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BY

Manly P. Hall

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BY MANLY P. HALL

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THE THEORY OF REINCARNATION

(Notes of lecture given December 10, 1922.)

MANLY P. HALL.

There are many great divisions of opinion concerning the cause for and the result of this span of existence man calls life. Since the beginning of time man has sought the answer to the riddle of human destiny, that great three-fold enigma: Where do we come from, why are we here, and where do we go when we cast off the mortal coil? Is there a land beyond the skies where dwell the souls of the departed, or is death the end, the only end for which all things come into being? Is there an unknown Something, a source, from whence all things flow and does all life return again to this fathomless Unknown? Is intelligence created at birth and lost at death? or is it an ever-growing thing to which birth and decay are merely incidents?

This is the greatest problem in all the world. Over it philosophers have bowed their heads, around it poets have wound their mystic lays, and for ages it has been used as the most fearful weapon in the hands of perversity to intimidate, frighten and enforce respect. Omar Khayyam, the great Persian poet, expresses the great thought in his Rubaiyat where he says:

"Strange is it not that of the myriads who
Before us pass those gates of darkness through
Not one returns to tell us of the way
That to discover we must travel too?"

To Gautama Buddha we owe the most logical explanation of life's phenomena--the doctrine of Rebirth. This hypothesis is not, however, universally accepted at the present time in the Western world--for no special reason, save that it looms before a conservative people as such an important difference from their accepted theologies that they fear even to consider it. But we must learn, as did the ancients, to consider all things, weigh all things, and judge them upon the basic principles of merit, for only in that way can we cope with our own needs and the problems of our own destiny.

There are two grand divisions which are logically to be considered in the analysis of the reason for being and the result of being. We may briefly term these two divisions as (1) the belief in the existence of apparent things, and (2) the belief in the non-existence of visible things. Before we can proceed with our quest, we must decide whether or not the world of phenomenalism, the so-called objective universe, is a reality or an illusion. Do the sticks, stones and trees exist, or are they unrealities continuing only as the result of human ignorance? There is a great theology, a great spiritual, yes scientific, group of thinkers who claim the non-existence of apparent things, saying that all life is a dream and that illumination is only possible after the awakening. If this be true, then all other things are not, and for any human consciousness swathed in the veil of form to attempt to explain, while asleep, the mystery of his waking hours is foolishness, even lunacy.

In order to have a reason for the analyzing of conditions, we must admit the existence of the thing analyzed. Are the things which we see around us real or just peculiar hallucinations that have descended to darken the spiritual consciousness of man? If these things do not exist, then man is not molded by them and all senses developed for the study of them are false and illusionary. If

everything man sees around him is false and unreal, then every faculty he has developed is false and unreal also and he must sit back unable even to think above the illusion--a slave to mist and maya. Those who have this as their consciousness of being need never search, for even the fruits of their searching, if gathered in through untrue senses, will be as false as the error itself.

If, however, the universe is what it seems to be, with its loves and hates, its hopes and fears; if the planets really course in endless round about their parent sun; if plant and animal, stone and man, are really here, pulsing, living, thinking beings,--then with those qualities within their souls they shall achieve reality, and with the organs of their brain discover the cause and end of human destiny.

Some say that this world is a mighty mirror in which is reflected as on polished brass the powers of the unseen and that those who study this world are studying but a reflection of a world. But even this gives hope, for the reflection is the image of the original. It matters little to mortal man whether he sees the image or the genuine, for he can study either and learn; in the reflection he can analyze the ways of that Great Cause mirrored from Nature's surface.

So we must first of all decide, Is it all a great unreality? If so, then let us stop and live while we may, for even the gods of our minds and the hopes of our souls are unreal and being is without reason. On the other hand, if life is real, or even a reflection of the real, then let us search for with the power of reflection even man can find the cause of being.

For the purpose of this thesis we have taken it for granted that things are as they seem to be, either directly or through reflection--that grass and stones, sticks and stars, exist, either in themselves or else somewhere in the great unseen, shining on the mirror of mortal things.

It is worse than useless to tell a man who is born blind what color is, for there is nothing in his being to cognize color and no power devised by human intellect can express to him the meaning of shades and hues. If we were without our five senses, we would then be in the same position as the blind man, only five times worse, for we would be without power to contact even our own existence. But for some mystic reason, down through the ages man has slowly evolved sense perceptions. Where do they come from, and why are they here? The only answer is, they have come out of the storehouse of natural opportunity, for in the mystic ways of Nature lie all opportunities and each grain of sand, each drop of water, has possibilities divine. But why have they come?

There is but one answer--the law of necessity. God well knows the needs of His creations, and through environments and reactions has through the ages supplied His children with their necessities. If they have come in this way, then surely they are here because there is a use for them; the eyes came that an objective world might be seen; the ears that natural sound might be heard; touch that man might contact other substances; taste that their nature might be made known to his being; and smell that their radiations might be cognized. If this be true, then these qualities are in man that he may have power to analyze, understand and learn from the objective universe its secret truths. And these are, according to the ~~xxix~~ ancients, the hope of his salvation. Any thinking person will readily grant that darkness never produces sight, nor can negation build organs. How

useless must the Plan be if all the wise men of ages have endowed creation with reason only to have it known that it has been an eternity of waste in the promulgating of nonentities! These wise men said that the five senses were the base of philosophy, the tools by which the unknown may be realized, and that through the powers evolving within the human soul man learns each day to know better the plan of his divinity.

And so, upon the basis of the unfolding of these organs and sense enters of consciousness, three theories have been given to the world as the answers to the riddle of human destiny. All three of these accredit the visible with existence and the Creator with reason. The limitations of these concepts are the limitations of their promulgators, and always the narrower the vision the more constrained the ideal. These three answers are related to the three grand steps of human development. The first is the physical, and is known as the scientific theory; the second is the emotional, known as the theological theory; and the third is the occult, which is the mental theory concerning the destiny of man.

First, we will consider the theory called material science. In this the physical manifestations of life are the only things considered, for it is a concept based upon the physical senses and the concrete mind. Science is struggling between two veils--the veil of source and the veil of the ultimate. With its wonderful and powerful instruments it has brought to light tiny forms practically incomprehensible, but when it can no longer see it stops, unable to leave this earth of clay and soar upward to the Light of Source. Their theory of life is just this: a presence, a growth, and a decay. They think of life as some unknown essence which is generated in form, and when that form dies the life dies with it. There is nothing before we come here, nothing after we go. Life begins with a dash of protoplams and ends with a few grains of dust!

Is all being, then, just a pilgrimage beginning with birth and ending with death? Are all these various forms which we see here merely a gathering together of elements which will soon dissolve into nothingness? Is endless labor to produce but grains of dust? Are the chanting orbs doomed to ultimate oblivion? Is all this rush and worry just after an empty nullity? If so, what is the reason for being at all? Years of labor, sorrow and strife, with no end beyond the grave--does this answer our question? Does it answer the soul hunger of the thinker? Does it give an acceptable reason for all the differences of life, the differences in the development of faculties, in the powers of expression, the noble ideals and sordid thoughts? Are we eternally building up something, striving with great ambitions which must cease in a common oblivion? Is the soul of man, that immortal spark within him, to be scattered to the winds of heaven, a few loose grains of sand? Does this teach order, justice or philosophy? Does it show God in light of reason? Does it answer the questions of life? If it does, let us accept it; if it does not, there is no reason why we should.

Now as to the second generally accepted theory, the one which springs out of the emotional man. This is the theological theory, an expansion of the first. It is much more poetic and sentimental, but does not hold from the standpoint of geometry for it is the one-ended stick which has a beginning but no end. And according to law, all things must have an end. In the theological theory, we have a great God who sits on a golden throne and sends us down from heaven freshly

made from His potter's wheel. He places each one of us very carefully so that every moment of our lives seems filled with misery--in order that we may learn the proper spirit of humility towards Him. There is also a Devil included in this theology who is responsible for endless trouble, and after a careful analysis we realize that the Devil has become the god of the Christians for they spend all their time trying to keep away from him, considering him far more powerful than the other Deity. Few Christians care about pleasing God, but not one of them wants to displease the Devil.

So into the world comes an endless stream of suffering children, blind and diseased, crippled and broken, even before their eyes are opened. And who is to blame? The old Christian says: It is the sins of the fathers visited upon them by a God who is loving and kind. Theologians think it over carefully, and the only answer seems to be: The Lord made a mistake. God sits upon a throne above while cripples hobble by; old and broken wander to a potter's grave; mutes and hunchbacks with bodies crooked from their birth pass below Him: and the Christians, speaking for their God, say: "Excuse me; it's my error!"

