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MONTHLY LETTER

Devoted to Spiritual and Philosophical Problems -- by Manly P. Hall

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Dear Friend:

In our last letter we examined the subject of Ethics in an effort to discover the nature of good. This month we must seek that cause in man, which was defined by the ancients as the "fountain of ever-flowing good." Psychology is the fourth department of philosophy, and comprehends the entire field of what is now called mental phenomena. The word psychology actually means: the voice, language, or science of the soul. But this original meaning is now for the most part disregarded, and a new definition has been formulated which limits psychology to the consideration and analysis of the mind and its reflexes.

When a department of learning passes from a theoretical to a so-called practical state, it is said to cease to be an art and becomes a science. The modern psychologist, therefore, regards himself as a scientist rather than a philosopher. It is very questionable, however, whether psychology will ever be as useful as a science as it would be if it were perfected as a philosophy. The virtue of science lies in the intensity of its penetration. The virtue of philosophy lies in the breadth of its viewpoint.

Mystical and metaphysical psychology was developed in India and Egypt and finds its most perfect expression in the transcendentalism of Plato and Proclus. After the decadence of Classical learning, mystical psychology continued as an aspect of Christian metaphysics. During the Middle Ages it dominated Christian viewpoint. This branch

of learning was particularly cultivated by the medieval Rosicrucians. Among its ablest exponents were Paracelsus, Jacob Bohme and Robert Fludd. By the beginning of the 18th century metaphysical speculations were declining in the face of the scientific viewpoint. The "physical" universe was discovered. The ancients viewed the material world as impermanent and comparatively unimportant. They took the attitude that man's spiritual existence was eternal and his material existence only a matter of three or fourscore years. Consequently, they wasted little time on man's temporal state.

In the beginning of the 19th century all this was changed. Man's spiritual perpetuation was turned over to the tender keeping of a static theology, and his physical life became the sole object of so-called exact learning. This eclipse of mysticism produced an unbalanced viewpoint which deprived a great part of humanity of a balanced concept of life. By the middle of the 19th century metaphysical organizations began to appear. The memberships of these groups were largely made up of conscientious objectors revolting against the insufficiency of material science as a substitute for philosophy and mysticism.

By the beginning of the 20th century metaphysicians had become more or less a class apart. The majority of nominally educated and civilized people were hopelessly enmeshed in efficiency and prosperity complexes. Since the economic collapse of 1929 the interest in philosophy in all of its

branches has greatly increased, and before the end of the present century we may expect a renaissance of metaphysical psychology.

We may therefore formulate two definitions of psychology to distinguish the two methods of approach—ancient and modern. Ancient psychology sought to examine soul as the medium between spirit and body. Modern psychology, accepting the mind as the origin of man's rational and reasonable existence, seeks to analyse and classify its processes and consequences.

Ancient psychology derives its authority directly from metaphysics; modern psychology from physics.

Mystical psychology may be outlined as follows:

The universe in its three parts manifests the triune nature of that Divine Essence from which all beings have their origin; by which they are sustained; and into which they are finally merged. According to Aristotle, all intelligent men honor God after the number of 3, by natural instinct. The three qualifications of the Divine constitution are termed "worlds," and together make up the Macrocosm or universal wholeness. According to the Rosicrucians, the three parts of the World are as follows:

1. The Imperial Heaven, the eternal and unchanging spiritual essence, the source and support of all life.

2. The Starry or Ethereal Region, which is emanated from the Imperial Heaven and was termed by the Chaldeans the Second or Administering Cause.

3. The Elementary Region; the sphere of effects, the formal world which receives into itself the impulses of the Ethereal diffusion.

Robert Fludd declares the number 3 to represent the Imperial Root; the square of this number, the 9, the Ethereal diffusion; and the cube of 3, 27 the Elementary essences. These numbers, if added together: 27 plus 9 plus 3: equal 39; which, if cabalistically again added, equal 12. Twelve represents the Zodiac of celestial causes. The 1 and the 2 is again added, revealing Aristotle's Divine Root, the 3, and the cycle returns to its own source.

The three regions or conditions of Divinity—

divine, ethereal and elementary—are equivalent to the familiar terms; spirit, soul and body. Thus SOUL corresponds to the Ethereal diffusion or sphere of secondary causes. As in the universe, so in man. The soul represents the medium binding man as a spiritual essence to man as a material body.

