

# Some Philosophical Fragments

## Supplement to Students Monthly Letter

### HEALING

BY MANLY HALL

(Continued from Oct. Letter Supplement)

Occult philosophy is not suited for small capacities and when little minds grasp at great subjects there is usually much misunderstanding to say the least. To imagine oneself the victim of an endless chain of infernal necromancies or to feel oneself the incarnation of a demigod must lead to disastrous complexes. If students of metaphysics could realize that the whole universe is ruled by law and order and that a sovereign good directs it all, they would know without question that while small ills may temporarily obscure the divine purpose, in time and eternity all things work together for good. It is the duty of man to conquer the unknown through intelligent effort and not to sit shivering in the

darkness of ignorance, bestowing a malevolent intent upon every shadow.

Whatever we believe, no matter how ridiculous, we can quickly find evidence to support. We read into books what we want to find there and we perceive in life that which we desire to perceive. Thus an imagination complex, once established, gathers momentum with every passing year until it seems to the unfortunate person who has it that the whole universe testifies to his superstition.

There is a fine line of demarcation between imagination and clairvoyance and many persons who believe that they have actually experienced spiritual phenomena have really only suffered from a highly aggravated attack of imagination. It has been our observation that most people who say they have metaphysical experiences have experiences similar to those which they have recently read in books

#### THE PRAYER OF FIRMICUS

"But lest my words be bereft of divine aid and the envy of some hateful man impugn them by hostile attacks, whoever thou art, God, who continuest day after day the course of the heavens in rapid rotation, who perpetuatest the mobile agitation of ocean's tides, who strengthenest earth's solidity in the immovable strength of its foundation, who refreshest with night's sleep the toil of our earthly bodies, who when our strength is renewed returnest the grace of sweetest light, who stirrest all the substance of thy work by the salutary breath of the winds, who pourest forth the waves of streams and fountains in tireless force, who revolvest the varied seasons by sure periods of days: sole Governor and Prince of all, sole Emperor and Lord, whom all the celestial forces serve, whose will is the substance of perfect work, by whose faultless laws all nature is forever adorned and regulated; thou Father alike and Mother of every thing, thou bound to thyself, Father and Son, by one bond of relationship; to Thee we extend suppliant hands, Thee with trembling supplication we venerate; grant us grace to attempt the explanation of the courses of thy stars; thine is the power that somehow impels us to that interpretation. With a mind pure and separated from all earthly thoughts and purged from every stain of sin we have written these books for thy Romans."

or have overheard at some gossip mart. They are perfectly sincere, perhaps, in believing that they have actually passed through a mystical experience but an overwrought imagination resulted in the deceit. Generally speaking true clairvoyants are not emotional people nor are they uninformed dabblers in the shallows of metaphysics. When we find a strongly emotional and almost hysterical person who is constantly "seeing things" or is perfectly certain that he or she is a focal point for supernatural circumstances, we must conclude that it is either a problem in imagination or in negative mediumship. Most probably it will be the former.

The diseases arising from imagination are usually morbid hallucinations often verging into hysteria and sometimes leading into forms of insanity. The physical results are often reflected into the glandular chain, affect the sympathetic nervous system and bring about divitalizations and anemia. These conditions in turn open the body to infections and contagions and reduce the recuperative power.

6th: DISEASES DUE TO HABIT. The mind with the least number of habits is capable of the greatest amount of constructive thinking. Habits prejudice the intellect causing a form of dishonesty which is certain to influence all decisions. Habits come under two general classifications; the first we may call racial or environmental and the second individual or innate. A very good example of unfortunate racial habit in religion is the King James version of the Holy Bible. This translation teems with errors and is hopelessly unreliable from a scholastic viewpoint, yet popular acceptance has caused this mis-version of holy writ to come to be recognized as infallible so that the religious public would now reject a correct translation. In fact it has already shown its attitude in the matter by refusing a revised edition. For over 300 years erroneous theological notions have been circulated, deriving their authority from the King James translation of the Bible. Christendom has been the loser and prejudice triumphs over truth. Habits and precedents are constantly persecuting originality and progress.