We have the case of a man who comes into the world poor; his parents are unknown; he wanders the streets, becomes a criminal, and is put in jail; in sorrow and suffering he passes sixty or seventy years and dies on a county farm. Of course, he has been a terrible sinner--perhaps because he never knew any better; but still he goes 'way down into a bottomless, brimstone pit and there he stays forever and ever, moaning and weeping and groaning, while devils push him down with pitchforks and the "saved" stand above and smile at him. Another man is born with a silver spoon in his mouth and lives in comfort all his life, never doing anything very wicked and never doing anything very good. He was not a sinner, for he never had to steal for bread, so when he dies he goes to heaven and joins the angels, forever and ever. Forever and forever--no end to it! All as the result of some fifty or sixty years of life. How can a "loving" God so abuse His creations? How can one who claims life and love believe his God to be so unjust? I cannot.

As we watch the endless file of human beings go by, rich and poor, black and white, old and young, each striving to his own end, each building some ideal in his soul, treasuring some idol in his heart, we cannot but believe that a noble end awaits them all, a brighter day shall dawn for each, a nobler understanding shall fill each soul than ever it has known before.

No God of love ever invented a hell; no God of peace sears man with eternal flames; nor shall all eternity judge him for his works today. Such a theocracy is divine imperialism, and God becomes a despot who carelessly plays with lives and souls to the furtherance of endless whim. Man is not a jester in the Court of God, but those who wish to be such may become so at their will.

A nobler way stretches out before man, ordained and directed by a God of justice, perpetuated by a God of light, guarded by a God of love, and planned by a God of wisdom. And a further analysis of this problem to tell of this way will be carried on in Part II. of this lecture.

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THE THEORY OF REINCARNATION

PART II.

Lecture by Manly P. Hall.

Having briefly analyzed in Part I. of this lecture the other accepted theories on the continuity of life or posthumous existence, let us consider the doctrine of Rebirth, the main reasons for its acceptance, and also the main arguments against it. First, we will list a few problems for which no satisfactory explanation is given by any other theory and which are the basis of Gatauma Buddha's deductions which resulted in the discovery of the law of Rebirth, it having been lost to our modern civilization since the destruction of Atlantis.

1st. Natural Economy. Nature cannot afford, intelligently, to build up complex organisms to be annihilated. The one-life theory, or the theory which denies everything except material form, cannot find a legitimate reason for the creation of ever more complex organisms.

2nd. Material science has now proven beyond all reasonable doubt the continuity of material form. In the human embryo can be traced all the kingdoms of Nature. If science is willing to admit the continuity of form and the evolution of form, why is it unwilling to consider Reincarnation, which is the evolution of intelligence? It is generally accepted that bodies are merely atoms drawn together and held together by the lives evolving through them. It is algo generally admitted that these bodies show in their quality and texture the state of development reached by the consciousness--compare man and the monkey. Therefore, admitting as thinkers do at the present time the Spencerian idea of an evolving God--evolving through His manifestations,--we are forced to conclude that if form evolves and form is merely a symbol of intelligence, then intelligen must be evolving in order to manifest through evolving personalities.

3rd. It has now been thoroughly established that the law of heredity does not govern individuality. Great men do not come into great families, and the children of our great scientists and inventor are not great scientists and inventors. If they do not inherit these qualities from their parents, from whom do they inherit them?

4th. What is the basis of genius? How are talents distributed in Nature? Why is an artist a great artist, while his brother cannot draw at all? Why do musicians and truck drivers come in the same family? If they were all made from the same mold and have no intelligence other than that secured by their education in this life, from whence came the great talents which make them stand out as successes among generations of failures?

5th. Why do some people meet nothing but opposition all through life, while others are beloved and assisted by everyone they meet? Why do souls come into rich families and poor families; why are some given every opportunity and some none? Why is it that some live to be a hundred, while others are run over and killed in childhood? Why are some born blind, while others cannot walk? Is there a reason for all these differences, or is it merely the whim of Deity? If God made us all, why does He show such partiality? Why does He allow one man to kill another man? Why does He permit sin and selfishness in the world? Why does He send children into birth with feeble bodies that can never hope to live? Why do we credit our God with being

more cruel than we could ever be? There must be some other explanation for all these inequalities, for all these ups and downs; there must be some better reason than the whims of a God who is surely too wise to be capable of such absurdities.

Buddha, meditating upon these world problems, made that immortal statement before which theologians are forced to stand abashed:

"If God does not prevent evil He is not good,
If He cannot prevent evil He is not God."

If the Supreme Deity permits injustice in His universe, then He himself is not just. To bring into the world maimed, deformed children, broken hearts, insane and imbeciles merely to revenge Himself upon unrighteous parents at the expense of souls is an unheard of absurdity.

The only answer to the problem is the law of Cause and Effect. There must be a cause for every effect, and the ancients have said that the differences in position and in intellect and in power which we see around us are nothing more nor less than the results of the works that have been done in some past existence. We stand rich or poor, healthy or sick, high or low, according to our own labors, and we come into this world with the fruitage of eternities. Those who were lazy in the ages past are hungry now; those who abused their bodies in the days gone by are the ones whose bodies are now weak and broken; those who injured in the past are the ones who are injured now; those who labored in the past are the successes of today.

Upon this basis we have an honest plan, rewarding each according to his works, and allowing God to remain an honest Man. Every inequality of human consciousness can be explained by the law of Rebirth, while few if any of them can be explained by the present accepted creeds. The doctrine of Rebirth was publicly taught in the Christian church for nearly 600 years after the death of Christ and St. Francis of Assissi, the founder of the San Franciscan Fathers, taught it openly in the public squares. It is universally accepted by over one-half of the known world, and over six million Christians have turned to it within the last few years.

It is the philosophical, rational, and sensible answer to the problem of being. It gives ample opportunity for attaining perfection; it gives a motive for life; and it removes the theologians' hell--the most terrible concoction ever conceived of by degenerated mind. It removes the great terror of death--the bugaboo of our race. It gives an incentive to highest ideals and labors and the promise of ultimate realization of hopes. It is a living, reasonable, rational doctrine, and the only reason why it is not accepted by the modern world is because the modern world does not think. It explains the way in which World Saviors are created and evolved; it also fulfills the promise of perfection which no one has yet realized. It places God as an evolving rather than a creating Deity, therein filling the great cosmic space between God and man. It places man upon his own honor and measures his growth by his own works.

IT IS NOT A DOCTRINE OF EXCUSES, BUT PROVES COMPLETELY THAT NO ONE ON THE FACE OF THE EARTH IS RESPONSIBLE FOR A MAN'S TROUBLES EXCEPT HIMSELF AND THAT A GOD OF "JUSTICE" DID NOT WISH THEM UPON HIM

Gatauma Buddha, chosen by H. G. Wells as one of the six greatest men that ever lived and whose doctrines are believed by over one-half

of the known world, told his disciples that he remembered nearly six hundred of his own lives. An analysis of the face and features of the average individual is sufficient to prove very accurately the nations where he lived before, and anyone who cares to apply his talents ardently enough to the task can do it.

Occultism, teaching that the spirit is without sex but that it alternates between the male and the female body in its lives here, removes forever the superiority of one sex over another, one of the most fostered bugaboos of our age. It also clears the misconceptions of "soul-mating" by proving that each individual is a complete male-female unit within himself and that he will ultimately reach the godhood where he will become a father-mother being creating his universe out of himself.

The Master Jesus said: "Before Abraham was I am," and He told His disciples that they had been with Him since before the world was. It is also promised in Revelation that those who overcome shall become "pillars in the house of their God and shall go no more out," which leaves us to take for granted that those who do not overcome and reach liberation must come out some more--that is, appear again in the world.

The ancients taught that man incarnates about eight hundred times in a physical body during the human life wave, passing through hundreds of races, types and forms to learn the lessons of this day of manifestation. When he has learned all there is to know of the lower worlds, he may rest in Nirvana (the Heaven of Christianity) until a more advanced chain of worlds is prepared for his further growth, or he may come back and function here as a teacher.

There are many other thoughts which might be brought to bear upon the problem. We have not space to list them here, but if the student will think he will realize how reasonable and logical Buddha's law really is.

