

# SOLVING PSYCHIC PROBLEMS and Submerged Personalities



Manly P. Hall



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**and Submerged Personalities**



by Manly P. Hall

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3910 Los Feliz Boulevard  
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*Telephone* 323.663.2167

*Fax* 323.663.9443

*Website* [www.prs.org](http://www.prs.org)

*E-mail* [info@prs.org](mailto:info@prs.org)



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**QUESTION:** *A number of persons studying mystical and metaphysical subjects report that they have experienced psychic phenomena and spirit manifestations of one kind or another. What procedure would you advise when such a circumstance arises without being intentionally cultivated?*

**ANSWER:** *Possibly the first step toward solution under such conditions is to determine whether the phenomenon is physical or psychological. Until recent years no effort has been made to differentiate between outside entities and submerged phases of the human personality. Thus we have two distinct causes producing effects which appear, at least superficially, to be identical. Only by careful analysis of the effects themselves can the causes be ascertained with reasonable certainty.*

## SOLVING PSYCHIC PROBLEMS

Several classes and types of human beings are drawn to religious study and membership in religious organizations. Generally speaking, these potential members or followers come from the more introverted levels of mental and emotional activity. This is not intended to imply any defect of mind, as most of the world's original and creative thinkers have been more or less introverted. It does, however, imply a personality pattern which under certain stress or strain is subject to a remarkable intensification of the imaginative faculty and a proclivity to daydreaming. An intense internal life and a limitation of external interests distinguish those most likely to be interested in abstract religious or mystical research and speculation.

Humans are also divided into defensives and escapists. The defense mechanism is a subconscious instinct to protect the ego from what the poet calls the arrows of outrageous fortune. The individual builds attitudes and convictions as buffers against realities. The tendency may be so subtle that only a very honest and thoughtful survey of characteristics and reactions can reveal the mechanism. The escapist lives in a world of substitutions. He constantly pacifies his dissatisfactions by imposing upon them a sequence of secret hopes, dreams, and visions of personality- and appetite- fulfillment in some remote and more congenial time or place. Here, again, the thoughtful individual must examine himself to determine the extent and power of these equations in his own nature. We are most likely to be deceived by conditions around us if first we have in some way deceived ourselves.

Psychological phenomena are almost always associated with long-established personality pressures. To the degree that we lose the ability to relax, we open ourselves to the conflicts which tension inevitably causes. There is a delicate consideration involved in all processes of self-analysis. The human being, especially one under pressure, is apt to be an extremist, even when attempting to analyze his own characteristics. The flood of literature dealing with popular psychology and psychiatry for the layman has contributed to the very dilemma which it was intended to relieve. Critical self-analysis, in terms of an array of frightening descriptions, warnings, symptoms, etc., may cause many new pressures, fears, worries, and doubts. Even the professional psychologist is not always comforting, and unless he is better than the average he can confound the existing confusion. But even so, a simple and direct survey of our own policies can be both helpful and revealing.

It is hard to imagine that a worrier is not aware of his own negative habit. He may feel that he has every reason and right to his fears, but he cannot deny that his addiction to the practice of apprehension has done him more harm than good. Some doleful creature will come to me and, with a wan smile, explain that he has tried, oh, so hard, to see the good in everything, and then will settle down to a detailed explanation as to why he has suffered more unjustified misery than all the rest of humankind put together. Such folks are always in trouble, and they immediately spoil any opportunity that comes to them or any situation in which they are placed. There seems no good reason why the individual cannot become aware of his own dominant tendencies, and even if he lacks the wit or will to correct them, he can realize that they are going to shade with negative tones all his mental, emotional, and physical interests and pursuits.

If such a one chooses religion of any kind as an avenue of release or self-expression, it is inevitable that personality pressures will be transferred to this new field of interest where they will be apparent as extraordinary intensities and, under certain conditions, develop rapidly into fanaticism. Religion is not a cure-all, for while it may contain many solutional elements, the religionist himself is unable to escape from the personality tendencies which have disrupted his life merely by changing his beliefs or affiliations. He probably had constructive beliefs of some kind or another all his life, but they were not sufficient to overcome or reduce his dispositional equation.

Persons unhappy within themselves, disgruntled, disillusioned, disappointed or lacking internal poise, must expect the study of mysticism or any other branch of abstract thinking to lead to further personality peculiarities. In religion, of course, a new set of symbols becomes available and these become the media for the expression of tensions.

When a businessman, either through overwork or over-worry, has a nervous breakdown, he develops a number of symptoms suitable to reveal the pressures which have undermined his health. He may exhibit extreme hypersensitivity or have the symptoms of various diseases. Hysteria may interfere with sensory function or bring on pseudo-angina. The matter-of-fact citizen, recognizing the general dimensions of his ailment, retires to a sanitarium, takes an ocean voyage, develops hobbies, or simply accepts his condition and rests until natural recuperative processes restore him to normal function. While passing through the experience, however, he is most miserable, fearful, discouraged, and, likely enough, becomes for a time an acute hypochondriac.

There are forms of the nervous breakdown which include hallucinations and temporary derangements of the mentality. When such arise, exceptional care must be taken to prevent

the patient from endangering the permanent values of his life. Much thoughtfulness and patience must be exercised by those attending such forms of sickness. Medical assistance is usually indicated, but recovery is essentially a matter of assisting nature to repair the damage caused by exhaustion.

Many who take up religious studies are on the verge of a nervous breakdown at the time they approach the subject. Their initial interest has been influenced by a great shock, a bereavement, a material loss, or some chronic personality maladjustment. We may almost say that they collapse at the door of the church, and for this reason religion is falsely blamed for the peculiar people that predominate in most congregations. The tendency for the unhappy to seek solace in sanctuary is as old as recorded history. Religion often does a great deal to help these unfortunates, but it cannot force them to mend their basic mental and emotional patterns.

There are many degrees of nerve-exhaustion symptoms. There is not always a complete collapse, but an exaggeration of tendencies and a marked loss of control over the mind and the emotions. There are cases where these simple fatigue symptoms have actually been interpreted as indicating spiritual advancement, illumination, or initiation. In cases where the student has a long history of frustrations and neurotic tendencies, his accounts of mystical things heard and seen must be examined and weighed with more than ordinary care. A prominent stockbroker during a nervous breakdown developed the hallucination that his banker was bringing him fantastic reports about certain investments. The sick man was absolutely convinced that the banker visited him daily and engaged in long conversations and discussions. He believed that he saw the banker, and could not understand why no one else shared the vision. The condition cleared up in a few weeks and, of course, the banker

in question had never been near the sanitarium. After his recovery, the stockbroker was most amused at the trick he had played upon himself.

