blessed, and sent forth to get this evil thing that was plaguing the village. They set out in groups in the four directions.

The two sixteen year old boys were entirely out of sympathy with the idea, for having spent three years in the white man's school they knew all there was to know, so they got quite a lot of amusement out of the solemn gathering of wise men who were seeking to catch this little artificial being. They were much surprised about an hour later when one of the groups returned with the doll. In the gloom, for there was no light except the council fire, the boys could see one of the warriors carrying

a little figure about a foot high. This was the witch, or little devil doll, cause of all the trouble. The boys wondered if it were one of the little katchine dolls or some other image. The old men said, "Yes, that is the one, the evil spirit that has been plaguing the village. We shall destroy it, we shall kill it."

The boys could not resist a rising curiosity. They wanted to see the doll, so the one who had the new flashlight got it out and they climbed upon the roof of a nearby house, and flashed—knowing they would be run off, but wanting to get a look before they were caught they quickly beamed the light on the little figure. The beam of light slanted down on the doll and they saw a little figure with long hair. As the light struck it, it put its hands up over its eyes.

The boys did not need to be chased away; they ran so fast no one could have caught them, two know-all boys green with fear.

Later they said they had seen this little thing that looked like a doll move, saw it cover its face with its hands, and turn its back.

Well, that is Indian. Such things are



constantly a part of the life of these people. It makes it difficult for the missionaries to work with them effectively.

The great rituals of the Indians in the Southwest have to do largely with fertility and rain. Their need for rain is constant, it gives them life, preserves their rows of corn and their garden patches. The greatest of all rain dances is that given in the area of Santo Domingo; from three hundred to five hundred Indians take part. The Rain Dance is one with an old tradition; the music is supplied by a chorus of fifty old men who sing the prescribed songs. The dancers are divided into two teams, one team dancing at a time, alternating



every forty-five minutes. From dawn to sunset there is no break in the dance.

One interesting feature which makes the Rain Dance a unique ceremony among these primitive people is included. In it, the Olds come out and dance with the living.

During the dance, from the Kiva and the desert and mysterious places, a group of figures come that are not part of the dance. They are all dressed and arrayed in the symbols of death; empty corn husks are fastened in their hair and they are ornamented with dead sea shells. Their bodies are painted in a crude way to represent skeletons, black and white; they are presumably the ghosts of dead ancestors. What happens here is what happened in ancient Greece, and among other primitive peoples; when they put on these masks they put on the personality of the one they dress to resemble.

The ceremony of the rain is not like the Snake Dance of the Mokis, which is determined upon two weeks in advance by the Medicine Priests. This dance for rain is an annual ceremony, and occurs on the 4th day of August; it is always on the same day—and always it rains! Before the dance begins there may not be a cloud in the sky; before the dance is over the clouds have gathered and thunder is rumbling in the mountains.

I saw the dance at Santo Domingo, and it rained; but at no place else did it rain except in Santo Domingo.

It always rains. Because of the strange nature of the country it may not rain throughout the whole area; but it will rain where the dance is given.

The American Indian's concept of healing is based upon making man right with himself, keeping faith with ancestors, and the traditions and culture of

his people. Among the Indians to be well is to keep faith; to use wisely and never abuse; to be just, kind, and honest; to fulfill the tradition; to keep the law. These are the ways of health, and the Indians believe much more in sickness preventive methods than in curative. They believe that the man who keeps the faith keeps well; and that the traditional way of his people is his way.

The Indian makes it a point that he does not say others should do things the way he does them. He does not say the people in the next village should keep his laws. His idea of health is, each man should keep his own law. Whatever he believes, that he must do, or he will be sick. Sickness is not seen as the breaking of some one arbitrary covenant; it is the result of the individual breaking his own way of life, whatever that may be. If a man does something that in his own heart is against him, that man will be sick.

The Indian has never proselyted; he does not try to force his faith on his neighboring tribe. He believes that each person has a way of contacting the source of himself; each tribe, each little minority, has somewhere in the sky its councils where the Olds sit in judgment. One of the great Indian leaders once said, "Each people, even villages of ten families, has a right to its own way. There is no need for one man to take away the rights of other men. The work of every man is to work and fulfill and release through himself his own way of life. It is not that he should force his ways upon distant people, but that he should find in life the tasks of self-fulfillment; and if he would settle down to the task of fulfilling himself he would have no time left to annoy others."

There is a great deal of solemn philosophy in that realization. One reason we have time and energy to involve ourselves destructively in the affairs of others is because we do not know enough to realize the need in our own nature; we have never explored ourselves, never studied the challenge of

ourselves; therefore, we do not realize the great need within ourselves.

The man who knows himself and understands the philosophy of himself has no desire to proselyte among other people. He is trying to perfect his own nature. Gone is the problem of minority, for one man and his job is a minority. The reason why we have always the problems of people trying to rule others, is because we have not discovered the great philosophic axiom of self-rulership. The man who has never ruled himself has an abundance of time to boss others; but the one who has learned to rule himself has no desire to rule others. His only desire is to help others rule themselves.

The final challenge of democracy is met by self-rulership; and no nation will be sufficiently wise to guide the destiny of a world until its people have learned to rule themselves, both in collective political rulership, and individual self-rulership.

Plato told us, long ago, "A democracy can only succeed, actually, when each of the persons who make it up is a self-governing individual." And the Indian tells us that our self-government should be based upon the increasing realization of our duty to our tradition and our culture, and the development of power within ourselves to go inwardly; and that finally each man must be governed by his inner part; that he must go and find the Olds; and that finally each is saved, each race, each nation is saved, and there is no conflict, no discord, when each man obeys the law that comes from the vigil fire, from the prayers at night.

This is the secret of Indian philosophy and life. This is the thing that the

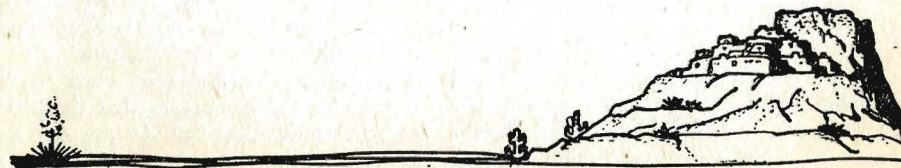
young Indian people, wards of the U. S. Government, are having taken away from them. We think of the words of Omar: "What can the vintners buy one half so precious as the goods they sell." What can these Indians gain from our civilization half so precious as the things they are told to give up?—the vigil fire, the prayer sticks, communion with the Olds, the voices in the night that tell them the way of the spirit. Why should we take from them something we can not replace? Why should we not recognize that they have their contribution to our civilization, which would be much richer, if, instead of basing everything on our arbitrary covenant, the leaders of our people went out into the wilderness, built the vigil fires and listened to the voices of the Olds that come out of the air floating like the seeds of thistles!

From the voices of the Olds come the good word, the word to do good; to serve one another; and to build forever toward a deeper appreciation of man's eternal debt to life.

"The secret of man living well," says the Indian, "is that man should be eternally grateful for the joy life has brought him, and eternally thankful for the good things he has."

If we had more of these emotions we might be a very wise people; and we would learn what the Greek Master teaches us: "A minority people can bestow a majority idea upon the world, and very often great things come from humble origins and change the course of history."

(FROM A PUBLIC LECTURE BY MANLY P. HALL.
Suggested reading: HEALING: THE DIVINE ART)



The Subconscious Mind

MAN'S spiritual growth, his soul power, depends entirely upon the retentive faculty of consciousness. There can be no spiritual progress for the individual who is unable to retain within himself the record of past achievements as a basis for present conduct.

History is the record of the actions of human beings in collective groups; memory is the record of action of the individual in his own personal environment. Only occasionally does anyone live a life sufficiently important to his world for someone to become his biographer; but each of us in a way maintains and preserves a biographical record of our every action and thought, including its internal significance and its relationship to other events and circumstances. This record, constantly accumulated and maintained from the cradle to the grave, becomes the basis of our development of character.

The importance of this record obviously depends largely on the point of view upon which it is built. Action, registered in memory as incident, is important in terms of interpretation. Our growth depends upon correct interpretation by us of incidents and circumstances through which we pass in daily life. Misinterpretation frustrates conclusion, but even misinterpretation is informative. It is accuracy of interpretation that governs the rapidity of development of the character of each individual; his growth depends upon his ability to correctly explain and rightly understand the events that make up life.

We have all known persons whose life experience has been of little value to them because they never get the right slant or perspective on anything. Instead of becoming enriched by experience they become embittered, which is entirely the result of wrong perspective, wrong interpretation. Instead of life bringing with

it a gradually increasing tolerance, they take on a rapidly increasing intolerance. Again, wrong perspective. Instead of coming closer to the hearts of others, they depart farther from them and toward a condition of isolation; and this is wrong perspective. Instead of finding events related to each other they regard themselves as the victim of accident, coincidence, circumstance—all out of wrong perspective. Very important then, it is to the individual that he brings to the things that happen to him the power to interpret them correctly, in terms of his own necessity. Unless he can accomplish this he can not have a truly rich life.

We all of course want to do things well, but confronted with the problems of either courage or fear, we should know that it is better to courageously do something wrong than fearfully to fail in accomplishment. With the right perspective, for instance, we are willing to pay our bills. If we have to make a mistake then we should be equally willing to live out the consequences of the mistake. And this process loses most of its sting and pain if we are definitely aware of the reason for the circumstance through which we are passing.

It is of course much easier to bear the burden of our own errors than it is to endure what appears to be an unrighteous destiny. If we believe that the gods are afflicting us, or that our troubles are due to our political parties, or that whatever these different circumstances are that make life difficult are due to external situations of which we are the victims—as long as we hold that attitude, our difficulties are magnified and multiplied. The moment we get away from that point of view we can come into the realization that there is no external force that can destroy our equilibrium unless we cooperate for our own destruction; when we get that much

of philosophy into our souls, most of the difficulties of our lives begin to iron out. Trouble is not something that happens to us. Trouble is the result of the way we react to the things that happen to us.

Now, if we must build our daily experience and daily life from the memory of previous actions, if we must build our philosophy of life upon the interpretation of experience patterns, it becomes very important to control these patterns from elements in our own consciousness.

Someone has said, and very wisely, it is very difficult to forget even the things we wish to forget. A great many of us would be willing to forget the past. It might be just Uncle Ezra we would like to get out of our mind; but that particular old scalawag is very hard to forget. He was such an unpleasant character, and in one way or another most of our misfortunes seemed to be due to him. He did everything wrong, and apparently flourished. His idea of a wonderful time was making everyone else miserable. And when he was finally gathered to his reward, he left behind him on earth a number of persons whose viewpoints on life in general, and on Uncle Ezra in particular, have remained definitely out of line.

Lives would be much richer if we could forget Uncle Ezra, remove him from the cosmos entirely. We have learned through great thoughtfulness no doubt to forgive him. We have forgiven him, anyhow to the point that we hope nothing good ever happens to him. We have forgiven him in the complacent realization if there is a perdition he is now personally acquainted with it. We have forgiven him also to the degree that we hope we will never hear of him again, that he will never emerge again, even as a shade, in our memories. We will be just as nice in ignoring him as we can.

Such forgiveness is merely an intellectual compromise with our standard of integrity. We know we ought to be forgiving, therefore with great sacrifice we are making a magnificent effort to be so; but we just hope Uncle Ezra never

has anything but trouble. He does not deserve anything else; and we find a certain comfort in the feeling that the gods will work him over in heaven, if we cannot.

This is a very typical state of forgiveness, about as far as the average individual goes with anyone he does not like. Oh, we can forgive people we never heard of. We can forgive actions which have never touched us. But, if we have been the victims of someone else's despicable misdeeds, then it is different and difficult. It is very difficult to get to that point of understanding where we can invite the miscreant in to dinner and have an enjoyable evening with him without once bringing into conversation any of the unkind things of which he reminds us. Sometimes we like to invite him over so we can work him over. That is less difficult; that is different.

The friends who come to me with problems of this kind, say, "Yes, we would like to forgive old Uncle Ezra; but we cannot forget what he did to us. We can't forget; we would love to; but his influence just sits there, and when we least suspect it, out it all comes again." Everything unpleasant that happens to us reminds us of Uncle Ezra. Everytime anyone else does us an evil, we can't help but think about this genius of evil, this personification of satanic qualities that lurks in our subconscious, ready always to come out and taunt us some more. Uncle Ezra absent has become more painful than was Uncle Ezra present. We are less forgiving because of our thoughts about him than for what he actually did to us. Like the ghost of Hamlet's father, he walks upon the bal-



cony of the palace and rattles his chains, and makes other ghostly, unpleasant sounds. Always as we are ready to forgive him, and forget him, we hear him groaning again.

It is very difficult to forget, because Nature does not desire us to forget. We would love to cultivate the process of forgetting that which is unpleasant, in the knowledge that memory is behind most of the intemperance in the world; but to forget is not solutional of anything. Alcoholic addiction is largely cultivated in the effort to forget something; in fact most of the unpleasant and destructive habits which the race has developed are escape mechanisms. When men seek to be happy by forgetting something, in this they are foiled, because gradually the undesired subconscious patterns emerge again to haunt the vision of the alcoholic, to haunt the dope addict, even to expression in such as the fantastic patterns of delirium tremens. We cannot forget.

Now, that may sound as though subconscious memory condemns us all to an endless cycle of misery; but it does not; for while we are not able to forget, we are able to shift our perspective. The solution to our particular problem lies not in forgetting it, but in interpreting it. The moment we have interpreted it clearly, it dies.

The problem ceases the moment our own attitude toward it is right. Uncle Ezra haunts us only so long as our attitude toward Uncle Ezra is basically unsound. The moment we put ourselves in order, Uncle Ezra vanishes as a factor in our life. We can even develop a strong liking for the old reprobate, without having forgotten anything; just because we have been able to see clearly cause and effect in action, making the sudden discovery that all his conniving and scheming, which unquestionably were inspired only by selfishness, can be a basis of a great soul power in ourselves. The moment his evil intentions force us to think straight, out of the conflict with him comes the building of our own character, enriched by the discovery

of values that otherwise we would never have known.

Plato stated clearly the controlling philosophic premise: "No one is ever injured by anyone else; he injures himself in the name of that person."

In the background of the subconscious are all kinds of conditioning problems. This haunted house is filled with memories of those who have injured us in varying degrees, and in it also lurks the memory of our own inaptitude. Many a man has gone through life haunted by an unhappy business venture in which he failed to meet the challenge of some business deal and thereafter solemnly pronounced himself a failure. He has usually tried again, and kept on trying, because he knew he should; but always, lurking in the back of his consciousness, was the knowledge that he had failed, and by it he lost something of confidence, something of fineness. Misinterpretation did it. That failure could have been erected into his greatest asset in experience.

It is easy to make platitudinous remarks about these things. As one friend said, "After you fail in business, it looks different. I have a right to be gloomy. I am the one who lost \$1400." Always, problems are easily solvable until they affect ourselves. It is when they come within the sphere of our own personal equation that we become confused. We lose the necessary perspective, lose the power to interpret. And it is this power of interpretation that determines the bondage or freedom of all persons from the consequences of action.

