

THE QUEST FOR SPIRITUAL TEACHERS



Manly P. Hall



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ISBN-10: 0-89314-874-1

ISBN-13: 978-0-89314-874-4

(Transcribed from a lecture given in 1985)

Cover Art: "Saint Christopher" by Albrecht Durer, 1521

(A transcription by Clarke E. Johnston from the audio tape of a lecture given by Mr. Hall in 1985 at the Philosophical Research Society in Los Angeles, California.)

Published by

THE PHILOSOPHICAL RESEARCH SOCIETY

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Los Angeles, CA 90027 USA

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Fax 323.663.9443

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Printed in the United States of America

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This subject comes to the Philosophical Research Society's attention frequently. Nearly every correspondence brings a request for an introduction to a reputable religious teacher. People want to know where to go, where to find, what to join—and what not to join. These letters and phone messages and personal requests come in constantly. As you will come to realize, our organization does not carry on that aspect of the situation. We do not endorse. We do not support any particular individual or group. The support for this point I think we all need to understand rather carefully.

In our search for Reality, we have to depend upon some rules, some pattern of Man's purposes and requirements. Fortunately, there are such rules and they are the same in all parts of the world. The teachings of the Arhats of China and the Adepts of Europe, the Alchemist, the Gnostics, in all of these different groups the esoteric sections in all cases are the same in principle, and very largely the same in practices, for the simple reason that like the science of medicine, wherever you are if you have a certain ailment, you will have to take the remedy that is indicated. Anyone seeking truth must follow the path, must follow the ancient eternal unchangeable ways because it has to do largely, in fact completely, with the individual himself.

In the Adept tradition in Europe we have the Alchemical disciplines, the series of processes which lead to the transmutation of base metals. These metals being represented by the planets and by the chemical formulas that are found in the ancient Alchemical manuscripts.

In the Asiatic side in Buddhism or Taoism, Confucianism, Hinduism we find also that *Arhat*-ship or *Adept*-ship is the result of a specialized discipline. It is a process dependent for its success upon the individual himself.

In the Eastern and Western systems, we have the human personality divided into four distinct levels. These levels manifest in our physical life as faculties, powers and functions. The lowest of the levels is the physical, above that is the energy fields, above that is the emotional sphere and beyond that, in turn, is the mental. These constitute a ladder of four rungs up which the neophyte must climb in order to reach the higher atmosphere which is the quintessence of the Alchemists, the pure Buddha of the Buddhist philosophy, the symbol of perfect enlightenment.

In order to understand this, we must also realize that no one grows *for* anyone else. There is no possibility of shifting the responsibility of growth upon a teacher, upon a formula in the ordinary sense or upon any group of factors. Growth is simply a process of growing.

Now we are all, as non-initiated Soul, like children passing gradually from adolescence to maturity. The great teachers of the past instructed us. They were our ancestral guides. Now, we must start out on our own. One of the problems that we face in the present generation is this matter of trying to help young people to go out on their own. First of all, they are going to anyway because parental influence is no longer strong enough to hold them. You can teach them whatever you want to but in the long run, most of them will do what they intend to do. Maybe some of them will have difficult experiences and will have to grow through suffering. Others find themselves more independent and become highly desirable citizens. But each has found its own way by means of the characteristics, the basic integrities, with which it is endowed.

When we start to work with the problem of trying to find a teacher, we know that all a teacher can do is tell the individual to do certain things. He cannot make anyone *do* these things, he can only say if you wish a certain result you must set in motion the cause which will result in that effect. If you are not willing to cause it, you cannot have it. No one else can have it for you. The gods will not bestow it. Each individual must earn his own destiny, to fulfill the plan for which he was intended as part of a system that has as its objective the enlightenment of everything that lives. This enlightenment, however, is a completely individual responsibility.

It is possible for a person to become inspired by association with desirable types of thinkers and believers, the meeting of the individual with other persons of high resolve and high intention and noble experience in life. All these things are objective help but they *do not* contribute the actual substance. All they can possibly do is inspire. This is all any teacher can do is to inspire the individual to do his own job. Anyone promising other than that should be approached with due caution because of the fact that most people are looking for someone to give them a painless solution for the mystery and miseries of existence. We want to do mostly what we please but we want to find a way of doing it and escape the consequences of our mistakes. This is just not possible! No matter how much is claimed, each individual must live out his own pattern of purposes.

There are rough instructions, however, and some of them are pretty rough as to how this is done. One of the first is to realize this set of four steps and to realize that the life of sanctity begins at the bottom of these steps and ascends gradually. In the Eastern system, in the system of the Yoga and the Arhats and the Lohans of China, the Taoist system, and also the Moslem mysticism, the simple fact is that all growth begins with the proper development and integrity of the physical body. The

physical body must become the pedestal or base upon which the project is fixed.

The aspirant begins by considering the means by means of which the physical body can be brought into the closest possible relationship with normalcy and harmony. This means that any destructive habit which endangers the body blocks the entire procedure. The individual cannot go on and have a little marijuana now and then and accomplish the thing he wants to accomplish. It's not possible. The physical body must come first.

