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Putting the House of the Mind in Order

BY

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PUTTING THE HOUSE OF THE MIND IN ORDER

Lecture by Manly P. Hall

The brain is the house of the mind. As the spirit reflects itself upon the body and animates the otherwise inert mass, so thoughts reflect upon the sensitized areas of the brain and thence, through the medium of the nerves, to all parts of the body. As the optic nerve is sensitive to light waves, so the brain is sensitive to thought waves. The mind is the broadcasting station, while the brain is the receiving set.

The objective clarity of thought depends upon the quality of the receiving apparatus -- and there are all kinds of brains in the world, ranging from crystal detectors to ten-, twelve- and fifteen- tube sets. Nature is always broadcasting, but man only tunes in on the things that interest him. An example of that was the well known insurance magnate who for more than fifty years had been connected with one of the world's largest fire insurance companies. Deciding at last to take a vacation, he visited, among other places of importance, the Art Galleries of the Louvre. A number of friends stood entranced before a magnificent oil painting. One of them turned to him enthusiastically and said, "Oh, Mr. Doe, isn't that too marvelous for words?" After a critical examination through his pincenez, Mr. Doe replied: "Humph! Ought to be insured, but the rate would be awful high - - there isn't a fire plug in three blocks. If they would only install a sprinkler system, they could cut down the insurance rate." That is an example of mental rutting - he had thought for so long on a single subject that his mind had become incapable of considering anything else.

Thought power depends largely upon the organic quality of the brain and, all things being equal, upon the size of the brain. The great Napoleon, while a diminutive figure, had a skull over twenty-four inches in circumference. A cranium of this size should normally rest on the shoulders of a person six feet or more in height. The diminutive body is incapable of properly supporting the great mind, for the body is the battery. Many people mentally install a Ford battery in a Cadillac car and expect it to turn over the motor. The brain depends upon the body for its support, unless there is a proper amount of vitality pouring into the brain at all times, the mechanism of thought is not preserved intact.

One of the most vicious habits of our modern civilization is that of reading a newspaper at the breakfast table. Such practice is capable of producing apoplexy. The vital forces have been turned into the stomach to digest a meal -- certain parts of which are probably indigestible anyway -- at about the same time the mental pursuit of reading begins. The life forces are then drawn into the brain and the brain is irritated by the thought impulses. When these forces are thus divided against each other, indigestion often results. Many cases of chronic gastritis and delicate stomachs might be traced to a similar cause.

Man's Mind is the only truly human thing about him -- in all other respects man is very much like an animal. Exercise of a proper nature strengthens the physical body; and thought -- which is mental exercise -- if properly directed, strengthens the mind and unfolds the cells of the brain.

Have you ever stopped to consider what organic quality means? Do you know wherein a refined individual differs from a coarse person? The best way of illustrating that, probably, is by comparisons in the animal world. Some time look closely at the dray horse that draws the ice wagon. Notice the massive lines of coarse construction -- the great, shaggy legs, with heavy blunt hoofs; the coarse mane, the square head. All these things denote physical strength. Such an animal can draw almost inconceivable loads. It can be left in the field at night without danger of injury from the weather. Just give it water and certain amount of food, and it will struggle bravely through the years and, barring accidents, will attain great age. Compare such an animal with a race horse. The difference is in organic quality. The Arabian thoroughbred has thin, slender legs and a silky mane and tail. It is high-strung and nervous. It is subject to many diseases and ailments which the dray horse never heard of. Its fine nervous temperament keeps it prancing and chafing at the bit.

Now, people are just as different in this world as those two kinds of horses. Some can plod on with little or no comfort -- can really enjoy themselves in the midst of inconveniences. To them a plank is just as acceptable for sleeping purposes as a feather-bed. They just turn the board over and go peacefully to sleep on the soft side. Some have never had a sickness in all their lives, while others are made ill by the slightest draft or a single unkind word. Some people are born sensitive, while others are beyond the ability to offend. Some are pugnacious, others are retiring. When you sum it all up, you realize that the world is made up of people who are all different -- which difference is largely the result of the tiny cells which compose their bodies. The higher the organic quality, the smaller the cells.