Now let us consider briefly the arguments against Reincarnation. The main argument is: It ain't so. When asked why, the answer is: "'Cause it ain't." When asked upon what authority it ain't so, the answer is: "Because it is heresy." When asked why it is heresy, the only answer seems to be: "Because it ain't so." You are also warned that if you think you are courting damnation. When you ask for a better explanation for the woe and weal of the world, you are given an artistic piece of fiction that has been the inheritance of the last twenty-five generations about a certain person, said being answering to the name of Adam. As the result of a slight indiscretion of said Adam hundreds of millions, yes billions, of individuals have been launched into hellfire and special damnation, just to remind you that apples are not healthy. In other words, "with Adam's fall, we sinned us all," and our only hope of salvation is to believe in the name of the Lord and cast our burdens on a poor man who died two thousand years ago.

This doctrine is based upon absolute negation of thought, and is offered as a substitute for the reason of the gods. This is all that is offered by theology to explain the inequalities of human life. If you are sick, it is to remind you of what Adam did; if you are miserable, do not forget the snake--he started it; if you are bilious, it is the ancient apple speaking. But even the worm turns, and six millions of people in the United States alone have discarded this literal lunacy within the last five years to accept a doctrine worthy to have emanated from an intelligent God.

The Law of Reincarnation also disrupts the idea that man is a privileged character in the universe, and places him down among the other kingdoms of Nature where he belongs. It proves conclusively, if we need any other proof than our own physical senses, that he is just an amiable animal standing on his hind legs, and not a demi-god as he thought he was. It is humiliating but true.

The second great objection brought against Reincarnation is: Why do we not remember what we were last time, if we ever lived before? And this is easily answered. In our lives we do remember, for the voice of conscience is a very potent factor in human growth. But as the last physical brain went to dirt, this new physical brain has no earthly reason for remembering what another brain thought about. However, in the higher bodies of the ego, these records are complete and can be read by anyone who will trouble himself to earn the privilege of doing so. The veil of ignorance is a blessed thing and will not be drawn away from our past lives until our spiritual growth is sufficient for us to stand up under the shock we will receive when we learn of ourselves. Behind us stretch all the crimes in the calendar and many that have been taken off the calendar from pure sense of decency. Today we are paying for them, but if we knew what they were we could never rise above them. The veil is kept mercifully drawn until we are strong enough to look; then we see a great plenty--in many cases entirely too much.

But let us reiterate the three theories once again with careful consideration. Admitting the existence of the visible, the theories of its presence are just three:

First, the materialistic theory that says: Look at it and you will see all there is, for there isn't any more. Behold this microscopic pollywog--the beginning of man! Behold this microscopic ash--the end of him! (This theory is so material it is almost commercialized.)

Second, the theological theory. This is a slight improvement over the first. It gives an invisible cause for life and also promises continuity after death--ninety-nine million eons of special damnation for any individual who is unfortunate enough not to be "saved" before demise, his fate being to boil forever in a brimstone sea. (Exact location unknown, but said to be "down." Ingersoll said that the rotation of the earth sort of upset this theory of "down," as it made down up one-half the time.) But to progress: they are going to seethe and bubble in this fire while those who are saved are going to sit up "above" applauding and singing hymns. (There is not one murderer in a million who would be cruel enough to do it on earth, but God is a most peculiar creature!)

Third theory. The evolution of mentality, spirituality and form. It was decided several hundred years ago by a half dozen men, including some excellent murderers, that this theory was not so, therefore its acceptance is being opposed upon every hand. Yet this is the only philosophy and theory known which, while admitting a plan, allows God to remain an honest enough man for a healthy Christian to work it.

We will now allow you to do some figuring for yourself. Ask yourself the honest question as to which one of these three concepts answers the cry of your own soul.

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PROS AND CONS OF THE SEX PROBLEM.

Lecture by Manly P. Hall.

This lecture is presented to the public with the hope that it will assist in removing from the name of spiritual truth the vile calumnies which ignorant and violent people have heaped upon the sacred sciences of Nature and the Wisdom-Religion of the world. In the name of New Thought, Psychology, Metaphysics and Occultism the most appalling and degenerated concepts have been launched upon an unsuspecting world, already heavy-laden with its accumulated sins, and in the name of the highest and noblest evil practices are being introduced to students of higher sciences which, if persisted in, will result in crime, insanity and untimely death.

Psychology is the science of the soul, and in spite of all that may be said against it, it will be of great assistance to the seeker after the reason of his own being and the answer to the riddle of life. It is a sacred science and has for hundreds, yes thousands of years, instructed man as to the way in which he should go and the things that he should do in order to come into the realization and power of his own divinity. From the days of Atlantis the great teachers of the soul sciences have taught man purity, simplicity and chastity in thought, action and desire. It has been a holy thing, and there is no more beautiful concept in all the world than true Psychology. But what do we find today?

While preparing this lecture the author has beside him as his inspiration a book published without the author's name (for a good reason) from the pen of one of the greatest exponents of "Modern Psychology." It deals with the problem of human relatipnships and is without doubt one of the filthiest pieces of mental sordidness that has ever bred pestilence in the human mind. I have looked it over very carefully, hoping to find some quotations that would be fit for the consideration of healthy individuals without bringing a Karmic reaction upon the writer, but there are none. It is a perfect masterpiece of human degeneracy--and the worst part of it all is that it bears the label of a sacred science.

There is a certain class of people in the world who capitalize on the ignorance of their fellow creatures. There are grafters in all walks of life and rogues in every profession, but even the dope peddler is less guilty, as he vends his powdered death, than those who, speaking as illuminated of God, grow rich advocating degeneracy as the path of divinity. We have not talked much on the problem of sex during the last two years, but have tried to show how man should live if he is to unfold the God qualities within himself. He can only do this when he realizes the sacred mysteries of Nature in their highest and most beautiful sense. He cannot be a beast and a god at the same time, and there is no use his trying. He must make his choice and abide by it. He cannot burn his candle at both ends. If he is going to use the spiritual life essences to develop the centers of positive consciousness and creation in the brain, he cannot also use them for the gratification of the animal nature. Anyone who tells him that he can unfold his spiritual bodies and at the same time encourage his lower passions and emotions is a LIAR before God and man. What is more, such a one is more dangerous than a leper for the infection that he is spreading is destroying not only the mortal body but also the immortal spirit. Practically all of the sex teachings in the world today are Black Magic, pure and simple, and those who fall victims to them are far worse off than those stricken by the plague.

One after another the spiritual organizations have fallen and have been led astray by the sirens of human indulgence. They have tried to serve two masters, but have failed, and it would seem that the eyes of the world should have opened to the scourge. Some day they will. But in the meantime beautiful lives are blasted and great souls are stunted by the reckless march of spiritual grafters and murderers who take the money and worship and leave them only death. If any man should bear the mark of Cain, it is the Psychologist, Metaphysician or Occultist who, realizing man's besetting weakness, plays upon it to the undoing of his fellow creatures. There are so-called teachers of spirituality in America today who are literally turning the temples of their God into houses of prostitution and standing up proclaiming in the name of science and philosophy that Nature so intended it. Friends, believe me when I say that thousands of people today are shortening their lives and removing all hope of spiritual growth in this incarnation--and maybe many to come--because of the damnable advice which they have paid small fortunes to receive. Every few days we meet those who have wrecked themselves and ruined the lives of others by practices that they received in "private classes," "inner meetings," and "esoteric work" where the insane gather to be mutually deluded.

The great problem of sex is called the keystone of civilization loaded with dynamite, and if it were not the weakest spot the spiritual murderer would not use it as his fulcrum. Let us enumerate some of the reasons why its perversion has gained such a hold on the human race.

1. The average individual is a slave to his animal desires, passions, etc. He believes that happiness comes only through sense gratification, and that he came into the world to make a beast of himself. Therefore when anyone comes along and tells him that God wants him to wallow around in degeneracy, he is tickled to death to believe it for it is just in harmony with his own perverted tastes.

2. While the average so-called Christian wants to go to Heaven, he does not want to give up any of the earthy things which he enjoys. The crafty rogues now decked out in the garments of Psychology know this and have prepared a doctrine to fit the weaknesses of man. Of course, it is popular, but anyone who will think can realize that it is just a scheme to separate individuals from their shekels.

3. While man continues to eat animal food he must continue with the animal for the life that he absorbs in his food is chained to the animal planes and when he eats their flesh he must also express their lusts and passions. This is the Karmic reaction of his sin against them for which he must pay by his own suffering and sickness.