Ascetics, even in the Old Testament and in most religions, went out into the wilderness and there meditated and prayed in solitude. We have a wilderness also but it's called chaos. It's where we live now and if anything could be more wilderness we don't know. This is what the Moslem calls the "desert of waiting," the place where everything now lacks the quietude that we associate with the desert, the mountains and the valleys. Therefore, we cannot really go away simply devote our lives to that kind of physical therapy. Naturally if we could get out of the city, get away from the smog, get rid of our debtors and all these things, it would help. But most persons are not willing to make such sacrifices.

The physical problem has to be solved as it is in Mahayana Buddhism, not by going into the desert and meditating and praying but facing each day with an increasing degree of internal enlightenment. In other words, the physical world must be conquered in the person. He must find ways of living in this material existence without being damaged by it.

This is hard to think about because almost anything we do will damage it. But the thing that damages us most is when we have to do what we do that we do not want to do. Therefore, the beginning of the correction is to stop not wanting to do that which is necessary. We can avoid certain pitfalls by setting

the causes in motion. We can keep the body in the best condition as long as we can by moderate living. We can also make sure that it has proper ventilation, proper nutrition and has opportunities for peace, quietude and sleep.

One of the things that the old systems always point out is the importance of keeping away from artificial drugs to produce the effects that are desired. It cannot be entirely followed but should not attempt to bring the body under control by doping it. It has to be done by the intelligence of the individual who is the caretaker of that body and is therefore responsible for its function. He must decide that the body is a younger brother to the mind and that it is the duty of the elder brother to guard and protect the younger brother. It is the duty of the individual never to neglect the physical requirements of living but never to accept the extravagances which come from lack of insight.

The great life, the enlightened life must be normal but it must also be simple, a simple and direct life. Extravagance has a tendency to damage the body as well as the rest of the organism. The process of living in this body only to use it for the fulfillment for self centered ambitions and purposes is wrong. The body is a servant of an individual who presumably knows what he is doing. If the person doesn't know, the body cannot follow the leadership and without leadership, the body falls apart.

The beginning of the road that leads to enlightenment is to settle down quietly and take whatever time is necessary to make a friend of the body for the first time, perhaps, in our lives. Make the body a valuable and important member of our personal collective. Give the body its rights and its dues. Do not dissipate it. Do not damage it. Do not exhaust it on useless enterprises. The body is willing to be martyred to a great purpose but never to a small one.

Therefore, the body must be considered first. This means a gradual modification of many attitudes that we have. Luxuries

may be more damaging to the body than they are of use but the body endures them because the mind or the emotions wants them. Wherever the mind and the emotions lead the body to excess, there is damage. This must be carefully watched and regulated or we will get into trouble.

Beyond the body comes the second area which is only workable, usable and possible if the body has already been brought into order. We must ascend, always building upon a solid foundation. Until we have solved the lower, we cannot pass to something higher.

Assuming we have regulated the body, that we have given it all that it needs but never for a moment sacrificed its well being for some other purpose of our own, unless that sacrifice is justified by moral expediency, by the need to give something beyond our norm, the individual who gives their life to save another life has not disfigured the body. They have given it to purpose that is higher. That which is higher is always the basis of the reality of the right values of things.

But assuming that we now live simply—that we are not subject to extravagances; that we are not dissipated and that the body is not disturbed by any external situation; that the body is not working for something that is worthwhile; that it is supporting an extravagance of the mind and not the need of its own integrity, the body being settled—we pass to the second level. The body has now been *disciplined* as the first step of discipleship.

The energy fields or vital body, the etheric double of the physical, is the source of our supply of Life Force. It is that which animates all things and makes them alive. This aliveness is primarily turned downward. It is the aliveness, the vitality that protects the body and makes it capable of receiving into itself stress and strain from higher causes within its own structure.

The vital body being an energy field, the individual who wishes to advance in Spiritual matters must reduce energy pressures. They must not waste energy because energy gives *Life*, and Life is the Power of God in us. Therefore energy must be conserved, energy must be distributed properly. We come under almost a heading of physical culture. We have to see that the energy field is given ample opportunity to express itself constructively but that any intemperance which wastes energy becomes a leakage in the energy field and though this leakage it escapes and is not available for reasonable purposes.

Energy must have proper nutrition to be maintained, it must have proper rest and relaxation, it must be energized by a physical body that is temperate and therefore does not waste or destroy energy. Energy cannot live unless the physical body is reasonably ordered. If it is reasonably ordered, then it can provide a proper footing for energy growth. But if the individual suddenly gets into a temper fit, the waste of energy damages both the vital body and the physical. The individual in hysteria, the person who is constantly a neurotic, the individual who starts worshipping energy waste is doing things that are not significant and not important. All energy is to be used for constructive purposes in order that energy which *is* Life, a part of which has been given to us, will be used as it was intended to be used for the greater good of all that lives. All energy which has not some justification in value becomes a dangerous factor in our composition.

Energy enables us to do all kinds of useful things. It also will support us in extreme hardship in many instances, but it cannot survive misdirection from below or wrong attention from above. It must be given the care and discipline necessary. Energy discipline involves one important factor, quietude. Quietude means that the human body must at certain times rest. If the energy does not remove its pressures from the body, then the body cannot rest and the least we can expect is fights and

they are no good either. The individual who can't sit still or can't keep quiet; who finds it impossible to do simple things in a simple and efficient manner; the individual who has to exaggerate all actions and when finding themselves highly nervous must take sedation. This type of thing is deadly to the development of any higher faculties. If the individual wishes to remain on the level in which these things are done, he has the right. No one can take it from him. But if he wants to be better than he is now, he must correct the mistakes that burden him now. He must have motives, purposes and ideals stronger and better than those which he has been nursing in the past. He does everything possible to use energy wisely. He may feel that it is an eternal factor, that he will always have it but he will find that this is a mistake. If he wastes it, he will not always have it. The body is itself a fallible thing and to make it useful, helpful and constructive as long as possible, its essential resources must be conserved.