The Platonists called the soul "that general virtue which engenders and preserves all things," and in this definition Virgil also concurs. The alchemists referred to it as the "bond of the elements." The spirit supports the soul, and the soul supports the body. The soul is always regarded as a vast organism, containing within itself the source of all productiveness. Hermes infers this thought in his celebrated definition: "The world (soul) is the son of God, and man is the son of the world."

Ancient psychology, in consequence of this background, regarded the soul as a sensitive mirror in which the whole universe is reflected. The soul binds the individual personality to the heavens, the stars and the planets. Disposition and temperament have their origin in the patterns which are set up in the soul by action and interaction of celestial and sidereal forces. The soul impinges itself upon the body through seven vital centers and seven essential processes. Some of the ancients went so far as to consider the soul of the individual as a complete super-human entity. This is the Anthropos, the over-soul of Emerson, the god or daemon of Socrates, and the one-eyed Cyclops of Homer. The Alexandrian mystics, accepting the soul as a Messianic individuality, considered union of the personality with its soul as the philosophical marriage. The same thought is contained in the Apocalypse of St. John, a writing undoubtedly inspired by Gnostic and Hermetic speculation. Here the soul is referred to as the bridegroom; and again as the lamb; the Holy City, Jerusalem, which symbolizes the material body, is lifted up by regeneration to become the bride of the lamb, or to be reunited forever with its own over-soul.

Pythagoras represented the soul by the ogdoad, or the number 8. According to him, it possessed eight powers or attributes of which seven pertain to sense and cognition, and the eighth to generation or reproduction. These eight represent the seven

planets and the earth. A secret is contained within this arrangement, for by it the physical body of man is viewed as the last or eighth extension of the soul.

In the Mithraic rites of the Persians, the soul is represented by a ladder of seven rungs, its upper end resting upon the spiritual nature and its lower end supported by the material world.

The mental processes, which are now sole concern of psychology, were only one of the numerous manifestations of soul-power in the ancient system of psychology. The soul was not only the origin of thought but was the source of all manifestations of consciousness, from contemplation to imagination. The body itself, physically considered, was merely a mechanical instrument, possessing neither perceptive nor reflective power. It is true that the body impulse which motivates and enlightens it originates in the soul. The experience which arises from action is recorded, not in the body, but in the soul itself. Evolution should therefore be regarded not as the growing of bodies, or the unfoldment and development of bodies, but rather as soul growing up through bodies. It is the soul which knows and remembers; it is the soul which bestows wisdom upon the body, out of experiences. At death the soul deserts the body, carrying away to its own essence all of the records of physical action.

The purpose of ancient psychology was, therefore, to attempt by philosophical processes to distinguish the proper constitution of the soul itself and to view it with the mind's eye in its separate aspects. The differentiation of the soul-entity and its culture by philosophic discipline was the true and original field of psychology. Wise men, realizing that the flesh is weak and impermanent, invested as little as possible in the corporeal fabric. They sought rather to strengthen the soul's dominion over the body. They desired to so simplify bodily processes and mortal concerns that the soul had a maximum of freedom. Socrates believed that in the unregenerate man the soul was mixed with the bodily principles. A Socratic illustration may be used:

Considering the body as earth and the soul as water, the confusion of them results in mud or slime. Thus the constitution of the unenlightened

or uninitiated person was said to be murky or muddy. If, however, these elements are allowed to remain quiet for a certain length of time they will separate. The mud and heavier particles will sink to the bottom, leaving the water upon the top comparatively clear. If, however, you agitate these elements they will again become confused. The irrational impulses of the animal man are consequently constantly riling and confusing the soul and body, but peace and tranquility of the wise allows the lower or bodily elements to settle to their own estate and the soul become clear.

Let us now compare this older concept of psychology with modern opinions on the subject. The term "mind" is now used to designate man's subjective, rational part. All processes not admittedly physical are presumed to be mental. The psychologist of the modern school does acknowledge a mental nature, not necessarily identical with the brain structure, nor resulting merely from the automatic activities of the brain. As to the exact nature of "mind," definitions are hazy. In fact, modern psychology is better equipped to classify mental activities than it is to define the nature of the mind itself. Following the natural impulse described by Aristotle, the mind is psychologically considered as a threefold structure even by the moderns.