Had this occurred to the devotee of some cult, the whole case would have assumed an entirely different coloring. The hallucination would have been regarded as a spirit visitation, and, as the spirit in question would have no permanent address, it would be impossible to verify the facts. Even after recovery from other nervous symptoms, the patient would at least have doubts and reservations. In the universe of the miraculous all things are possible, and we get into serious trouble when we try to disillusion the eager believer against his will. Among psychological phenomena reported in hospitals as affecting those without any special religious interests, are nearly all types of psychic manifestations. The patient sees persons not present, various monsters and inhuman creatures, hears voices, has visions of distant places, develops a sense of detachment from his own physical body, experiences a variety of light and color phenomena, and the most distressing and disconcerting feelings of motion, activity, and pressure within his own body. If the nervous system is sufficiently deranged, its reflexes and reactions can be utterly fantastic. If the mind does not accept these fantasies for what they are, but attempts to rationalize them, a complete bewilderment is almost inevitable. Ordinarily, all of these hallucinations disappear as the patient recovers, although he may retain a memory of part of the condition.

Transpose this into the sphere of metaphysics and one will immediately perceive the possibilities of permanent disorientation. Many nervous ailments never become sufficiently severe to receive proper diagnosis and treatment. The patient gradually recovers without knowing the nature of his own illness. In proportion, hallucination may be slight and intermittent, and these borderline problems are especially difficult to correct

as all the elements are but dimly formulated. There can be no doubt, however, that a variety of fantasies originate below the threshold of consciousness as pressures or compulsions, and in time of special mental or emotional fatigue or stress float to the surface with most disconcerting results.

There is one sure rule for analyzing pseudo-psychic communications, regardless of the form in which they appear. Suppose, for example, that a sensitive and somewhat neurotic person is convinced that he is receiving communications from a decarnate entity. Such entities may seem to be either illustrious or sanctified spirits or simply wandering ghosts with gregarious instincts. I have examined messages supposedly given by Plato, Jesus, Napoleon, George Washington, King Arthur, Socrates, William Shakespeare, and others too numerous to mention. It is generally observable that these messages are totally lacking in the merit, style, and strength which might be expected from such sources. In the process of transition from this life to the *Summerland*, the immortals lost both their wisdom and their wit. Napoleon was unable to describe any detail of military science, and the others were equally uninformed about themselves, the work of their lives, or the times in which they had lived. Always there was a promise of some great revelation to come, but it never arrived and nothing of practical value was accomplished through the devotion and honest endeavor of the so-called medium.

As even the Bible recommends that we try the spirits, there seems no good reason that we should not ask Napoleon exactly what he was doing the afternoon of July 10th, 1803. Either he can tell us or his memory is so bad that we may doubt any other information he bestows. There are several breaks in the lives of illustrious persons which might be well worth filling, but, to date, their spirits have not obliged. In substance, it is

most valuable to determine whether any so-called spirit communication contains exact information that can be verified and checked which is utterly beyond the capacity of the medium to know or to have known at some time during his present life. To make the investigation conclusive, we must also take into account things read, heard, or seen years before which have passed from conscious-memory and are stored only in that wonderfully retentive subconscious. A specific circumstance which can only be verified by long and careful search among documents, papers, or works that have remained untouched for centuries might lead us to assume the possibility of a genuine psychic communication. Many elements must be taken into consideration before we are justified in accepting material from an unknown and obscure source.

Communications which are obviously wish-fulfillments should be heavily discounted. Promises of early illumination or initiation or recommendations for the formation of cults and sects are exactly what some folks want to hear and believe. Persons long frustrated and inhibited can dream of themselves as leaders of world-shaking revelations, receiving the homage of adoring multitudes. Much daydreaming without psychotic complications takes that form, for we all seem to share in the common desire to be exceptional and honored. The more frustrated has been our daily sphere of activity and the less we have enjoyed of prestige or recognition, the more insistent the desire becomes. If this very human ambition breaks through from the subconscious by way of some vision or other mystical phenomenon, we receive it with an open consciousness and embrace it fondly.

Those in whom material ambitions are not especially strong may be content to rest in their private atmosphere of the miraculous for a long time. The principal damage resulting from this state of affairs is the drift away from objective experience! All

values are created, analyzed, applied, and contemplated without any reference to the realities of the environmental sphere. When, for some reason, a person so dominated by these mystical preoccupations is suddenly forced to reassume his objective career, he is ill-prepared for the task. He attempts to impose a completely theoretical concept upon an entirely factual condition, only to find that the two are incompatible.

From these observed and recorded facts, we feel it highly important that the truth seeker should correct certain immoderations within himself before he takes on any abstract system of study. Abstractions belong in a sphere where proving and testing are usually difficult and often impossible. We can be devoted to certain beliefs and defend them as facts and assume that they will be so accepted by others, and yet we have no tangible experiential proof of their validity. It requires an exceedingly well-balanced personality and a trained mind to maintain reasonable attitudes and moderate judgments in the attenuated realm of metaphysical speculation. If our personality pressures indicate that we are not equipped for such an undertaking, discretion becomes the better part of valor.

Normal, happy people carry their religious convictions with simplicity, tolerance, and dignity, but the pressureful lack these gifts and even condemn what they do not possess. In many cults the moderate member is considered lukewarm and unfit for the mighty challenge of salvation. If he counsels caution, he is chicken-livered; if he mentions reasonable doubts, he is a total loss to most organizations. Every effort, therefore, must be made to indoctrinate him with the prevailing fervor. Yet it remains true that the quiet, self-contained, orderly, conscientious, and optimistic member is the only one who does any real credit to his convictions.

Entirely apart from the nervous-breakdown factor in psychological phenomena is the hypnotic effect of indoctrination. We

know that human beings long exposed to certain ideas have a tendency to adopt at least some of them and to absorb fragments of others. Where there is considerable emotional intensity and the imaginative faculty is dominant, there is considerable visualization of things heard or read. Metaphysicians have little worlds of their own, small groups revolving around pivotal personalities. Discussions become intense, individuals recount unexplained incidents from their own lives, and meditate upon the mysteries of history. The sphere of the miraculous comes very close to these rather narrow circles of enthusiasts. Daydreaming helps to set the inclinations, and in such cases psychological phenomena are almost automatically induced.

This condition cannot be fully appreciated without some direct contact with a way of life which, to the materialistic thinker, is reminiscent of the *Arabian Nights*. In the religious community, for example, the larger world of prosaic problems and responsibilities almost ceases to exist. It is viewed only as a distant sphere awaiting missionaries. The community spirit is one of intense devotion to some teacher or teaching which is the primary subject of conversation. The world is seen through the perspective of a highly conditioned point of view. The metaphysical is taken for granted, and in some cases elementals are supposed to lurk in every flower-bed, thought forms flutter about in the atmosphere, and high vibrations from here or there are bombarding congenial mortals. To enter one of these communities from the profane sphere of making a living, or to leave this realm and return to the mundane melee are shocks of consequence. To the rest of humanity the small religious community is an aggregation of eccentrics, but to the members themselves it is the one zone of enlightenment in a befuddled universe.

These little groups of hermits would probably fare better if they were busier and had broader objective activities. Frequently,

however, they are dominated by an elderly committee seeking peace and seclusion and a comforting place to end their days. Youth is a disturbing factor and its presence is not encouraged. New ideas are uncomfortable and interfere with a well-worn routine. It is from these types of associations that many notions and doctrines are sent forth in a very sincere desire to enlighten less privileged mortals. The teachings themselves are not necessarily bad; in fact, they are most idealistic, but they often bring discord and unhappiness and sometimes actual tragedy to those still forced by circumstances to make their living in a materialistic social order. Impractical, theoretical, unproved metaphysical teachings are responsible for much unbalanced thinking and the attendant emotional immoderations.