One of the physical sources of energy is nutrition so this comes into this pattern. Proper nutrition, nutrition that is not faddy, nutrition that is based as far as possible a full understanding of the requirements of the body and its nervous structure. Nutrition is very important because without it, the individual has no foundation upon which to build.

Therefore, the first problem is to get the body into a physical condition that is suitable for becoming a living temple. The second step of the problem is to create within this living temple an atmosphere of Divine Presence, the energy being the presence of the Infinite within the structure of the finite. This then, if it is accomplished; that the individual finds that he is able to make these corrections and never waste energy. Wasting energy can simply be the support of a poor cause. It can be talking too much when there is nothing to say. It can be almost anything. On the other hand, the loss of these wastefulness factors should never result in a dourful personality. He energy factors that are

constructive are pleasant, more pleasant in the long run than those which cause trouble.

Then we rise to the third level and this is a rough one, one of the most difficult to face and to be faced at all unless the lower two have already been conquered. You cannot advance unless you are on a solid foundation of what goes before. Otherwise, you are in trouble. The energy factor we have to have and one of the great uses of energy, of course, is emotion. The emotional factor is where, in most cases, the human being is oriented. He lives in a combination of vital, emotional and physical factors. As long as this continues, he is basically a biped but still not raised to human estate. The energy fields involve emotion and must be cleansed and purified. Emotions must be free of all negative toxic attitudes. This is where most people fall down.

I know we have cases constantly with people who are trying to develop Spiritual overtones of life who spend their lives seeking for truth or hating each other. This won't work. Any individual who expects to get anywhere in religion has got to give up hating anything or anyone. He may not want to cultivate that person. He may not feel that that person is right. But the moment he uses emotional energy negatively, he is destroying himself and not the other person. Any destructive attitude of the emotions must be corrected. Emotions must be open, constructive, idealistic and be no more nor less than that which is recommended in the "*Sermon on the Mount*."

The very point of this is clearly revealed in Christian doctrine but there are very few Christians that manage to make it because there are very few people in this world including Christian sects that like each other. This problem of constant competition of fears, the tremendous aggressiveness of ambition, the determination to get back at someone. Or, to go on moaning through life because of a tragedy, misery or misfortune that has occurred. The person who is emotionally disturbed a large part

of the time will not get any further. In fact, he won't even reach this level successfully. He won't reach it because the entire magnetic field, the various chakra centers and so forth that are involved in development cannot react constructively to negative attitudes. The individual can assume that he is going to make it anyway and he is going to try, perhaps, to find a teacher who will help him to be enlightened without correcting these faults. But he will find in the long run that he has simply deceived himself. There is no answer to improvement except to improve. There is no way of being better than we are now except by becoming better than we are now. If we want to be more than we are now, we must build upon the foundation of solid achievement. Otherwise, the entire problem becomes a travesty.

In religious organizations we find a tendency, especially in modern times, to overlook or gloss over lightly these problems of conduct in relationship to Spiritual growth. We are more or less invited to believe that if a person joins a religious organization, this does it; that the individual gets up and claims that he is going to be a good Christian or a good Buddhist, a good Brahman or a good Jew, the affirmation does it. This is not true. The individual is never any better than his own conduct. He is never more advanced or more Spiritual than the dignity of his attitude toward life.

Therefore in the problem of searching for a teacher, we have to realize that our ulterior motives must be very clearly and carefully found out and corrected. Why are we looking for the teacher? Most people have very simple answers. I met an individual not long ago that said, I have been miserable all of my life, I'm half sick and I'm neurotic and I want a way out to something better. Well that's a common kind of appeal and you respect it. It is something to respect. But the only way this individual can get what they want is to change themselves. Anyone who promised to give them enlightenment without correcting their faults is themselves deceived or unaware of the facts.

How can we change a person who is resolutely determined to stay as he is? How are we going to correct the faults of a person who is perfectly willing to correct his virtues a little more will not for one moment change his faults. Now faults are funny things. On a personal level, it has broken more homes probably than any other factor in history. The second place, probably, is religious conflict, then political conflict, then racial strife, then national misfortune. Everywhere in the world man looks for peace but he expects to achieve it by overcoming his enemies.

Right now we are in a heavy political situation all over the world. We are faced with the danger of a great war to create peace. This is what happens in nations and what happens in the individual. We cannot be happier than we are unless we *earn* a happiness greater than that which we have now. We cannot get over our troubles unless we correct the causes of them and this is an esoteric doctrine that has sent the Yoga student and the Zen man into the mountains for centuries, to fight this out, to come to the final conclusion that you have to be right or you will continue to suffer.