Where facts are lacking, opinions are usually numerous and contradictory. The several schools of modern psychology and psychological philosophy can scarcely be regarded as in agreement, and it would be almost impossible to find a common denominator for their conclusions. There is some agreement, however, upon the division of the mind into conscious, subconscious and unconscious parts. Professor James of Harvard, probably the most famous psychologist of the modern school, was once asked for a definition of the subconscious mind. He declined to give a definition on the ground that he had not yet discovered a satisfactory definition for the conscious mind.

The opinion seems to be that the conscious mind is a term applicable to that department of mental processes which is direct and evident. The surface of the intellect includes the field of phenomena in which the thoughts are consistent with evident facts and arise from adequate and evident causes. For

example: Mr. A. has a mental antipathy to Mr. B. Some time ago Mr. B. cheated Mr. A. in business, therefore there is an evident, natural and reasonable origin for Mr. A's attitude. Another example: a young person spends twenty years in school; later in life he demonstrates certain knowledge which is traceable to his schooling; Thus in the thinking process, the cause is equal to the effect, and there is no particular mystery in the relationship of ideas.

The second department of the mind is termed the subconscious. The subconscious mind is a field of obscure mental processes. The relationship between mental cause and effect is either distorted or obscured. Psychology acknowledges that there must be a cause for every effect, but mental refraction of ideas may disarrange the process of mental patterns. The factor of intensity appears. Two persons respond to a similar thought with differing degrees of intensity, according to the chemistry of temperament. Mental complexes are "scars" in the subconscious mind. Complexes distort and disproportion the values of ideas and are the most common causes of personal idiosyncrasies. The field of the subconscious mind lies behind the sphere of the conscious mental processes, contributing attitudes. For example: Mr. A. does not like Mr. B. Mr. B. has never injured Mr. A. therefore the attitude is unexplainable without recourse to psychoanalysis. Or again, a person suffers throughout life from an inferiority complex, which renders him incapable of normal social intercourse with others. The cause for such a condition may be traced to some comparatively insignificant incident in childhood which has been distorted out of all proportion by the subconscious processes of the mind.

The third department of the mind, which is termed the unconscious, is regarded as the abstract causal sphere of the mind. It contains no thoughts, but is rather the reservoir of mental energies from which an active mental energy or virtue is constantly flowing into the subconscious and conscious parts of the mind. This sphere of pure mind defies anything that even approaches analysis, but is acknowledged as a hypothetical necessity in that all energies must have a source and all complexity must arise from essentially simple elements.

Upon the principles of psychology as now form-

ulated, two more or less practical sciences have been established: psychoanalysis and psychotherapy. Psychoanalysis, which in turn includes several more specialized fields, seeks to discover the keynote of individual consciousness by analyzing the conscious processes and the subconscious complexes of the individual. The theory is pragmatic. Pragmatism assumes that the intrinsic nature of any force may be discovered by the consequences emanating from that force. This is modern cabalism. The ancient Jewish mystics declared that the substance of Divinity could never be examined, but that God could be discovered through his works. In the same way, the rational man may never be examined by scientific processes, but its qualities may be approximated by an analysis of impulses, emotions, thoughts and attitudes.

Human beings group themselves into two general classes: introverts and extroverts. In the extrovert, impulse and action are closely related and inhibitions and complexes are few. With the introvert, repression is the dominant keynote. Repression is closely allied to complexes; the introvert is generally a victim of tangled and distorted impulses which have found no outlet or expression through the conscious mental processes.

Psychotherapy is based upon the evident and undeniable premise that disorders in the mental life are bound to produce disastrous physical reflexes. Grief will break down cell structure; anger will decrease vitality; worry will prevent the knitting of bones; and a life which is victimized by mental irascibilities is bound to be physically inefficient. Many diseases are at least perpetuated by wrong thinking. In nearly all forms of sickness recovery is retarded by psychological inhibitions. Normalcy of thinking is a virtue greatly to be desired. The average person is less able to diagnose his mental ailments than he is to diagnose physical infirmities which may afflict him. We live with our own thoughts so long that we grow accustomed to them no matter how bad they may be. Psychotherapy seeks to extend the life of man and enlarge his sphere of usefulness by putting the mind in order, and freeing the intellect of its biases and its false viewpoints.