It is of course impossible to grow to mature years in this world without loading the subconscious. As the brothers Mills, the philosophers of the last century pointed out, the human subconscious comes into this world like a blank piece of paper, and immediately it becomes attractive to outside persons who begin to scribble things on it. No one wants to wait to find out what *we* want put on it, they must supply it with things *they* think we need. And so, by the time we are old enough to think, many other persons have done our think-

ing for us and the subconscious is loaded with various opinions, fallacies, doctrines, and beliefs which these persons have thought it their sublime and supreme duty to implant upon the mind of the young for their own good. Our mind is warped out of shape, twisted before it was strong enough to resist the inroads of environmental pressure.

For example. In the religious world it is just beginning to become popular to let young people select their own religion. It was not so long ago—well within memory—when your religion was determined on the day of your birth. And, probably, even much earlier. You were reasonably and naturally presumed to desire the faith of your ancestors. No one even wondered why. Before you could talk, you were baptised, and soon you were marched into the family pew each Sunday like a little soldier. All your religious decisions were made for you, in the natural assumption that that was the way it should be. No one waited to find out, or wanted to know what you thought.

The formula was: Whatever faith your family was addicted to was, in fact and substance, the world's most perfect religion. It was expected that the members of the family would want to enjoy the best, and so without any questioning they joined the same church. Individuals have not grown up with a perspective on religious matters; by the theories of their time they have been forced to load the subconscious with sequences of theological beliefs of which many would be utterly useless in the years to come.

Education has been handled similarly. Every generation moans over the world going to the dogs. I have books written back in the 13th, 14th, and 15th centuries, when the same cry was going up: "The world is getting worse all the time; it will not last much longer. The younger generation in particular is going to the dogs." So, whatever the system was that was eternally going to the dogs, it was passed on as a sacred heritage of education! Something that did no good to our ancestors, or to their an-

cestors before them, was passed on to us to make sure we did not do any better.

Everyone is grumbling right now. It is supposed to be a good sign for the world to grumble. And we pass on all this dissatisfaction to be accumulated in the subconscious mind of our youngsters from the time they are aged five until fifteen or sixteen, the particularly sensitive years. A person's psychology is not apt to change basically after the fifteenth or sixteenth year, without some supreme effort on his part. From that time on the average person just continues to live with the beliefs that were implanted earlier. It is evident if these beliefs are bad, inadequate, wrongly pointed up, they altogether conspire against his power of right interpretation. Forbidden and prevented from developing a point of view that will be of use to him in the solution of problems later, if he reaches mature life without breaking them down by any scientific or philosophic processes, the early beliefs begin to narrow in on him. Life is cyclic, and in our advancing years we drift back to the conditions of our childhood. It is quite possible that whatever dominates us up to the twenty-first year will return to haunt us in the years after sixty.



As our own activities of life begin to diminish, and we become more retrospective in our thinking, these old basic patterns come through again. They come through in an intolerable way, because we did not want them. Life has changed our point of view on many things, but when those basic patterns are set they will come through, and the closing years of life become reactionary.

One of the things that is obvious in society is that all of youth is progressive, age is reactionary. This is because of the subconscious processes working in the individual. It is the reason why governments ruled by elderly people will always be reactionary governments. There is a lack of courage to begin new enterprises, and more and more domination by impulses and attitudes that ruled the earlier period. Consider France under the rulership of Marshal Petain. The old Marshal, in advanced years, is a man placed in one of the most difficult positions a human being can be in. He is quite incapable of doing what he wants to do. Equally is he incapable of doing any large amount of good. It is difficult to govern a country with a gun at your back. Whatever he does will be wrong. The only thing he can hope to do is minimize evil to a slight degree. As a very old man, in the function of his mind he inevitably will use processes, policies, and methods of approaching problems that were considered progressive and suitable in about 1890. His subconscious mind, because he is an old man, comes through. It bids him to be conservative, cautious, and careful. There is no longer an abundance of courage. The subconscious is confused, and there is no clear cause of action indicated, always conflict; always experience; and these counter experiences neutralize each other until the directing of present action is lost. That is the condition usually of the elderly statesman. It applies also in his personal life.

We gradually pass in life from the position of elderly veteran business people to a sort of emeritus estate. We become elderly statesmen in our own personal destiny, and because of a load of



conflicting subjective and subconscious record, our advancing years lose the name of action. And to lose the name of action in anything we are doing, to lack courage in our attitudes, is to lack a purpose of life. The elderly person is afraid of doing anything, because anything he does reminds him of something that once went wrong. When we reach that state there is no longer any dynamic driving incentive to live.

One philosopher expressed it rather well: "Old age is nothing but the lack of conviction." Regardless of physical years, a person is young as long as he has a dynamic, driving conviction. As long as he is doing something he regards as important toward an end, he is young; but when his subconscious records begin to be confused and he is afraid to act lest he make a mistake, then he is growing old. Age has not the strength, the resilience of courage to face the consequences of disaster. A man in business is not afraid to take a chance at thirty, because if he goes broke he can start again; but he is afraid at sixty, because he can not start again. At least, that is what he thinks.

Indecision shortens life. Indecision, lack of dominant direction after sixty, shortens the most useful period in the individual's life. There is much talk about senility in connection with old age. A certain amount of breakdown of brain structure does occur; fatigue makes the body grow older; there is less connection between will as impulse and body as structure, and it becomes harder and harder to direct thought, to control memory; it becomes more and more difficult to keep a coordination of diverse factors. The oldster begins to be forgetful, he will tell the same story

many times and develops other traits we associate with advancing years. This is because the mind is beginning to break away from the control of the will, which will no longer assert itself; trying his best, the old person can not remember.

As the will breaks down it releases chaos upon the individual, because his whole career has been merely controlled. He has never assimilated or digested anything, merely controlled it. He never really learned to like Uncle Ezra, but by will power he controlled his dislike so it did not show. At sixty or sixty-five this uncorrected situation remains in his subconscious. And now the will begins to break down, and there is no longer any possibility of controlling the subconscious—so out it comes again, this time in a childish, petty, disconnected way. Because the will is no longer able to exercise control he settles down to unhappy experiences which manifest in an unpleasant temperament. This in turn reacts upon those around him, and is responsible for the reputation many elderly people unfortunately accumulate, on the fuddy-duddy side. They are not exactly good company.

It requires during the lifetime but right interpretation to clear things up, and to effect definite change in the process of senility. It is undeniable that the body does break down; but strangely enough the body can break down beautifully as well as unpleasantly. There are rare instances, and there should be more of them, in which the gradual breaking down of the physical personality in advancing years brings no unpleasant reaction whatsoever. That happens when an individual balances things so nicely within himself that it is not necessary for him to use will power or coordination of faculties to constantly discipline his mind in order to keep himself in line. He becomes one who can relax, can function without will motivation, and still be sweet and kind. This balanced condition bestows upon age a definitely beneficent consequence, because the will with which we control ourselves is probably one of the greatest impediments to our real nature, since it

is a false control, and so when the inside is fine, and the individual reaches the point where his will weakens, he becomes finer. That is because he begins to achieve that peculiar detachment, that flowing of life through himself which is no longer interfered with by his ambitions and personal complexes; and the result is, in the older years, the wise man, not so brilliant in intellectual power as the younger man, becomes more and more mystical, more and more attuned to the universe. In the very process of second childhood he begins the process of becoming Godlike.

There is no reason why old age has to be a period to be approached with great apprehension. There is no reason why we should fear it or hate it. What happens to our body is controlled by Nature, and there is nothing that happens to man that is not for his own good if he knows how to use it. There is every reason why the subconscious should become the basis for release of beauty in advancing years; the mind does not approach life mentally, but mystically. Its inner appreciation of things remembered increases as it does with the small child; for many times is the child wiser than his parent, because of a simple approach to values which the parent has lost in his entanglement in the economic and socialized life of the race.

Of greatest consequence then is interpretation of incident as we go on. The emphasis is not upon forgetting but upon right remembering. That which can not be forgotten can be transmuted; with a perspective change, the entire significance of the incident also changes.

Every individual's philosophy of life is built up from the experiences around him, and is interpreted through the qualities of his own temperament. No two temperaments are alike, therefore no two philosophies of life are identical. The discipline of philosophy often brings them into parallel, so that many may hold to the same general belief, still in these instances there is difference in emphasis, according to the conviction of the personalities.

These differences are not generally examined. We do not ask why we believe what we believe. The conviction, because it emerges through us, is accepted on its face value. If we do not like something we do not question why. Or if we do, it is always a reality—whether it is real or not is a question we seldom ask. If you do not like something, that is that. As one gentleman said to me, "My philosophy of life is this: Either people like me or they do not like me. If they like me, that is fine; if they do not like me, they can go to the devil."

Of all kinds are these eclectic beliefs. The individual with a patient look on his face, says, "My philosophy of life is to do the best I can!" That general statement is one usually made by the person who never did the best he could under any condition. But that is his belief, "to do the best I can" is in harmony with whatever instincts flow through him. Any effort to direct the instinct has never occurred to him. His "best" is just exactly what he feels like doing at the moment. Suggest to him he change that a little bit, that a small amount of directing would be a good influence, and the thought overwhelms him. He is sure he could not change what he is. And it would be next to impossible. Nothing to him could be more incredible than a person of his type not doing exactly what he felt like doing. Such a life is rich in incident, if not in experience; for this type of individual can get himself into more trouble in one lifetime than he will be able to get out of in ten.

In any effort to improve ourselves we must keep away from such baffling generalities as, "I always follow my inner guidance;" or "I always do the next thing next;" or "I always try to be generous." These broad, general statements imply not doing much of anything. Such statements are perfectly safe; no one can ever contradict you; no one ever disproves your following them out, and they place no burden for actual accomplishment upon you.

The person who does "the best he can", and gets into trouble—well, to him, there then is no God in the universe. This type of grievance arises in a life that is always externalized; a life that has never turned within itself to see how it was made; has never made any effort to direct itself toward any constructive program or basic viewpoint. It is the result merely of a person following some subconscious impulse, never questioning, never dictating, going where that impulse leads without realizing that impulse is nothing more nor less than habit, tradition, and immature reaction to previous circumstances.

The subconscious is eternally building up by one process in which the individual retains records of particular circumstances; by another process in which there is a constant chemical compounding wherein incidents do not lose their identity and policies go on.

For instance, it is common that if three or more sequences of events are parallel they establish a policy. We begin to forget the events as an individual thing, and great motions or policies come through. If on three different occasions a certain circumstance repeats itself, then a cosmic law is established!—according to our inner conviction. From that time on, we know that is the way it will always be! Three times we have made an effort to do something, three times we have failed; ergo, it is impossible to do that thing. Three times we have been in a certain line of business, and on all three occasions the venture has ended badly, so—all business of that kind must be bad. Three times we were in partnership, three times the experiences were unhappy—all partnerships are bad. Policies are established by repetition of events.

Now what really happens is this. If a certain conviction, a certain chemistry of personal weakness is brought into any relationship in life, the consequences will always be the same as long as we bring the same force to bear upon them. The lesson to be learned is not that partnership is bad because three fail, the lesson was in the attitude we took to the part-

nership so that it failed. But we do not think it through to that degree. We do not realize that the value of experience is measured by repetition only to the degree we repeat the experience within ourselves.

A certain cause produces a certain effect, but as the cause changes, the effect changes; and so we can not estimate any external with finality or in the sense of ultimates; our own temperament is forever in a state of flux, we are constantly changing. That is why we must have the courage to attempt again that which has failed before. And also have the wisdom not to try it again in the same way we tried it before, with the same conviction or the same attitudes. Realization of our own internal changes gives us escape from the fatalism of our own experience patterns.

If marriage goes badly, we may create a fatalistic concept on the subject, and that can prevent the accomplishment of successful marriage in the future. The thing to realize is, that the pattern which we brought to it before failed; but if we change, our attitudes change, and the chemistry of circumstances changes; and so the pattern does not necessarily reproduce itself. This realization is widely applicable through life's experiences. If we run into similar tragedies time after time, it is because we have not changed ourselves. For a first experience ignorance may be our excuse, but in a repetition, stupidity is our only excuse. For it will mean that experience has brought nothing to us in the form of progress, nothing to become the basis of a better interpretation of events.

As surely as we can build a series of adverse experience patterns in the subconscious, which distills and arranges them into form, design, combining them into compounds, so surely we can build into the subconscious idealistic convictions, and know the keys of interpretation. These things are never real in the subconscious, and are never really established until they become likewise subjective impulses. We have never learned anything thoroughly if we have to apply it by force of will.



Consider the individual who is trying to keep an even temper. We do not have an even temper as long as we have to control it all the time. If after every event that is unpleasant we have to go through a magic formula, counting ten, biting finger nails, reciting some formula to the effect, "There is good in everything;" if we have to go through this process so that it takes every ounce of will power to keep from exploding, there is every reason why we should fail.

If we have a good disposition it merely means we have developed enough will power to restrain ourselves from doing the thing we wanted to do. We can develop this type of will power successfully for a time through vanity. The average person does not like to appear unfavorably in the presence of others. He does not like to have his internal infirmities revealed publicly by himself. He will therefore make a great effort to conceal an impulse, if that impulse is contrary to social trend. If the world regards it highly honorable to have a measure of self-control, no one wishes too obviously to reveal the absence of it. It is like a lady wearing the hat of last season; it is an indictment of some kind.

So it is with custom and usage. If there is a certain sense of superiority bestowed by holding one's temper, then we will hold it at all costs. Not because we want to hold it, but because we do not want to be regarded as inferior. We develop that kind of will power rather easily; but it is not particularly productive of anything. It may prevent an unpleasant social situation; but there is no accomplishment in terms

of our own good. It is like a man keeping the law because he is afraid to go to jail.

This type of will power is necessary in a civilized state. If we all extroverted our impulses we would destroy our entire civilization. But repressive will power is not the kind of accomplishment that brings us any permanent happiness or security. It is much more likely to produce high blood pressure, general exhaustion, and various disorders of the digestive system. The only time the temper is truly under control is when there is no longer any subjective impulse to lose it. When the first thought, immediate and instant reaction of the individual is a kind and gentle one, forgiving, impersonal, tolerant and patient, and this is his first natural reaction, he has then achieved definite dispositional progress; for his real progress in terms of internal life is measured not in terms of what he can control, but in terms of a placidity which does not require violent control. A bad disposition remains so long as it arises first in an emergency. It has been overcome only when it is not present in the first place.

The only way we can rid ourselves of tempestuous internal impulse is by changing our basic perspective toward circumstances. A great deal is revealed by the reactions of persons around us to various circumstances. A political condition warranted to rile the average person to a state of combustible collapse, revealed only humorous angles to the late Will Rogers. He saw something endlessly humorous in human stupidity; to him it was quaint; he could always see something humorous, homely, and wholesome in the actions of people. Instead of getting angry, he chewed everyday a little harder on his gum, saw our life as a humanly humorous merry-go-round.

Another individual whose problems parallel ours reacts very differently from the way we do under similar types of motivation. Some grow stronger, others weaker, some are happier and others more miserable. There is no greater



fallacy than the belief, "I could be happy if things were the way I wanted them." When we get them the way we want them we are no happier than we were before. Happiness lies not in changing circumstances, but in adjustment to them. It is not when we change ourselves that we are given the right to happiness.