For example, we may say that in a certain body there are five thousand cells to the cubic inch; and in another body, apparently just the same, there are five hundred thousand cells to the same area. That means that in the latter body there is a proportionately higher degree of refinement. When you buy cloth, you will find that the price varies with the quality. The finer the weave, the more expensive the fabric. Man's nature is a fabric. Some people are of the refinement of burlap, while others, because of superior organic quality, are of the refinement of the finest chiffon and voile.

Organic quality is the key to executive and intellectual power. The lower the organic quality, the more the individual must depend upon brute strength. The finer the atoms of which a body is composed, the more direct the control which the consciousness exercises over it. The more refined people are, the more high-strung and nervous they are. In Rome there is a caste of workmen engaged in the making of Mosaic pictures. Some of you may not know what these are, so I will try to explain. These pictures are made by inlaying tiny pieces of stone into a bed of plaster-of-Paris. Out of little pieces of semi-precious rock of many different colors, these skillful workers construct the most intricate patterns and designs. Religious subjects are favorites, and these patient workers will spend years constructing a picture of the Madonna of tiny pieces of glass and stone probably no larger than a thirty-secondth of an inch square. At a little distance it is impossible to tell the difference between this inlay work and oil painting. Of course there are all qualities of this work. The finer the product, the longer it takes to make and the more expensive it is.

We may say that the cells of the brain are like little Mosaic stones, while the mind is the workman making thought pictures out of them. The smaller and finer the stones, the more perfect the thought picture will be. This difference in the size of the cells, with its reference to the thought pictures, explains why some people can think clearly and sharply while others have blurred thoughts. Man must earn the right to think clearly by improving the organic quality of his brain so that it will respond ever more directly and accurately to the thoughts imprinted upon it by the subtle emanations of the invisible mental and spiritual man.

Every mind is limited by the capacity of its brain. Every brain has a running over point. It can think just about so long, and then it must rest; its thoughts can reach a certain degree of magnitude, and then they are too great for the brain and the individual has trouble. People cannot successfully fit an eight-by-ten thought into a four-byesix brain, any more than milady can put a number six foot into a number three shoe and walk with any degree of comfort. Instead of flooding the mind and stretching it far out of shape with ideas too big for it, the individual should build capacity-- create the ability to think in ever-increasing and ever-unfolding units. There is an old saying that you can lie to a man just so long and just so far, and then he will not believe anything more. There is a limit to credulity, and there is also a limit to rationality-- and beyond that limit it is useless to attempt understanding.

It is interesting to study people from the standpoint of mentality. Some poor little anemic minds struggle for fifty years with one small idea and then never do quite get it; while others bound over the field of science and literature, stocking up facts, tabulating sciences, and indexing alphabetically all the theories concocted by contemporary intellectuals. Brain capacity ranges from one-tenth of a thimbleful to a barrelful. If you keep pouring after the container becomes full, the surplus merely runs over and is wasted. Every individual must seek to build capacity to increase the containing power of his brain. Until he can see simultaneously several sides of any problem, he is not capable of intelligent thought concerning it. Much of the sorrow in the world today is the result of people talking about things concerning which they know nothing.

If an individual wishes to put the house of his mind in order, he must train his brain to think. His brain will not perform that function automatically or mechanically. The most difficult thing in all the world is to think intelligently, and the philosopher who can do so is crowned among men-- for all the parts and members of the human system the mind is the most difficult to control and to unfold sequentially. The brain of the average individual is used, as a friend has said, "as a tumbling ground for whimsies". most people have subleased their upstairs to a family of contortionists who twist the thought faculties into bow-knots but who do very little thinking. The mind cannot be allowed to control man. The mind is not the real man-- he says "my foot", "my hand", "my house," and "my mind". The mind is the servant of the spirit, but in the majority of cases man is an abject slave to his notions. Endless misery is caused by people who feel that they must do a thing or have a thing just because of their desire. Man cannot depend upon his own thoughts as being either rational, logical or true until he has trained his mind to think in harmony with things as they are.