4. The so-called respectability of the world is in the most part just a sham assumed before the public. Marriage is now just a legal license for licentiousness. Homes are mere names, and children the unavoidable nuisances of the world. As the result of all these things, there has come into the world a doctrine created by diseased minds, studied by diseased minds, and accepted by diseased minds, permitting diseased minds to remain just as diseased as they desire to be, protecting them from the qualms of a dying conscience by justifying that disease through misquotation of Scripture and claiming their errors to be the inspired doctrines of the Wisdom-Religion.

Man tries to make himself believe the unbelievable, but he cannot do it. We are what we live and think, regardless of whose name we do it in. There is a natural and an unnatural expression for all things, and no man's words can vindicate an abuse or build with that which is wasted. He can be a heathen degenerate or he can be one according to the latest laws of psychology, but he remains a degenerate in spite of excuses, prayers or promises.

The greatest test that confronts the student of occult science in the world today is to differentiate between the true and the untrue. The country is now being flooded with new religious ideals. Some of them are great, noble, and express the highest of human ideals, but many are just money-making schemes catering to human weaknesses and are not only worthless but veritable nests of scorpions. The average individual is incapable of recognizing the earmarks of the undesirable, because he is chained by his own lower passions and desires that cry out for the very things that will ruin his life. But the time has come for a clean-up. If man does not do it, God will. Earthquakes, wars and pestilences are the brooms of the Infinite which clean up every so often the perversions of the human race. It is our personal opinion that the Lord is getting pretty tired and that now is just about the time the plagues should be loosened upon some of our sanctimonious hypocrites who go around with pious mien while their minds are filled with lustful thoughts and animal desires.

Let us not forget Spiritual Alchemy. Oh, what sins have been committed in its name! It is really uncanny--the perversions that man can conceive of in the name of spiritual things. But it is time that the lid came off. Alchemy has nothing to do with sexual relationship, and anyone who says it has is a blasphemer. Alchemy is an internal process, and is carried on within the indivual when by pure living and thinking he regenerates the life essences within his own being. There is no alchemical process known to man that cannot be performed by one person alone. Why does man attempt to produce the unproducible by purposely misunderstanding the words of the Illuminated?

Another doctrine that is the pure outgrowth of human depravity is the illusion of "soul mates." Thousands of homes have been broken and no end of sorrow and death caused by foolish people mixing up in this mess and leaving their homes with some perfect stranger who they have been persuaded is their "other half." In most cases there are several of these "halves," so that when they become tired of one it is perfectly justifiable to try another. Twenty-two-carat tommyrot! Man has a soul mate, but he will never find her until he realizes that she is WITHIN himself waiting to be developed by the unfolding of his own consciousness. Within the last twenty-five years there has been more unadulterated tommyrot and damnable abuse of power in the name of religion than in the previous fifty thousand. When the blind lead the blind in such problems, perdition is the end of the trail. A large percent of so-called occult, new thought and metaphysical teachings are pure mental hallucinations of individuals who have no real source of information.

A short time ago there was a craze of polarizing--the most unalloyed pedigreed bunkum we have yet discovered. In this one spiritual growth, peace, power and plenty, and so forth, were to be gained by polarizing with your polar opposite. Gullible people listened and among them many of our young men and women. The result was mental, and in some cases physical, prostitution in the name of

truth and growth. What will the Karmic debt be upon those who thus defile our manhood and womanhood by putting such notions into their heads?

Cults are springing up like wildfire to prey upon man's desire to learn how to be better and truer. The market is filled with books on hypnotism, black magic and sacred Oriental philosophies written by some Hiram Jones from Wayback that will destroy any who study them. These things have so disgusted the average mind that when a real Orientalist or philosopher speaks, no one will listen to him. Just a short time ago an organization was formed that agreed to worry for yo and settle all your affairs by thought power--for a certain financial consideration. All we can ask is, When will it end? The only answer seems to be when man, through suffering, has learned to walk the narrow way and through purification has learned to be above temptation. There can be no compromise.

There is in the body of man a certain essence that he extracts from Nature's forces and distills within his own being. This is the life blood of Christ, the life of the sun ray, the divine generating and regenerating essence of Nature. This essence has only two legitimate channels of expression--all others are absolutely wrong. One is the propagation of specie, and the other is the turning of it upward to nourish the organs in the brain. The first expression is legitimate only to a limited degree. Man's power depends upon his brain, and the animal abuse immediately results in a dearth of brain power and the destruction of the higher urge. The true student of occult philosophy knows this and lives accordingly.

An examination of this problem of perversion from the esoteric side of Nature shows a great sweeping crime tearing at the vitals of the human race. It has practically destroyed many of the European countries; it is blighting the coming generations and destroying ages of labor. It has been the cause of the fall of every nation since the world began. It is going to lay our land in waste also if we do not rise to the need and master the destructive side of our natures.

New thought doctrines are very beautiful, but some new thoughters are too filthy to associate with respectable hogs. Occultism is the world's religion, but a large percent of occultists are fools and criminals. The Sacred Wisdom teachings have been abused, misused and degraded in every way possible. The ideas of polarization, peace-power-and-plenty, concentration for success, business supremacy throu mind power, and things of a similar nature that are now issuing from a divine Hierarchy of Stew-bums, have absolutely nothing to do with knowledge, development or common sense, to say nothing of occultism. There is always a fat fee for this sort of psychology, and truth commercialized is a lie to begin with.

COMRADESHIP AND FELLOWSHIP SHOULD BE THE BASIS OF HUMAN RELATIONSHIP. WHEN TWO UNITE FOR COMMON GOOD AND BECOME MAN AND WIFE, THE FIRST TIE SHOULD BE A SPIRITUAL ONE. MUTUAL IDEALS, MUTUAL ASPIRATIONS, TRUE COMRADESHIP THROUGH THE YEARS OF LIFE--THESE BUILD FOR PERMANENCE, BUT IF THE TIE IS ONLY PHYSICAL THEN TROUBLE IS THE INEVITABLE RESULT, FOR IN TRUTH THEY HAVE NEVER BEEN UNITED BY ANYTHING WORTH WHILE.

The Wisdom-Religion teaches purity of motive, action and desire. It tells of the crying need of instruments for the incoming of great souls that the world's work may go on in the right way. Something must be done for a great moment is at hand. Our cup of iniquity is

already brimming over the edge. In the name of the highest man does the lowest; in the name of the beautiful he lives the vile. If he keeps up his present course, the race shall die and with it the work of human growth. We must learn that the Wisdom-Religion demands the best, and anything that compromises with truth is damnable, for anything which is other than the highest has no place in man's life.

We must strike the evil where it begins--in the mind. It is as bad to sin mentally as it is to do so physically, and those psychologists who think that by preserving physical purity they may still carry on their emotional and mental excesses (as some teach) are fools and should be confined for the good of the general community. How many things man will do to escape doing the right thing! But he who sows wild oats must reap his harvest accordingly.

I beseech you, friends, to be true to yourselves. If you do not listen to these false and dangerous things, those who are carrying them on will be forced to stop and seek for other ways to make a living in more honorable channels. If you are fully prepared to go out into the Master's work, you will not be ensnared by these spiders who carry on their web-building to entrap the human fly. Go out and help in the clean-up. Clean up your own lives, thoughts and actions, and then help others to see the truly great ends of life and the value of pure, true living as the only path to perfection.

THERE IS A BEAUTY IN FRIENDSHIP FREE FROM THE SORDID THINGS. LOOK FOR THAT. SEE THE BEAUTY IN SPIRITUAL COMRADESHIP UNBLIGHTED BY THE STIGMA OF SEX. GLORIFY THE FELLOWSHIP OF SPIRIT AND THE UNION OF LIVES FOR THE GOOD OF EACH OTHER AND IN YOUR WAY AID IN THE WORK OF MAKING THE WORLD A CLEANER AND BETTER PLACE TO LIVE IN.

When we start, let us not forget occultism and religion, for among its followers there have sprung up a great number of human harpies and vampires who prey upon religion, using it as a mask to cover degeneracy. There are no occultists of the true schools who do not follow the laws of the country they live in, and there are none who are too advanced to regard common decency. It is true that man should live his own life, but he has no right to do things that will cast reflections upon his God. Free-love is an occult curse. Soul-mating and the various sexual outrages carried on in the name of religion are foul blots on the name of the sacred sciences, and all who follow such practices are either weak and gullible or else students of the Black Ray.