Very truly yours,

MANLY P. HALL

Some Philosophical Fragments

Supplement to Students Monthly Letter

THE MASTERY OF FEAR

THIS LECTURE WAS GIVEN BY MR. HALL AT THE WORLD CONGRESS OF RELIGIONS, AT THE CENTURY OF PROGRESS EXPOSITION, CHICAGO, 1933.

The true purpose of civilization is to insure the security of man, individual and collective. We must measure progress in terms of human security. We must regard as progressive every contribution to security and we must regard as retrogressive every action or measure which hazards this security. Aboriginal mankind dwelt in a condition of physical and spiritual insecurity. Ignorance and superstition impoverished his courage leaving him a victim of countless fears and terrors. There was evil in the lightning and disaster rode upon the wings of the storm. Primitive man feared nature, but modern man fears man. With education we have dispelled the tribal ghosts of ancient days, we have laid low the demons which haunted the aboriginal world; with medical science we have combatted the plagues; with engineering feats we have turned the floods. The prodigious effort of evolving man has reaped its reward in terms of increasing human security. With our present knowledge, and with reasonable anticipation of further development in the several fields of learning, we may say with confidence that within the next five hundred years man will have so mastered the elements, which previously so offended him, that life will cease to be

hazardous, and with reasonable precaution the majority of mankind can survive triumphantly the ordinary vicissitudes of nature.

Along the shore of Lake Michigan unfolds the panorama of Chicago's Century of Progress. This great Exposition is dedicated primarily to the glorification of the intensive mechanistic productiveness of the last hundred years. Numerous grotesquely shaped buildings house fantastic arrays of devices and improvements, adjutants, etc., by the development and use of which our civilization has come to what it is today. We should be justly proud of the ingenuity by which these mechanistic miracles have come to pass, but at the same time it is not amiss to question certain unemphasized aspects of what we please to term progress.

Where in all this Exposition is to be found exhibited one single evidence of ethical, moral or aesthetic progress? Where is the proof that the humanity of today is happier, wiser or intrinsically better, than the humanity of a hundred years ago? Where are the proofs of increasing individual or collective security? In other words, where is the evidence of real CIVILIZATION in this Century of Progress?

True we have added greatly to our conveniences, multiplied our industries, compounded our economics and heaped up fortunes that even Croesus might have envied. But where is brotherhood, where is well-founded faith, where is vision, and where that fraternity of effort and ideal without which all so-called progress is but an illusion?

"There is only one ambition that is good, and that is: so to live NOW that none may weary of life's emptiness and none may have to do the task we leave undone." —Tsiang Samdup.

Strange creatures from strange parts have been brought to this Fair to edify gaping tourists from the outlying districts, yet nowhere on exhibition in this Century of Progress is to be found a happy man, a wise man, or one who can face the future with security and understanding. We wonder if what we call a Century of Progress has not really been a century of complications, in which all simple and direct values have been lost sight of. We live lives on tangents in environments of complexity.

All true progress must be measured in the well-being of man, and in its ruthless course of exploitation industry is not only indifferent to man's well-being but has reduced him to an insignificant and almost unnecessary factor in the onward rumble of economic empire.

As we study into the motives of men, as these motives are objectified in their cultural systems, it becomes increasingly evident that civilization is only an appearance, a shallow surfacing beneath which still rage the aboriginal emotions of the prehistoric world. We are haunted by the sinister ghosts of our past selves. We would be kind but there is cruelty in our blood, we would be honest but there is craftiness in our marrow. On our lips are words of forgiveness but our souls mumble the ancient law: An eye for an eye, and a tooth for a tooth.

We must be forgiven then if we fear our fellow-man a little, we must be excused if we reason in our hearts that he is no better than ourselves. If we behold beneath the fair aspect of this great civilization a cold, glittering cruelty we have just reason for some apprehension. We know that, all to the contrary notwithstanding, with a few exceptions mankind is not civilized. He has grown skilful, but he has not grown good; he has grown old, but he has not grown up; he has grown wealthy, but he has not grown generous; he has grown powerful, but he has not grown kind; he has gained knowledge, but he has not grown wise.