Nearly all students of esoteric subjects pass through a cycle which includes some form of hallucination. This is the sphere of the astral light, and legitimate teachers never fail to warn their disciples of the dangers that lurk in this enchanted garden of self-delusion. It is most dangerous for those in whose natures some element of ulterior motive is conditioning the spiritual quest. Perhaps, in fact, we may say that the astral light exists primarily to sift out ulterior motives and to force the disciple to correct the condition in himself or else become the victim of hallucination.

Ultrior motives in religion are often so thoroughly concealed and so completely justified that exposing them requires considerable patience and skill. Experience shows us that only a small percentage of people want to get wiser and better simply for love of wisdom or virtue. There are always certain other elements and factors, and in these lurk potentials of tragedy. Ultrior motives are of many kinds, mostly personal, but sometimes apparently quite unselfish. When one asks folks why they have resolved to seek truth, one gets a variety of answers, some of which would not survive the lie detector. The sick want to get

well; the poor wish to be rich; the miserable want to be happy; the lonely desire friendship and affection; the ambitious sense larger opportunities; and the avaricious, unusual profits. Most memberships include a number of devotees with warm personal feelings for the leader or with an eye to his empty shoes. It is all very spiritual, for even the most practical consideration can be glamorized.

At the beginning, these private purposes have slight significance in the sense that their consequences are not obvious, but as the individual advances in his search for truth the ulterior motives intensify also and often escape control and become devastating forces. The compound, for example, of ulterior motives intensifying imagination and the belief in the availability of spiritual means to accomplish personal ends leads almost inevitably toward sorcery. Once confused, the individual begins to fear the very forces he has attempted to use upon others. Organizations have been completely destroyed by the terrors of malpractice, when not a single member had sufficient knowledge to have actually practiced any degree of black magic. They simply victimized themselves and each other with their own fears.

Most metaphysicians who suffer from persecution complexes have never been persecuted by anyone except themselves. Often, however, we find that these sufferers had attempted in one way or another to practice unethical means of accomplishing cherished projects. Remember, the moment we believe that we can force another person to do something against his own will, we must accept at the same time, at least subconsciously, the inevitable implication that someone else can do the same to us. Thus we fall into the trap we have set for another. Coincidence may enlarge the common fear.

Knowing that we have thought unkindly about some neighbor, we learn afterward that he had a spell of sickness or an

accident. We immediately begin to assume that we can loose mighty vibrations at will. As this contributes to a sense of importance, the thought is pleasant, even if we resolve to administer this rare gift with a high measure of integrity. But the same afternoon, we trip over the doormat and have a nasty fall. It immediately seems reasonable that our neighbor is returning our previous favor with interest. The gauntlet has been thrown down; a mighty war of minds is indicated. One moment the strategy is offensive, and the next, defensive. The thrust and parry of high vibrations prove conclusively that our adversary is a worthy foe. Disaster follows disaster until hard feelings reach a fever heat. By this time we have consulted several practitioners, who have assured us that we are obviously the victim of psychic malpractice, and the martyr in us glows with pride. Various remedies are suggested, including several selected from ancient manuscripts.

The spells and incantations are usually partly effective, but not quite strong enough to clear the situation. The original teacher, from whom we learned how to develop a dominant mentality, has already given up in despair or left the community. Our relatives are at their wits ends, and we are rapidly passing into decline, but we are going down with the flag of high principle nailed to the masthead.

After a long session of this type of hallucination, the sufferer is in no condition to be told that his troubles are imaginary. He will immediately seek help from someone who really understands the critical state through which he is passing. Actually, neither the sufferer nor his neighbor has enough mental power to influence in the slightest degree the destiny of a pollywog. In fact, the neighbor doesn't even know what is happening, and merely wonders why the folks next door are behaving so strangely. The various practitioners, who assume that all eccentricity is obsession, direct their own mental efforts, if any,

to a nonexistent ailment, but the patient temporarily improves because of the auto-suggestive factor. A condition of this kind will go on until someone sees the light of common sense, but the spreading of such light is a thankless task. The victim wants the difficulty to be important and will continue until he finds someone who “really understands”—at ten dollars the visit.

This condition is so prevalent among the mentalist groups that it seems to deserve considerable attention. Several prominent teachers advocating the power of mind over someone else's affairs have finally collapsed completely because in the end they believed their own teachings. They then become much like the sick doctor who has so little faith in his own profession that he would sooner die of disease than trust his fellow practitioners. It is certainly a terrible mistake to teach negative mental practices which permit students to believe that the universe is filled with malicious forces ever seeking to dominate the minds of ordinary folks. Give such a message to a frustrated and neurotic person and he is on a road which can end in serious pathology.

Nine out of ten cases involving so-called psychic factors break down under careful examination and prove to be only exaggerated psychological delusions. Before, however, the mind can accept these fantasies, it must most artfully and cunningly deceive itself. There is always a foreground of false reasoning built up to justify or defend a condition in itself basically unreasonable. We must pile confusion upon confusion before we can destroy the rational defense mechanism. Thus each case appears persuasively to be possible or likely. Always, however, the logical sequences of thinking are inconsistent, are based upon false premises or are defective in matters of conclusion.

We cannot help any of these people until we can convince them that certain basic concepts which they hold, usually as sacred beliefs, are actually wrong and false. Frequently it is not

possible to do this, for it is difficult to force any individual to acknowledge a major fault in himself. Until he sees straight, he will not recover; but to see straight, he must change beliefs so strong that they possess him and are responsible for his suffering.

Most informed and conscientious spiritualists agree that persons passing out of this life are no less honorable and intelligent than they were while residing here. There is no justification for assuming that those dwelling beyond the veil should suddenly plague innocent mortals or resort to threats, insults, and profanity in order to communicate through some bewildered psychic. Honorable entities desiring to accomplish some constructive work would have no reason to obsess an innocent person whom they have not even known on the physical plane, and cause that person acute psychic stress and a variety of painful or annoying bodily symptoms. We would have little patience or regard for some earthly neighbor who came into our home as an uninvited guest and then took over the management of our affairs, berating us whenever we failed to humor his moods. It is doubtful if entities that indulge in such methods can be trusted or their information relied upon.

Certainly, the rare cases in which the intervention from the spirit world could be useful or valuable would be handled with greater dignity and consideration. There seems no essential difference in terms of quality between a nagging and troublesome apparition and an incarnate nuisance of the same caliber. We are all surrounded in this world by friends, relatives, and associates reminiscent of Job's comforters. Sometimes these troublesome characters are well-intentioned, but not infrequently they have no intentions at all or are motivated by highly selfish and unreasonable attitudes. Similar pests from across the void deserve similar treatment, and their conduct should not be tolerated merely because there are hints that some great revelation is

imminent. In substance, if psychic manifestations are unpleasant, uncomfortable, or detrimental in any way, they should be immediately and resolutely discouraged.