Without adjustments there can be no adequate approach to living by any of us. We are all thinking now in this time of stress and strain of the effect of the war upon ourselves. We all realize that there are many things we would like to have, and many things that we do not have, and we may never have as the result of this war. We feel very bitter toward the causes of this trouble when we measure wartime circumstances and incidents in terms of their reactions upon our personal desires and pleasures. What we have not realized is, that we maintain happiness in time of peace, or in time of war, in time of stress or strain, or in time of prosperity or adversity, according to our own internal equipment with which we interpret events. Events are only what we make them. It is impossible for the whole to conspire together to destroy the peace of mind of any one individual. No one can have his peace of mind destroyed by anyone but himself. No one can be prevented from growing, even by a firing squad. No individual can be stopped from being a balanced, poised, self-contained and comparatively happy individual, no matter what happens to

him, even torture. Probably one of the happiest moments of Socrates' life was when he drank the hemlock. It meant nothing to him except experience; he prepared to go forward and experience new things in a world he had always longed to be part of; a world he had visited intellectually over the entire period of his earthly life.

There is no possibility of injuring the person who has within himself the proper viewpoint on life. He may suffer physically, because bodies will suffer, and this is the law; but even protracted torture can not destroy the poise of the individual who is internally self-contained. In spite of our opinion to the contrary, it is not physical pain that hurts the worst; it is mental pain, emotional pain; these are the greatest pains of all; and where they exist they bear witness to something wrong we are doing, and not something wrong others are doing to us.

Often this realization does not emerge until we are well along in life. We have to take a certain amount of punishment before we clearly know we have to keep happiness in our own name. Then perhaps we look back and say, "Look at all the misery I had that I need not have had!"—and that gives us new cause for misery. A person sighs and says, "I have wasted my life. There is so much I could have done; why did I have to sit around and grieve and hate for thirty-five years before I realized it? This is the greatest tragedy of all!" Well, it looks that way for the moment, but it is not true; if it had not been for all that grief, moaning, and groaning, the supreme moment of waking up would never have come. We would never have gotten through it without getting over it.

So, regardless of whether that glorious realization comes when the individual is twenty or ninety, the fact remains that it is his full payment on his investment. Of course, you need a philosophy of life in order to make that work out; but if you believe sincerely that you are an eternal creature; if you believe in the rebirth doctrine of reincarnation and the

effect-follows-cause law of karma; if you believe that everything will be fulfilled in the fullness of time and eternity, and that all comes into its own, then there is no problem. There will be no need for saying, "Why did I not know sooner?" The important statement to yourself is, "I realize it now." In that realization you will have grown five hundred years.

Living is not a matter of time, it is a matter of experience. Young men in their twenties are in the sky at this moment on long bombing raids, and some will not come back; and yet in their last fifteen minutes of life they will live a whole lifetime and more. Bombing crews in an experience of six months or a year have faced decision, discovered courage, found in themselves richness and values which might have required ten incarnations in times of peace for them to have otherwise experienced. It cannot be said then, their lives were shortened. They who have gone, went out with the best part of life lived. They went out richer, wiser, older in spiritual power than if they had lived their three score and ten and died of inflammatory rheumatism. It is not how long one lives; what counts is the terrific impact of fact and its action.

Our youth has known the moment of releasing oneself from selfishness, releasing oneself from all the equations that we know. In times of normal living these young men would not have had the courage of those convictions. Now for an instant certain things become for them of tremendous internal values. One of the things they learn is to be frightened stiff and still go on. They learn that fear is natural to them; but too there is something greater than fear—and that is something most of us will not learn in one lifetime. We will die afraid to die, as we live afraid to live.

The emergence of a realization is an initiation in the great Mystery School of Life. If a realization arises in later years we should not regret that it did not come sooner, any more than we should regret that two and two do not make five. There are laws governing these

things. With new realization comes new dedication, new motion in the right direction. The realization that we were wrong and are now right becomes an immediate power toward the application of that right to the thing we face today, by which we enrich today, and enrich tomorrow.

The realization that things rest in ourselves, is probably the greatest and most difficult at the time; and yet it is the easiest realization of all. It marks for us a beginning in the world civilization, in the assurance that we can do something to make this world a good place to live in. Close upon the accompanying sense of responsibility comes the final realization that no one can hurt us but ourselves. Other persons can torture our bodies, they can kill us, they can nag in our ears for fifty years; but no one but ourselves can hurt us.

You remember Socrates and Xanthippe. Someone asked Socrates how he was able to be such a placid philosopher with Xanthippe nagging constantly. He said, "I am like the miller who lives forever within hearing of the creaking of his millwheel, and in the end no longer hears it." Not important are the sounds that are made, but the ear that hears. Merely to ignore sound is not enough; Socrates did not ignore it. He often told others that out of his marriage to Xanthippe had come one of the great successes of his life, because it gave him a splendid opportunity to prove every conviction he ever had. I wonder how many of our friends of today would be able to improve their domestic relationships if they entered into these with the sincere desire to prove through those very relationships all that was good within themselves? And instead of establishing these relationships to prove the other person to be wrong, they attempted to prove the virtue of practical idealism in action? It calls for an entirely different viewpoint.

In order to live well, we must not only build better attitudes toward life, but we must dignify the facts of life. It is our tendency to regard living as rather monotonous. Occasional moments

seem important, for in those moments we do what we long to do. The rest of the time passes in monotonous routine, in doing innumerable things we have no interest in. Out of sixty or seventy years we can look back and perhaps pick out two weeks that seem important to us, because they held big moments. We have lost the sense of dignity of simple things. We have taken the mental attitude that things we are doing are not important; therefore, they are not. We have arbitrarily said, "What I have to do does not mean anything at all. If I do the thing I do not want to do, sometime I can do the things I want to do." We have set up arbitrary standards of what is important. Anything we have to do is called work. Anything we want to do is play. Most of us work so hard at play we have no energy left to do any work.

Some years ago, a well-known banker climbed Mt. Whitney. He observed: "I have used more energy climbing this mountain than I thought there was in this world. I am doing this for pleasure, but if I worked this hard I would want \$50,000 a year for it." We have arbitrarily said, "The daily routine of life is unimportant; that is not the place



we are going to learn." We work very hard doing ordinary, menial work so that in the evening we can go to hear our favorite Swami and get some spiritual development. We have decided where we will find our spiritual development, and because of our own perspective we have rejected it where it was. It is nice to go to hear idealistic things, but that does not mean that where they are heard is the only place where growth is possible.

If we live a long and monotonous life it is because we know it is going to be monotonous, because we refuse to see anything in it that is not monotonous. And that is applicable to the common things we do, the routine that is the most burdensome and uninteresting—the more we refuse to see importance in them, the less important they become. Drudgery is no more than doing the thing in which we see no importance. But that does not mean there is no importance there. It largely means that we arbitrarily divide life in the same way the old theologians divided it.

They declared certain things to be sacred, and certain things to be secular. They said the man who educated himself for priesthood was giving himself to God, and so lived a holy life. When a man educated himself to be a shoemaker, that was different; he was nowhere nearly as close to God. He had chosen an ordinary secular pursuit, therefore, his job was earthy; whereas the priest's was heavenly. And yet, old Boehme at his cobbler's bench, came closer to understanding God than ninety-nine per cent of the priesthood, for he discovered there was something divine in pegging shoes. He destroyed within himself the conviction that some jobs are spiritual and some are material.

Nature knows nothing of what we call degrees of spirit. Spirit has to be in it, or it does not exist. The thing we do every day can become the basis of a great reality.

To illustrate. In Asia a few years ago there was a very famous Buddhist mendicant, well educated, greatly skilled in his knowledge of arts and crafts, a col-



lege man, well trained. He decided to renounce the world for a holy life. He wanted to do something peculiarly sacred, so he dedicated himself to doing housework for those who were sick, without charge. He would go to a family where perhaps there were many children and the mother was unable to take care of the work. He would say, "In the name of Buddha, I will wash your dishes and sweep your floor," and he did. This was his holy life. He gave his life to doing nothing but menial things.

Someone said, "Couldn't you choose something a little more esthetic?" He said, "What is more beautiful than that the house in which man lives should be a little nicer temple because it is in order?" He said, "Every time I take a broom and sweep the floor it seems like a spiritual communion with the great principle of the universe, the principle of keeping things in order as a form of worship."

He was perfectly right. But aren't there any number of housewives who would turn this around, joyfully leave their houses to go to India to there meditate on the top of a mountain in order to have a spiritual experience? Imagine what a strange thing it would be if il-

lumination came to them and they found the thing they wanted to do all the time was to wash dishes!

That was what the little monk discovered; and he was a very great man. He found the supreme spiritual significance in the things he was doing, because they were good and necessary. In that way he served the simple needs of people just as surely as doctrines serve the simple needs of people. If someone did not do the cleanup there would be sickness; little children would not be well taken care of; there would be something lost in the dignity of the lives of the people who lived in those houses; they would be less aware of their unity with God and eternity.

The Buddhist monk made a certain sense of orderliness, a sense of integrity, his work; he chose it voluntarily as his spiritual work—the very thing the average person regards as the least spiritual of all pursuits. It is all a matter of interpretation. By interpretation, we can achieve all things that are desirable and necessary; and interpretation is good so long as that interpretation leads us continually and inevitably toward a social existence that rests in a higher degree of personal integrity.

Now probably this little monk, along with all other human beings, had a subconscious distate for drudgery. It is a common emotion, we all have it. We all think it is nicer to sit at a desk than work at a bench. We say mental activity is superior to physical activity; but that again is a matter of tradition locked within the subconscious mind, impelling us toward what we like. But when internal illumination strikes this picture and brings the light of truth to bear upon it, all these things change, and we perceive through a new interpretation that which rightly should be termed escape from that which is unwelcome or not wanted. We incline to run away from it, not to understand through it. And we can run away forever and it will catch up with us; but once we see through it, it is solved. That is how all bitterness is solved, it is the escape from the haunting memories that afflict

our living.

Our subconscious mind is a sort of devil's advocate. It is something that confronts us with the complete challenge of our own personality. Lurking there in the subconscious activities of ourselves are these patterns, what we are, our efficiency and inefficiency. This is the pattern that is the eternal stumbling block under our feet, preventing us from doing things well. It is constantly luring us away from values into the fixations of opinions, prejudices, and conceits. There is no way, really, of destroying it.

When the psychologist works on the problem of the subconscious he attempts to break up fixations and complexes by airing. For wherever we have a strong fixation or complex we have a frustration of energy; we have a locked state. Either we have locked the flow of energy, or narrowed its channel, or in some way gotten away from the free distribution of life force. Any attitude that is held that is inordinate becomes a fixation; and then any attitude of a destructive nature that is held at all is held inordinately. After we have once created a basic viewpoint as the result of something done to us, it is our natural instinct to interpret everything in terms of that viewpoint. If we can do this so often in the negative sense, there is no reason why we cannot be equally successful in positive things.

Man can always hold on to grudges, and this therefore indicates he has sufficient retentive power to hold on to better things, to constructive attitudes rather than to destructive ones. This takes no more energy, but it does take more understanding and more impersonality, because right attitudes lead toward universal inevitabilities, and the ordinary individual is usually very personal, and being personal he resents universals. There is nothing the average person has more personal objections to than the success of someone else. He wants the success for himself, and he dislikes the person favored beyond him. And we also have class differences, in unceasing struggle between the stratum of civilization. But it is perfectly possible to release fixa-

tions from these narrow channels, break up complexes and fixations, and in various ways regain normalcy. It is not possible to do it however by merely using the psychological technic that has been used up to the present time.

The present method is to improve the situation by airing; and that helps. The patient undergoing treatment is invited to tell all his most secret dislikes, is invited to tell them in as many different ways as he can think of; he is invited to tell just what he thinks of Uncle Ezra, all the unpleasant things he would like to have happen to Uncle Ezra. When he gets tired of unburdening, and he will in time—for the reason we nurse these unpleasant attitudes inside ourselves and coddle them is because they make us feel so sorry for ourselves, which is the most pleasant form of pain imaginable—after the patient has told the psychologist all these things several times he gets weary. He is not getting half as much fun out of it as he thought he would. But he has kept on doing it, week after week, month after month, for the psychologist has made him think and feel how much he dislikes Uncle Ezra. Finally he reaches a point where there is nothing left to say, and nothing left to say it with. Gradually he has become more and more interested in forgetting Uncle Ezra. He has said so much about him that now he is ready to convict himself of nagging. If this keeps on, in many cases it finally ends in hysteria. The patient simply goes to pieces. He may even faint out of sheer exhaustion over Uncle Ezra. Coming out of this state of complete exhaustion of the subject the individual has acquired a comparative vacuum in the place where Uncle Ezra was.

The failure in this process is, that while Uncle Ezra has been gotten rid of, theoretically at least, sometimes he comes back. His victim may build him up again. But presuming he does not do that, he has gotten rid of him anyhow only from the standpoint of sheer exhaustion; so he hasn't solved anything. If he just does not want to hear anything more about him it is because

there is nothing left in that department to think with. He has not discovered that the problem basically was in himself, not in Uncle Ezra.

Once the habit of criticism has been established it keeps right on functioning year after year, and if Uncle Ezra fails us, there is always someone else. The one solution is in thinking through, feeling through, and knowing through, all the facts of this matter—that our great problem in life is to outwit our own subconscious. It is always a skilled chess player against whom we must match our wits. With every move we make the subconscious is going to make a contrary move. Every time we have an advantage it is a counter and a foil. It is a game of trying to determine values, and finally we win the fight by simply understanding inwardly that it is not important what Uncle Ezra does—it was very important to him, but not to us. This chemistry was set up because we failed to meet its challenge in the first place, and failed to correct the condition in the second place, and therefore failed to get the answer. We are not responsible for him, but are definitely responsible where we have permitted him to injure us. For, in spite of the infinite complexity in which we live, cause and effect operates, the law of Karma is inflexible.

It is very hard to understand Karma sometimes, with the amount of apparent misfortunes that can be deluged upon the individual. Karma is not what hap-



pens to the individual, but is what he does about it. According to his own growth he meets his problems, and if within himself he has solved a certain issue at some previous time and mastered it, he is utterly immune to that particular problem regardless of what it may be.

So a general or collective evil can only have its effect upon those collective individuals to whom the experience was necessary. We used to believe that God pointed his finger at a person to afflict him, selected an individual out of space to make him miserable. But now we know that irritation is set up wherever irritation is necessary; and that universal energy moving through space creates problems in the life of individuals, that it unfailingly touches those whose internal nature is similar to the created problem. If that problem is not necessary to the growth of some, they do not know it exists. We only respond to that which we need, and the more we respond to, the more evident is our need. As a result there can be no injustice. We see injustice only according to our own weakness, and because we are weak, and because we see it, it is our Karma, our need, our job. We would not know of it, would not be confronted with it, would not react to it, unless it was an experience that we individually need ourselves. And the moment we get that straight in our own souls and hearts, things begin to work out.

We have the collective problem now of what is going to happen to families where one, or possibly two, members will not come back. What is going to happen to parents who started out with such great hopes? How is it possible to say of a wife left at home with a small child or two, and the husband does not come back, that her life has been unaffected by externals? Is it possible to say honestly that she has not in any way been the victim of any form of universal injustice? Yes, it is both possible and correct to say it. And it will be proved in future years, as it was possible to prove after the first World War, that the experience that comes to the indi-

vidual is his experience, and so is right for him. It is perfectly possible for individuals whose patterns and whose convictions have been broken up to be greater, nobler, wiser, and better than they could have been if their patterns had not been broken up.