Judas represents Scorpio, and the abuses of the creative energy, and there are too many Judases on the platforms of new thought and occultism today who would betray their God for thirty pieces of silver. Their reward awaits them.

So let the true student strive to be clean in spirit, mind and body, for it is only then that he is acceptable in the sight of the Lord--only when we have purified our temple will the God enter it. The coming of the spirit of truth within is the goal of all life and the only goal worth while. To reach that goal we must raise the serpent to the brain that now crawls in the dirt of degeneracy.

(The End)

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THE FOURTH DIMENSION AND THE THIRD EYE.

Lecture given by Manly P. Hall.

Theories concerning the fourth dimension and the so-called third eye or organ of perception are of very stirring interest in scientific circles of the world today. Man is beginning to realize that there is a next step above his present limitation; and as he is able to base his hypotheses upon a foundation of the seen and tangible, he is slowly learning that his organism is not merely two-fold in its expression of life and form, but that it contains various systems and divisions of consciousness. He has, therefore, divided it into three dimensions of cognition--length, breadth and thickness,--forming the three-dimensional cube of material consciousness. These three dimensions are traced through the kingdoms of Nature in mineral, plant animal and human. First, the mineral has no dimensional consciousness the plant has a one-dimensional consciousness, a certain phase of reproduction which gives it expression through growth and vitality--that is, length; and the animal is an expression of two dimensions, for to the vitality of the plant is added motion or emotion, thus giving him not only length but width. Then when we come to man, we find a three-dimensional consciousness which is capable of expressing thickness, a conception belonging purely to the evolution of the human mind. A proof of this can be found in the evolution of art, traced upward from the drawings of primitive peoples. The dimension of thickness is the thing which gives the artist his basis for shading and perspective. Practically all the primitive Egyptian drawings are perfectly flat and without shading or curves, which denotes a deficiency of the cognition of thickness, showing the beginnings of the three-dimensional sight which has in this age been brought into high state of development.

The three dimensions, length, breadth and thickness, form a cube which is symbolized by the Masons as the ashlar. Taking the various surfaces of this cube, they each become a pyramid, thereby showing that there are other dimensions in the center. This center consciousness dimension, for which there is no definite name, is the in-ness of the block, so that which goes to the center itself is called the fourth dimension by the modern scientists. As it slowly dawns upon human understanding that there are other dimensions of space that are as yet unexplored, they have formed many speculations and given them many names which are not in accordance with their attributes at all but are the best that can be devised.

The only adequate expression we have of the three-dimensional consciousness is in the human being. It is the belief generally that the mind is something intangible and spiritual, but this is necessarily erroneous when it is taken into consideration that this grey matter of which the brain is formed is made up of a number of fine granules called mentoids, therefore is of a material substance which is subject to measurement. While it is of a finer quality and grain than any matter known to us in Nature and attuned to a higher rate of vibration, still it is possible to ascertain its length, breadth and thickness, therefore is three-dimensional. Hence, man may be said to be analyzing all created things at the present time on the three-dimensional plane of bodies.

The real nature and truth of substance can never be arrived at until the source or a first motive is found. The ancients said that phenomena manifest in a world of dimensions, while causations are undimensional--and this is exactly the case. Take, for example, a tree. The motive for that tree is unknown, and yet the motive is the only reason there is for the existence of that tree. This internal

motive is uncognizable in every living thing, and the reason it is not cognizable is because it is undimensional. The manifestations or effects of this unseen life are alone accountable for, and these manifestations themselves become so subtle and subtile that scientific researchers, with all their powerful and delicate instruments, are unable to work with them or find a place where they cease to exist. Therefore they are forced to give up seeking the motive behind phenomena for this source ever defies them in this direction.

But man is ever seeking in all manner of ways to find sources, to get at truth, the real hidden reason for material phenomena. He is fast coming to the conclusion that to check each and every phenomena against every other one is an endless task that arrives at nothing, so he faces the fact that the only way he will ever be able to probe into causes is to cease looking into effects, that he will have to lift himself out of dimensions and center himself somewhere outside of them that he may take a separate look, unbiased by the limitations of his three-dimensional cognition. He finds that every analysis he tries to make, every material judgment he arrives at, is based upon the three dimensions of thought, action and desire, and he judges all life in this way, seeking to know his God, the hidden Cause of all, through His infinite manifestations.

There is a quicker way than this delving into the depthless well of infinite and infinitesimal material forms. The world needs that "separate look." Each individual, in order to know himself, needs to get away from himself and take a good long look. As long as he remains within the area of his own limitation, he will only see what he is looking for, never see anything higher than he looks, and can never look for anything higher than he is, thus going around in a single circle limited by himself. He must learn to get that "separate look," unswayed by emotion, unaffected by mental comparison, which is only possible for those who have taken the higher dimensional center out of the cube block of matter, thus arriving at the in-ness. The motive of religion is to get this "separate look," free from the clinging and enveloping folds of dimensional matter.

But what method is there by which man can become capable of liberating himself in this? What other sense perceptions are there in him that are capable of raising his consciousness above the dimensions of matter? Nature gives us the answer, for in every plane and stage of life she always supplies the necessary thing at the necessary time. In looking about him in the realms of the plant and animal kingdoms, the scientist takes his lessons from Nature; and it is true that everything discovered, every invention ferreted out by science at the present time, is based upon a study of Nature and its laws; and in this particular case of the fourth dimension, many things have been learned from the study of insect life.

The horned toad has on the top of his head a peculiar little protuberance which is its third organ of vision, and in many plants and insects we find those with a sensitized spot which is a system of sense orientation through a single organ. Following these hints, some startling steps have been taken in developing sensitized objects of which the radio is an example. And it has long been noted that insects are living radiophones and receive vibratory currents through their wings. The firefly is the answer to the problem of illumination of physical matter.

Working from similar deductions, the sensitive spot in the human body is being sought, one that is fine enough to vibrate free from

enveloping matter. In their experiments it was found that there are various centers of sense consciousness in the human body--one in the solar plexus, which is the central point of our vital sense; one in the human heart, registering emotion; and so on, until every vibrati in Nature finds its correlate in the human mechanism. In searching for the correlate of super-sense activity, it is found that the brain has many areas of sense function within itself, and that the intelligence of man is not just one little concentrated spot called brain, but that it is spread over a circumscribed area of mental activities. The exact organ or its location that would seem capable of penetratin space is still a matter of pure speculation. Some say it is the pineal glad; others say it is the optic thalamus; and still others name it the pituitary body or the nerve nucleus of the solar plexus. But undoubtedly somewhere in the organism of man is to be found this organ of sense orientation capable of giving him this "separate look."

The seat of the fourth-dimensional sight is an organ called the Third Eye, named by Ouspensky the Turtium Organum. It is an organ capable of mastering the other two organs of vision, the eyes, which are the positive and negative poles of visual perception. Positive and negative are both results of matter, for those two organs of man are only capable of cognizing rates of vibration of a certain density, a gamut which passes from gas to stone, and only perceive all things within that gamut. The human mind cannot register anything the eyes do not bring to it, and will never do so until an organ of sense has been developed that vibrates at a higher rate. The eyes are only capable of cognizing dimensions, and the development of this other organ will bring man to the fourth dimension, or the inner, hidden side of Nature.

In the Brahmanic theology, all the gods of India are pictured with a third eye, which is placed in the center of the forehead. They are said to use two eyes for the worlds of form and the Third Eye for the "separate look." And the Orientals have been seeking for many thousands of years to open a third eye, and "an opened eye" is the literal translation of the word Buddhi.

In trying to discover this organ, science has ascertained that it has partly atrophied, but that it is still in existence. In the brain there are three important bodies which are absolutely necessary to life. They are the pineal gland, the pituitary body, and the optic thalamus. Their exact use is unknown, but these little bodies are the basis of a peculiar sense activity. The ancient philosophers have told us that there is a chimney in the brain down which comes a ray of light, and it is well known that children are partly clairvoyant until this opening in the top of the head closes at about the seventh year. So some say it is in the region of this suture where the divisions of the cranium meet at the top of the head, and others say it is the pineal gland or pituitary body.

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Studying man from the occult or mystical standpoint, we find that there is passing through the spinal canal a vaporous substance which rises upward through the ventricles of the brain, where it is absorbed into these two glands--the pineal gland and the pituitary body. When this substance enters the glands, it dilates them until they become two or three times their normal size, making a slight dizziness and a reaction between the eyes. The so-called astral visions are seen with the physical eyes closed, and it is plausible to ascertain that this other organ in the forehead is the one used at these times.