Most persons coming into metaphysical lines of thinking bring with them at least a subconscious strata of ecclesiastical prejudice. New thought may

be in their heads but orthodoxy is in their bones. They accept new ideas and often sincerely seek to apply them but in nearly every case the old opinions crop out, until modern metaphysics in its present form is a sort of compromise between classical paganism and mid-Victorian orthodoxy. Modern orthodox Christendom and the ancient philosophical religions are utterly irreconcilable, and he who tries to mingle them together in a broad-minded eclecticism creates a mass of contradictions within himself. An effort to live this compromise is dangerous if not fatal. No one can live more than one system of philosophical thinking at a time. We may appreciate all of them and study them but we cannot apply their disciplines indiscriminately. A great number of metaphysical students consider it broad-minded to be Cabalistic on Monday, Vedantic on Tuesday, Platonic on Wednesday, Yogis on Thursday, Mohammedan on Friday, Christian on Saturday and Zoroastrians on Sunday. At the same time they are also dominated by a subjective orthodoxy to some one of the numerous Christian cults or isms. It might not seem that such a procedure would have a destructive effect on the health but it has been definitely demonstrated that it has. A system of religious belief has a distinct vibration of its own and acceptance of that belief produces a definite chemical change in the structure of the body. The combining of these various chemistries without law or plan destroys the bodily equilibrium, unseats the intellect, and works a strain upon the whole psychonervous structure. We may be tolerant of all beliefs, inform ourselves in their philosophies and principles, but the purpose of such instruction is thwarted if we allow the various teachings to remain in the mind as a muddle of undigested material. We should never study more than we can classify and use. If we do we shall suffer from mental indigestion which incidentally is a very real and serious disease.

The pathology of habit has many aspects. Civilization is a habit, our methods of thinking are habits, our clothes are habits, the way we eat is a habit, our laws are habits and our attitudes towards success and failure are among the most pernicious of our habits. Nearly all these habits arise from precedent and custom and though they be uncomfortable and

even detrimental to us we accept them as inevitable elements in our life. It is quite certain that such an array of habits will infect our philosophies. This is definitely evident in the modern realistic schools springing up in France and Germany. When habits affect our philosophies, they affect our lives; when habits affect our lives they affect our health, and when they affect our health the consideration and classification of them must be a part of the healing art. So when a man is sick we should study his habits, not only mental but physical, not only individual but those of the social strata from which he comes. We shall discover in civilization itself idiosyncrasies and inconsistencies which become chemical factors in the health of races.

To return for a moment to the problem of affirmation and denial as taught by certain metaphysical groups. These also become habits and from long usage we come to regard them as integral factors in thought and action. A man has a bad habit when he uses a formula for a crutch in his daily thinking.

7th: OCCULT DISEASES. Every art and science has its own diseases. Each new discovery which man adds to the subject of learning brings with it the possibility of abuse and a new chain of fatal consequences. There are a number of ailments which arise directly from the mis-use of metaphysical science and it is necessary to treat of these separately and at some length.

Type A: comprises such ills as arise from mis-directed efforts at spiritual development. The most common form is that caused by attempts to develop the latent spiritual forces through Oriental breathing exercises, concentrations, meditations, the recitation of mantrams and the stimulation of unnatural mental attitudes. There are great numbers of so-called teachers of metaphysics who teach "short cuts to cosmic consciousness." Practically all of these systems are fatal to the student if he practices them with sufficient industry. Most dabblers are preserved from great harm, however, because they have not the concentration or continuity to perform these exercises for any length of time. The student of metaphysics who attempts any occult practices without previously passing through many years of preparatory probationship and disciplines may expect to ruin his health and endanger his sanity. Efforts

to open the CHAKRAS or raise KUNDALINI, or stimulate clairvoyance are followed by nervous breakdowns, cerebro congestion, glandular derangements and numerous other ills, some of which are incurable.