There is also something amiss in the rather familiar situation of some so-called visitor from the etheric hinterland burdening a totally unqualified mortal with a project which would require the wisdom of a Solomon and the ingenuity of an international banker. If a vast enterprise is contemplated, there should be some wisdom used by the spirits in the selection of an instrument. To entrust a docile housewife with the formation of a world religion, or some tired businessman, who has never been able to balance his own budget, with the reconstruction of the economic system, would appear decidedly unreasonable. Either the selectee develops a horrifying egomania or else dissolves into the despair of utter ineffectiveness. It appears wiser to assume that someone is mistaken than to cherish the notion that the universe is without some guiding intelligence.

It occasionally happens that an element of doubt exists as to the merits of these psychic problems. Perhaps some departed Edison, Steinmetz, or Osler sincerely desires to share a last legacy with those he has left behind. Under such conditions a medium or natural sensitive would be justified in making this possible, even at a high cost to himself. When a situation arises in which such a possibility presents itself, the matter usually can be satisfactorily arbitrated.

On occasion we have recommended that the sensitive assign a definite period in which he is willing and ready to receive such impressions or communications. For instance, the medium can offer himself as a vehicle for thirty days. If the message that is so urgent is not delivered within that length of time, there is no reason to hope that it will ever be delivered. If, after vast pretensions, all that the spirit of Edison can bring through is some very bad poetry or some inane generality about astral

sunsets, he might be advised to retire to etheric privacy until he reorganizes his own thoughts. As there is no reason to assume that Edison would degenerate into an intellectual nonentity, it would be safer to decide that he had never been present.

Negative psychical states are habit-forming and, allowed to drift along, seldom, if ever, improve in quality. The psychic loses the normal opportunity to unfold his own spiritual, mental, and emotional life, catering to worthless notions and an ever-intensifying pressure of meaningless impulses. As non-evaluation is the rule rather than the exception and not one out of a hundred of these psychic situations ever bears fruit, it is a mistake to tolerate any of them indefinitely. If the psychic will sit down quietly and analyze the situation without permitting emotional glamour to distort judgment, he will come to the same conclusion himself.

Unfortunately, those receiving messages are not always in a position to judge the value of the contents. Something may seem very wonderful to them which is of no value whatever in terms of actual information. Utility is the justification for effort in any field. When some supposed Atlantean priest goes into excruciating details about life on the island of Mu, 100,000 BC, there is no way of proving or disproving the choice revelation, which at best belongs in the category of science-fiction. Even if this remote Atlantean assures us that we are under the mantle of his divine guidance, the utility factor remains indefinite. Like as not, we would be better off if he returned quietly to the stream of evolution and permitted us to work out our own salvation with proper diligence.

Whether the phenomenon be psychological or actually psychical may be of interest, but its effects in either case are of immediate consequence. Experience proves that except in rare cases addiction to phenomena of any kind is unprofitable to all concerned. Even if the Atlantean priest actually exists, he will

have as much trouble with his psychic receiving station as the receiving station has with him. Most sensitives will try the patience of the noblest and most advanced entity. The partnership will end in a compound headache with everyone concerned much the worse for wear.

Most psychologists know the unfortunate results of over-influence. Parents attempting to dominate the lives of their children, friends taking over our mortal problems, and even trained counselors giving advice too frequently or with too much authority contribute to personality deterioration. The human being sometimes needs help and encouragement, but these should be given with caution and restraint. The psychic factor in itself is enough to cause undue influence. The average person lacks the strength to resist that which is substantiated by the marvelous or the miraculous. We may reject the opinions of our associates, but if these opinions are accompanied by table-rappings or are spelled out on Ouija boards they become almost irresistible. Our critical faculties are bewildered, the emotional content takes over, and we are enslaved by what may be only a subconscious impulse of our own.

The human personality contains several compound units of which one usually becomes dominant and is the person we recognize as ourselves. The subdominant personalities retire below the threshold of conscious awareness, but do not necessarily cease to exist. In the case of schizophrenia, we have the emergence of a subdominant personality. This phenomenon itself was once regarded as spirit possession, but now we know that this is not the case. Under such conditions in which the dominant personality is damaged or its sphere of activity impaired, it may lose authority and release more wonders than were ever hidden in Pandora's box. Usually, the subdominant pressures are lower ethically and morally than the normal governing pattern. Frequently, persons thinking themselves obsessed report

that they have been impelled to actions, thoughts, or feelings which offend and outrage their normal sensibilities. So-called entities make horrible suggestions, indulge in blasphemy and profanity, incite to violence, and incline to release frustrations and neurotic compulsions through morbid and dangerous demands and requirements.

For this reason, we seldom find a so-called possessed or obsessed person who finds peace, contentment, happiness, or personal improvement resulting from his condition. The most negative of his instincts and the most unpleasant of his appetites are stimulated and forced upon him as though they were separate, living creatures—the demons of antiquity. He may not even recognize these tempters as parts of his own nature, because they have long been nourished on negative attitudes which he has repressed and denied.

When man for any reason destroys or negates the authority of his objective personality, he threatens himself with an invasion of negative pressures from his own subconscious. Fear and disorientation contribute to the loss of personality sufficiency, but do not in any way transform or transmute the subconscious load. So-called entity possession is often merely the transference of personality leadership from a higher to a lower level of consciousness. If this process is continued, the descent from level to level brings with it a commensurate intensification of bestial propensities. In substance, it is a sad and foolish business.

When, through some disorientation of the psyche, negative forces begin to nag at the objective consciousness, destroying rest, causing nerve tension, and setting up fear and worry mechanisms, it is time for the sufferer to arm himself for the work at hand. Nothing is to be gained by battling shadows. Do not try to tear down that which is already negative; rather set to work immediately strengthening the dominant personality.

It alone has the authority and power to control the submerged parts of itself. The more we develop, improve, and enrich the focused consciousness that we call the person, the less trouble we will have from the submerged instincts. Also, these negative impulses are reduced and finally transmuted by the conscious enlarging and strengthening of the personality. Ultimately, it is our task to bring all parts of ourselves to normalcy and cooperation. This we do by conscious growth, by the transmutation of instincts before they are submerged, and by the starving out of failings and defects. Through the moderation of our natures, we reduce subconscious pressures, and through constructive activities, we release energies before they ferment and create psychic toxins.

As we remarked earlier, psychological phenomena are due to our inability to transmute frustrations and neurotic tendencies. There is only one way to cure a frustration and this is to find a constructive channel for the release of the pressure. Failure to do this can, and sometimes does, result in psychological phenomena. As the frustration itself is dangerous, so its release through improper expression is almost certain to be detrimental. The more desperately we attempt to prevent frustrations from escaping the control of the will, the more violent must be the ultimate combustion.

An individual who is unhappy or has long nursed real or imaginary grievances is building disaster for himself and tragedy for those around him. While we may not all have the capacity for an exuberant kind of happiness, we must attain a state of contentment which lowers pressure rather than merely inhibiting it. If there are situations in our lives which make adjustment impossible, then we must change these situations or develop the internal understanding which enables us to adjust to inevitables graciously and lovingly. The first course is the more objective, but the second the more permanent and

valuable. Either, however, is better than the perpetuation of an unendurable state of affairs.