So it is an ever growing conviction that man is to get above hi

three-dimensional sight by means of this organ, by revivifying this Third Eye. The occultist says that there is only one way possible to do this, and that is by raising the gaseous substance of the spinal canal and bringing it upward into the brain. The fourth-dimensional sight is that which comes to man when he has raised this to the thirty-third vertebra of the spinal column and liberated it into this domed place in the temple of the head under which rest the pituitary body and pineal gland. This is only possible when he has freed his consciousness from his lower bodies, and the human consciousness is not a stationary thing but passes up and down through the body.

The problem of awakening this third organ of vision seems to be the ultimate desire of man, and the correlation of this Third Eye with the conscious brain centers is necessary in order to do this. This pineal gland is a peculiar thing which looks like a small pea on the end of a tiny finger, which extends upward. It is this finger which dilates when this gland is filled with gas, causing a vibration and forming a tiny radio station which is just as sensitive to impacts as any physical sense of man, only of course it responds to a higher and finer rate of vibration. The rate of its vibration is such that material objects do not register, therefore it sees through solid stone; so when man is using this finer organ of sight, the coarser objects do not exist to him. And it is the development of this system of sense perception that has enabled a few to get the "separate look," or in other words to function in the fourth dimension of consciousness.

This little organ is in no way dependent upon other organs for its use, any more than the eye depends upon the nose. As these other organs are the basis of human consciousness (three-dimensional), that organ which is not dependent upon them is free from comparison and competition, the basis of limitation.

Many people have tried and experimented in many ways to develop such an organ. But it has been proven that spiritual thoughts raise the dome of the head and that there is built around this organ a layer of brain convolutions of finer texture when the individual becomes a deep thinker. The lower the intelligence, the more atrophied is this gland; and the more spiritual and intellectual, the larger that body is.

In the study of ductless glands, many discoveries have been brought out, one being that there is a secretion contained in them that is absolutely necessary and essential to life, and this ductless gland called the pineal gland is undoubtedly a positive organ, and to find a way to develop and awaken it is the quest.

The only way to do so is to turn upon it the gases of the spinal canal, and this can only be accomplished through clean living, purification and regeneration from the lower bodies which draw the life forces downward in the expenditure of passional energy.

The regeneration of these essences is the keynote of alchemy, studied so devoutly during the Middle Ages. It is the warmth of fire ascending through the spinal canal which will finally vivify this little body in the brain; and when that time occurs, man will then have the use of the Third Eye, enabling him to view life through the study of the hidden life forces instead of the study of form and phenomena. It will give him a higher and more complete contact with the inner worlds of Nature, and an unbiased separate look at sources, undivided by the pair of opposites, the physical eyes.

When man has accomplished this, his next step in evolution, he will then be able to lift his three-dimensional consciousness of material analysis into the fourth-dimensional plane of superhuman sources--dealing with the world of causes instead of the human world of effects. (The End)

MARRIAGE, THE MYSTIC RITE.

Lecture by Manly P. Hall.

The first thing to be noted in this problem of domestic relationship is the innate love of harmony. It is the general opinion that a marriage must be a happy one in order to be successful at all, and that the thing to solve the problem is for one to allow the other full sway of authority. However, it would appear that marriage is not essentially intended to be harmonious. Of course, if it happens to be such, so much the better; but experience is the reason for life, not happiness; growth is the reason for being, not happiness. Consequently a marriage which is most filled with ups and downs is often the most successful, being one of those cases of "successful failures." The average individual believes that to be ideally happy is to be willing to agree with each other, but this is merely inertia in the majority of cases.

The important question that should be considered by those who are tied up in the bonds of matrimony is, What am I gaining? what am I learning that will be of use to anybody? Growth is the primal reason for being, and every problem in life holds this opportunity if we but see it. Those who have had the most unfortunate conditions in life but who have risen above those conditions, are the successful people. A home that is torn and broken is the greatest place in all the world for experience--an opportunity that is seldom appreciated and realized by those who are involved in it,-for it is there we find a condition to be mastered, and the successful one is he who can gracefully meet the condition. When a home is broken, where the great bond of spiritual love is missing, there confronts both members of that household a wonderful opportunity--not an escape through separation, but the opportunity to master that inharmony and build something permanent in growth and understanding. And, unfortunately, this is where the average marriage fails. In the majority of cases, marriage is a problem to face, one filled with dissension and unbalance. In order that the home should fulfill its true purpose and afford the most growth, those who form it should be absolute opposites, for, cosmically, that is the reason for its being.

In getting at the real root of any problem, it is necessary to go back to causes, for all effects are the result of causes. So let us go far into the past to find out the governing reason why Vesta's altar has been so defiled. In the eons that are gone, man (the species not the individual) came into this universe to build his consciousness, to express powers, and to evolve latent possibility into dynamic expressions. In this far-off beginning the entire specie was of a dual nature in its manifestation, a self-creating unit, a complete male-female creation in one. In the ages that came later, the struggle of life, the building of bodies and vehicles, became so complex and the necessities to growth became so multiplied that it was essential to bring new forces into play, and for that reason man - the male-female creation--sank one-half of its being into oblivion. It did not divide itself, but only recalled one part of its powers from the field of action. In order to build a brain, one-half of the life-creating power was turned upward into the building of thought, and so man became a single individual. Today we are still a complete unit within ourselves, but one pole of our being is in latency.

Considered in this light, the great problem of the superiority of sex dies, for both are in each of us. Each of us alternate in our life work here--we alternate every few days, weeks, years, and then from one life to another. From male to female we alternate through the ages, neither superior to the other. Man, as he is now, has

developed the positive body and the negative vitalizing forces, and has turned his creative energies into brain power. He is the positive manifestation of being, which is the mind. For that reason he has turned his eyes towards labors in the world. But within his being there is asleep the other half, the negative expression. He is a reasoning animal, creative, of combative temperament, weighing, balancing and reasoning out things. His mind is his governing pole. On the other hand, Woman has sunk the positive side of her nature and is functioning through the heart and intuitions rather than through the reasoning system.

Neither is superior, but each has a part to play. While half of man's being is in latency, he has been provided with a helpmate to bring out into active expression the side of his nature that is asleep. Consequently these two come together--and for a dual purpose. They come together not only to perpetuate the race, but for the awakening of the hidden side within themselves. While living through life under the bond of matrimony, man is supposed to build his heart and intuitive system; to his reasoning he should add intuition, and to his mind he should add the power of the heart. While woman should draw out her reasoning powers and add to her intuition the positive powers of mind. Each is complete, but one-half is asleep; and they complete the whole in slow development by supplying the missing mate.

The complications that arise in the two coming together is next to be considered. There are two great powers in our world that draw irresistibly--attraction and repulsion. Those who have loved and labored together before often reincarnate closely again, while those who have hated and been repulsed come back together to work it out. As long as the contending conditions exist, just so long are they tied together by a bond that cannot be broken, for there is no escape for those who have fought. There is no human law that can separate two such people, for no two ever meet and hate but that they will meet again. Perhaps they will separate for a lifetime or a matter of a few thousand years, but they will fight until they realize their mistake and remedy the cause. Because it is for that reason that they first came together--to balance all in harmony and complete a self-conscious unit within themselves. Each is divinely responsible for the other, each the helpmeet of the other. When it is otherwise, there can be no understanding, and while there is no understanding there is no power in heaven or hell to separate the two. It is easy to unite, to get tired and separate, but there is a cosmic responsibility underlying that cannot be broken. Each is responsible for the texture of their pole of life which they are incorporating into the other, and where one is mean, miserable and unhappy, he is not building into the other the proper materials of life.

One of the first duties of that responsibility is for each to accord the other equal right. There is no home that is happy where superiority enters in. Each should rule together in their dual home, understanding mutually the other's place in the plan of things, and realizing that their partnership is not only for tranquil happiness but for growth and broadening experience. And of course happiness is the undeniable end of growth, for the harmony of lives and the effort to understand the problems in the life of the other brings with it happiness of spirit. Never should one try to exercise authority over the other, for it will invariably bring dissension, as it is not according to Nature's law. Where the mind is master of the heart, we have a scientific fanatic who will murder for the intellectual pleasure of seeing how form is built, and just so when the heart rules we have emotional unbalance.