Every tragedy that arises in our life is a supreme opportunity for release of strength. If we release that strength, we are greater; and as the purpose of life is sufficiency of the individual, that life is successful which releases strength.

If the primary purpose of human life were happiness, the gods would have been condemned in the beginning. The average person is not happy; the average person cannot be happy, because only perfectly wise individuals can be perfectly happy. The purpose of life is not primarily happiness, but growth through experience, and that life is successful which grows the most. That life which grows the most is the one which understands the most. Some individuals rise to meet the opportunity and challenge of tragedy, becoming wiser, greater, and nobler than they could possibly have been under any other circumstance. From our own physical, mortal perspective we say that this or that is a tragedy, but from a philosophical level we realize that it is the greatest good to the individual that he faces the problems that come to him. If his problems be great and he faces them well, he is a far greater character than he could possibly have been under any other circumstances. No life is going to be ruined by the presence of persons hated, or the absence of those loved.

To ruin your life depends on you; to make it depends on you. Through association with others, happiness or unhappiness may be increased, but a life is a success or failure entirely in terms of a person's point of view, his interpretation, or his overcoming of hereditary impulses of the subconscious.

The subconscious is therefore the seat of soul power; it is the source of those nagging impulses which must be mastered by conscious will power and conscious understanding. It is the chal-

lenge, the eternal challenge to integrity which forces us gradually to be big in order to survive. We remain small until it is unendurable, then we have to change; and we have to adjust to higher standards of contemplation; and a problem, such as a great depression, or a war, points these things out.

Some will not come back from this war. But they will have grown greatly, and in that great eternity of time will have lost nothing but gained all. Some will come back unable to re-establish themselves, and theirs will be the heaviest Karma to face; if they face it wisely their reward will be great. The embracing problem is one of patient adaptation to limitation; it is the releasing of self through limitation. You only have to look into the sightless eyes of Helen Keller to know the blind can be great, can be truly great because of the beauty within themselves that has put all things in order. It is only necessary to realize how we grumble over our own minor infirmities, then face those who have suffered much, to really see that we divide on a point of view; that it is an acceptance or a rejection; it is all in an interpretation.

The war encompasses the fate too of those left behind, to whom someone will not come back. We will hear the sad stories of the bereaved, parents who have given years to the educating of their children, brought them to the point of their careers only opening, and these parents' hopes and dreams will not be fulfilled; the child is gone. Listen carefully and in these laments you may see a supreme selfishness. One man has said to me, "My son, if he does not come back, will bring to an end my dream for his future." *His dream.*

(A PUBLIC LECTURE BY MANLY PALMER HALL.)

Suggested reading: THE GURU; FIRST PRINCIPLES OF PHILOSOPHY; HEALING: THE DIVINE ART; SELF-UNFOLDMENT)



We do certain things, and expect certain rewards and consequences. War loss to some will be in terms of money. One man recently calculated for me on paper just how much his son's education had cost; and he felt that sum was a donation to the cause. People think that way. It is amazing, but they do.

Others feel their own advancing years will be impoverished because of the loss of their children. Others fear for their children, for the pain and sorrow through which they must pass—again it is a matter of right realization and clear understanding. Or a matter of attitude. If the parent has set up the proper foundation, the child will have something to face this with, and not religion or theology, but breadth of understanding and character; and whatever comes out, whether misery or unhappiness, it is the supreme good.

Nothing is wrong. But millions of people are going to think it is wrong; they are going to grieve, commit suicide, turn to crime; they are going to blame this, blame that, and blame something else, but there is nothing coming out of this war disaster that is not a supreme good if we know how to use it, developing those basic qualities that are the basis of our survival and the reason for our existence. It will be no tragedy for those who understand. With deepest sincerity and integrity we will not cast off these problems lightly, but will interpret them wisely. We will see through them and realize in spite of all appearance, all things are moving together toward inevitable good. Whatever happens to us, pleasant or unpleasant, these are the best things that could happen to us, if we know how to use life experience.

Christ or Karma

IN the course of definite and obvious present social changes we can notice with profound interest the various new impulses and motivations affecting religion. The revolution in religion is as general as in the political and social systems.

What has been termed the orthodox state of Europe and America is today in a very critical condition. If it is more critical in Europe than here, it is because of the national psychology of the countries overseas. We see Mexico rising against the dominance of a long-time religious psychology.

Germany has markedly set up restrictions against the religious institutions which have existed in that country for over a thousand years. Russia has been casting off the religious pressure of an even greater period of time. In practically all the countries of the civilized world, a class of non-religious persons is not only increasing in numbers, but increasing in power.

The great social changes arising from almost any of the causes at work in society are bound to produce a marked change in all religious and philosophic theories. Nearly all the so-called progressive movements in society are either anti-religious, or non-religious; and this extends the whole gamut, from the extreme viewpoint of the social reformer to the extreme viewpoint of the scientific researcher.

Beyond any reasonable question, we can see the handwriting on the wall for existing religious organizations, just as we can see it in the social structure. Yet as surely as men cannot live without some form of government—although men rebel against every form they create—so men cannot live without some form of spiritual idealism, even though they destroy in turn the structure this idealism builds up.

We look with an effort to understand philosophically, spiritually, the changes that are taking place. We know beyond question of a doubt that religion can not be destroyed, because religion is not fundamentally an institution. Religion is fundamentally a quality in the spiritual consciousness of man himself. The forms of religious institutions may be constantly changing but some religion must survive these changes; that is evident because man is naturally a venerating creature. He must worship something.

Man may be deflected for temporary periods from spiritual values to the course of industrial values; he may make a god out of his dollars, or one out of a dictator, or worship a despot; but he must have some god; and the various deities that temporarily distract his attention from the spiritual factors of life can only stand for a certain time, and then man must turn again to an adequate idealism for support.

We can see man's veneration present even when his systems are anti-religious in their emphasis—or at least strictly non-religious. We can take the Russian situation, where religion is at least discounted and discouraged as a factor in national life; and yet each day thousands of Russian peasants go by the embalmed body of Lenine, paying to him all the homage the Greek Church paid to its saints, or the Roman Church pays to its martyrs. The object of veneration is changed, that is all. The quality of veneration may be deflected to other attitudes, but man must always venerate something. We can kill our religious institutions, but we cannot kill religious impulses. They are primarily qualities or forces over which policy has no control.

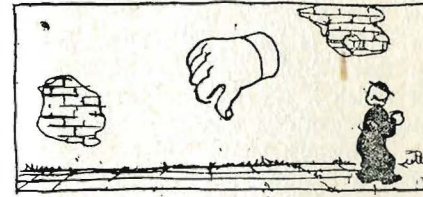
Now, with these changes elsewhere constantly confronting us, we must re-

alize, even in America, that we shall sometime feel the reflex from the European changed point of view. We must ask ourselves a simple, honest question,—detaching our minds from the sympathies and prejudices we have held—saying to ourselves, "What are the churches in America doing at the present time to justify their existence?"

What are these religions doing? What is their vital contribution in this critical hour?

Out of a generally sympathetic spirit, we then begin groping for something good to say about them, and we have to do a lot of groping in order to find it.

At the present moment the majority of religions are not justifying their existence. A certain amount of good is ac-



complished by them, yes; but when the good that is accomplished is weighed against the factors of cost and the problems of psychology, we have to think rather carefully to really find something we can say in their favor. The various religious institutions of the world have fallen for the same glamour that has dominated our economic class. The church has definitely and distinctly gone economic. From this compromise will arise the factors of disintegration.

For centuries, religion as an institution has not been true to religion as a principle. Reviewing hundreds of years, we do not find in any period in the history of organized religion that the Golden Rule or the Ten Commandments were the dominating factors of the religious system. They have been lightly included, but they have not dominated religion. Truth, honor, and integrity have not dominated religion.

This is bound to sow in religions institutions the seeds of their own decay. If at the present time religious institu-

tions are feeling the weight of adversity, it is no more than their own evils returning to them again; for any religious institution that could give the world the Spanish Inquisition and St. Bartholomew's Eve is scarcely going to escape without a few miseries imposed. We can not do evil and that evil not return to us again.

It may well be that our attitude should be one of sympathy and understanding; but the philosopher must perceive through these misfortunes that a supreme justice rules all life, condition, and circumstance. As Walt Whitman said, "That which is my own shall know my face;" and only those institutions which have already failed within themselves, can fail in society. No great institution, organization, or individual can suffer persecution unless that institution, organization, or individual has earned that persecution. We believe the Law is behind the changes that affect life; we believe also very definitely and certainly that although we are now in a transition period and many evils exist temporarily, that in time will all be worked out to a universal good. There is continual evidence that the great values of life are going to survive, that they will go along with all change. The great values of spiritual, intellectual, and material existence are not to be changed easily by the temporary transition in human affairs.

In recent discussion of this problem the point of view among many persons was that the approaching crisis in world consciousness will require, we will say, a collapse psychologically at least, in a holocaust of destruction. It is felt that this condition is absolutely necessary for the improvement of the race, for in the name of what we term a transition period we permit numerous atrocities to go uncorrected. We rather expect people to be a little crazy because it is a transition period; and therefore, no matter what destructive psychology they may manifest or let dominate them, we say: Oh well, something good is going to come out of it; it is a transition stage; and in the name of transition stage, we



will permit numerous atrocities to exist in society.

We are growing used to the idea that a great change is at hand, and to the idea that no great change can come into society without a period of destruction. We can not conceive of reform without some form of revolution. We can not conceive of anything growing beautifully from one state to another. All the transition periods in progress must be stages of destruction, according to the minds of today. The more miserable we grow, the more certain we are this is the transition period.

This is getting to be a fad at the moment to take the place of yeast and similar things of the last decade.

It is not necessary that a transition period be ugly or unpleasant. Only among stupid people can such a notion exist. Stupidity is an infectious disease, and most persons are tainted with it from the moment of birth—and according to reincarnation, before the moment of birth. But even as stupidity seems to be the common inheritance of all living things, stupidity is particularly dominant at this time because it is in such vital contrast to available knowledge.

When people could not do anything intelligently, stupidity was not so glaring as it is in an age of universal education. Today it stands out. When after all the education and advantages we have had, the mass motion of modern civilization is less intelligent than that of the Hottentot, the situation is particularly unpleasant. The average child of ten will not make the blunders the mature person today does in the smug conviction that he is doing something rather smart. The reward of stupidity is, that the stupid one inherits the fruits of his own stupidity; and that is what is happening now. We face a world made extremely uncomfort-

able by our own lack of common sense.

Culture, art, music, literature, esthetics, education, everything is in chaos, under these changes that are taking place in this transition period, and this is supposed to be the foundation of something infinitely superior. The whole world in this transition period is quite insane, very unpleasant. And this is what is said to be necessary, and that out of it something fine will come. It is overlooked that by experience we should know that a rotten egg never hatches. That which is fine and worthy comes from that which is fine and worthy. That which is not fine and worthy may produce something that is strong, something dominant; but it will not produce something beautiful or good. The evils of the hour have arisen out of the past; evils perpetuate themselves in the same way morons do.

So, the transition period that we have today, producing a very decadent condition of affairs, is not going to be the foundation of a great change. It seems more probable that we are now to experience that gradual objectification of those destructive forces that are the agents of the Law of Karma. Karma is the law of cause and effect, as-ye-sow-so-shall-ye-reap, stated in one word; and applied here it means that the thousands of years of perverseness that have dominated the race are incarnating in the racial psychology today. Man himself is now being confronted by the demoniacal forms which he himself has created. These forms are taking shape in the similitude of the empires which have before this been destroyed.

We can look back to the greatest prior transition period in the history of the world, which took place in India, in the reformation of Brahmanism, under Buddha. It affected a population greater

than that being affected by our present crisis, the population of Europe and America. India has ever been an immense country, not only significant in its inner motions, but immense in its sphere of influence extended outward. India has contributed religious impulses to the greatest nations that have ever existed. About 600 years before the Christian era, Buddha overthrew the strongest system in Asia, the powerful caste system. He did it in the face of opposition by the strongest organization of that period, the strongest specialized organization that ever existed prior to the capitalistic system at the present time. He did it too in the face of thousands of years of tradition. And his great reform, that was to affect 750 million persons at one time, and so the greatest political and social reform in history up to now, was all accomplished without the shedding of one drop of human blood. It was done without a period of grotesque revolution. It was done in the spirit of progress. It was accomplished in the realization that a change can be just as beautiful as the finished product.

Our present belief is that all change must be distorted and ugly, that it requires vindictive rebellion against existing conditions; we need the realization that growth is just as beautiful in itself as that which grows. By means of a slow motion picture camera it is possible to photograph the opening of a bud or flower, or the growth of a plant, and seeing this you behold a miracle of wonder and beauty. Growth is just as beautiful in process as is the thing itself when grown. There is no necessity for empires going through lurid states of revolution in the process of growth.

The difficulties, the unhappiness, the misery of today's transition period are due to necessity; they are the result of having set a law in motion. Once we have set that particular law in motion we cannot stop it. For what we have invoked is the Law of Cause and Effect, the most inevitable force in the Universe, a force over which no man has influence. The Law of Cause and Effect

is immutable. And we have not only set that law in motion, we are continuing to keep it in motion by our every thought and action. For centuries we have caused evil; for centuries we have been dominated by selfishness; for centuries both the Church and State have been perverted and perverse. They have set in motion these factors, and now these factors are coming back to them, incarnated in the deteriorated fabric of which they are the cause.

When the State destroys the privilege of man to be a man, it gradually transforms man into a beast; and then the beast destroys the State. When the Church does not give to man that spiritual instruction which is the basis of real life, but compromises that instruction to its own benefit, then man loses the key to real life; and he becomes demoralized and deteriorated in his religious fabric; and out of the demoralization and deterioration arise the factors that destroy the Church. In this the Law of Cause and Effect is working constantly.

Nothing will ever live or endure in this world permanently unless it is established upon Truth, unless it ministers to the need of man, and unless it informs those whom it is supposed to serve. When men instruct other men, then all men together are protected by the common wisdom; when men try to obscure the minds of men, blind them to their own purpose, then all suffer from common ignorance. The Law of Cause and Effect is the most powerful working factor in the whole theory of life.

Some years ago a brilliant missionary, a man with many admirable qualities, wrote a book, *The Christ of the Indian Road*. This book was very popular and was regarded by the clergy as exceedingly liberal—it was almost too liberal for the conservative factions. This work has in it so much of beauty and so much of real fineness that it is a tragic shame it should be marred by a defect, a racial religious consciousness. The author's tolerance, his breadth of viewpoint, his force of thought, all these together were in his favor, but he could not rise above

the limitation imposed upon him by his religious consciousness, and he definitely creates an irreconcilable interval between the Eastern and Western logic, metaphysics, and culture. He establishes as two irreconcilable opposites, Christ, and Karma. His expressed belief is that acceptance of one is absolutely incompatible with acceptance of the other.

This writer did not realize the East is Karma; the doctrine of Karma is closer to the East than its own body. The doctrine of Karma is closer to the East than the doctrine of Christ is to the West. To the average Occidental person today religion is a matter of indifference importance. But Karma, to the Oriental thinker, is his constant rule and guide to action.