Experience has shown me that the majority of those who come with what they believe to be psychic disturbances are basically unadjusted persons. They are antisocial or have relapsed into ways of thinking and living which are without positive, constructive values. They have indulged in self-pity, felt themselves to be martyrs, or have concluded that the world is a miserable and painful sphere which must be resisted or endured as a necessary evil. Few of them have suffered nearly as much as they themselves believe. Their burdens and duties have not been heavier than the average lot, but have been badly carried. Religion has been cultivated as an escape, and under its sedational influence there has been further damage to the objective requirements of the personality.

If, therefore, it should happen that mysterious visions or strange sensations intrude upon a quiet program of study and research, the truth seeker should pause and take immediate stock of his own temperament and disposition. Perhaps he is fatiguing his mental resources and, therefore, is developing too much tension. Again, it is possible that he is beyond his depth mentally and is unable to cope with the abstractions he is trying to understand. Or, in the cause of his religious convictions, he may be imposing impractical disciplines or limitations upon a personality unsuited for such restrictions. Most likely of all, he is simply confused, trying too hard and suffering from an unbalance of activities.

In such a plight, a moderate examination of his way of life prior to his metaphysical interests is indicated. Instead of blaming his troubles upon some system of religion or philosophy, he should inquire as to the burden of frustrations, phobias, and neuroses he brought along with his mystical aspirations. When

these negative factors in his own nature become unpleasantly evident, no amount of further study will completely erase them. The answer is to take knowledge gained and inspiration derived from study and meditation and apply them to the direct correction of character faults and deficiencies. The issues cannot be evaded, and the more we try to ignore or deny them, the larger the problems become. After all, what we learn we are supposed to use, and the correction of our own earlier mistakes is a practical proof of the utility of newly acquired knowledge.

It is observable that when a person suffering from psychological or psychical phenomena is convinced that what is occurring is not important the symptoms immediately lessen. The mind must contribute some kind of substantiation to intensify the unpleasant occurrences. The most common substantiation is fear, by which we immediately bestow a kind of homage or acceptance. We do not fear the trivial, and by the very process of fearing we admit the reality and even the danger of the thing feared. We can sympathize with the nervous lady who confided to a friend that if she ever saw a ghost she would fall dead. With such an attitude she is already creating by her own imagination a pattern which will survive to plague her consciousness. Even assuming that she should sometime see a real or imaginary spirit, there is no reason why such a happening should prove her undoing. The same lady is convinced that human beings are immortal and that she herself with the rest will sometime exist as a spirit being. This thought does not worry her, but it seems that direct evidence of the proof of her own convictions would be too, too much.

Many old English families have inherited at least psychological spooks along with the ancestral plate and the family manse. Long familiarity with the concept has overcome the element of novelty, and, unless the entity has malicious tendencies, the ghost is accepted as one of the family. When the clanking of

chains and the heavy footsteps are heard, the head of the house looks up from the financial page of the London Times, observing casually: "There is old Lord Rodney again, bless his soul." With such an attitude, there is seldom any trouble between the worlds unless some psychic investigators move in and annoy Lord Rodney. He may interpret such research as an intrusion upon his privacy and react accordingly.

We advise those who come with psychic problems to relax the tensions caused by fear and uncertainty and take a matter-of-fact attitude. Nine times out of ten this ends the phenomenon, which is only hysteria due to metaphysical indigestion. Spirits are traditionally believed to inhabit ancient ruins, old and deserted houses, graveyards, places of executions, and similar melancholy spots. They shun the light of day, remain aloof from gaiety and happiness, and return to their graves when the cock crows at dawn. Psychological spooks frequent those gloomy and decadent zones of the subconscious which correspond to the melancholy places of the earth. They rise from the graves of dead hopes and from the ruins of old memories, and they depart in haste at the approach of spiritual or mental light. When day breaks in us, the specters fade like mist at dawn. When we clean out the gloomy ruins within ourselves, there is no suitable habitation for the shadows of lost causes.

There is no essential evil in nature, no intent to plague mortals with horrible phantoms. Such a sad condition must be caused by the individual, and the cure lies in the correction of the cause. Socrates paid homage to happy spirits and found each grove and glade the habitation of useful and kindly creatures ever ready to serve mankind. Having experienced the universe as full of goodness, the philosopher had no place in his own soul for fear. He lived his convictions and died with a good hope. If we do not acknowledge the existence of injustice, we

are seldom the victims of any mysterious evil agency. If, however, we lack within ourselves a deep and abiding confidence about the integrity of universals, we plague ourselves with innumerable deceptions. The remedy is to live and think constructively, develop our internal resources naturally and graciously, correct our faults, forget the past, and dedicate the present and the future to useful and constructive enterprises. The spook, if any, cannot endure such optimism, and departs in search of a more congenial ruin to haunt.

## SUBMERGED PERSONALITIES

The human constitution resembles in many ways a political commonwealth. When we attempt to found a State, create a nation, or change a form of government, important decisions must be made. Politically speaking, we must deal with minority groups. There are always some opposed to the will and purpose of the majority. More than likely, these lesser factions will remain unconverted to the end, and will constitute a substratum of indecision and dissatisfaction. If for any reason the governing body becomes infirm or the majority fails to exercise its prerogatives, the submerged factions will emerge and make their bids for recognition. In some cases, disgruntled minorities have legitimate grievances, but it frequently happens that they merely cultivate dissatisfaction and justify it with exaggerations and misrepresentations.

The human mind is not really one thinking organism dedicated to a sovereign rational conviction. It is composed of a group of semi-independent faculties, each of which is specialized to the recognition and interpretation of a single aspect of a complicated phenomenon. Let us assume, therefore, that man thinks with the aid of approximately forty distinct perceptive and reflective faculties. The full recognition of a subject under consideration and a complete estimation of its imponderables are possible only if all these faculties unite their testimonies with equal skill and penetration. Factually speaking, this is impossible, as there is probably no mind in which all the instruments of reason and judgment are equally unfolded. What we

commonly call prejudice is a simple example of faculty-failure. Some part of the mind is unable to estimate values correctly and there is a "blind spot" in the thinking.

In nature, all organisms are concerned first with their own survival and the supremacy of the subject or point of view with which they are primarily concerned. Thus they are like small, independent persons to whom the activities of other persons are objectionable and unnecessary. The faculties which estimate color may be highly specialized in a painter, and those which perceive form and mass are highly developed in a sculptor. The imbalance is accepted under some such terms as "artists are notably improvident" or "sculptors are emotionally unstable." The modern tendency is to intensify those functions of the mind which are already dominant, thus achieving prominence in a specialized field.

Like the members of a senate or some judicial body, the faculties contribute, according to their strength or debility, to a collective pattern which is called the personality. By one of several means, a dominant appears in this mental assembly. This leadership may be traditional (monarchial), constitutional (democratic), or notional (anarchistic). Thus the governing power may be duly appointed by reason or inherited or accumulated, or it may be elevated to high office by opportunism alone. In any event it is there, and is inclined to perpetuate its rule by any means available. It is not always a question of ability or merit; it may be only a blind intensity which protects the incumbent.