We mayt sum up our thoughts by saying that the ability to think is not given to man by the Infinite, but he is given something with which he can think if he will exercise and develop the faculty. The brain is supported and nourished by the body, and if man is run-down physically his thought power, by reaction, will be decreased. Man can change the organic quality of the cells of his own body by refining his processes of living and thinking. The late Edward VII. said: "Clothes make the man." We can add to that thought another: "A man is what he eats-- the lower the organic quality of his food, the lower will be his consciousness." Lastly, man learns to think by increasing his capacity for thought and by keeping his mental nature open at both ends. A closed mind is the most unhappy thing in the universe. If the mind is open at only one end, it floods over. When thought is kept moving, like moving water it will not stagnate. Get rid of notions, prejudices and over-emphasized viewpoints -- all of which paralyse true thought-- and then the mind will be your faithful and intelligent servant.

PART TWO

THE MECHANICS OF THOUGHT

While visiting in India I discussed with a very wise Hindoo pundit the problems of modern civilization as they confront the Western World. His explanation of existing conditions and the cause of them was both rational and reasonable. "Civilizations, nations, races and religions, like individuals, grow up through a number of hypothetical periods. The lives of all things are divided into four major parts, namely, birth, growth, maturity and decay. Nations and ethics pass through the same phases of unfoldment which mark the growth of individuals. As a child is combative, impulsive and irresponsible, so the same is true of a young nation or a young civilization." The Orient measures all things by the degree of understanding which they have reached. Youth is related to ignorance, maturity to intelligence, and great age to understanding. This eastern sage believed that inexperience concerning the important things of life and the natural impetuosity of youth were largely responsible for the inconsistencies and idiosyncracies of Western ethics.

One of the most important things which our modern civilization must learn to do is to place emphasis correctly. By this we mean that it will learn to sacrifice non-essentials to essentials and emphasize those points which are of the greatest importance to the greatest number. Today we are falsely emphasizing the commercial side of our civilization. To make money is not the main object of existence, but today it absorbs practically the entire attention of the average individual, and the ever-increasing competition in every line of endeavor robs the Western mind of its right to think by demanding complete attention along commercial lines. We are over-emphasizing the ~~material~~ material side of life and entirely under-estimating the position which philosophy should occupy in such a great structure as the modern world.

The distant parts of the earth look aghast at America. They cannot understand the endless bustle and confusion. They do not realize how an individual can become so completely absorbed in the accumulation of opulence that they lose sight of finer relationships and nobler impulses. Our Western civilization will go down to posterity as a monument to commercial genius. It has developed every concrete faculty to the utmost along lines of invention and scientific research, but it has failed miserably in its responsibility to the individual. The creative and idealistic faculties of the human soul are given but little opportunity for expression. Our modern world, especially this race, is almost without philosophers, and every nation must have philosophic and religious training to combat the natural sordidness of prosaic commercialism. The question has been asked many times "How much is an individual worth when he has lost everything he has?" In the Western world he would be worth very little, for he has invested very little in himself. Instead of expanding mentally, spiritually and physically, most people by choice or circumstance sacrifice their own individuality in the cause of accumulation. There is a tremendous price which must be paid by future generations for the unwise viewpoint which we are emphasizing today. In this day and age we are still paying for the mistakes of Alexander, Caesar and Napoleon, and it is unfair for us to bequeath as a legacy "to have and to hold" upon posterity the colossal concrete and steel structure of heartless and soul-less materialism.

More and more we realize that the individual must receive greater consideration as an individual, for the individual is the hope of the mass. Man must be taught how to unfold systematically and sequentially the latent possibilities which lie dormant in his nature, awaiting opportunity for expression. Each soul has locked within the casket of its heart the Book of Wisdom, but only after ages can man file from his base metal the key to unlock the secret chamber.

The Mystery Schools have always been concerned with the development of the individual, for they realize that he is the base unit and that nations and races are merely aggregations of individuals. These separate parts of the Great One divided from each other and the realization of their unity by their evolving personality must be instructed concerning the important fundamentals of true living. These tiny parts must be taught how to work together, how to

build their souls by intelligent labor and thoughtful consideration. They must realize that the wise work not for themselves alone, but for the good of the entire. They must realize that happiness lies in self-forgetfulness and that selfishness is an ever-present cause of misery.