When this author writes that he would give every drop of blood he had, all his resources, and every effort and hope he possessed, to change the East from Karma to Christ, it shows he did not digest within himself the secret of religion. He had not learned what religion stood for.

Why is it that to clergyman and laymen in Christianity, that both alike feel they are living in a world of heathens? Christianity is an isolationist religious belief; it divides itself from all other beliefs of man. Instead of being the humblest among faiths, instead of remembering "he who is the greatest among men should be the servant of all", instead of following the example and advice of its Master who washed the feet of his disciples, Christianity has never for a moment stepped down from its arrogance. It regards itself as if it was the only religion that ever existed on the earth, with all other beliefs pre-ordained and predestined to burn in hell forever.

The Church has stated repeatedly that no one not converted in that faith has the slightest hope of immortality. Or the slightest hope of benefit in the good of the Universe. This is an attitude that in itself sets up the law of Karma. It is an attitude unkind, unjust, unbrotherly, and actually anti-spiritual. Those are tragic factors.

It follows, of course, that our western church, by its own self-appointed arrogance, has alienated itself from practically all the rest of existing religious work. And gradually it is alienating within itself practically all of its own honest people; because no individual who is honest, who is mentally and spiritually honest, is willing to accept that an individual of a different faith is absolutely a criminal before God or man merely because he belongs to a different faith. But the Church says an honest heathen has no virtue; his honesty doesn't mean anything. People of character in other parts of the world can no longer see it that way. Gradually they have come to the conclusion that it is better to deal with an honest heathen than with a dishonest Christian. It is quite generally accepted today that a man of his word and one with a high sense of honor is to be respected for these virtues, and not for the faith he adheres to.

It is no longer possible to bring virtue under complete sectarian domination. A man can be honest and belong to any country, any race, in any quarter of the world—this realization is fast coming home to honest persons; and they are recognizing too that a doctrine which is not of that caliber can not survive in this day of airplane rapid transportation for quick contact and radio's instantaneous broadcast communication between peoples. Three hundred or five hundred years ago, when China was so far off that only one out of a million in Europe ever reached it, it was perfectly all right to damn the Chinese Empire wholesale. Practically no one knew the Chinese, or cared anything about them; but now China is our neighbor; the allied millions that live in China have become our common cause brothers and sisters. They are no longer a long way off, and we have found they are made like everyone else. We have discovered that instead of these people being as they were described, snorting smoke and having horns and tails, they are perfectly ordinary human beings like ourselves, with the same hopes, the same wishes, the same fears, the same love, with all the

sympathies and affections that other people have.

We have also discovered in their own historical development the Chinese have had their own revelations, their own great, good, and honest teachers; that Confucius and Lao-Tze brought to them the same wisdom that we have, only under another name; that Confucius taught the Golden Rule some 600 years before the Christian era. And we are beginning to appreciate that spiritual quality differences between races have no existence; they are not real; the qualities that are real are honesty, integrity, virtue, and truth. These obviously belong to the men that possess them, or are possessed by them. Regardless of the color, creed, or race, peoples who have a definite understanding of these



qualities are no longer to be regarded as heathens; they are to be revered, accepted.

We might look back upon our own doctrines and say: What kind of men were they who fifteen hundred or eighteen hundred years ago taught us to hate everyone except ourselves? Who taught that God, having created the whole earth, loved one-fourth of it and damned the rest? What manner of philosophy did the ancients give that has led to nearly eight thousand wars since the beginning of the Christian Era? These questions are producing earthquakes under the clergy; they are producing soul stirring times. World-minded persons have simply outgrown, collectively, and for a great part individually, the doctrines which are not international and inter-racial and do not relate primarily to fundamental values. We are not any longer interested in philosophies that are not large enough to explain the facts of life.

Looking back over the history of

Christianity with this in mind, we find there is a grave point of demarkation to be established between Christianity as originally revealed, and Christianity as we have it today. The original founders of the faith surely were not responsible for the condition that has arisen. Nothing in the most ancient sources of our religion as we have it today justifies the extreme dishonesty of the faith that has led to our present evils. The Nazarene said, "Other sheep have I not of this flock," but the Church forgot that. The New Testament records sentence after sentence, paragraph after paragraph, pleading for tolerance, pleading for the establishment of the faith upon the standard of merit. These pleas have all been ignored. The lack of emphasis upon them is indicated by the Church's struggle for supremacy, in complete departure from the original revelation.

If the Christian religion, as originally given, had been perpetuated in honesty and integrity it would have prevented the great catastrophes that have afflicted the ages. But back as early as the fourth and fifth centuries, having fallen on evil times, the institution set in motion the causes of its own destruction; and so Karma has descended and is descending upon it, as surely as it is descending upon the political, financial, and industrial organizations among men. The law of Cause and Effect is no respecter of the magnitude or the solemnity of the thing it attacks. It destroys everything that has not been true to itself. The only way an individual can live, the only way an institution can survive, the only way a race can continue, is by being true inside and setting in motion causations of permanence. And these causations can not be based upon wealth or power; those established in abiding integrity alone can survive.

When we compare the doctrine of the Church with the doctrine of Asia concerning the law, we must first recognize that we are not dealing with an anti-Christian doctrine. When the author of *Christ of the Indian Road*, puts Karma against Christ, he shows he has not read his own Bible; for Karma is merely

"As ye sow so shall ye reap,"—just as good and clear a statement in the Christian Bible as it is in the Vedas. The Law of Compensation is that we are punished according to our evil deeds, and rewarded according to our virtuous acts. These are fundamental tenets of Christianity. They are equally fundamental tenets of Brahmanism.

Why is it these important things should have been relegated to a secondary position as gradually there arose the structure erected upon the foundation of blind faith, instead of upon the foundation of enduring Law? Christianity as a primitive religion contained the necessary elements of an enduring faith; and had it been built upon these, instead of upon the illusionary interpretations of its dogma, it would not be today divided into 250 warring schisms. Egypt, which possessed the same doctrines that the ancient Aryan-Hindus possessed, went for nearly 5,000 years without one major revolution or reorganization of its religious life. The faith endured without change, without schisms, for thousands of years, simply because it was based not upon interpretations by personalities, but upon the immutability of Law.

When the early Church began interpreting and re-arranging and picking the bones of others it inaugurated a bone-picking era that has continued ever since. It established a precedence that is sure to be fatal. Instead of taking the simple facts of the Law, the early Christian fathers began excusing and justifying everything they did by twisting some phrase of the scripture. It is scripture-twisting that has given us our schisms. All agree on certain facts, then disagree upon the facts agreed upon. Such a condition can not exist in a system established upon principle and not upon personalities and interpretation. There is no intelligent argument between the Law of Compensation and the Christian bible. There is a difference based upon the perversion of that bible, the twisting of it. It has been twisted until all the true spiritual and esoteric significance has been lost, until today ninety-

per cent of the Christians do not know such an interpretation existed; jot-and-tittle worship has become Christianity's religious code of ethics.

The Law of Karma has a virtue in it that gives it enduring solidarity. Karma is going to be a great doctrine among men when the white race is forgotten; for strangely enough it is the races that forgot the Law which have not lived, which have been speedily forgotten.

The author of *Christ of the Indian Road* opposes the Law of Karma with the doctrine of the Forgiveness of Sin. To him, Christianity represents the religion of the repentant thief; to him religion is an infinite mercy, which becomes so infinitely merciful it ceases to be merciful at all. It is the same kind of mercy, the same kind of sentimental impulse, in which the fond parent cannot resist the small child's plea for an ice cream cone and undermines the constitution of the child by feeding it too many sweets. The doting parent who gives the child what it wants we may refer to as a nice, kind parent, but in the last analysis we will decide it is a very foolish parent, and an inconsistent one. One whose kindness goes beyond the point of reason is no longer kind. One who helps everyone, whether they deserve it or not, hurts the majority of those supposedly helped. Mercy not backed by a realization of justice is not merciful. Nothing is more unkind than to do something for an individual who does not deserve it, for this not only breaks the law of merit, but destroys the standard of merit in the individual for whom the something is done.

Why should a man earn anything if he can get it without earning it? Consider the economic situation as it exists at this time. Charity is a corrupt force. If instead of spending millions for charity, we would take a like sum, or a vaster sum, and spend it in the re-arrangement of our system so that charity would be unnecessary, then we would be doing a real good. Men on doles are a menace to the country and the world; all men are entitled to the opportunity for honest work, honest effort,

and a reasonable remuneration.

That is equally true in religion. The only thing that can be really practical in a religion, noble in a religious belief, is a faith that is honest, a faith by which each individual is given the right to make or unmake himself according to his own merit.

Great evils have arisen in society through the unhappy partnership between the Church and the State, for as the State corrupted the lives of individuals for its own benefit, the Church forgave the culprit in the name of God. When man did wrong, the faith exonerated him. A man could live badly his whole life, but buy a stained glass window in eleventh hour repentance and be forgiven. Why should men try for virtue, when the highest religious ideals tell them to do as they please, repent at the eleventh hour, mumble the right formula, and wake up in heaven?

That kind of doctrine is not one of infinite gentleness and forgiveness on the part of the divine power; it is more an evidence that a divine power which permits such a condition is itself without integrity or purpose. It is not the gentle faith. The gentle faith is the same faith that the child learns at its mother's knee, the faith of living well, living honestly, doing the right thing as you see it, to stand strong for what you believe, suffer, if necessary for truth, but above all things remain intrinsically honest.

Integrity, honesty, is little emphasized. It is so much in eclipse that a brilliant author, a man of long religious experience, writes his book, *Christ of the Indian Road*, as if unaware of its existence.

His intention toward honesty is warped by his training; he is the victim of his own teachings; he is part of a Church that believes it is so big and powerful it could not be wrong. Under the same delusion that has affected the Church for years, he finally comes to the belief that honesty is opposed to Christ. He firmly believes the individual by doing the right thing does not merit anything; he only merits by blind acceptance. To him, a life of character is not as important as a last minute repentance. He believes it, and is one among millions who also believe it. They surely intend to be honest, but while they believe as they do, is true honesty reasonably possible?

No great philosophical system worthy of the name of Truth has ever believed in the damnation of the human soul. That point of view is only possible in a religious system. Perhaps the only way you can make an individual honest is to scare him out of his wits; but it doesn't seem that way to me. No system meriting the name of intelligent religion believes any Diety will ever enjoy the suffering of its creation. The purpose of all growth is final perfection. There is no need in a growing Universe for a static heaven or a static hell.

Nor do the great religious, philosophic systems of the world permit the individual to presume he is going on to a final Nirvana or a return to Abraham's Bosom until he has earned it—the chosen abiding places of the perfected lives are not going to be flooded by insignificant individuals who merely arrived there by virtue of their sectarian affiliations. In the Universe there is a



place for everything. In the Universe everything's place is the place it has earned for itself.

It is incredible that in this enlightened age we could have a religious system which has failed to see that the doctrine of the Law is compatible with and reconcilable with a doctrine of Love. Many a good Christian accepts Christ as the symbol of love; but of course, the man may have a hazy idea of what love is. Children who are spoiled by their parents are said to be loved by them. That which we spoil we may seem to love, but we are really headed toward hate, because what we spoil we come to hate; and so the idea of what love is may be a very abstract idea to this good creature. He probably visualizes love as a symbol of a Messianic someone who'll tenderly and lovingly look down from above and pat his children on the head paternally. Yet with a moment's consideration he would realize that love must have sternness as well as gentleness; love requires the correction of faults; from the beginning it seeks to establish the standard of integrity.

The parent's duty is not to always gently forgive, it is required to discipline when necessary. Look at mankind today and you will realize a lot of disciplining could have been done.

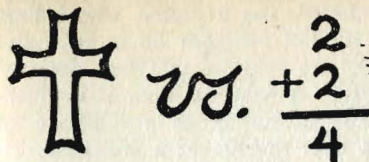
Around all our good clergyman are thousands of evidences that happiness must be earned, that virtue must be earned, and that intelligence does not come to men without effort. He has proof that all the evil things we do bring about their reaction, that those who are virtuous are rewarded, and that those who are wicked suffer for their evils. This is the Christian religion. And yet the good minister can conceive the Law of Compensation as irreconcilable with the divinity and humanity of Christ. Part of a vast organization that has in this country nearly 40 million members, he represents the deeply thoughtful and presumably most able of those members, and yet he cannot see the Law and religious faith working together. He can not see that the Law of Compensation is the way in which

the parent controls the child, yet he sees about him the result of the doctrine of lawlessness, he sees standing out the menacing force of anti-religious movements dominating the world today. It is time for him to realize that he is seeing the handwriting on the wall, to see he has been weighed in the balance and found wanting, as his institutions have been weighed and found wanting.

Wholly opposed to churchly attitudes are the new theories of science. Science finds the Law inevitable, and in the course of time science will wholly justify the Law of Cause and Effect. It is accepted by the scientist without consideration; he is perfectly confident if he puts a certain amount of material substance in a chemical retort the result will be a certain product. If it were ever anything else, if the same cause did not produce the same effect, the whole of human knowledge would collapse. The Law of Cause and Effect dominates the laboratory. It is the scientific ruler of the Universe. Science, finding exactness, has found a law which is the cornerstone of all religions, something so powerful, so vital and real it is impossible to escape for a moment from it.

And so religion has a new opposing force rising up in the form of science. The Church no longer finds the majority of its members standing up for it. A religion does not collapse from the enemies without, it corrupts from the weakness within. If Christianity breaks down, it is not going to be the pagan or heathen that destroys it, it will be its own inherent weakness. The Church is faced with the inevitable—either reformation or collapse, the same thing that faces economics. Unless we correct existing evils, the evils will destroy themselves; and there will be a holocaust of destruction when they go. Either the faiths of man must reform or they will go down to a common oblivion. Man will not be left faith-less, but it may mean centuries of agnosticism.

The time has come very definitely for individuals to consider religious problems individually and intelligently. It is quite possible that the world changes



now upon us may mean eventual and final destruction of religious institutions as we know them. But whatever the measure of this destruction the deterioration of institutions can never destroy man's own personal consciousness toward the Truth within himself, for religion is in essence an inner mystery. True religion is a realization that exists in the mind and heart of an enlightened individual; it is the attribute of reality in himself, in relationship to reality as a whole. Religion is essentially a personal matter, definitely a matter of realization, a matter of integrity, a matter of honor in the life of the individual.

In right interpretation of the Christian doctrine I believe we can find a method of reconciling Christ and Karma. Inherent in Karma is the forgiveness of sin—it is the forgiveness of sin by the working out of sin. According to the theory of our penal code, a transgressor who goes to prison goes to pay a debt to the State; and when he has paid that debt he is to be regarded as an honest man. In other words, once he has completed the payment of his debt he ceases to be a criminal. He is now an honest man as one having paid in full the debt placed upon him by the State. The Law of Karma similarly ends in something that resembles the forgiveness of sins. Even as the warden sends out the man from prison with advice regarding his future conduct, so says the Christian mystic to the man of true repentance, "Go forth and sin no more."