In terms of psychology, the dominant personality bears witness to the administration then in office. Normally, the dominant calls upon the circles of faculties to support its policy. In this way a one-pointedness is attained, not so much by the voluntary consent of the governed as by the energy of the governing. When persons come in and tell what they think and believe, how they meet the daily problems of living, why they are

dissatisfied, and who is to blame, they are unfolding the policies, convictions, and attitudes of their mental assembly. Much like a legislative body, the representatives—that is, faculties—vote on a variety of subjects, pigeonhole disquieting bills and resolutions, and, if all other means fail, resort to the filibuster. No human being really governs himself until he has escaped the political intrigue flourishing within his own mentality.

Beneath the objective personality is another place of the individuality which is collectively called the subjective personality. This is composed of the minority groups, and, of course, all forty faculties constitute separate minorities forced into line, often grudgingly, by the dominance of the collective pattern. Faculties, like politicians, have their allegiances and are willing, in fact eager, to assemble into blocs. Several related mental functions will cling together, and by this unity demand and receive large consideration. A materialist, for example, creates a united front among the objective faculties, and when the subjective functions ask for a hearing he pronounces them out of order and may adjourn the entire session to prevent them from being heard. The idealistic bloc then integrates its own resources quietly and waits for an opportunity to overthrow what it properly regards as a despotism. Wherever groups of useful and necessary vehicles of testimony cannot present their just claims, they submerge and pass through numerous phases of disgruntlement. They never give up; they just keep quiet and wait for an auspicious moment.

Always a successful revolution waits upon auspicious times. Under some emergency, the reigning despot is discredited. The prevailing policy evidently and obviously fails, and in that moment the insurrectionists move in. If they succeed, they will probably be just as difficult as the tyrant whom they unseated. The materialist, under the shock of living, suddenly discovers that his concepts are wrong. Like as not, he will then become a

religious fanatic. The idealistic faculties, sensing an opportunity to have their day in the sun, take over the management of the compound with more enthusiasm than good sense. They have no more place in their pattern for the moderating influences of members going out of office. Each group, of course, blames the other for all the troubles that have developed. Each promises a remedy, and experience tells us that they all fail together. The fragment can never succeed unless it accepts its place as a contributor to a completeness which it can never achieve alone.

It is noticeable that the submerged personality is not so well-organized or integrated as the dominant personality. Because it lacks central authority, it is composed of factions in conflict with each other. The only instinct which all share is the will to overthrow the sovereignty which guides the compound. To explore the submerged personality, we must descend the rungs of a mental ladder, the foot of which rests on the dark substance of the unknown. It is like exploring an old mine shaft. Each level reveals a diminution of basic intelligence. The parts must be less than the whole, and as we go deeper, even the parts become fewer. Also the parts become more elementary, less reflective, and lack judgment, discrimination, and clarity. The mind developed from a rudimentary structure, devoted solely to physical orientation, to its present highly involved and evolved condition. As we explore the depths we come closer and closer to the rudimentary faculties, until finally we reach the level of simple survival, nutrition, and reproduction. The ethical overtones also diminish correspondingly until they are completely absent.

All kinds of provocations or inclinations can cause the dominant personality to loosen its grip on the mental situation. Disease may destroy the intricate structure of nerves and blood vessels, bringing about mental collapse. Various tragedies may undermine self-confidence or so confuse leadership that it falls

victim to an assassination plot. Some kinds of psychic exercises, by making the individual negative, will open him to the inroads of subjective pressures. Tragedy and disillusionment and the loss of the sense of personal security are the commonest causes of this trouble. Regardless of the circumstances, the unseating of the reason leads to anarchy and ethical chaos. Mental disease is almost always accompanied by a lowering of the ethical and moral standards. The sufferer becomes retrogressively identified with a sequence of deteriorating impulses and pressures. In advanced cases, the insane revert to an animal state and will even lose the power of speech, whining and barking like dogs or snarling like tigers.

At this point, certain metaphysical speculations should be introduced. To the esoteric-minded, personality changes of any kind are usually accepted as a bona fide evidence of obsession or possession by an outside entity. This way of thinking accepts schizophrenia as proof of the presence of an outside personality which has attached itself, like an orchidaceous growth, to the party of the first part. A large number of so-called mediumistic experiences, most automatic writing, and much attributed to clairaudience or clairsentience are in reality the contributions of minority groups in the subjective human personality. This is why such a large percentage of allegedly psychic phenomena ends in general demoralization. The entities usually prove to be malicious, and what promises to be beautiful ends in ugliness and misery. The psychic sprites frequently ridicule the very mediums who serve them. The dominant personality has been undermined perhaps by negative development exercises and can no longer cope with the situation. Any person who makes his mind a blank and waits for the universe to fill this vacuum, abdicates in favor of one of his own lesser political factions. The new administration will almost certainly be worse than its predecessor because it must be lacking in something or it would have naturally been dominant.

Under certain conditions, the submerged personality may split into several segments and these may take on the attributes of more or less complete personalities with temperaments, dispositions, mannerisms, and complexes. Not long ago, a case came to my attention of a man who no longer knew which of five persons he actually was. He had named all five, and they were completely distinct. As the focus shifted, even his voice changed, and he was able to live for several hours completely within the pattern of one of these personalities. There was only one clear fact. The four false personalities were all on a lower level of integrity than his true self. Each was inclined to engage in such enterprises as the rightful personality considered improper. Yet, when any one of the four took over, all conflict ceased for the duration of this possession. The patient's first thought was that he was the victim of a group of decarnate entities, and because this solution was satisfactory to the submerged personalities, they supported and abetted it. The explanation made them appear important, and convinced the real personality that the obsessions were genuine phenomena.

This is an extreme example, but even more remarkable cases have been reported. It would be interesting to subject these personalities to proper tests in order that the intelligence quotient of each could be determined. Even without such technical approach, however, it was evident that they were inferior to the normal person; in fact, his concern was that they were inclining him to compromise his standard of living. One of the submerged personalities was inclined to be alcoholic; the second had an unusual fondness for gambling; the third was immoral; the fourth, criminal. Imagine the pleasure of having such a conglomeration gathered under one cranial roof.

Polite inquiry revealed that the sufferer had never had a really dominant personality. He had drifted along, like millions of his kind, without unusual intensities which tested his mental

orientation. His minority personalities were, therefore, comparatively independent, because the dominant self had never been strong enough to discipline them. All this was interesting, but not solutional. The next question was how to get these unwanted personalities back into the Pandora's box from which they had come. Not one of the four was fitted to govern, but each was struggling desperately to gain control.

The basic formula for the treatment of multiple personalities is objective orientation. In order to meet the challenge of daily living, the individual must depend upon the most complete pattern of faculties which is at his disposal. Obviously, the alcoholic personality was inadequate, also the gambler, the libertine, and the criminal. If any one or more of these dictated conduct, the individual himself was in danger of punishment and humiliation. Perhaps fear became in this case a useful instrument of restraint. That which might be thought in private could not be publicly expressed. The urge for respectability demanded at least objective conformity to the rules of society. The first impulse was to escape from the challenge of reality and nurse the excesses. A counter-urge, however, emphasized the paramount need for economic security. It is hard for the penniless to indulge any vice successfully.