Man today trying to solve the mysteries of the universe is like a little clam that has taken it into its embryonic head to swallow the ocean. If man would devour the Unknown he must be greater than the Unknown. If he would solve the riddle of destiny, he must have a consciousness as clear and perfect as those Lords of Destiny who are the makers of the plan. Man must be greater than any problem that faces him or else he cannot solve it intelligently. All of the objective universe which surrounds us is placed here that the life within may learn to know itself. The Magi of Persia carried with them metal mirrors as symbols of Nature, for into the face of Nature is reflected the visage of God. Only when we use the visible as a means of studying the invisible, only when we use the illusion as a key for the unlocking of the reality are we true to the laws which must in infinite time mold our destiny according to the will of the Gods.

The one eternal life in every creature, the indivisible spark of the One Life always expresses itself through three powers, which are called by Christians the Trinity. These three bear witness of the One, who is without manifestation save through one of the three. The following table may show the relation that the three have to the One and to the concrete functions of consciousness with which we are more familiar:

God)	The	)	1. Father -	Consciousness -	Will	- Adi - God
the) --	Three	)	--2. Son	Intelligence -	Wisdom	- Buddhi - Man
One)	Witnesses	)	3. H.Ghost	Force -	Action	- Manas - Nature

Now let us specially consider those three attributes or manifestations which we call Consciousness, Intelligence and Force. Modern science cannot analyze any one of these nor tell us concerning the origin of any, yet the entire superstructure of modern science is raised upon them. We remember the story of the three tabernacles on the mountain at the time when Jesus was transfigured and how one of the ancient prophets knelt on each side of him. Every life has three expressions and every physical form (that is, human form) has built three tabernacles to shelter these three centers of power. Force and Intelligence are opposite poles of one Divine element. Therefore we can place the three in a row thus:

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0 ----- 0 ----- 0
2       1       3
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No.1 represents Consciousness. It is always in the center at the point of equilibrium. A man dwells in the heart where it can be seen occultly as a tiny blue flame. Experiment has proven that man's heart will beat for some time after his head is cut off. It has more tenacity than any other part of the body, for in it dwells Brahma, the Consciousness in the central tabernacle, and this tabernacle stands on the top of the mountain of the diaphragm. This one Consciousness has two poles, a positive and a negative pole. No.2 represents the positive pole, the brain, which is merely the tabernacle of the mind. In the brain dwells Intelligence, the positive expression of Consciousness. No.3 represents the negative pole of Consciousness, which we know as Force. Force is the power which builds worlds, gathers bodies together and moves the atoms and granules of space. It is therefore posited in the generative system and has control of the building and perpetuating and later the destroying of form. This point is again brought out in the crucifixion where Christ, the Consciousness, hangs between two thieves, to-wit, his Mind and his Body. If people will always recognize in themselves this Trinity and bear especially in mind the relation of the parts of this Trinity to themselves, they can build their own nature symmetrically and use each part and function as God and Nature intended them to.

The Mind is not the Consciousness. It is merely a vehicle or expression of the Consciousness. When the Mind goes the Consciousness remains, but it does not function for in order to manifest in this world Spirit must operate through its polarities.

By Consciousness, Intelligence and Force, the three worlds of Nature were created. By Consciousness the heavens were formed. By Force the earth was differentiated. By Intelligence the two are linked together into one harmonious unit. We are told in the Mysteries that man is the incarnation of the Principle of Mind, for he is a link between God and Nature. The Mind is ever reminding man of his divinity and it is also ever reminding him of his humanity, for man himself is composed of a blending of spirit and matter. His body is made of the substances of the earth, his Consciousness is part of the Consciousness of God. These two parts are eternally battling within himself, for the God in him desires to free itself and ascend to the mansion of its Father, while the earth in him is ever holding back, binding him to the ebb and flow of Nature. Thus man stands with one foot in the heavens and the other in the earth. He is indeed as Goethe said, "Twixt heaven and earth". The three links of the Odd Fellows' chain are symbolical of the same great truth, for they represent Divinity and Humanity united by Integrity.