Rightness in the case of emotions is, as you have realized, the *Bhodisattva Doctrine* of Northern Asia, the *Doctrine of the Love Principle*. Christ says to love our enemies. Now, it mostly impossible to get along with our friends, let alone our enemies. We are expected to do these things not read about them. We are expected to look around through our own lives and say this is a messy spot and I've got to clean it up. Or, I haven't spoken to my brother in twenty years, its now time to get around to it. Well, so he writes his brother and his brother doesn't answer. Well, that's too bad but he has done what he could. He tried. He must make the first step and if the other person doesn't accept that first step, he can't help.

I made that suggestion to a man not too long ago who had a cousin who he had not spoken to for years and I suggested he

write the cousin and find out. So he wrote a card, I think it was a birthday card, he remembered his birthday of the cousin. He got a fifteen page letter back. The cousin had been waiting for years to try to make it up and didn't know how. These are the things that happen.

We cannot do anything unless we try and in the emotional level, we have to get away from hurting anyone because as we go on hurting others, we hurt ourselves the most. This is where many people get into trouble. They cannot get away from a certain negative reaction to society around them. Of course, this is largely due to the condition of society and no one questions that. But this condition of society is a consequence of the individuals all feeling this way. Somewhere, we have to break the impasse and the only place any individual can break it is in himself.

We have to start to use the emotions constructively. Emotions are to be beautified and ennobled. They are to become more pure, more understanding, more generous and more forgiving. In every case, all emotional attitudes should be dominated by integrity, dedication and devotion. There should be nothing in the emotional life of the person that is a cheap compromise with principles. If he is compromising, then the problem won't get any better and illumination remains far far away.

The person instead of taking lessons or trying to meditate their way out of their problem should sit down and say to themselves, I meditate every day, can I say honestly that every day that I meditate I live better. Am I depending upon spending a time in affirmation or positive thinking and then going out and doing exactly what I did before? There must be no interval. The great Vedanta teacher Swami Vivekenanda pointed out definitely, that there should never be the slightest inconsistency between meditation and the attitudes and conduct when not in meditation. Meditation is a way of life and a proper life is in

meditation through all waking hours, not in a sacramental way but a simply, kindly, gentle, well wishing for all that lives.

Emotion also has to be fought out on a plane of selfness. In these days, selfishness has become so important that we permit it to influence and undermine our integrity. The individual feeling that he wants to do something, feeling that he wants freedom walks out on a home. The individual feeling they want to have a greater estate walks out on their family also. Everywhere the individual is thinking of himself only, what he wants to do, what he wants to be and the magnificence of a career of his own choosing.

If we watch the papers and watch the court records carefully we will see that Nature Itself is already checking in to prove that this attitude is wrong. We've used it for years and the world is in the worst condition it has been in recorded history. The great freedoms we talk about have made us slaves to freedom. The great dominations of each other that we have talked about have produced a world of slaves and most of all, we are the slaves of our own attitudes.

On the emotional level, it is necessary for the individual to control his own life in a friendly, loving manner; to try to do the best job he can under the circumstances; never to get the most he can for doing the least he can. The moment this happens, a strange Spiritual barrier is raised which we don't recognize. We don't know about it. But it has put a block on our thinking and our understanding. While it's there, we can't go any further.

It is for this reason that the ancient wisdom teachings in the corridors and byways of the underworld where we are all struggling will also be set with evil spirits and monsters and dragons and all kinds of frightful and horrible things. These frightful things are wars, pestilences, disasters and plagues, all these things. And, there are the little private antagonisms of people

that go from one generation to another passing on hatred when the causes have been forgotten.

All this type of thing is part of the emotional life and the emotional life should be simplified into kindness. In the Buddhist philosophy, the Lord Maitreya, the next World Teacher, the word Maitreya means when translated kindness. Therefore kindness is the next great Avatar that must come to redeem the world. Wherever kindness ends, it must begin with us. Kindness is something that must so dominate that all negative attitudes and negative feelings are simply given up as useless. The person finds that in kindness and forgiveness he will have a great sense of warmth, of integrities, of fineness within his own nature. Otherwise, he will continue to live under the shadow of old memories, old bitterness due to this and that.

Also in the emotional realm *is* the problem of the emotionalization of our own conduct. We look back upon a life that we have lived for many years. We realize that in that life we have caused trouble and have been troubled. We have had a difficult problem raising a family. We have had divorce or damage to our home and domestic relationships. We have had to orphan or put out for adoption. All these things happen. Or, perhaps we were spoiled getting everything we wanted and brought up to believe that we live for the principle of fulfilling any appetite that we feel. This again is a great detriment.

But in all problems, we have to look back upon the emotional background of ourselves and remember how we felt and why we felt and say to ourselves very simply, are these old emotions still hurting us. That is really one of the bases of psychoanalysis and psychotherapy. Most people who are neurotic or frustrated are in trouble largely because of their own memories, memories that hurt, memories that seemed unfair, memories that made them hate their parents or their grandparents or their own children, memories that separate people because of dismal notions and reverberations out of the past.

This type of memory problem is very difficult to work with but it has to be worked with. The only way we can get over a bad memory is to find out why it was necessary. If the individual could take the memories that he has and transmute them in terms of experience, he would find that everything that happened to him was tremendously important and he might be grateful indeed for circumstances that he now regards as terrifying or terrible. Each thing that happened to him was an opportunity to grow. Each misfortune is an opportunity to rise to a higher level of personal integrity. Each heartache is a possibility of transforming this emotion into a great and deep recognition of the Universal Unity of Life. Each person can take his own memories and by understanding them correctly, use them to grow with rather than to have it allow to hurt him. Nearly always a memory that hurts is an action that we never learned to understand, never learned to affect and never learned to get along with.