Our modern civilization is ruled by the law of the jungle—the survival of the fittest—spoils to the strong, misery to the weak. At the end of the ages stands TODAY and in the today stands man's great economic empire; an empire dominated by ignor-

ance, superstition and fear, where nothing is secure, where no one is safe, where virtue, honesty and truth are words, and where treasons, stratagems and spoils ravish the earth. When a man shudders today and says, "I am afraid," his is not a blind and senseless terror of some benighted Bushman; his is a well grounded fear, a fear of things seen and known, not of ghosts. Civilization has weakened man and left him a victim of luxury; civilization has deprived man of resourcefulness, snuffed out his sense of individual sufficiency, and left him an absolute weakling dependent utterly upon the commodities and luxuries of his social plan. The average man can no longer build his own house, kill his own game, weave his own cloth, defend his own hearth, nor gaze out at life with some realization of his personal strength. No matter how rich or how poor he may be today, he is a slave, a serf, utterly dependent upon things and things and things. His security is not in his own keeping. He depends almost entirely upon factors beyond his control, and as his fortunes ebb and flow he must sit impotently by and hope and fear.

The civilized man is a civilization addict. He is doped with our modern industrial psychology. He knows that he is miserable, that there is no probability of his ever being anything else, yet he will fight to defend the very evils which destroy him. He is afraid and he obeys unquestioningly the despotic edicts of his fear masters. Millions of men and women, living, working, dying—always afraid. Afraid to live, afraid to think, afraid to speak, yes even afraid to hope. The proletarians of the world are afraid of their jobs, living in constant terror that the next pay day will be the last. Mothers and fathers afraid for their children. The old, in which both fear and hope are dead, and the young in which hope and fear are strong. Men might learn to love one another a little if they did not have to fear one another so much. But where fear is love cannot be, for terror cannot dwell with understanding. Those who have fear, lest they shall lose; those who have not, fear lest they shall not gain. The great fear for their lives, and the humble are afraid of the great. Nations are afraid of one another's armaments. Great nations are hated for their power and little nations are envied even for

the little which they do possess. Each year an all-fearing world spends billions in armaments. The nations of today live by Napoleon's code that God is on the side of the heaviest artillery. An hundred civilized nations plotting war, scheming schemes of wealth, cheating and conniving, stealing and plundering by a code that forgives the victor all his sins and exterminates the vanquished.

Fear is not all an illusion then, although the things men fear are for the most part unreal. Fear was bred in the swamps and fens of the first jungle. Terror roamed the primordial wild and though ages have passed and many changes have come to this old world, fear still comes with the night and terror lurks in the smoke of industry.

While men warred and pillaged upon the earth, their gods warred and pillaged in the heavens. Theology was once but the instituted tyranny of the invisible. The priests of old used fear as an instrument to control their wandering and nomadic peoples, and if man has grown virtuous it is only fair to say that in some cases he was frightened out of his vices. There are many law-abiding men and women to every virtuous one, for laws were made to keep us from destroying ourselves. In the course of several milleniums, the religions of the world became greatly complicated. The medicine man and the witch-doctor were gradually metamorphosed into the clergy. Sects and creeds divided, over painfully insignificant issues, until through little understanding humanity had the burden of ecclesiastical dissension added to its already heavy burden of woes. Religions, like humanity itself, had so many things in common and so few differences; and yet, like humanity, they ignored these many things in common and so magnified the few differences that theology became a ghastly travesty of religion. Nearly three hundred sects of Christianity alone have remembered the Fatherhood of God, but forgotten the Brotherhood of Man. So faith, which should have multiplied human certainties has for the most part only increased its fears.

At this time we are gathered here in a Fellowship of Faiths. We come here, as friends, from far thoughts and distant places. We are here because we believe that the beliefs and ideals of the

race are so intrinsically identical that they greatly overbalance any small differences which may seem to exist. We are of several races and a score of nations. As races we have persecuted one another, as nations we have warred against one another; each has feared and hated the other and yet in this assembly the evident sincerity of purpose and the overwhelming humanity which is the motive for this assemblage binds us together far more closely than any other differences may separate us. But unfortunately we gather here not as nations or as races, but, if the matter be sincerely stated, as individuals. We are really expressing personal convictions, or at the most convictions of small groups existing within greater bodies of peoples which do not possess similar convictions. Let us face the fact truthfully. The various religious doctrines of the world are not liberal; they are creed-bound and heavy with fear. But through each of these creeds there rise isolated individuals who, having come to sense the more real values of life, interpret into their creeds a broadness which is really their own.