In the heart of man stands the high alter of the Lord, upon the rock Moriah. Here the self dwells in the midst of the not-selves. The blue flame is his divinity made manifest. From this come forth two rays, one yellow, rich in the power of thought, and one red, strong for the labor of moving the particles and building forms. These two, the mind and the body, bear witness in a world of minds and bodies of a divinity that in reality is neither mind nor body, but [illegible] dwells in them for a passing day. And in that body is fought the great war, Armageddon, in which the divinity and the humanity struggle for the control of the organisms. When the Divinity masters, the disciple begins the ascent of the Golden Stairs of Wisdom. When the Humanity masters, the organisms continue to grovel in the muck and mire of unenlightened materiality. Consciousness is symbolized by the High Priest, Intelligence by the Philosopher, Force by a Warrior. The triple scepters of the Egyptian kings, the three nails of the crucifixion, and the three crowned tiara of the High Church, all of these are symbols of the threefold Consciousness of the individual, which he must learn to wield intelligently if he is to reconstruct his lost estate.

In one of the Mysteries Ishwara, the divine prototype, the Adamic enthropos, is attacked by an enemy (Creation). His body is cut in two and one-half falls each way (you should realize that Ishwara was male-female, one side of the body being masculine and the other feminine). The two halves dropping into space formed the superior and inferior universe, the one was divided and became three. The poles were taken out of the middle. One pole gave birth to the other. So the inferior universe (the below) was taken out of the divine universe. Adam was the above universe. Eve was the darkness taken out of the light, or the lower worlds taken out of the divine worlds. This is but part of the mystery of the triangle, which is used all through religious symbolism.

The candidate is told that his mind is his greatest friend when he uses it well, but if he through ignorance or perversion misuses his power, it becomes his worst enemy. He has no vehicle more helpful, no faculty more terrible. His own thoughts will make him and unmake him. They will carry him to heaven on the pinions of intuition and reason or they will cast him into the depths of hell. with the triple-pointed trident of misuse. Control the mind and its functions, and it is your faithful servant and true friend, but allow your thoughts to control you and it is a heartless, soul-less slave driver which leads man round and round in circles but never brings him the thing for which he searches.

The first instruction given to candidates in one of the ancient Mysteries was "Place the center in the center". This may sound very ambiguous, but very few people are really in the midst of themselves. All too many are in the midst of other peoples' business. This instruction means that every individual must dwell in the soul of himself and must search for himself in the midst of himself. Man may be symbolized as a wheel and his life is the motion of the wheel. The spokes of the wheel are the noble paths which lead to the hub of the wheel. God is the hub, the universe with its planets and its parts are the spokes and the rim of the wheel. The mind of man must either dwell upon the spokes which are many or upon the hub which is one. All the spokes lead to the hub, all paths lead to God. The difference between the Master of Wisdom and the foolish person is the position that they occupy on the wheel of themselves. The wise dwell on the hub and are therefore one with all the spokes

equally, while the foolish dwell on a spoke and are surrounded by other spokes. They dwell in difference for they have not walked far enough yet to find where all the spokes join one with the others.

If the mind is not clear in relation to itself, all things seen by the mind will be distorted images. It is virtuous to have an inclusive mind that finds a place for everything in the Great Plan, but it is not virtuous to place yourself in the midst of everything, for if you do you may be called broad-minded by fools but you will be called mind-less by wise men. To try and study everything, to join every movement that comes along, to wander from pillar to post intellectually, these things constitute the first steps towards mental vagabondage. The word well means the soul in bondage to vagrancy. Some people knock at every man's door. They will take truth where they can find it. It is good to be ever searching, but it is also necessary to know what you are looking for. If you are in the midst of your wheel, you can then build all truth into yourself. Everyone should do that, but you must not try to build yourself into anything. Build everything into you. Buddha found by wandering many years that it was useless for him to search for wisdom at other men's doors. Finally discouraged, he sat down under the Bodhi Gaya tree near Madras. Here he held communion with himself and in the silence of his own soul discovered all the truths which he had sought in vain for in the world. One of the most pitiable things today is to see a student who has graduated from the school of mental vagabondage. He is incapable of thought. He has crammed so many things into his brain that he suffers from mental indigestion. They have studied with every one, great and small. They have studied [illegible] every [illegible] thing, broad and narrow. They have deified their mind and believe that if they can get that full they will be wise. When in reality the mind is merely a servant. Most students of mysticism are over intellectual or at least trying to be. They fail to realize that the heart as well as the mind must cooperate in the labor of attainment. The result of this peculiar form of education so prevalent these days is pitiful in the extreme. Very few of those with whom they have studied agree with each other, so most of the notions gained are contradictory. In the midst of all these notions stands the would-be student, hopeless at sea, surrounded by contradictions and misinformation. Up to a certain point these minds can be redeemed, but beyond a certain point it seems impossible to serve them. They have so destroyed the power of thought that they are incapable of rebuilding a normal viewpoint.