We have these problems on the emotional plane of life and we must come out of it with a kindly attitude, a willingness to bless regardless and a perfect willingness to see others succeed more than we do, advance better than we are and take life as the experience of discipline in which integrities do work out. We find time after time that the individual who has had bad times and has lived through them successfully has become fortunate in all respects. It is a case of living through it and growing with it and not allowing oneself to turn into an addict or an alcoholic because of a miserable childhood. All of this is an emotional frustration. The individual in a certain case may not be able to handle this in this embodiment but if he can handle it and doesn't do anything about it, he has no right to say that he is searching for a higher level of understanding and insight. Or if he says he is trying to, he should take into consideration that he will never make it until he changes himself.

Beyond and above this we have the next level which in Jnana Yoga represents, in a sense, wisdom, the mind. Now the mind is probably the most important instrument that we have but it has much the quality of the atomic bomb by which it was brought into existence. The mind is an attitude of individuality. The mind separates the individual from all other individuals. At the same time, it bestows upon him the ability to recognize a possible kinship with others. The mind itself is a separating force working mostly downward into the material life. It is the reason why some people are paid ten times what they're worth simply because the mind has caused them to become indifferent to integrity. The mind can cheat and justify if ambition is strong enough. Therefore the mind is the power of the individual to compete successfully with other individuals. It is the power of a nation to compete with other nations and the instinct to do so. The mind is forever seeking and conspiring to advance the estate of the person. Not the estate in terms of Divine Insight but estate in the terms of physical success.

Yet the mind is not that negative an instrument. It is not intended to be so used. The mind is the basis of a contemplative justification of life. The mind is the thing that will enable us to sit down quietly, see why we are wrong, how we are wrong and what happened to people who made the same mistakes from the beginning of history. The mind is a philosophical instrument. It might remind us that we can't lie today any more successfully than they lied in Egypt three thousand years ago. We cannot have a selfish way of life now anymore than we could when the Roman Empire fell apart.

The mind gives us the realization with a strong truth factor that integrities are indispensable to security. The individual who invades the security of others is a danger to his own. The individual who assists in the development of others is contributing to his own development because in order to develop, he must have an environment to develop in. He must have others

around him to develop with. He must have opportunities to learn to grow and to understand. If he becomes isolated by his own selfishness, intolerance, aggressiveness, all these factors, he is left naked to his enemies.

The mind is something that someone may say would be a good basis upon which to discuss the problem of the future, what we need in the form of a proper instructor. A teacher in this case might be as it is in school. A teacher teaches arithmetic, teaches geography, teaches history and a little grammar. They are a little weak on the grammar at the moment, but the fact remains that the teacher passes along the instruction that has been accumulated out of the past.

This instruction is useless and worthless unless its morality is recognized. Unless instruction shows why people got into trouble and shows how they got out of it if they did; if instruction doesn't teach us to correct our own faults, develop our own virtues and establish an integrity in life then this instruction is worthless. More less, this is what is happening. Instruction teaches us now how to buy and sell stocks. It teaches us how to make more money by the hour for working, if we work and when we work. It gives us the opportunity to build a great career which will end by having a yacht somewhere in the Bahamas. It does all these things that consequently come to be regarded as a perfect evidence of the power of mind over matter. It is the perfect proof that constructive thoughts can make us rich. But are we going to be constructively rich or are we gaining this wealth by the compromise of constructiveness.

The moral value of the mind is of the greatest importance. What is it doing? Is it a relentless power instrument? Is it just a vast technical computer? Is it something that is Soulless and purposeless and only gives us the facts to do with as we please? Or, does the mind explain a little to us why things happen and why we can make different things happen in our own lives if

we really want to. Is the mind serving us? Is the mind helping us to grow or is it simply helping us to be lazy? Does the mind mean that we are making better use of our talents or simply getting more for them and making no good use at all? Is the mind giving us success in terms of real estate and stocks and bonds, which incidentally can be wiped out very quickly in spite of mental ingenuity, or more usually because someone else's mind is smarter than ours was?

This is all part of a great delusion and yet with this delusion we try to live. So we live with a mind that won't tell us the truth or we don't expect it too or won't let it tell us the truth, instead of emotional factors that will not permit us to be happy, cheerful, pleasant people, a vital system that is so diluted and degenerated by our upper conduct that we are tired all the time and finally, a body that might be well expected to hold on for white a while that becomes a wreck in fifty or sixty years. This is the pattern against which the ages put up the pattern of human growth.

Everywhere we look, we see that Nature is insisting upon improvement. Nature will not sustain that which is not growing. Nature will not tolerate forever that which is contrary to the common good. If we want to be successful people, we better get started copying the way Nature does it and not expect to have some strange abnormality to make us satisfied and happy.