But, after much philosophizing, the trying problem of the home that is broken always arises--what to do with it? Should one try to endure the impossible and be miserable for the rest of life, or should one seek freedom through divorce? This seems to perplex many, and the old excuse is that one should not be expected to ruin their life for anyone else. Then at this point the responsibility that should be mutual is assumed by one and wholly neglected by the other, and the tie is broken. But as long as there is animosity there is no right for separation, and only when you have conquered that animosity is your duty done. No one has a right to leave any living thing until they have found the good in that thing and incorporated it into their being. If each would sit down and analyze their own thoughts, they would find that there is as much good in the other as in themselves. Nine out of ten broken homes could be mended again if each person would sit down and think it out. Suffering only comes where thought and love is not allowed. And as long as individuals take upon themselves the responsibility of married life, they should also take it upon themselves to work the problem out, for it is a problem. The only time when they should consider a parting of ways is when they can each say to the other: "I do not feel that there is more to be gained or learned in our partnership; I do not hold ill against you, nor do I care for you; let's shake hands and call it off." But of course the true occultist has not the right to take this course, for he will always remember that those who bid for spirituality must find it in their fellow man whom they do not care for very well, or else not find it at all.

The question is often asked, just what are the occultist's beliefs on this problem of marriage? How did the ancient philosophers and teachers of old look at the civil ceremony of marriage, and does the occultist accept the law of man or of Nature? And the answer always is that the true occultist has sworn by the highest, greatest that he knows and is and by the things he holds sacred that wherever he is, the laws of that land he will obey. He is a teacher, and if he breaks the law he cannot teach anyone else. There never has been a school of mystic philosophy worthy of the name or a spiritual work of any kind that has taught or practiced the principles of free-love, and those who preach it are those who know not whereof they speak. The true mystic realizes that he has not only a bond to his God but also to his brother man who is God incarnate, nor will he ever violate the bonds of another's life or home. There is more utter respectability among the animals than there is among human beings who do otherwise. A great reason for so much dissension is because people do not accept and live according to a brother's rights. The first step that the true Brother takes when he seeks to know his God is the great vow to all humanity that he will respect, honor and love all created things--all mankind becomes his brother and all womankind his sister. This is the universal and cosmic law that for millions of years has guided the true student towards spiritual knowledge, and he who is living true to these ideals recognizes his responsibility and shoulders it like a human being.

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The tying together of two lives is more than a mere ceremony; it is something that happens within the individual--it is the symbol of the mystic ceremony that the student should strive to attain within himself. He should realize that all is the working of the Great Hand and that his brother in the body of male or female is still his brother. A marriage is a means for the betterment of each, and when two come together thus there is a tie made that holds through all eternity. They may separate forever, but still there is the tie, for each is responsible for the germ of life they have implanted in the

heart of the other. We know this subconsciously when we meet someone and feel a bond of love or a repulsion that we cannot explain. We must learn this responsibility of marriage and begin to consider it not merely a whim or passing fancy but as a spiritual thing, for this is the only cure for unhappy homes and for the children sent out into the world without the guiding care of a parent.

This earthly marriage rite is but a symbol of the higher marriage that will take place within our own being, when the heart and mind (the husband and wife of the eternal universe) are tied together forever by the golden band of the life forces. This is the mystic rite behind the outward ritual that promises of a day far beyond our vision when these two within ourselves are to be united. The wife will find that her husband was within when she unites the heart with the brain--the eternal bond that cannot be broken when once made. When the soft tenderness of the heart is united with the firm strength of the mind above, we will come again into the father-mother nature of divinity. It is the alchemical marriage of the sun and moon, when as the divine Father-Mother we shall bring forth children of globes and worlds.

The marriage of the body means nothing, but the marriage of the spirit means all, and those who enter into worldly marriage without this interpretation of it are desecrating their privilege. It is a mystic rite--a rite of the soul,--and those who enter into it in any other way have no knowledge of the greater way; their lives are empt and their heart knows not real love. The true seeker knows, and he no longer considers the whims and fancies of earth; he does not unit for "better or for worse," but he seeks to gain the mystic message and to understand that other hidden side in his own being.

The time shall come when the marriage of earth shall be through there will no longer be husband and wife, but all brothers. Marriage shall be the union of life where man shall blend all opposites in the spiritual union of the soul. And from that union shall be born a new life--the Morning Star. For when the child of that mystic marriage of the soul appears, then indeed a Christ is born. The more we raise our eyes to this ideal, the closer shall be the day when the Immaculate Conception shall be on earth.

Far out on the spiritual planes little hands reach out and little voices whisper, asking to be brought into this world and given a fair start. When we deal only with the thing of form and matter, we are not in a position to appreciate and understand the true spiritual meaning of this marriage; but when we see the inner significance we can then realize that we must labor for the higher, finer things so that those tiny hands that reach out shall have greater opportunities, and so that in the mystic marriage, the union of the soul, all lives shall be well-lived and the Christ can be born again. And man, united to himself, will people his world with the children of his life and give them a greater understanding, just as has the Father of our own world.

Marriage should not be only of the body but of the soul, and a thing that affords a wide scope of opportunity to work out the problems of life. When all people are educated to look at it in the light of such ideals, realizing that the marital step is the turning point of the soul--with its greatest opportunity at hand to grow or its worst opportunity at hand to fail,--then and then only can we understand the meaning of the Mystic Rite.

(The End)

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A PRACTICAL APPLICATION OF EINSTEIN'S RELATIVITY.

Notes of Lecture given Sunday night, June 3rd, 1923.

Manly P. Hall.

It is only when abstract theories are applied to living problems that any real amount of good is possible from them. Nature's law demands economy, and the wonderful workings of the Divine Plan fit together so splendidly that there is no waste of either time, energy or effort. Unproven theories, or even proven abstractions, are of little good to the average individual. While they may be marvelous from the standpoint of science, still we do not gain materially by them unless we find some way of applying these mental marvels to the living necessities of daily life with its ever-changing complexities.

The problem is, What does the Einstein theory mean to the average member of the human race, with his partly unfolded intelligence incapable of analytical and deep analogical deduction or induction? How is it going to help Smith, Jones and Brown to live better, think better, show a deeper realization of the Divine Plan and improve every moment of their all too short days of schooling here? How is it going to help the masses of the world more fully to live up to their duties to themselves and to each other?

We plead for practical things, and feel that the greatest good is never attained until something is discovered to broaden, regenerate transmute and revitalize existing conditions and assist the mere struggling unit in its eternal pilgrimage from ignorance to omnipotence.

It is said that there are only twelve people in the world who know what Einstein is talking about, and that not one in America can claim adequately to understand or express his intricate principles. So, friends, I hope you will excuse me if I should be a trifle off color. It is only possible for each individual to express things as he sees them, and the crying need for practical solutions to practical problems leads me to apply the principles of relativity to human relationships, which may not be according to orthodox science.

If this great philosophic principle be true, it should apply not only to worlds, mathematics and cosmic unfoldment, but it should also apply to the every-day expressions of the human mind, heart and hands. And the only way that it will ever be used to bring about the greatest results is when it can be applied as a precautionary or curative measure to the idiosyncrasies and contradictions of material existence.

To the occultist the law of relativity is the answer to the problem of mental differentiation. It is the answer to the mystery of individualization and solves the problem of human misunderstanding. The true understanding of the doctrine of relativity is absolutely necessary to the highest expression of brotherhood, compassion and broad-mindedness.

First, let us say that man bases practically all of his estimates upon the foundation of comparison, rather than upon intrinsic worth. He judges all things on the basis of a fixed standard and accepts them or rejects them, agrees with them or disagrees with them, places a value upon them or depreciates them, according to their adjustment with the existing standard. Man has unconsciously deified this standard and has come to look upon a man-made measurement as absolute

and perfect. This is a fundamental error which the law of relativity removes, and with it dispels one of man's most crystallizing and enslaving concepts.

Modern science and theology in many cases are failing today because they are still striving to fit themselves into standards placed and sanctified ages ago. At the time the standard was made it was good and expressed the highest ideals which animated the souls of those who created it, but as the ages passed man reached up to and passed it and would not be forced to go backwards and retrograde in order to be true to that which he is bound to recognize through the laws of prehistoric conventionality, if he is to progress.

The great principle is this: The standard which once marked the ideal did so because through comparison it was above all existing standards of its day, but now greater standards have been established and by comparison it is now far below the surrounding mental landscape. The hill has become a valley because mountains have sprung up around it. And the fact that these mountains continue to spring up forever, converting crest after crest into hollows, is the basis of the principle of relativity. The occultist has always claimed that good and bad, higher and lower, are terms given by man to the opposites of evolving comparisons.