It does not build spirituality or true understanding to overtax the brain, for if they overwork it it will go on a strike, demanding shorter hours and higher wages. The brain must be instructed not only in accumulation but in digestion and assimilation. It is better to learn one thing and gain from that fact all of its power than to know many things which pass in one ear and out the other. People must realize that in the symbolism of the wheel and circumambulating of the spokes of the path of ignorance, for they go from one spoke to another without ever coming any closer to the center. Each person must assume or accept one central hypothesis and that base should be the Self, the Divinity in each person. Then into this Divinity should be built that information, that power and understanding which will assist it to express itself more perfectly in a world of expressions and functions. Never try to build yourself into all of those spokes, but standing in the midst of them, allow each spoke to be part of yourself. If you try to be a member of everything, you will disgrace everything you are a member of, while if you will build into yourself the good in everything you will glorify everything; being for nothing you will be against nothing and will reach the point of equilibrium, the stationary point in the midst of the spinning wheel.

Don't go after things. You will never find them. Wisdom is not in any geographical location, nor is it in any mental location. Truth is in no one place any more than in another place. It is as universal as the atmosphere. It can never be revealed to those who have not earned the right to comprehend it or built the faculties to express it, but it is always revealed to those who have the power of invoking it within themselves. When we want something spiritually, we don't go after it. We become like it, for in mystical things we are part of everything we are like. If we are God-like, we are in the consciousness of God; when we are beast-like, we are in the consciousness of the beast. Sometimes we hear of people who go to distant lands to gain spirituality. Most of them go on a fool's errand, for it is everywhere. Those who cannot find it at home cannot find it away.

When the individual reaches this position the mind gradually becomes the servant of the Consciousness. It no longer serves itself, but the One-self which is the sum of selves. Consciousness being a part of the Eternal One, is incapable of sect, division, race, speech, language, or the sense of separateness. This is what the Mysteries sought to teach their disciples when they said "Place the center in the center", and having posited the center build into it all things, make all parts of the personality pay homage to the Eternal One, and as men gather in the temples to honor their Gods let the parts of man gather in their sanctuary and bow humbly before their Eternal Self.

The second instruction given to the disciple was the true mental unfoldment did not result from the involvement of thought but rather from the simplicity of thought. It is not the fact that you can think long and earnestly that necessarily proves that you can think wisely. Godly wisdom is found more perfectly expressed by the child than by the man. Truth is the simplest thing in the universe. It is the most natural thing and the only reason why it is unrecognizable by man is because man is unnatural. Those who fail to see truth have in the majority of cases looked over it and believing that it is very involved have missed it in the search for involved things. Everything in our day and age is so unnatural that the natural thing would be regarded as a phenomena. The perfect simplicity and naturalness of wisdom would be recognized as imperfect today, for all creatures use themselves as a standard when measuring other things.

Before man can understand himself he must control his mind, must learn to manipulate the parts of himself. Men can never learn the Great Mystery until all his parts cooperate together to discover it. When all are united in a single cause that cause is accomplished. Man can never know himself as the simple unity that he is until he has absorbed all of the diversity with which the objective world has surrounded him.

Most people who take up the study of themselves are in a hurry. They do not know where they are going but they are over anxious to get there. The building of a mind or a soul is not to be accomplished in a few weeks. It is rather the labor of ages. Those who are most in a hurry are always the last to arrive, for in the Mystery Schools the question is not how long does it take; the question is how well is it accomplished. Do not expect to build a mind in six weeks or in six months or yet in six years. To build one little faculty is a labor of a lifetime. To build a perfect mind is the work of ages, not months and years. We have been nearly three hundred million years building the brain we have now and we are not going to finish it tomorrow. Every organ and function at the present time is rather in the process of being born than in the process of completion. The mind is man's youngest vehicle. He has had a physical body much longer than he has had a mind. His mind is only a precocious child that has to be spanked daily and sent to school if we ever intend that it shall amount to anything. Man's mind loves to play hooky, it loves to dodge responsibilities, it would rather pay a lawyer, a doctor, or a character analyst to do its thinking for it than to be worried by the responsibility itself. Man hates to allow his mind to make a decision for him, for right down underneath everyone is just a little suspicious of their own thoughts.