Now we come to the fifth factor. We can call it what we want to. The Buddhist calls it *Buddhi* or the *Bhodi* of Upper Intelligence. It has sometimes been called the Divine Mind. It has been called the Upper Mind, the Psychic Mind, the Soul Mind and perhaps the Soul Mind is about as good as anything we can find to call it. This is the Center. This is the Power of the Soul which can never rest while the organisms are corrupt. The Soul is that which is a small silent voice but it's there forever. It is something that finally forces us to recognize that we are not

doing what we ourselves want to do, that we are buried in the confusion of our own ambitions.

The problem of the Soul becomes something that is higher than mind. The Soul deals in finality. The Soul can ask the individual the simple question, what is all adding up to. All the things we do, are they all ending in the graveyard? Is materiality an acceptable attitude? The mind, under certain conditions particularly if it moves in a sophisticated set, will say yes. I can be an atheist. I don't necessarily believe in anything because if I believe in something, I'm apt to have some of my ambitions curtailed. If I believe in God, I cannot do these things which I are disobedient to every record we have of Divinity and therefore, let's eliminate Divinity. They believe this. They say that the universe is what we make it every day, nothing more nothing less. It's a machine and it's a kind of computer that apparently makes as many mistakes as our new computers make and that is numerous.

But the universe is not a computer. The universe is a mass of obvious intelligence. It is the most supreme example of the wisdom beyond comprehension by man. The universe is a tremendous living organism which in spite of anything we believe or do not believe, is always right. We cannot break its rules. They are bigger than we will ever be. We have to live within it.

Therefore the Psychic part of man, the Soul, says very simply, what is a man worth when he has lost all his worldly goods. The answer is that he is worth exactly what he was worth before. The entire problem of success as we know it within very moderate and normal, conscientious details may be necessary to our survival here. A reasonable amount of endeavor, a useful and fulfilling career is possible. An honest days work honestly done no one doubts or questions. The question is, to what degree are we using these instruments that have been given to us simply to add to something that adds to nothing. What are we

going to do about the yacht in the Bahamas when we aren't here anymore? How long will it be? Many individuals seem to act as though they are going to live forever and then mistakes got them down, mistakes of their own making.

So why should we destroy our integrities, corrupt our families, destroy our civilization, impoverish humanity, leave half of the Earth starving to death in order that a few or even more than a few can do something very important now like amassing a great fortune? What is it all about? Before the individual can hope to go on to the esoteric world of thought, he has to think these things through. He's got to come to the final conclusion that he must clean the inside of his own cup. He must see that as far as humanly possible that his own life is brought under moderation, under a conscientious use of what he has and a continuous dedication unto the service of his fellow man. These are the things which to the Gurus of old were the indispensable values.

The Indian Gurus who had their disciples and have become a legendary kind of group, were the persons who became the Spiritual parents of young people to give them a training or an insight or an understanding. Very often the young people went and lived in the ashram or in some hermitage where the Guru lived. They lived a very simple life; they lived a very quiet life and they lived constantly in the presence of a person who was beyond the temptations of mortal life. The Guru was a living embodiment of the teachings that they hoped to come to. The Guru had no material possessions. All his worldly goods was a bowl, which was to be his begging bowl. He had a few little strips of cloth, a bead or two on his neck and a dhoti around his waist. This was all the material possessions he had. He lived only to help and educate and enlighten his disciples.

For these young people who lived with him for five or ten years day and night, he became a living example of being exactly what he taught. Now this is very important. He gave the

example of no exploitation. He offered nothing to the disciples except the right to grow. He offered no satisfaction, no end to personal problems but only a quietude which would cause these problems to solve themselves. The Guru was living example of what is accomplished by simply being “in the world but not of it.” The disciples who came to him became teachers in their turn. They were there in order to learn to become servants of human need. There was never any discussion of great establishments, the great work was the simple work of living true to principle and bestowing this vital experience to others who came after.

It's hard to do this in our modern civilization, we know that because the old days are not with us very much anymore and young people gathering for various religious purposes have not the background. These students who came to the Gurus came from families that had religious domination in thought and philosophy for maybe fifty generations. We have nothing like that today. We have no way of classifying or finding out just how to judge the validity of various paths that seem to open. But we can do something. We are not powerless to make certain decisions that are really useful to us. One of these decisions is that we can be slow to become involved in an organization and a teaching which we know nothing about. We have the right to observe.

Those who desire to join an organization must not and should not be over influenced by promotional materials or things of this nature. The individual who is wise in these matters will do well to observe this group of people very carefully and probably hold decision for at least one year. If during that year they have evidence of the integrity of those people, the dedications that they have to the higher principles of life; that they are free from ulterior motives and they are free from emotional combativeness, they are neither worriers nor fearers or hoppers but they are

workers. If the end of a year proves conclusively that this group is getting along well together; that kindness has been born among them; that friendship is their common turf and that they are dedicated to a purpose that is commendable. At the end of a year of observation, the individual may feel that he can decide wisely whether or not this particular group is for him.

The same type of thing occurs in connection with individual teachers. They should be observed. Their motives should be analyzed. The individual should try to get over a terrific pressure to get Spiritual quick and find out whether there is any substance in the matter under consideration. He must try to gradually get away from all inducements that are offered to him that are not part of the integrities of Universal Truth; that he is being invited maybe too strenuously. He is not ready for what is being offered to him or that those who are offering it do not have a proper dedication on their own part; that there is not a true recognition of the fact that the entire course of Spiritual growth is the long quiet journey Home, as Plotinus called it. It is the trip back to the Source of ourselves, to the great foundations and integrities that were made flesh and dwelt in us. Therefore, our entire purpose is to grow and by growth, to serve.