Minority personalities will always supply activity of a kind for empty minds. Their fragmentary despotism, however, cannot survive in a mental structure that has well-established projects. Cooperation is only possible when there is a clear program with which all can cooperate. As in a business organization which lacks executive leadership, discontent is present to the degree that management is feeble. Objectivity centers or focuses attention and draws upon available faculty-resources to advance its program. The exact nature of the interest is not so important as long as it is practical and operates in obedience with natural

laws. Sometimes it is necessary for the individual to place himself voluntarily in a situation which forces him to focus his faculties in order to survive. In the case under consideration, the patient was persuaded to sink all his available funds in a small business which required constant attention and considerable ingenuity. In a short time the minority personalities became minor partners in the enterprise. They gradually retired until each contributed only that which was good and useful to the maintenance of the business. They were no longer frustrated pressures, but useful servants. Through hard work, the man gained some immediate evidence of success. This strengthened his ego and convinced him that he was able to manage his own affairs. The moment he recognized himself as manager of his store, he also became manager of his own mind.

In many cases of submerged personalities, the degree of faculty possession is not so far advanced. In fact, this kind of tyranny always begins as a mild and apparently harmless urge. It strikes in moments of bewilderment, discouragement, self-pity, or similar negative moods. The urge is usually toward gratification or escape, but it may take the form of an exonerating attitude. This is especially insidious, for the reason that we all like to shift responsibility for failure, or excuse in ourselves that which we find inexcusable in others. One of the submerged personalities becomes the sympathetic and consoling friend, and manifests as a quick and ready explanation which justifies and may even glorify some unhealthy instinct. The longer we live with this sweet spirit of consolation, the more we depend upon its availability. It becomes the obliging Mephisto which grants our every wish in exchange for ultimate possession of our lives and souls.

A series of unfortunate occurrences caused Mrs. G to decide that she was born to suffer. The first step was the weakening of her personality-resistance to adversity. Her favorite motto

became: "I can't help it." There is a certain distinction in being a martyr, and your friends appear to consider you a fruitful source of conversation if you develop a complicated neurosis. As a compensation for continually weakening resolution, Mrs. G substituted an ever-strengthening admiration for her own unhappy condition. She pampered her whims, indulged her fancies, and coddled her troubles until the dominant personality abdicated in disgust. There is little value in governing a nation composed entirely of persons who glorify their own failings. The conscious mind cannot cope with a rapid succession of unreasonable and even irrational notions and opinions. A rapid increase in psychic toxin also contributes to the final disintegration of the personality.

By the time this particular case had fully ripened, Mrs. G had lost all capacity to control her own negative instincts. No matter how much those around her attempted to contribute to her happiness, she remained miserable. The obsession had grown until she existed entirely enveloped in a disaster. She became utterly selfish and completely self-centered without realizing that she nourished a single fault. She believed only the worst of what she heard and saw, because she was internally convinced that only the worst could be true. All this, in spite of the fact that she was devoutly religious and was a perpetual fountain of pious platitudes that she never thought of applying to herself. There was no use talking to Mrs. G about the facts of her problem. She was completely unwilling to listen to criticism of any kind, and took refuge in hysteria. No amount of factual demonstration of the many blessings which she had enjoyed, and continued to enjoy, could penetrate the mass of habit-forms which controlled her thinking. She had reached an age when no psychiatrist in his right mind would touch the case.

It is hard to realize that there is scarcely anyone, no matter how optimistic and well oriented he may be, who cannot get himself into this situation if he permits the lowering of his platform of consciousness. Just as surely as we carry locked within us the seeds of future perfection, we also carry the rubbish of our previous imperfections. If we insist upon living on the level of this rubbish, we can retrograde very rapidly. So often the final phases of this tragedy are revealed in the aged, but, needless to say, the causes were set in early life. If hypersensitivity is nursed with sufficient fondness, it will ultimately corrupt the whole compound. Parents should be watchful that their children do not escape into melancholy. Most of all, the parents should make sure that such an escape is not the natural result of unhealthful home conditions. It is always easier to prevent a neurosis from developing than it is to correct a lifetime of bad mental habits.

In advanced stages of a neurosis, it is quite unlikely that the individual can ever be reoriented by the facilities now at the disposal of religion, science, or philosophy. The mind is no longer able to accept the remedy or even contemplate such an acceptance. Nature, however, will never cease to exert remedial pressures. It may bring numerous bodily infirmities, the significance of which, however, will probably be ignored. The awakening will be as difficult as the degree of obsession requires. Mrs. G. for example, was heading into a major tragedy either in this life or in one to come. A real and serious tragedy, coming directly home and demanding a clear statement of strength and conviction, might possibly have jogged this lady out of her psychic rut. She could only escape by forgetting herself, and little less than a national calamity could have supplied the sufficient incentive. If she had suddenly been confronted with a tremendous task which had to be done, and which she was willing to

accept as a duty or responsibility, she might have been able to get her negative self off her own mind.

In such a case, the remedy, again, is objectification. We must think away from ourselves and toward something which we accept as more important than ourselves. Family members are usually unable to supply a sufficient incentive, for they are too near, too familiar, and too closely interwoven in the negative mental pattern. It should be remembered that Mrs. G was still as fine a person potentially as she was during the best and most productive years of her life. She had simply lost control of her faculty coordination and was victimized and terrorized by rudimentary impulses and appetites. Just as these emerged when conditions permitted, so her true self could come again to the surface, but the challenge would have to be strong, clear, and undeniable.

Under the same general heading of submerged personalities can be included a variety of cases in which the dominant faculty-complex fails to impose its pattern upon the character of the individual. By reference to the political analogy, the chief executive lacks the natural characteristics of management. Faced with emergency, he either turns to others for advice, or procrastinates vital decisions. Under such conditions, even though the leader be well intentioned, the disorganization reacts unfavorably upon all departments of the State or nation. Executive weakness encourages corruption by creating a series of opportunities upon which the selfish and the self-seeking can capitalize for the advancement of their own causes.

Personality-deficiency of this kind may not result in the emergence of secondary or submerged factors, but it gives unusual opportunities to those impulses and instincts which are not capable of intelligent self-direction. The immediate and obvious result is inconsistency of conduct. The person becomes the victim of whim, notion, and passing opinion. He is unable

to resist even moderate pressures, and gains the reputation for indecision and lack of attention. If this condition is permitted to drift, the disorganization becomes chronic and it is virtually impossible to reintegrate the resources. The very scatteredness of such persons probably prevents the development of powerful psychoses. There has not been enough attention upon any sequence of events to cause a fixation. The submerged personalities are not strong enough to develop distinct characteristics. They simply become the source of divided attitudes and reduced intensities.