This is why most great souls were born in sorrow and nursed by tragedy. When life is a comedy, people do not have to think, so they do not think. When the body is deformed, when the heart is broken, when the soul has spent hours alone by itself in the darkness, something happens. A deeper understanding is born and that life is hallowed by its own suffering. In the same way beauty of form is a great hazard and less beauty of soul goes with it. Good looking, prepossessing people do not always have to think or to excel in anything. They are taken at their face value by the world. But Socrates with his bandy legs and pug nose had to think. He had to excel by virtue and not by looks, so he was great. His face was never a recommendation. Therefore he had to furnish other credentials. In the hall of fame you will see many gaunt faced, hollow-eyed, strange-looking creatures. Nobody cared for their personalities. They had to earn respect by their virtues. Unless it is accompanied by a deep sense of responsibility, beauty is one of the greatest curses in the world, for with many people it is an excuse for not being anything else but beautiful. These people do not realize that beauty of the form and face fades, but beauty of the soul is eternal.

Prove conclusively that you are master of your thoughts and not a brain-storm-ist, or a wandering mental troubadour. In China there is a story of a man who walked down a country road carrying his horse on his back. Man's personality is the vehicle or beast of burden which his consciousness should ride, but most people, like the Chinese laborer, are carrying their own pack-horse and are hopelessly slaves to the whims and fancies of their personalities. In order to control the mind it must obey. In order to obey quickly it must be trained in obedience. Of all great words, Obedience is one of the greatest. The minds of great men and women have been trained until they think only what they are told to think instead of rambling all over the face of creation and dying out in some rutted byway. The mind can create and mold physical substance, because the power of intelligence is higher than the power of force. The miraculous cures and healings are the result of thought force. When mind is great enough to do this the one who owns that mind must be alive to the responsibilities that these powers bring with them. He must train that mind as he would a beloved child so that it will always think with integrity, honesty, sincerity and unselfishness.

We wish to append at this point a series of very simple exercises for the cultivation of thought power. Concentration is the secret of mental efficiency. A wandering mind is an abomination to the individual who possesses it. These simple exercises cannot hurt you. Otherwise they would not be given. Nor can you hurt anyone else with them, for they are impersonal, dealing only with the building of faculties. They are a daily dozen to be used in building the power of thought.

1. Most people love flowers. Everyone interested in mystical work should at least appreciate the beauty of them and realize some of the great lessons that can be taught to man by his younger brethern. Familiarize yourself with flowers. Make a careful study of them, especially from the botanical viewpoint. Learn how they grow. Study their structure, their parts and members. Reach that point where you can pick out and name at least the most common varities, then choose one that especially appeals to you. Give it special attention. Be around it a good deal every day, spend a few moments analyzing the miracle of it. When you have thoroughly photographed the flower on your brain lay it away where you cannot see it and then with your eyes closed and your body relaxed build the form of the flower again in your mind. Create a thought picture of it just as perfect as the flower itself. See every one of the tiny little veins and ribs upon its petals, rebuild in your thought the soft, velvety finish of its leaves, learn to make the flower again in your brain just as it grows in the field. Imagine that the blossom is about three feet from your face and is life size. Build it there floating in the air just as much like the actual blossom as you possibly can. Having learned to create it, learn to perpetuate it. With this exercise build the power of mental concentration to the degree that you can hold the complete flower in front of your eyes mentally for five minutes.