Karma is man paying his bill. He doesn't end either in heaven or in hell—the individual is returned to the status of honor. When a person has paid the bill to the world he has injured he is not regarded as a culprit; neither an anathema; nor is he excommunicated. His is the status of an honest man again. Life allows us to constantly regain our

integrity. A person commits a sin, and he must pay his debt; he suffers, but when the payment is finished he is out of debt; he is re-established again as an honest individual. Karma means the wiping off of the slate. The transgressor begins again; he has been forgiven; but more than that, he has set in motion causes within himself that overbalance the cause of evil that existed in himself. And no honest man can expect anything else.

When a man commits a serious crime the Judge does not say, "I forgive you," and then send him back into society. Maybe people idealistically think he should. But if that was all, the man would perhaps kill someone else, for seventy-five or eighty per cent of our crimes are committed by prisoners who have been imprisoned before. If our parole system is a wonderful thing, for it brings hope in what would otherwise be a hopeless world, on the other hand, so many crimes have been committed by paroled prisoners it forces one to think what would happen if parole was applied to religion.

Most of our religious offenders are persons who are functioning under the doctrine of the forgiveness of sin. We are nominally a nation living under a Protestant and Roman Catholic religious viewpoint dominated by the forgiveness of sin; and so we have fallen into the line of least resistance. Taking advantage of our doctrine we have sinned heartily and enthusiastically. We can easily believe that we have a sufficient pull with the Supreme Judge of the Universe to get away with anything. If that were not true this Western world would not be filled with people exploiting each other. Our great industrialists could not prey upon the working class. Our great capitalists could not spend nights figuring a way to get the other man's dollars. Our exploiters of the stock market securities could not plan situations to fleece the lambs and steal from the widows and fatherless. They would not do this if their religion was not dominated by a psychology of loopholes. No individual who believes,

and lives, "As ye sow so shall ye reap" could do it. We have a religion that does not enforce. We have a religion that caters to peoples' whimsies; we have a religion that caters to peoples' whimsies; we have a religion that tells the poor man to be patient, and gives the rich man the privilege to do as he pleases. That is the way it works, and working that way it in the end must fail.

We cannot say that 1800 years of Christianity has made many converts. The lowly Nazarene would not be able to survive the industry dominated economics of today, and when a minister tries to preach honesty in his religion he loses his church; there is no following today of the deeds of that same Nazarene before whose name 40 million people bow. They bow, but they do not do his works. And the reason they do not do his works is, they believe they need not do them. Let someone else do them. Let someone else be honest.

A religious system which is too weak to hold the strong, one that does not build character from the beginning, a religious system which tells man that no matter how many mistakes he makes God will understand him and forgive him, such a religious system must fail. If man were really repentant, if man were as highly advanced as we would like to think he is, the gentle reproof of the Universal Law would be sufficient, for man would be truly sorry. But man is not at all sorry. He is tickled to pieces he got away with it. He is not to be reached from so high a level of consciousness—he isn't living there. He is living on a level of consciousness where he is going to try to get away with anything he can get away with.

The only way we can meet this intelligently is to realize there is no interval between honesty and Christ; and that the idea that an individual is responsible for his own life, for his own actions, is not a heathen or pagan belief, but a Christian belief. And that any individual in any part of the world who is honest is religious. And any individual who is not honest is a heathen, and there are no other heathens. A

heathen is not a person who believes in an inferior religion; he is an individual with any religion that he does not live up to. A heathen is an individual who claims to belong to a religious system and lives the life of a barbarian.

Honesty is the exception in this generation, and as someone observed, the unprofitable exception. It is something an individual dislikes to be suspected of—it is humiliating. Someone says to the small boy on the corner, "Oh, you are one of those goody-goody boys who do not believe in hurting anything." Any individual who is trying to live right is bearing the brunt of ridicule of a thousand different forms of buzzards and leeches. In the common street parlance, the honest man is the "fall guy."

Now this condition existing in a century of progress where we have great religious opportunities is an indictment against our religious system. It tells us our clergy has gone into a religious racket and has lost the name of spiritual purpose, lost the respect of their ablest thinkers and are no longer able to control the masses. The virtues and values of life are gone, and there is rising outside the churches groups of scholars, thinkers, seekers, attempting to restore and reorganize their faiths, and from them probably will have to rise the faiths of the future.

But we have no problem of the interval between the East and the West; we have an interval between values, between merits and demerits, and the differences are not the differences in faiths but in the differences in the living of faiths. The one thing that is important and real is for us to realize that regardless of whether an individual is an Atheist, an Agnostic, a Jew, or a Christian, regardless of whether he acknowledges Christ or doesn't, whatever his faith, with us he comes under one law, one immutable law, "As ye sow so shall ye reap." There is no exception.

Any individual not strong enough to do what he knows to be right, and who has not the courage to look forward to the reward of honest action, can have no place in the rebuilding of the civiliza-

tion to come. If that civilization is to be built at all, it must be built upon an enduring honesty. Honesty is the beginning of government, the beginning of religion, the beginning of philosophy; without it all these things fail, with it none of them can fail. Honesty is the quality in the Universe upon which we have the right to pin our hope, our faith. Faith is necessary; we must have faith in honesty and not in dishonesty; we must have faith in Law, in purpose and in principle. Our faith should be in Law and not in its evasion.

So, instead of there being Christ on one side, and Karma on the other, there is Law encircling them both. It is Law that is Infinite Justice, absolutely kind, absolutely forgiving, and absolutely true; but forgiving only in the sense that it recognizes the honesty of an individual who has paid his bill. We can have no enduring religion or philosophy in this world that does not emphasize these facts. It is not Christ or Karma, it is Christ *and* Karma. Christ to the Christians is the embodiment of the Wisdom of God, and the Wisdom of God represents the truth, the integrity, the spiritual idealism which constitutes Law.

We are used to thinking of Law as a collection of dry statutes in a book. Law is Life; perfect life is life under Law; Law and Life move together. Law is the foundation, Life is the glorifier,

and Perfect Life is the living of Perfect Law. And when we achieve that, we shall find what the prophets and patriarchs found. The great sages and saints who have merited our admiration, so merited it because they lived the Law. And by that living they found Law was beautiful, glorious. Infinite Wisdom is wisdom too wise for us to fully understand, but sufficiently strong for us to invest our faith in it even unto the end of time.

This it seems to me is something that every so-called Christian, every member of any world religion should understand; and understanding it do it. Then there would still be time for us to reform, and this reform would save us from a grotesque revolution and bring us to a constructive change. This can only happen if the people who have accepted and bended their knees in the past will now live, and do, and abide in the integrity they desire in the world and desire in others. Only will we be happy when we are as honest as we want other men to be.

This is good religion, and it is good common sense. They work together, they work upon man until man is finally formed in the likeness of themselves.

(FROM A PUBLIC LECTURE.
Suggested reading: HOW TO UNDERSTAND
YOUR BIBLE; THE GURU)

In recent years I have written a number of philosophical books, with the growing thought that some writings should apply directly to the mystical needs of the truth seeker. This is the reason for publishing at this time the story of THE GURU: BY HIS DISCIPLE.

It is my hope that this book will carry with it something of the devotional spirit of the East that is such an important part of the life of wisdom.

Very sincerely

Manly P. Hall

Mysticism

THE English language is not a philosophical language, and does not have a large vocabulary of abstract terms. In many ancient languages it was possible to make words by compounding, and this we do with many words, but in English the fine possibility of compounding words to express specific ideas is limited. As a result we select certain words and give them our own meaning as the nearest and most appropriate expression of our idea. The word 'mysticism' is typical. It has been used as a synonym for religion by just about every religious, metaphysical, and theological organization, or trend of thought. Mysticism, as a word, has an exact meaning—and that meaning is about the only one that has not been ascribed to it!

Classical and academic philosophical thinking applies the word mysticism to that particular part of a metaphysical tradition which teaches the possibility of the human consciousness coming into direct contact with the over-consciousness of the world. It is the religious belief of the possibility of the human being actually participating in or sharing in a universal consciousness in nature.

A mystic believes in the direct, internal communication between himself and the Over-Self in Space. And so it is quite incorrect to apply the term mystic to any individual who believes in an intermediary.

One cannot be a mystic in the fullest sense of the word and accept any hierarchy of priesthood. Nor can a mystic accept any theological structure between himself and Truth.

A person who believes one religion is better than another, cannot at the same time be a mystic, because mysticism infers his own direct consciousness in direct conscious communication with Truth and with God. Thus all theologies are superfluous.

An example of what that means is in the story of the Roman who entered the Temple of Zeus and was met by the priest. The priest asked if he could be of assistance to this Roman seeking spiritual help, and the Roman inquired, "Whose house is this?" The priest replied, "This is the house of God." The Roman said, "Then man, stand to one side."

A Messianic doctrine is actually contrary to mysticism in its purely technical, abstract meaning. The common term, Christian mysticism, is thus a misnomer, because the mystic does not believe in the intermediary doctrine. He does not believe it is necessary for Deity to be represented by any link with man. Rather, he believes in the direct, internal communication between himself and whatever he may care to term the spiritual source of his power.

An outstanding mystic of the 19th Century was the great Indian saint, Sri Ramakrishna. Sri Ramakrishna—teacher of a large group of Vedantics in India, and the teacher of Swami Vivekananda—was a pure mystic, in his belief that in the internalizing of his spiritual faculties he was able to participate directly in the consciousness of what he called the World Mother, or the Universal, benign source of life.

Systems of philosophy, such as Platonism, or even Buddhism, are not true mysticism. They belong to a different order of quest. And at least seven such orders or methods of achieving the same thing have to be recognized, according to the seven basic temperaments that are evolving in the human race. In proper reference to mysticism, we can not say Platonic mystics, nor Buddhist mystics, nor can we say Confucian mystics. But we can say Taoist mystics, because Lao-Tze himself was one who believed wisdom was attainable by inner spirit

alone—and that is the root of mysticism.

The discipline of mysticism—or, the method by which the human consciousness is conditioned to be able to achieve this mystic union or yoga—is not a discipline of intellect. It is a discipline of internal feeling, realization, or spiritualized emotions. The mystic's approach is that of spiritualized emotion in which the refinement of the human impulse of feeling reacts to beauty, reacts to all the simplest and most attenuated of human emotions, resulting in a participation in a universal emotion. In a more specific sense, we can say mysticism is a universal emotion; it is to feel with God concerning the nature of all life and living things.

It would be quite impossible for Platonism in itself, as taught by Plato, to be a mystical doctrine. It is philosophical, because it implies the attainment of wisdom through the perfection of the mind. Then the individual is able to think with God, or to contemplate the spiritual state through the extension of intellectual powers. To contemplate upon the nature of Deity is to be a philosopher; to approach in terms of feeling an attempt to discover Truth through an *emotional experience* in Space, is to be a mystic.

Boehme was a mystic, the German shoemaker who became one of the world's great leaders of spiritual apperception. Jelal-ud-Din, the great Dervish of Islam, was a mystic. Akhnaton, the Egyptian Pharaoh, was a mystic; and so was St. Francis of Assisi.

Mysticism, an internal communication with some larger Truth, some vaster pageantry of Reality, is always associated with certain emotional reflections. The mystic must constantly guard against the excesses of emotional content in his living. Just as the intellectualist can become too intellectual, so can the emotionalist become too emotional and frustrate his own purpose. Mysticism is more natural to man than philosophy; most of the primitive religions of the world have had a strong mystical content. But this mystical part has been largely distorted by the rising of theo-

logical intermediators. As we have built up great theological systems, these have undertaken the responsibility of acting as interpreters of spiritual power, and so gradually created the theological viewpoint, which is only semi-mystical, not truly mystical.

It requires this general definition of terms to approach the problem of mysticism with a right sense of the values involved. In mysticism, as a very definite type of thought and life, all the intellectual processes are directed toward emotional processes. The problem of refining these emotions, training them, disciplining them, perfecting them, is similar in the sphere of emotions to the training, disciplining, and perfecting the intellect in the sphere of philosophy, and the other and various mental approaches to Reality. Very seldom is it observed or recorded that the intellectualist, the dominant intellectualist, experiences mystical extension of consciousness.

A person naturally approaches life either from the standpoint of thought, or the standpoint of feeling. If his approach to life is from the standpoint of thought, he is going to verge toward intellectual pursuits. He will be a scientist, or a philosopher; or he may become a teacher, in the sense of an academician; or a biologist, a physicist; or he may enter law, or medicine. In these various sciences and professions the mind dominates, and the aim is perfection and use of the mental powers. But the individual basically inclined to be a mystic, is more apt to drift into the arts, music, possibly literature, poetry; he is more apt to be interested in religious matters. In older days, when the field for the expression of any conviction was limited, his drift was into theology. For it is to be realized that a man must constantly condition his inner convictions to the opportunities of his outer life; not any of us are able to do exactly what we want to do—we can only do that which is possible for us to do. And in Europe from the end of the 4th Century to the beginning of the 19th Century, there was no possibility of being a mystic without being

at the same time a nominal Christian, and the mystically inclined then began the process of adapting mysticism to the prevailing religious convictions. It was that adaptation that resulted in a definite distortion of the metaphysical pattern. These olden time people were basically mystics, but their mysticism was not a pure stream of belief.

In our day we have greater opportunity for expression of our internal convictions, and the mystic can drift into the arts and employ the various vehicles of creative emotions. In this natural division between the arts and sciences we have the result that the mystical experience is very rare in the scientific world, where the whole point of view is opposed by a basic pattern not sympathetic to mysticism. In the same way the philosophic accomplishment is extremely rare in the field of arts, and only in great souls do these two blend together in any reasonable degree of excellence.

Probably no one would be more interested in mystical experiences than today's scientists. While I rib these gentlemen occasionally, there is no doubt that most of them are basically very sincere; they have made a veritable religion of their science, of their work they have made a life; and nearly all of them are against a blank wall—they can go only so far. For they are sure to come face to face with mystical abstractions which they cannot penetrate. Actually they are the type who would love to make the experiment of mysticism, they would love the adventure of it, with the hope to find answers to their

questions. But it takes but a moment's thought to know that the very thing they would hope to find is contrary to the mystical experience itself. No; these extensions of power are not for the science-minded; they are reserved for persons without the intellectual point of view. And so science feels called upon to depreciate metaphysics and mysticism. Because the scientific mind does not experience the mystical, it inclines toward denial of its reality.

In the world we live in now, we have two definite ways of accepting the crisis problems of our time. Catastrophe is gradually coming to the lives of a number of us, and in the course of the next year or two the problem will come closer to us as tragedy. Immense personal problems hang over the whole of our race, and we are becoming more and more anxious to find answers, solutions—something that will solve or comfort. Normal search will follow along philosophical lines; but the search for comfort will follow along mystical lines. Comfort, mystically interpreted, means the inward discovery of something that makes us feel right about things as they are.

This mystical comfort does not necessarily need to be accompanied by an exact scientific demonstration of fact. The mystic accepts Truth through inner experience without doubt or question or demand for proof. That which is known is sufficiently proved by the fact of being known. The mystic cannot explain why he believes what he believes, but he is entirely convinced of the adequacy of this belief, and is entirely satisfied with it in his own life.



The problems of our time open to two definite approaches. One is to put the world in order through thought. The other is to put the world in order through feeling—through the inward perception of the reality of things.

To put the world in order through thought, is to approach it Platonically. Let us take the steps of this as a problem and see what they mean to us.