It is far from desirable that the various religions of the world should give up their own identities to be merged into some common indefiniteness, which is neither understandable nor acceptable to the numerous followers. It is, however, just and reasonable, and well within the province of religious premise, that the numerous sects which unite in the adoration of the common Father should occasionally unite on earth for the more practical purpose of furthering that Father's work among the peoples of the world. The majority of the inhabitants of the earth are nominally addicted to some religion, and the majority of the inhabitants of the earth show little evidence of any application of their religious addictions. If perchance we were to examine the great evils which have descended upon the earth, we should discover that most of them arise among nominally religious people, are perpetuated by nominally religious people, with small glory to God and less good to man.

FROM THE WEAKNESS OF WORDS WE MUST RISE TO THE STRENGTH OF ACTION. Religion has failed as long as man must remain afraid of man. The men we fear are seldom infidels; they are of our own faiths and be-

liefs. THEY PRAY BESIDE US ON SUNDAY AND THEY PREY UPON US ON MONDAY. The purpose of religion is not only to convince one man that there is a God within his brother; it is necessary that the brother himself be sufficiently convinced of this indwelling divinity that his relationship with other men may be tinctured by this belief.

At the end of this Congress of Religions, we shall each go again our own way, some returning to distant lands, most of us to continue some ministry of spiritual or philosophical education. Within a twelvemonth, some of the nations may be at war and your peoples will be praying to the god of armies for victory. You return as sheep among wolves, you go to serve a world which does not understand brotherhood or love or peace. There is not one among us who dares to hope that in our short years the evils which infect the race may be removed. In all ages prophets and patriarchs of heroic vision have taught and loved, suffered and died in the service of an unbelieving world. Yet all of these great teachers, and the faiths which they have established, are agreed in one thing, that the Universal Father, by whatsoever name He may be known, is ever watchful over the destiny of His creation. There is law in the universe and according to the law all creatures must work out their own salvations with diligence.

The last few years have witnessed the collapse of man's industrial-economic civilization. A cultural system built up in defiance of all spiritual and ethical law has demonstrated its inadequacy and unfitness to survive. This emergency is religion's opportunity. This is no time for jarring sects and little isms seeking grandeur. This is a supreme opportunity for the idealists of the world to turn from their contentions over pots and tittles and unite in practical spiritual service, and practical religious education. The first task which confronts us is the consolidation of our own fraternity. If the leaders cannot be united, the followers cannot be brought together. Remember, this would not be an absorption of religions but a brotherhood of religions. If each faith sincerely rejoices in the good works of other faiths with a camaraderie of pur-

pose, it will lay the foundation for a better civilization to come.

If the religions of the world fail to rise to this great emergency in the soul experience of the race, it is unlikely that organized theology will survive the present century. Either spiritual idealism must rescue the race or else vanish away with the civilization which it has failed.

The first step in the re-education of man must be the reframing of the code of human values. The Rule of Gold must give place to the Golden Rule. Men must be taught that true wealth is only possible when society is functioning on a spiritual and not a physical foundation. Wealth is not a matter of money. True wealth is measured in terms of wisdom, peace, happiness and well-being. Ambition is the deadly enemy of well-being and causes man to live in constant apprehension, hazard and uncertainty. It forces him inevitably along a course of destructive procedure which can end only in disaster and death.

If twenty-five per cent of the religious people of the world would LIVE their religion, heaven would exist right here on earth. The question must naturally arise: How can a person actually belong to a religious body and in no matter of importance act consistently with the doctrines of that body? This is a real problem for theologians. Is it possible that theology has failed to throw proper emphasis upon the APPLICATION of spiritual principles to terrestrial affairs? Have the various religions demanded certain standards of living from their members? In this age of success, just closed, we all grew a little lax.

(To be continued)

NOTICE

YOU may be glad to know that we have reprinted several of the small booklets that have been out of print for a number of years. We can now supply you, The Noble Eightfold Path—Melchizedek, and the mystery of Fire—The Mystery of Electricity—Right Thinking the Royal Road to Health—The Culture of the Mind. These booklets sell for 35 cts each or 3 for \$1.00. Please add sales tax in Calif.