In the eyes of the child the man is wise; in the eyes of God the man is foolish. All human comparisons depend upon the position occupied mentally, physically and spiritually by the individual creating the comparisons. As one climbs the mountaintop, the world spreads out below him and the horizon goes ever farther and farther back. The little minnow is as great in comparison to the mud-puddle as the whale is to the ocean. A fool among fools is as wise as his brethren, and by the laws of comparison is just as important as a philosopher among philosophers. A philosopher among fools stands out as a favorable comparison, while a fool among philosophers sinks into insignificance because of the superiority of others. Yet, in truth, neither the philosopher nor the fool changes intrinsically because of his comparison and environment; each is what he was before, but in the eyes of a third person he is completely changed.

The man who has ten thousand dollars is the wealthy man of the small town, and every time they put in a water-pipe or plant a new sewer he leads the torchlight procession to secure the funds. But when he goes to the large city, where there are millionaires, he automatically becomes of little importance. From being the big man of the small town he has become the small man of the big town--yet his temperature and pulse have not changed. The changing environment has completely altered his position in life. Thus we may say that his dignity and social position are relative and depend upon certain surroundings for their expression.

To carry out line of reasoning into a moral channel, we may say that good and bad are relative terms, depending upon customs, times and the moral growth of the community for their value and power. Among wholesale murderers, one who has killed but a few is a relative saint; while among people without guile, even the one who loses his temper is a sinner. Every law which is now advocated as necessary to the regulation of our country is relative to meet the needs of relative conditions. It is not absolute, for a change in conditions would necessitate changing the law to meet the new requirements. Everything which we now punish as a sin was at some time a virtue,

and everything we now acclaim a virtue was regarded at some period of the earth's development as a cardinal sin.

To enter a man's house at the present time, hit his wife over th head with a blackjack and carry her off by the hair, is considered rather indelicate and is liable to bring upon you a certain amount of indignation from the person of the bereaved husband (of course there are exceptions to this rule); but there are periods in the history of man when this was the only possible way of securing your second half, and anyone who did not use this method was looked upon as a coward unworthy to gnaw bones with the heroes of the tribe.

A minister talking with a cannibal and reproving him for just having eaten his wife said, very benignly, "You should not have eaten her. It was bad, very bad." The cannibal grinned from ear to ear and, shaking his head, licked his chops and answered, "No, no, not bad" (smack, smack!) "very good, yum-yum. She good tender wife." So you see this entire problem depends upon the viewpoint.

In other words, we may say that the unfolding of man's nature with its ever increasing complexities creates needs which are ever changing, like the thing that brings them into being. The things that he needs today were of no use to him yesterday, and will be of less value tomorrow, but today they are imperative for his growth. The realization of this is the answer to the problem of human individualization in which each person is at a different stage of evolution and is striving to secure in the way harmonious with its nature the things which his development has made imperative for the fullest expression of his growth and organism. So one eats fish, another alfalfa, and a third soft soap--while the Eskimo's delight is castor-oil.

If reformers could only understand this, they would realize that it is absolutely impossible to pick another man's diet for him, tell him how to live his life, or place a standard by which his merits or demerits may be judged, for each individual is a standard unto himself. While to all the rest of the world his actions may seem wrong, they are the result of chains of evolutionary circumstances and Karmic reactions and are absolutely necessary to him, while they may be an abomination in the eyes of his fellow creatures.

Life is a great kaleidoscope, and its tiny particles of intelligence are eternally combining in new angles and formations by the ever-turning wheel of cosmos. Today they are here; tomorrow they are gone. There is nothing absolutely fixed, absolutely immovable, or absolutely true known to the human mind at the present time, for all of his inductions and deductions are impermanent because they are based upon one of several things:

1. Man's own knowledge, which is impermanent and ever-changing. Each day man is learning something which he never knew before and which is changing entirely his viewpoint of life. Ask yourself what God meant to you ten years ago, and see how your life has changed--with it all of your likes, hates, ideals and hopes. Now look into the future and see how hopeless it would be for you to create with your present viewpoint of life anything permanent. The most that you can do is to build a God, a moral code or an economic system which will answer the problem of your present condition but must change with your evolving consciousness. Any code so constructed is relative, because it depends upon outside conditions for its value. All man-made morals, dogmas and doctrines are without value save through

human application, consequently are not divine but must travel and move with man as relative and related to his thoughts, actions and desires.

2. Upon surroundings. These are impermanent, because all external phenomena are registered in the mind through humanly developed organs which, being only partly unfolded, can register only partial truths. Secondly, all phenomena are effects caused by Karmic, physical or intrinsic spiritual reactions. Until man learns to know the cause of this reaction, he cannot use these ever-changing effects as the basis of an absolute hypothesis or anything which resembles such.

3. Absolute law, truth and knowledge and light are known only to the One Supreme Deity, whom we cognize but dimly, and without any organized intelligence, as the Absolute Itself. Man will never know any absolute thing until he has absolutely perfected and completed his expression on the plane of the thing he seeks to know. No living thing up to the present time has succeeded in doing this thing. The higher he goes, the broader is his knowledge and the more truthful his concepts; but he has never reached the point where there is not an horizon line concealing a great Unknown which may completely contradict and disprove his existing information.

4. If he bases his reasoning upon the statements of others, even though they be inspired, he can secure only a relative hypothesis because even the sages of the world are able to explain natural phenomena only according to the organs of sense perception and reception which they have evolved. Thus, while they are quoted as authorities, their word is no better than anyone else's, except in one particular--they have, with a highly evolved organism and mental body, thought more concentrated and connected thoughts than the haphazard individual of today; therefore their words are wise and may point to the end of ultimate wisdom. But they have never reached that goal themselves and their doctrines are only helpful to those whose own lives have led them into similar channels and who therefore understand their words.

Relativity teaches that it is absolutely impossible for one person to judge another either as to motive or ideal. According to human comparison he may be wrong, but according to intrinsic development he may be doing the very best possible with the organs, knowledge and stage of evolution he has reached. The reason why the Masters are able to be of such great assistance to man is because they have learned through their own development to place themselves in other people's positions, and only when we live another's life are we capable of judging his reasons for action or the value to be gained from it.

The theory of relativity boils itself down into three or four very important concepts. The first is that expression is not permanent--it is the ever-changing manifestation of an unknown, unchanging power which no one has yet fathomed; everything in the world of visible things is impermanent. Consequently, to say that Jones is a large man is only true to the degree that he is a few inches taller than surrounding mortals, while he is far smaller than the Cyclopitic giants, who were in turn dwarfed by the prehistoric mammal. Man is great beside a grain of sand, but beside a universe

he is a speck of dust; and tomorrow that universe may be scattered to the corners of eternity and man, the tiny speck, be its superior. So how can we say, other than relatively, that we are great or small? And what does our greatness and smallness amount to when the only measure of a man is his intrinsic worth? (A standard never used at the present time.)

Man must learn to isolate himself, mentally and spiritually, from the passing swarm of partly evolved intelligences which he uses as the basis of the measurement of himself. This measurement in which we are satisfied with ourselves, if we compare favorably with other people, is both crystallizing and degenerating. We must learn to compare favorably with ourselves and use that movable point--our highest ideal--as the measurement of our perfection; for if we are doing as we should, our highest concepts will always be 'way ahead inspiring us on to union with themselves.

There is only one truth known to man, and that is relativity. It is a truth that all things are impermanent and relative, and this is the basis of growth for the adjustments of man with ever-changing ideals slowly unfolds the latent qualities within himself and builds for the god-man. The realization of relativity in world affairs would make it possible for two peoples or nations to carry on their own lives in their own way without trying to standardize human intelligence (which cannot possibly be done for there is not one permanent thing in the universe upon which to raise that standard, and there is no brain capable of creating such a standard that cannot be surpassed). The evolving standard is the occultist's, for he believes that his ever unfolding consciousness is given him that he may have and create an ever higher, finer and more noble standard to use as his inspiration to perfection.

Relative perfection is all that is now attainable--when man is living in exact harmony with what he knows. But when he reaches this stage, this harmonious life has so developed him that his broader vision already sees new worlds to conquer and new work to do. The foolish one climbs until he reaches the standard set by man, and then sits down to rest, failing to realize that the universe is sweeping by carrying his standard along millions of miles a second and that when he stops for a moment in his endless search for the real the unrealities that he has worshipped sweep onward and leave him uncompleted.

(The End)

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