First, let us take the Platonic universal: *Things as they are, are good.* This is the most difficult philosophic basis to attain, but is the beginning of all particular approaches to philosophy. Things as they are—they are according to powers, forces, circumstances beyond human control. That which is beyond human control, is in the control of Nature. Nature is the manifestation of Divine Law, and can not be interfered with by the intellectual processes of man; therefore, that which is beyond the control of man is beyond the corruption of man. The human intellect, which is the source of most of man's difficulties, has no power over that which is beyond it in magnitude or in value. Therefore, as the condition as it is, is beyond the control of the individual, it is in the control of the universal; and all universal is in Truth, and through Truth. Platonically speaking, things as they are, are of sovereign rightness, with no excuse possible or necessary. Regardless of how it may appear to us, that which is beyond our control but which affects us is the greatest good for ourselves.

Until a condition comes under our domination so that we may say Yea or Nay to it, we need not consider the problem of value. The moment any matter reaches our sphere of action so that we can control it, then we can use it for good or evil according to our own temperament; but when it is beyond our control as an individual, then it is not capable, basically, of being distorted by human purpose.

You may say that the entire world situation as it exists today is a distortion by man of a universal value. That is true. In other words, war is not dic-

tated by the gods, but is the result of human beings failing to maintain certain standards of ethics among themselves. Let us consider that a moment, philosophically.

War is a motion in society caused by man, but not caused by a *man*, contrary to our general belief. It is a motion not directly due to any one person; therefore it cannot be corrected by any one person. You, each of you, are a victim, but are not in a position to correct the condition. Even a minority working together is not capable of correcting the condition. Nor is a majority capable of correcting the cause. War, caused by man, it is not caused by an individual and is a collective affecting the individuals who form the collective; therefore, technically, it is beyond the control of any individual. Being beyond the control of an individual, it is superior to him.

Whatever is superior to us in power is superior to us in virtue... that sounds difficult. We inquire, Why is it superior to us in virtue? For the simple reason that basically all collectives are superior in virtue to the individual parts of themselves. In relationship to the individual who dies, this large pattern of war disaster is in the same relationship that universal nature is to a particular, natural thing. As storms and earthquakes, tidal waves and pestilences, are collective motions in nature affecting individuals, so is war a collective motion affecting individuals.

In the study and development of Platonic logic, we know that no collective affecting individuals can affect those individuals contrary to good, nor contrary to right. In other words, that which is the *common destiny* of man is the common good of man. Now then, in this case, can we say that war is a common good? Certainly. It is a good to be achieved only at great cost, common good to be achieved at the price of great collective disaster. If we walk across the battlefields, or go through the wards of our hospitals and see the wreckage that the war has caused, it is very difficult for us to see good and to

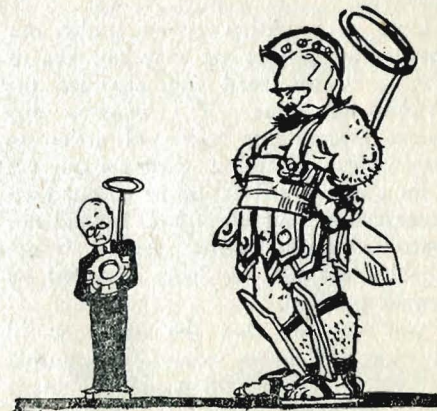
recognize the motion of a supreme wisdom at work in the world. But by philosophy, by incontestable Law, by the demonstration of experience, and by the proof of all previous living of the human race, all this shows at this moment that that which has occurred is the most necessary, the greatest good, and the most perfect assurance of the progress of the race.

It is the same problem as when the parent finds it necessary to chastize the wayward child. We are still infants in the problem of juvenile psychology, despite wide public discussion of just how to treat the delinquent juvenile. In the last generation it was customary to spank the child within an inch of its life, on the theory that if a bent twig is good a broken one is better. Then came the reaction and the dignity of the juvenile became so dominant with us that we figured we should never punish them at all, that we should let them grow to become God's perfect children. Experience, however, again demonstrated that these perfect children could become a nuisance to the neighborhood and a menace to themselves.

All through Nature, whether in the lower kingdoms or in the human kingdom, the wayward must be brought into line. The mother bear takes its great awkward paw and soundly spansks the wayward cub. But Nature also goes much farther, even to destroying the wayward in whatever kingdom they occur. The one animal that drifts away from the herd is attacked by wolves and killed. Nature rewards all teamwork and punishes all isolationism. Nature teaches us very simply that to obey is to live, to disobey is to die. Whether it is the ants in the ant hill, or a herd of elephants in Central Africa, or a group of proboscis monkeys, or that other group of proboscis animals called men, the fact remains to obey is to live, and to disobey is to die. This is one of nature's eternal edicts for which there is no exception. You can study it in everything from the blade of grass to the greatest star in space—in obedience is survival.

This inevitable is impressed upon man in the phenomenon of war. Man disobeys, and war is then to the collective life of the race exactly the same thing as is the pack of wolves on the outer margins of a herd of cattle, watching for stragglers, watching for strays, and watching with particular delight the young heifer that intends to show the world what it is going to do. The young heifer decides, "I am not going with the herd, I am an individual;" and a little later that same heifer is metamorphosed into a square meal for the wolves. Nature demands obedience of everything that lives. It is the discipline of straying away from the herd and being clawed to pieces by the wolves—not once, but a thousand times in space—that is to finally bring man into the consciousness of cooperation. Thousands of lives of resistance will in the end bring willing obedience. When the human race was born, it was born out of the experience of a whole world that had gone before. That whole world had suffered, and died, and paid the penalty of the straggler; and it had been born again, and it strayed away again, and was destroyed; and then born again it was destroyed again, until finally after hundreds of these experiences there gradually arose in the consciousness the realization that one had best not stray.

In a complete reversal was then produced the huddling instinct, and no one dared move at all. Primitive people do not like to be alone; they are afraid of



the dark; the natural fear of the dark, which is possessed by all creatures, comes from the prehistoric world when death lurked in the darkness and men were always afraid to stray away. It is to be observed in China today, where communities are huddled together, houses leaning against houses, where but a few miles away is open land, rich, usable land, untouched because men wish to huddle together. In China, only the dead do not huddle. They are laid out in great rows in the rice fields with proper space for each, as the living huddle.

The human being having emerged as a separate creation, one with an intellectual life, is subject to innumerable forms of waywardness of which the lower kingdoms are not capable. Men, having better minds, can make bigger and better mistakes. The wandering heifer in the herd of cattle is capable only of making one or two serious mistakes; man is capable of making a wide diversity. And not only is he capable of considerable ingenuity in his delinquency, he is further capable of creating out of the pattern of his delinquency policies that govern other men. In other words, man is capable of elevating error to power, declaring it to be a way of life. He is equally capable of perpetuating his mistakes by brute force and awkwardness over long periods of time. Nearly all the troubles we are suffering from today are of ancient origin. The world war we are fighting today had its beginning in Babylonia, in Egypt, in Chaldea, thousands of years ago. It is the result of man desperately desiring to perpetuate his systems and policies, regardless of whether they are right or wrong; and of his unwillingness to accept that they produce nothing but mistakes, is proof they are wrong. Man is going to make his way of life stick if it is the last thing he does, and it probably will be.

We are so mightily resolved to cling to our errors because they are old; they are recognized and well established; in any daily newspaper we can read of men willing to sacrifice themselves, their neighbors, their country, and their

world, to preserve their own well-founded, ill-grounded opinions. Facts are of no interest to them. They would not know facts if they saw them; they have been trained out of facts, trained out of the ability to recognize them. Between religion, education, politics, and the press we have been given a bullet-proof armor against facts. Not only are we unwilling to recognize them, we are perfectly willing to dramatically and dynamically oppose them at every turn. We are willing to assume, and still would like to believe, that what we call our way of doing things is right.

Our way has a few imperfections, we will grant that; for every so often it becomes rather unpleasant as those imperfections are personalized. The economic system is pretty good until someone forecloses the mortgage on us; then we discover it is not so good as we thought. But it is wonderful when we can use it to foreclose the mortgage on someone else. And all the way along it is good while it serves our selfishness, bad when it serves someone else's selfishness. This carefully preconceived, well established policy of errors under which we have lived for so long is unsupportable in Nature, undefendable in Nature. Nature has not the slightest interest in what we like, or wish; it continues its eternal process of forcing the wayward heifer back into the herd. We are part of a great galaxy of worlds, thousands of suns, floating in Space, populated with innumerable creations and orders of life, all moving magnificently according to the harmonics of the spheres; and down in one little corner—on what Mark Twain called the wart—is man, who insists upon being different. He is going to show the rest of the universe how things ought to be run! He is going to subdivide Space, organize it into wards, and put politicians to work. He is going to have it his way; and so with his chin high, he smartly and egotistically ambles away from the herd and right into the pack of waiting wolves. And that is the way it should be according to Nature, because there are times when the organization and complete working



together of the herd is necessary for the survival of all.

Study of animal life discloses that there are times when the complete and perfect obedience of the herd is necessary for all of the herd, and the herd knows it. Some one old steer wise in the way of the prairie and the field is master, and all the others obey. He knows what is necessary for the herd to do for its own survival. It is interesting that an individualism instinct that would make any animal dangerous to the good of the herd causes him to eliminate himself. That is exactly what happens to the human race, and if the animal never asks why it is destroyed, does not have the internal capacity to know, man does ask and does know; and as a result he has developed the philosophical instinct. This is the instinct of determining what is wrong. And just as a small child should be corrected in some way, naturally not inordinately, for its own good, so the human race as a whole has to be kept in line. Individuals singly and in groups, who do wrong must be punished, not because anyone has a grudge against them, but because they menace the whole program, and because the thing they are doing, regardless of how

well they like to do it, is wrong for them as well as for the rest.

This is not very clear to us in our particular case and in our time, because practically the whole of the herd is wrong. Instead of the occasional animal getting out of line, we have in the pattern of humanity the entire race out of line—out of line with the larger motion which includes all races, species types, and kinds. The collective error has become our virtue. We believe our way is right because everyone else is making the same error. Out of this collective error has come our standard of right, a standard undisciplined by any self-control. For us, right is to have things the way we want them; with the minimum of pain, a minimum of difficulty, a minimum of effort, and a maximum of reward.

That this is our idea of right, we can see by studying comparative concepts of heaven evolved by various nations. Not one nation has evolved a concept of heaven in which there is any work done in heaven! Heaven is of course our own subconscious desire, therefore heaven to each individual of whatever religious group is the substance of his secret longing concerning action. In almost every instance it is a conception of a lazy man's world. Sometimes the streets are paved with gold, a most stupid conception. Sometimes it consists of eternal eating. According to the Nordics, Valhalla was a place where the great boar was killed every day, where the heaven sent feasted on it the whole day, with every night the meat renewed so they could start in eating again the next day. Another group had another notion—their heavenly idea was to fight all day. The day began in heaven as each individual took a long sword at sunrise, whatever hour that might be, and fought all day long, cutting and slashing each other to bits. Then every night all wounds were healed, so human carnage could start again next day. Sometimes the concept of heaven was a place where you could go hunting forever. Sometimes it was a place you could sleep forever.



Sometimes you never slept at all. But never was heaven conceived of as a place to work very hard—except doing the things you wanted to do. Ever basic in the subconscious is man's single idea of paradise—to do as he pleases. And this is his idea too of a good job on earth, to do here as he pleases, and be paid for it.

This being the basic motion, you can see that the whole pattern is wrong. Heaven is not seen as a place where the individual does what the Universe wants him to do; but a place where the Universe lets him do anything he wants to do! Simple study of this, our concept of the post mortem state, shows where we went off the track in the beginning, reveals to us that we have been off the track ever since. If we stay off the track long enough we will ultimately destroy ourselves, because it is a certainty that we cannot destroy the Universe, which is greater than we are. No matter how long we try we can never change the Universe to our own will, because our will is not right to begin with. We can conceivably support our superstitions and our prejudices possibly for five hundred incarnations, but ultimately we will be forced into line.

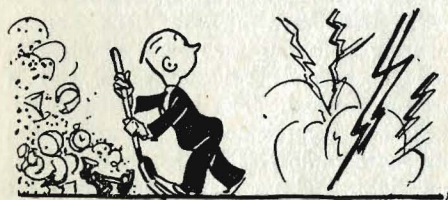
With the larger part of humanity off the track, there are some individuals who are on the track, and to these it must be obvious that there must be some way of forcing the collective error back

into the way of rightness. Well, this collective error, as it goes on, does not produce what man expects and hopes it will. We have already been experimenting with our own kind of civilization for several thousand years, and it has not worked. The longer it goes on, the more complicated it becomes, and the more rapidly it breaks down. It is not right, and no matter how long we continue, it will never be right. Our children's children to the ninth and tenth generations will still be in trouble. We will be in more and more individualist trouble until finally we will depart so far from the herd that the pack of wolves will catch up with us, as the end to all our dreams and hopes. To be permitted to go on doing this is like permitting the small child to go on undisciplined. The child of course would rather have it that way, but when the child reaches its majority growth and the knowledge of right and wrong and of the necessity for self-discipline, then the parent who did not correct that child will be disliked for having failed in the basic duty of parenthood. In the collective, man is childlike, and would like to go along generation after generation doing wrong and enjoying it; but as time finally matures the human race to the knowledge that it stands in the midst of its own delinquencies, it will be critical of its parenthood, ready to cast against heaven the voice of its dis-



approval. "If God is good, why does He permit me to do wrong?" In the long run man would conceivably blame the very God he now prays to for assistance in getting out of his present difficulties. The truly honest person already has the inner conviction that the gods will not permit man to get away with anything.

This is the approach that enables us to see why the present war is the great-



est good; we can see why war is necessary to bring man back to the Plan; we can see it is essential for the survival of the race that mass motion in the wrong direction must be disciplined.

One would think that a few hundred wars would have pointed up that problem. But no; we are slow of perception when we do not wish to see. It may be that thousands of wars must yet be fought. But if man suffers just as long as man himself chooses to disobey, it is good.

We may say a large percentage of those who suffer do not know they are disobeying. That is true. The little heifer wandering off from the herd does not know it is disobeying. The thing we have overlooked in this whole problem is the thing that makes it all straight; and that is, behind the physical body of the individual, and behind his physical personality, there is something vastly more important that is learning—even if man's personality does not know what it is all about. It is in his super-physical Over-Self that he is gaining experience. And whether in this conscious life we know it or not, in the subconscious part of ourselves we do know, and we are learning.

When the small child passes through a serious illness when only a few years old, as a physical child apparently it

did not merit that sickness, and we think it gains nothing from it. But that is because we have not the good sense to realize that behind the small child is an eternal entity as old as we are, or older, and that is what is experiencing and learning. The Master of the Show has a reason for things as they are, and not as we want them to be. The greatest good that can come to us as spiritual beings is to realize that the thing that is happening to us is exactly what we deserve; and the thing that is coming to us is the greatest good.