This gives us one more final attitude about the matter and that is, what do we expect be *if* we grow. If we achieve the enlightenment that is promised; if we attain to the tremendous internal vision that we would like to have, what are we going to do? What is our use going to be? Are we going to use wisdom largely to keep our own contentment? Are we going to use this wisdom to get away from all troubles, difficulties, labors and worries? Are we going to use this to become superior to other people? Is it going to glorify us and gratify us to know that we have achieved?

All these attitudes are for the most part wrong. The answer lies again that the only reason we can really want to grow

rightly is that we may become an instrument of the attainment of Universal Growth for all that lives. In other words, we become servants of something higher no matter how high we go until finally, we are the servants of Truth Itself and until then, the journey isn't over. When we are servants of Truth, we are in slavery to Reality. There is nothing beyond that that we can go and yet that slavery is a kind of complete freedom because with it is the recognition of the integrities we seek and the perfect acceptance of a Divine State for which we were originally intended.

But egoism must go, all of the ulterior motives. The individual must not follow these lines in order that he prosper or in order to reconcile some inconsistency of his own mind. He cannot possibly have any other motive except *sincere one hundred percent dedication to the achievement of union with the Reality*, of which he is an inevitable part. Until he does this or takes this attitude, he is not safe in his search for Spiritual values.

We have troubles also in the world religions today but we cannot realize, really, that there is one God although he has seventy two names. The names have become important. Today, we have a great rise of carrotism in the name of the True God, the God of Love, the God of Peace suddenly becomes a justification for hatred and for everything of this nature.

We have to be extremely careful in our own lives when we come to recognize our own religious allegiances. If we are in allegiance to a competitive organization, one that is out to dominate and discredit others, then we either have to join that movement of aggressiveness or else we have to resign our membership. We must therefore try desperately and definitely not to be taken into various creedal and denominational factors. All denominations and all creeds have their place. They are right. They are on one of the rungs of the ladder. But not one of these creeds can prevent us from gradually coming to the realization

that Truth is One; that Unity is the absolute and actual Reality and that all denominations are merely facets of one terrific Spiritual Reality.

Therefore, in serving God, we love all. In serving ourselves, we sacrifice others to our own ambitions, our own purposes and our own prejudices, a level of prejudices which become in a sense mental blocks. We find it very easy to have prejudice against various beliefs but we go back to the Inquisition, we go back to all of the great tyrannies of the past to find out what prejudice does. A prejudice of any kind does nothing but hurt. Instead of that, each person must try definitely and in every way that he can to overcome all prejudice on the levels of religion or philosophy. He may choose his own path but he should not discredit the path of anyone else. It is their right to do as they please but not necessary that he conform with it.

Each person gradually becomes, in a sense, alone. The Chinese had a very interesting point of view on his point. They had a sacred land which is not our Eden or our Heaven or Paradise but strangely, enough they had a word for it that we have used for many years for something else. The Heaven of the Taoist Sages of China is called *Ho ri zon* from which our word *horizon* has come. This is a land in which all the wise and loving get together. They go in little ships, their own Souls to this great and beautiful garden world. In this garden world, there is no punishment, no evil, no purgatory only the poet and the scholars and the friends and mothers and the children and the fathers sitting under the trees enjoying life.

And, strangely enough, it is probably one of the few post mortal states in which everyone is still studying. Those who have passed on are also learning a little something new every day. Life is not static. It is not assumed that the average person can play a harp successfully, therefore it is not suggested. Life

becomes an adventure in knowledge, an adventure in friendship, in art and music and kindness. Here, come the tired and the weary who have done it as best they could and have really tried hard. They are welcomed into the assembly of the ones who have gone there and have done the thing right.

All those in that world have fulfilled the requirements. They have lost all sense of personal ambition. They are not ambitious to be there. This is another point. But they are there because when they woke up after death, there they were. This was another point. But there they were because of the way they had lived before death. They just couldn't help but wake up in a pleasant place because they had devoted their lives to the service of others in love and kindness.

There is no problem of sectarianism there. Anyone could believe anything he wanted to because if he wasn't right he couldn't get there in the first place. But being right did not mean necessarily that he agreed with everyone completely. He had his own values and his own interpretation. Therefore, there could be some wonderful discussions and conversations and the various members could get together in little groups and discuss the eternal values of things. It is said that Lao Tse went there on the back of his water ox when the mortal world of China no longer would accept him.

Everywhere in this philosophy of ideas there is a reward and whether it is Horizon, the Land Beyond or simply that which is beyond our horizon at the moment, we are all working toward one thing. We are working toward happiness, friendship, kindness and love. We are working for a better place for our children and their children. We want to have happiness for them because only in the happiness of others can our own happiness be established. We want to live straight and square and fair. We would rather live very humbly than compromise the Principles which are the basis of life.

Under those conditions, the person can attempt to enter the path of wisdom. He find the way teachers, the way of knowing what to do. But in each case, the teachers come only when the individual or the disciple attains a certain level. If the person completely controls the physical body and its various functions, there will in due time appear a teacher to tell him what to do next. The Hermetic *Axiom* of Egypt was, "When the disciple is ready, the teacher is there." You can't go out and find the teacher before you're ready and there is not use trying. When you are ready, there is nothing you can do for you will find that which is next comes to you. Only, however, if you accept the rules, kept the life, kept the values and kept the integrities.