Such cases are a perpetual annoyance to their associates and a discouragement to themselves. Disinclination to continuity of effort is nearly always symbolized by absent-mindedness and lack of attention. Persons so afflicted cannot be trusted to carry any project to a satisfactory conclusion. To compensate for lack of intensity, they scatter their interest over a large area and become obsessed by trivia. Wherever organization is lacking, there is apt to be meaningless motion, and those with the least to do often give appearance of the greater industry. It takes considerable skill to waste time in a dignified manner. The more common spectacle is a vast amount of agitation with negligible results. When we realize the number of impulse-centers within the human personality-complex, we can appreciate the magnitude of the effort necessary to cater to all of them simultaneously. It takes quite a diplomat to arbitrate the discordant naggings of forty unreasonable opinion-making organisms.

The appeasing consciousness, like the ever-conciliating politician, finally becomes hopelessly involved in its own compromises. By degrees the whole compound loses the name of action, and the life becomes comparatively valueless. This in itself is not a happy ending to a career, and the sufferer loses respect for himself and faith in his own basic abilities. This situation should also be corrected in childhood, and is most likely to

develop where children are not given a reasonable opportunity to develop and strengthen their own personality-resources. The spoiled child or the overshadowed young person must pay a heavy penalty for the interference of others in the growth of his personality. Nature saves its fullest rewards for those who earn them by devotion and dedication to purpose and conviction. The weakling must either correct his deficiency or be deprived of the natural dignities which come to those of stronger resolution.

Realizing that beneath the surface of the objective consciousness there are many groups of submerged impulses, it is not remarkable that some of these can be strengthened and abetted by fixations which have been permitted to develop within the objective consciousness. For example, submerged fears can have an opportunity to dominate the mind if prejudices and animosities are permitted to flourish without restraint. Mr. B. for example, considered himself a constructive and even aggressive member of his community. He would be properly insulted if he were accused of being the victim of his own notions. At the same time, he was on a constant alert against what he considered to be secret attacks upon his life, liberty, and pursuit of happiness. He had long nursed the conviction that certain minority groups were plotting to overthrow human society. Every time he read a newspaper or listened to the radio, he heard alarming reports. He was quite certain that every ill of the community and every evil in the nation and every disaster in the world were directly due to a perverse clique that labored unceasingly to accomplish the downfall of humanity.

The fears and anxieties thus wonderfully and strangely supported and released through Mr. B. became channels of manifestation for one of the submerged levels of his own personality. Life was lowered to a level of survival in which the gentler and nobler characteristics had slight opportunity for expression. As

circumstantial evidence piled up, Mr. B's hatred, suspicion, fear, and vindictiveness correspondingly intensified. He became obsessed by a rude atavism. The world in which he lived became a jungle filled with ferocious beasts, whose howling disturbed his sleep and forced him to survive from day to day in a state of constant peril. Such a level of personality focus led to innumerable misfortunes. Mr. B became unpleasant to know and impossible to live with. As he closed the doors of opportunity in his own face, he blamed all his troubles upon the machinations of the small group which had become his nemesis. He reasoned that because he was aware of their conspiracy, they were dedicated to his discomfiture. He developed a fully matured persecution complex and was pushed further and further into the morass of his own thinking by the lower instincts of his mind and emotions.

Fear of the unknown, a most rudimentary instinct, triumphed over the evolutionary processes which had brought to Mr. B the promise of self-directed destiny. He had given away a birthright of character, and all he had received in exchange was an ever-increasing capacity for misery. It should always be remembered that we have locked within us a Pandora's box, which cannot be opened without dire consequences. Growth demands the constant restatement of positive resolution. We are secure to the degree that we have faith with our world. When the conscious mind is so weakened that it cannot control the perspective, the ancient urges take over, but they are births out of time. They belong to the past, and if we obey them we drift back into a primitive life-pattern.

If it is a mistake to live in the past, it is also a doubtful virtue to live in the future. While we all strive in some measure to build a better world and have a right to the inspiration of a good hope, we must be moderate, or vision drifts toward hallucination. There are people who live miserably now because

they are convinced of some happiness to come. The moment we cultivate vagary, we gaze into the depths of a magic mirror. One individual who had taken a quick course in crystal-gazing sat week after week in front of a glass ball waiting for some beautiful scene to unfold. Finally he was rewarded by the appearance of a horrible grimacing face that nearly frightened the crystal-gazer out of his wits. Fortunately, this ended the experiment, but in the larger theater of daydreaming, the warnings are not always so definite and obvious. We cannot build into the future that which is beyond our present understanding and appreciation. This explains why accounts of wonderful events to come and wonderful conditions to be expected are usually slightly ridiculous.

One Utopian predicted that in the ideal state to come we would all eat at a common table with a self-perpetuating meal-ticket. Another visionary went to some detail in explaining the social proprieties of heaven. In his celestial paradise a gentleman did not speak to a lady unless formally introduced. The reforms and useful improvements with which we fill the empty space of the unknown have slight, if any, resemblance to a future which is unfolding under the wise guidance of universal law. We have, however, numerous submerged pressures which are ever ready to exchange the darkness of the internal unknown for the Stygian night of unmeasured futurity.

Submerged personalities can operate quite effectively through reflections of themselves cast back to us from the subtle substance of the astral light. There are many ways of losing control of the personality-focus, but only one sure way of keeping the compound of consciousness in order. The person must lead his own life, not aggressively or belligerently, but wisely and firmly. It is not necessary to be stubborn, arrogant, conceited, or obstinate, and it is even less essential that we attempt to dominate the lives of others. Before we can fulfill our proper places in

this life we must have dedication and direction. A good executive holds both the respect and friendship of those who work about him. He is not an egotist or a tyrant, and if he perverts his influence and abuses his privileges he is no longer useful.

Eternal vigilance is the keynote of a healthy mental and emotional life. We can correct faults most easily while we still recognize them as detrimental tendencies. Once we have grown accustomed to our own failings and have accepted them as natural or inevitable, we weaken our ability to think straight. It is very easy to fall into negative habits. After a time we lose desire to correct our failings and even create mechanisms of justification. Ultimately, we can become actually proud of character weaknesses and defend them as peculiar evidences of commendable traits. To the degree that we compromise our higher ethical convictions, we fall under the influence of old submerged instincts. Catering to these impulses is much like associating with unsavory cronies. We are not only known by the company we keep, but also by the level of consciousness upon which we function. The faculties and sensory foci are the most intimate of our associates, and if we come under the influence of primitive pressure-groups within ourselves we will ultimately compromise our standard of living.

It is easier to keep weeds out of a garden by reasonable care than to uproot these unwanted growths after they have already disfigured the landscape. Nature will help us by offering us constant opportunity and challenge, but we must do the work ourselves. Many well-intentioned persons are suffering because they have permitted the lesser part of themselves to dominate the greater. The personality must be a servant to purpose; it can never wisely guide the destiny of the human compound. Be a wise ruler of your internal empire, for only then are you qualified to lead and advise others.

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### ABOUT THE AUTHOR

Manly P. Hall founded the Philosophical Research Society, Inc., a non-profit organization in 1934, dedicated to the dissemination of useful knowledge in the fields of philosophy, comparative religion, and psychology. In his long career, spanning more than seventy years of dynamic public activity, Mr. Hall delivered over 8000 lectures in the United States and abroad, authored over 150 books and essays, and wrote countless magazine articles.

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