We now come to the problem of war to the individual. Of course, everyone feels he should be an exception to the tragedy. Theoretically presuming that there are exceptions, in the people who are more like us—say, out of the billions of people on this earth we can presume there are one-half million, or a quarter million—now we are getting closer—who really do not deserve the tragedy of war. They are here sharing the earth tragedy, but theoretically the larger karma is not theirs because they are a little more intelligent, a little more spiritually advanced than man in general. Now presuming that is true, presuming there is a certain group that is theoretically beyond this experience as a necessity, what about it? Well, if they are beyond this condition as a necessity they have achieved that condition of beyondness by being beyond the mass mind in the larger collective's limitation of perspective and understanding. If they then are really beyond the collective condition, they are also beyond the limitation of collective viewpoint; and, therefore, beyond the reach of the collective tragedy.

There are of course many persons who think they are beyond, but their actual living experience proves they are not beyond,—like the person who told me, "You know, I have completely impersonalized my emotions; but I am broken hearted over the way my son is acting." What they have accomplished is impersonalization of their emotions toward those for whom they never had any emotions.

Loving the majority of mankind, but hating about everyone we personally know, is a common state of affairs, for very frequently we over-estimate the actuality of our own superiority. When it is true that the individual is wiser than the majority, then he is beyond the reach of anything that hurts those of a lesser degree of understanding. This is not because he remains aloof and refuses to suffer with them; it is because he sees further into the problem, can realize the important good in whatever circumstance he studies. The old Biblical quotation states this pertinently: "A thousand shall fall at thy side, and ten thousand at thy right hand, but it (the destruction) shall not come nigh thee."

The individual who does not need the experience of his time is untouched by that experience. If that experience comes to him, he makes the important discovery that no individual can be touched by anything of which he himself is not a part. This does not mean that he is indifferent or callous; it does not mean that he evades or avoids the whole subject. It simply means that suffering and tragedy do not exist in the life of the individual except as the result of an external force striking an internal weakness. If the weakness is not there, the tragedy just does not occur. What happens to us is neither tragedy nor comedy; it is what we have within ourselves with which to meet what happens to us that determines tragedy or comedy. No individual can be hurt except in the terms of his own weakness. There is no possibility that a man, woman, or child who does not need the experience of this war will be blasted without reason, injured without purpose. With the right elements involved, the problem that the psychologically minded individual has to solve within himself is, *that this thing is right.*

It is not the ultimate right, that of men living together in peace; but it is a necessary transitional right toward that end. For men will never live together in peace until they realize they have got to live together in peace in order to live

at all.

That seems to be as hard a lesson to teach mankind as it is to teach non-individualism to the yearling in the herd. We have got to learn that in competition is death for all of us. Until we learn that, we have not the right to live. When we learn that, we can survive in perfect internal security, even in the midst of important lessons that are being given to others.

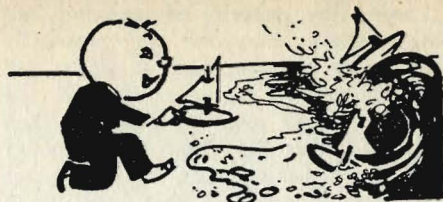
The moment our internal life is right, and we have been graduated, what happens to the rest of the world cannot destroy that internal rightness. We cannot suffer unless we have the area of sensitivity within ourselves that responds to that suffering. But the point in emphasis is, that release from this suffering through growth does not infer in any sense of the word indifference to the suffering of others. Carelessness of spirit might lead to closing off the world in a smug little way of our own; but when we see this thing and see it straight, our first great desire is to become the servant to the rest of the world, to help it become the same thing; and we are no more unsympathetic than the parent who has to chastize the child because of a longer range vision of that which is necessary. We love man none the less, when the power of collective disaster to strike the individual who does not deserve it no longer exists. The reason it hits so many of us is because most of us deserve it. And that is why it is the greatest good in our lives.

To so think the problem through, philosophically, appeals to one type of mind. But there is another type of mind that must experience this entire procedure in sense and terms of feeling. And so the catastrophe must also be approached mystically.

Intellectual findings are in most cases poor comforters, for when we get all things thought out just as we want them to be, we still cannot live with them. Thoughts are cold. They are helpful while life goes on without too many ups and downs, but very shallow beneath the surface of our thinking is

a great sea of emotions and these are eternally getting out of line. I believe that all the time the mind is saying certain things are so, the emotions are wishing they were not. This is definite conflict. All the time we intellectually affirm the rightness of something, emotionally we are rebelling against it. We know it is this way, but why should it be this way? We know that God is just, but we are going to pray tonight that he save this one or that one. We know that Deity is honest, but keep praying God to be honest, as though it were necessary to add our small voice in order to keep Divinity in order. With most persons there is more worry about keeping God in line than themselves. I have heard on many occasions collective prayers beseeching God not to turn his wrath upon one of our brothers. To what kind of a God do we say, "Oh, please, God, show mercy upon our sister." That is to damn Deity with faint praise. At the same time that we intellectually believe and can understand on the surface of our thinking that the Universe is straight, underneath is our tragic, almost uncontrollable wish that it was some other way. The conviction is not through to the bone. In other words, we are floating most of our ideas on a conflicting sea of emotions with the result that the ideas get shipwrecked. We cannot actually have the very faith we talk about, because in a mysterious way our faith in order to prove itself to us must accomplish what we want. That would be very simple, except that it does not work that way. If God does what we want God to do, then we will have an abiding faith, attested by miracles. When one individual wants something, prays for it, gets it—there *is* a God! Another individual wants something, prays for it, does not get it—*there is no God!* In order to be acceptable to men, God must prove himself. We will take Him on trial, like a man I remember, who said he would join the Baptist Church for six months to see whether he liked it or not.

The problem of faith is, that our faith is very weak, and it must be



bolstered up by things coming the way we want them to be. This viewpoint, is, of course, all wrong, is one of the influences that has brought humanity to its present difficulty. Our civilization has not thought anything through, possibly because it is not very old. This problem is a challenge to the integrity of the individual. We have got to find our faith. As wisdom is the end of philosophy, so faith is the perfect evidence of mysticism—faith in the reality of things unseen. And more than that, faith in the eternity of Right. With also the ability to accept that which occurs as proof of Right.

If faith alone had to carry the whole burden it might be more difficult; but faith and philosophy are two different approaches to the same thing and bring the same answers in the end. There is nothing that man is asked to believe that cannot be demonstrated intellectually to be the most reasonable answer to the question. While the mystic may not think it through, he is actually pinning his faith upon the same thing which philosophy has thought through. In these days, more and more of us are wondering about those whom we care for, wondering about the future of our race, wondering about the future of our economic and political system. We are hoping that tragedy will not strike close to us, but we know that every instant it is striking somewhere. It is a tremendous challenge for putting things in order.

When catastrophe strikes we frequently discover that we have more strength than we knew we had, strength which enables us to meet disaster with courage. But more than courage to face disaster is necessary to make the pattern correct; we require that wisdom and faith which sees through disaster to eternals. With-

out these we have not the strength really to do the thing we want to do.

We have to be able to meet the problems that arise with the realization that that which occurs is the best thing—for you, and the best thing for every part of the pattern. When the man overseas is one who comes home, it is the best thing he could do; when the man does not come, it is also the best thing he could do. The family to which the man comes home is in the best possible place according to Law; and the family to which the man does not come home is in the best possible place according to their own necessity, according to Universal Law.

The pattern changes, and we fight these changes. That which we have always wanted to do we may never be able to do, and we fight that. To us, the thing we want to do is the greatest good, and anything that interferes with it is the greatest evil. But, each one of these situations that arises is good. Each is going to be a challenge to someone.

Everything that happens is going to give to the individual to whom it happens a chance to be big. It is going to give him an opportunity to rise to heights of achievement otherwise not possible. What happens is not going to be either good or bad; but what we do with the opportunity determines good or bad for us; and this we have to think about. We cannot continue to function in this world in terms of that which is pleasurable and that which is not pleasurable. We must become mature through evolution; we must begin to think in terms of that which is useful and that which is not useful.

Appropriately we are in another political year that will try the philosophy and mysticism of many. Already we are seeing the epidemic of conditions which are responsible for many of the evils from which we suffer. The majority of persons involved in the election year, from the standpoint of voters, have not any of them (in terms of semantics) very much justification for an opinion in any direction. This they do not

know, but unfortunately they suffer from the confusing compounding of ignorance—not only do they not know, but they do not know that they do not know. Where knowledge is least, there is the most certainty of opinion. And in the next few months we are going to have people happy and unhappy, angry and glad. Many of them will be ruining their digestion, losing sleep, fighting desperately over something they do not know anything about. With the traditional proof from the experience of the past they should know what they think and what they feel is not going to produce any particular, tangible consequences that are worth anything. Things are going to go along, one way or another. Therefore, why not remember that, philosophically speaking, in times of election or political problems he goes furthest who keeps calm and collected, who keeps his poise. Politics is never going to change the face of Nature, but ultimately nature is going to change the face of politics, and I think we all agree it needs a face lifting. So, let us waste no energy in the vapid process of hating someone and worshipping someone, when the one we hate is not big enough to be hated, and the one we worship is not worthy of being venerated. Let us remember it will be a long time before we produce any politicians ready for deification. Let us keep the blood pressure down, relaxed, placid, fulfilling our own sincere convictions to the best of our ability. And where we understand that our convictions are utterly inadequate, let us take off enough time to find out what we are voting for, if we can, being sure to read the small print. Having done that to the best of our ability, we realize the words of Walt Whitman, "That which we have earned will know our face."

Whatever happens, if we are wise, it is good. If we are otherwise, it is going to be a catastrophe anyway. So we may as well save our energy this year and not waste it on a political tempest in a teapot. We can remember that our own internal understanding is the only ultimate form of government that will

ever be able to preserve any cooperative policy as far as we are concerned. When we obey the Universal Law of life we are well governed. When we disobey Law for any reason, we are in trouble, regardless of our political allegiance.

In the mystical approach toward these attitudes we know as inner experience this rightness, for which there can be no exception. Regardless of what seems to be, we can perceive this rightness even when problems come directly to us. One thing that we have not learned is, that it is useless to try to change the shape of inevitables. It is also useless to mourn over that which has occurred. Repentance and repining pay no dividends. What the individual has to do is to accept his present state and build from it toward the thing he wants to be.

I believe that during the next few years particularly, a great many persons can find great comfort and great strength in the simple, mystical admonition, "Be still and know that I am God." It is a tremendous statement. It reminds us that it is necessary to have the power in time and stress to be internally quiet, thus to see the working of Universal Reality coming through the tragedy of our personal life—then building from the thing that happens the foundation of a future strength. Many will be the opportunities within the next few years for human beings to be strong. It is a very blessed privilege to be strong.

Unfortunately, many are going to be weak. They are not going to have what it requires within themselves to meet the challenge of the things we call adversity. Instead of grasping the chance of being bigger than they otherwise would have been, they will dissolve in grief. In long memories and repining, they are going to fail to meet the challenge of their time. And because they will fail there will be more pain to come. They will raise their eyes to heaven and say, "Why have I been so afflicted. I have been afflicted once, and I have been afflicted again. All my life has been one long affliction." The reason why their life has been so

afflicted is because they have not yet risen above the first one. They never won the first fight. They reacted wrongly to the first affliction, and that became number two; they reacted wrongly to that, and it became number three. Continued affliction was in their own failure to meet the challenge. Every time we fail to do that which is next, or that which is good, we multiply the magnitude of our own disasters. And so the lives of millions of human beings for generations to come will depend upon how they meet the one shattering catastrophe that has been brought to them by this war.

The man who has been forced to close up his business will be faced with the problem of whether he can or cannot reestablish it. How he reacts to that, how he solves that problem—that becomes the secret of whether he is to have a good life or a bad life from then on. If he fails, his tragedies and difficulties will continue, not because Nature does not love him any more, but because he was not big. We are all punished for being less than ourselves. When in adversity a man is big, his career and character will go on. The proof of that we have with us all the time. Those persons in this world whom we call successful, great, and immortal, the illustrious ten thousand names that make up history—they were all little people who did something big at the right moment. They were not bred of different stuff. Most of them were poor and afflicted, suffering; some were blind, some were deaf, and others were crippled; they had every sorrow, tragedy, and infirmity the race knows, and many of them suffered martyrdom in the end. They were not favored by Providence with good luck; they were simply individuals who in moments of decision decided wisely. They had the courage to believe and to do that which they believed. These greater leaders of our race went through everything we go through, sickness, incurable ailments, even blindness, and exile. In their personal lives is every tragedy imaginable under the sun, everything that we could

possibly imagine happened to them. They lived through wars, pestilences, and crime. They lived in cities besieged and cities sacked. They were cut down by the barbarians and poisoned by their relatives. They had everything in the way of afflictions, and yet because they met these things, met them with a magnificent integrity, they went on and became great.

So, greatness is not fortunate circumstance, but great decision. That person is great who chooses in the presence of adversity to cling to Truth, who sacrifices all else for Truth, who becomes one with the immortal fact of Truth. If you wish to be remembered, serve Truth; if you wish to be forgotten, depart from Truth; if you wish to survive, obey the Law; if you wish to perish, depart from Law. These are not sentimental values, but a deep, profound realization that it is possible to love Truth, to love the Law, and to see an all-embracing beauty and an all-embracing gentleness in the very fact that the straggler is cut down. It is possible to learn to love the wolf pack that follows the herd, for it is serving the divine end. It is fulfilling the most necessary and gentle of all deeds when it corrects man, regardless of the price, for without that correction the whole motion of civilization and evolution would be thwarted.

The gods make it impossible for humanity to actually accomplish its own destruction by cutting it back at the moment its error goes beyond a certain point. We can learn to love correction, we can learn to love discipline, we can learn to be grateful to the Universe that we are punished for our misdeeds; and

when we get that ability to love the punishment we need at the moment, then there is something very mystical about us. We begin to have a great internal strength, and we begin to obey more rapidly because we love the Law.

The problem might be likened to the one of fearing or loving policemen. The average person fears the policeman unless he needs one (and then he cannot find one anywhere). Instinctively, we all incline to fear the law. In some schools policemen are brought into junior grades and the children encouraged to make friends with them, to overcome this fear of the law. It is very real, and it is not the fault of the policemen. We are afraid of their authority, and we are afraid of Divine authority. Instead of recognizing authority as our strength, we fear it because it interferes with our dreams. That is why we have to shift the whole point of view and why the viewpoint has been off for so many ages. Faith is to love the Law, to obey it, and its workings, and to realize it is the sovereign good of life.

When we love the Law and have faith in it, then we know that whatever happens to us, or to those around us, all things are working together for the greatest good.

If we have that as an inner conviction we are philosophers; and when we live it we are virtuous.

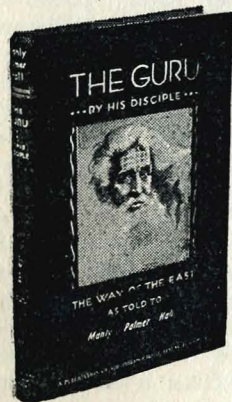
To my mind, that is one of the great lessons, the great challenge that is coming out of this war. It is a wonderful opportunity for people to become big, and by their own greatness to add lustre and greatness to the whole motion of their world, bringing closer the better times we long for.

(A PUBLIC LECTURE BY MANLY PALMER HALL.)

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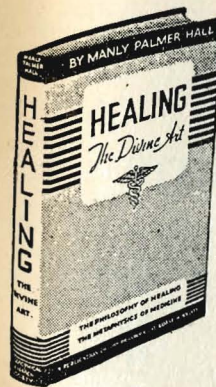
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