There is no need to worry about rewards or anything of that kind. The reward of growth is growth. The reward of individual integrity is to build a better world for everyone else and a happier life for yourself. There are integrities in life and way back in the period of the God Nebo as found in the ancient Babylonian and Chaldean tablets, there is a very simple type of instruction for man which he has never outgrown. One says, when a man builds a house, he shall use good material and shall cheat in nothing and if he does cheat, he shall be penalized. An individual who sells something will be punished by God if what he sells is not of the quality represented. Now this was three or four thousand years ago but no matter what we do or how hard we try, we will never make those thoughts untrue.

They can not be changed. If you don't believe that, it's what happening today and see how everything is being shodded and nobody is happy about anything. Integrities are the basis of Spiritual growth and the life and the race and the people who have achieved integrities will have no problem to worry about here or in times to come. So don't worry too much.

If you are interested in finding out a little bit about the integrities of life, history is a good start. It's very impersonal and

it tells you what happened to other people when they did the things we are doing. We will learn when they did it right what happened that was good and when they did it wrong how punishment was inevitable.

From these things and from the study of comparative religion you will come to understand the Principles of Integrity. You will come to understand the importance of the realization of Universal Brotherhood. You will come to the realization of the importance of accepting the normal responsibilities of life not only with resolution but with joy. Everything that is necessary is right and it is our privilege and opportunity to understand these right things and rejoice in them. We should not feel that a virtue is something we must sacrifice much for. A virtue is something that will help us not to sacrifice our entire life for nothing.

All these points and principles are part of the problem of teaching. Now what shall we say about how you are going to recommend this to somebody? I think the only way to do it is to realize that in the world today there is abundant literature by various religions of all kinds by means of which the individual can get a brief summary or an elaborate discussion of the great integrities of life and the moral values that mankind experienced for thousands of years of life. These various instructions will tell the person what good people have thought; what wise people have tried to live and will also help us to realize why today we honor and practically deify a handful of great dedicated Spiritual persons who have become the foundations of civilizations and practically everything we hope for, everything we believe. We remember Jesus who had no place to lay his head but today he is probably the most universally honored of human beings.

We believe and recognize the great values that have come from dedication to Principles and we realize that these dedications are not dead; that we will never be so wise and scientific that we can get along without honesty. But all real science will

lead us back to honesty. We must gradually recognize the use of knowledge. Knowledge is to prove to us the things we need to know, not that we hope but which we know.

Science gives us a new skill to understand the universe, so that we may obey it and venerate it. Art gives us a new instrument by means of which we can picture forth our own inner interpretation of Universal Beauty. Music is indeed the music of the spheres, as Pythagoras says. It is the power to put all arts into a harmonic relationship. Music is the symbolism of Universal Harmony and when it is variously distorted, it destroys its own consequences. Healing is the art of helping to restore the balance of the body but it is not possible to be completed without the unfoldment of the internal resources of the Soul.

Laws are made in order to keep us in a reasonable relationship with each other. Most of the laws are devised from ancient sources and while these laws are natural and properly kept, they are useful and significant. But when they are carefully intellectualized and integrity is taken out of them, they become a danger to our lives.

All forms of knowledge are in themselves good, but the perversions of knowledge are now deemed necessary to success. While we consider to do this way, we will keep on making these perversions and we shall continue to fail because success is in the integrities and not in the breeches of integrity.

All the forms of knowledge that we know can help us to become aware of the One Knowledge that is necessary; that we are creatures on a long long journey through the caravansaries of this world.; that we are wanderers in the strange "desert of waiting" but that we are in a way wonderfully guided by the wisdom that has been given to us. We are in this world but we are not destined to stay here. We are not here to become the source of great monuments on the physical plane of life. We are

here in a great system of instruction, Divinely inspired and Divinely maintained. We are all at school together. Now we are in kinder garden or one of the lower grades, for we have been having a little trouble, but some day we will become grade school teachers, then we will become instructors in high school. Then, maybe we will be professors in colleges or universities. Those are the degrees of Arhatship. That is the degree of the esoteric order of things, that we shall rise to higher levels but always to serve and to teach.

But in all this teaching, everything depends upon one point, that all we can actually teach is to inspire the person to grow by virtue of his own integrities and his own potentials. A person can grow because the potential for growth is there. The inside is Divine and it's going to come out but in the meantime, these professors and so forth, the great World Teachers and all the others can only remind us that "if we live the life, we shall know the doctrine." It will give us the courage to go and work on ourselves and using their example as an inspiration, attempt to do that which they have done so faithfully.

All of this is part of growth and I think if we just become a little more discriminating and not too enthusiastic, we can observe for ourselves those types of instructions which are useful, normal and proper and at the same time, can avoid involvement in something that we do not regard as proper. We are all searching and we haven't the discretion to know what is best. But if we always say to ourselves, what is kind, what is good and what is inspired by the love of God and our fellow men and is without exploitation and without ostentation we won't be very far from the facts.

We hope each one of you under this type of thinking will be able to solve some of these problems for yourself.

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