The first thirty seconds will not be so difficult. One person was so delighted with their success that they began to congratulate themselves and the flower faded out. Most people begin to get a peculiar itching feeling somewhere. The mind wants to wander all over the universe and it requires tremendous effort to hold it in one place. The East has great concentrative power, the holy men of India, Ceylon and Thibet can enter a state of concentration in which they are completely conscious but the mind is trained to a particular point and held there. They can hold out their hands and allow them to be burned off without faltering in their concentration, or they can sit for hours on a bed of spikes. This self torture is unnecessary, but THE SELF MUST CONTROL ITS BODIES BEFORE IT CAN MANIFEST INTELLIGENTLY THROUGH THEM. The bodies of prison walls bind it in. Man's vehicles must form active functions for the attainment of his independence.

If your concentration is broken do not go back to it. Leave it. Do not spend over five minutes at any time. Always take the same time and the same place. Let regularity govern the process. Do not make the great mistake of sitting in the silence thinking about nothing hour after hour while important responsibilities are neglected. Take just five minutes once a day. It will take the average person from three to five years to gain the ability of controlling his mind for five minutes. Only very few people except the great adepts can hold the mind fixed on anything for five minutes without it wandering. You can bring it back again but to keep an unbroken line of thought for that length of time is most difficult to the average individual. This is the fundamental principle of concentration. If you can do this for five min-

utes you have begun to whip the mind into shape. When you have learned to create one flower you will find that you can accomplish the same with almost any similar object.

2. After you have learned to do this try it with the eyes open. This adds greater detraction. The flower will immediately vanish. Continue until with the eyes open or closed the flower will remain. It will not flutter around but stay permanently placed where you have willed it to be. This may require another five years, although it is possible to accomplish it more rapidly. You will begin to realize that this is not the two weeks system of salvation that has become popular. In the Far East the Master visualizes the flower so strongly that the disciple can reach out into the air and pick it. The granules and electrons of physical substances have been built into the thought form by the will of the Adept. The great Adept controls by the mind which serves as the messenger of his consciousness every atom and electron in his nature. He also controls mentally and directly the spiritual currents of his own body. The mind is the mirror that reflects divinity into nature. It connects with the nervous system of man. By means of the mind when it serves it the consciousness controls the physical body and the vital elements of its nature.

3. After you have built the flower continue your investigation of botany. Learn how a plant grows. When you have learned that visualize a seed in the air in front of you instead of the flower. Grow the thought seed from your knowledge of botany. First trace the little descending root, then the ascending twig. See the shell of the seed break and watch the plant grow. Visualize it as it branches out and blossoms, drops its seed, dies again and returns to the dust. When you are able to follow this process the mind is even more completely controlled. No longer are you a servant to your whimsies. You are thinking. Now comes another responsibility. Be true to your mind. Only ask it to think important thoughts. Do not waste its wonderful energies. When you can achieve these rather difficult feats you are said to be concentrating. Concentration is the first step in mystical philosophy. Concentration has nothing to do with desiring something and trying to get it. It has to do with the training and unfoldment of the brain centers. This growth does not come instantly. It is a gradual, slow-working process. An individual who can concentrate for five minutes does more mental labor than the average person accomplishes in an entire day. When he can concentrate with a brass band playing alongside of him to the complete annihilation of time and distance and with a perfect fixedness of mental energy, he is beginning to curb the marvellous powers which are within his own nature. That is just the first step toward something else, for having gained that ability to control mental energy he can now turn that concentrated mind upon the problems besetting his spiritual growth, and with the perfect cooperation of mental function he can solve the riddles of the spiritual path.

One thing the student must never forget, however, and that is that when he begins the path of occult growth he must leave selfishness outside the gate. If you are desirous of using these spiritual powers for self-aggrandizement, for the attaining of your physical wants or so that you may influence others to your own ends, do not enter the path, for sorrow and destruction await those who walk this way with ulterior motives. Peace, power and prosperity have nothing to do with divinity. Only begin this work if you desire unselfishly and impersonally to serve humanity to the complete forgetfulness of self. If you go for what you can get out of it, you will get out of it only misery. The mystic walks this path, realizing that others he may help, but himself he cannot save. He should never use any of these mental powers that he might gain for either business, social, or personal ends, for they are given to him to save his soul and not replete his bank account. Today a great wave of commercialism is endangering the work of the Mysteries. The School wants only those who desiring nothing for themselves dedicate their faculties, powers and spirits to the unselfish service of the human race, who will give perfect obedience to the Gods and will prove their desire to learn by complete self-control.