The only way to treat such diseases successfully is to get the case early, insist upon the patient discontinuing all metaphysical speculation, readjust the diet, stressing physical culture, and surrounding him with simple, normal interests until nature has a chance to build back some of the disintegrated etheric structure.

Type B: arises usually out of spiritism, mediumship and efforts to develop clairvoyant powers through a formula generally known as "going into the silence." To sit in a dark room thinking about nothing is an almost open invitation to obsession. By the word "obsession" the occult philosophers understood: the superimposition of one personality over another. In modern medicine the patient is usually classed with the insane. Obsession may be of three kinds:

That in which a decarnate entity, once human, attaches itself to the invisible bodies of a living person. A decarnate entity which will do this is usually of a low type and its attachment to the living person is for the gratification of appetite and desire. Such obsessions may be continual or intermittent. When continual the person obsessed generally manifests destructive and degenerate tendencies and often completely loses their own identity. In intermittent cases the sufferer has temporary lapses into lucidity.

The second general form of obsession is when the patient is over-shadowed or dominated by an invisible entity, not human, an elementary or elemental spirit. This form of obsession reduces the sufferer to a completely irrational state.

The third form in which the unfortunate truth seeker comes under the domination of a person, not dead, but who uses the negative organism of the obsessed person for the accomplishment of some special purpose, usually nefarious.

The only way to work with cases of obsession is by definite occult methods. Very often the physician has to force the obsessing entity out of the body of the patient through a tremendous exertion of will power, and if he is not properly equipped for his

task the physician may become a victim of the obsession himself. The problem of obsession is treated in the New Testament under the terminology of "casting out demons."

Type C: In addition to these major forms of occult disease there are numerous others which have been cataloged by Paracelsus, but we need here only sum them up under the general heading of occult mal-practice, or as it is more commonly known, black magic. It is an eternal but unwritten law of the philosophers that no secret of occult philosophy can be used legitimately for any selfish or personal reason. It is said of the Initiate as of Jesus that; others he can help but himself he cannot save. By this it is not meant that each person should not protect himself by every reasonable and proper means, but he must never attempt to direct occult forces upon himself. Those who study metaphysics therefore with an eye to the improvement of their material state and in order that they may have an advantage over their fellow creatures and more readily exploit them, are guilty of the unpardonable sin. Spiritual arts must always be used for the common good and any other application is deadly. Selfishness disqualifies a metaphysician and if he enters upon the subject of metaphysics with an ulterior motive that motive itself will be his undoing. The shores of the sea of metaphysics are strewn with the wreckage of the unworthy.

We can only have true contentment when we live in perfect harmony with the law which created us and by which we are maintained. Any deviation from this law brings about our destruction. Absolute adjustment with Nature's purposes is the secret of both happiness and longevity. Disease is a departure from Nature; health a return again. To realize this is to possess the secret of life and to apply this realization is to live. Nature is just and the unjust must perish for their intemperance; Nature is impersonal and all that is personal must pass away. Nature envies nothing, is jealous of nothing, and is a stranger to ambition. All who are motivated by impulses less universal than those of life itself will be destroyed by the inadequacy of their own ideals. Those who are narrow cease for lack of breadth; those who are shallow perish for lack of depth. Only such as are in all things moderate, in all things consistent, and in all things natural can survive, for these live on because they partake of the qualities of continuance. Sharing in the qualities of the gods (who have neither beginning nor end) man thus unfolds one by one every divine potentiality until his divine destiny is at length fulfilled. Disease, decay, and death are absorbed into the effulgency of the illumined soul; and man diverging from the limitations of the flesh, inclines towards immortality, to finally merge himself with infinite and changeless Good.

THE END

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