

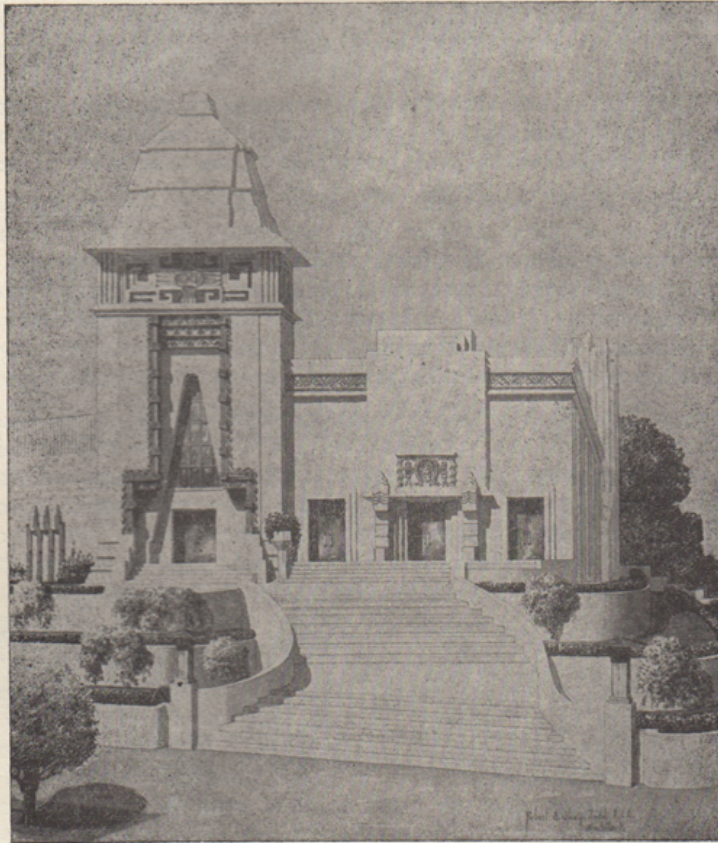
THE PHILOSOPHICAL RESEARCH SOCIETY, INC.

OF LOS ANGELES

UNDER CHARTER OF THE STATE OF CALIFORNIA

DEVOTED TO THE IDEALISTIC APPROACH TO EDUCATION

DEDICATED TO LEARNING AS A WAY OF LIFE.



WE BELIEVE

In the importance of learning *how*, not *what* to think

That there is a horizon beyond the usual educational institution

A foundation of basic ideas equips the individual for greater usefulness

In the integration of the essential branches of learning into a holistic system

That the real work of man is to release the creative potential within himself

THE PHILOSOPHICAL RESEARCH SOCIETY, INC.

3341 GRIFFITH PARK BOULEVARD — LOS ANGELES 27, CALIFORNIA

The Society is a non-profit, educational corporation, dedicated to the dissemination of useful knowledge on the levels of religion, philosophy, psychology and counseling. We attempt to attain these useful ends by making available to the public the essential teachings of the world's great spiritual, ethical, and cultural leaders whose contributions are of proven worth. We recognize no limitations of creed or sect and require no obligation of secrecy or peculiar allegiance. We invite all sincere persons to share with us the responsibilities and opportunities of learning, believing that a foundation of basic ideas will equip each individual for a larger sphere of usefulness.

We are convinced of the supreme importance of an idealistic approach to education. The mere transmission of knowledge is not sufficient to insure the application of constructive principles to daily conduct. We hold it to be true that to know more, the student must become a better person. This is possible only through consecration and discipline. This leads naturally to one of our primary convictions. Learning is not merely an enrichment of the mind or an accumulation of facts; it is a way of life, a constant application of principles to their reasonable ends on the level of conduct. We do not feel that this point is properly stressed in most programs in the educational field.

East-West orientation is also important. There are many groups serving within certain fields of interest, but usually the emphasis is upon either the East or the West. We take the position that we are living in one world, and that all cultures should no longer be hampered by an attitude of division or by the deep-seated habit of comparison. Our goal is not to find points of difference, except for the purpose of reconciling them in a larger unity. Here several problems arise for which we feel that we have reasonable solutions. We must build bridges of understanding and, at the same time, adapt the doctrines of far places and distant times to the immediate needs of Western man.

We also feel it to be essential to refrain from an autocratic attitude on the educational level. It is more important to teach a person *how to think* than it is to tell him *what* to think. Our program places no barriers upon the growth of the human mind. We encourage the release of potentials and relieve the mind from the fear of non-conformity. Many students in various groups and institutions are afraid to be themselves because they are studying within a pattern or framework with certain well-defined boundaries of belief. We do not agree with this approach to knowledge, and consider it wiser to emphasize quality rather than traditional scholasticism.

We desire to attain a penetration beyond the horizon of most educational institutions. Because our emphasis is upon idealistic philosophy, we dare to approach highly controversial issues. This is the more possible because we are not dependent upon the usual sources for our maintenance or the extension and expansion of our projects. For example, we consider a study of the doctrine of reincarnation to be entirely proper in the field of education. We assume that an adequate research program, sustained on a proper academic level, is just as important as any other phase or branch of study. We do require, however, that the work be done with the same thoroughness as that expected of any assignment on a university level. We feel the same toward extra-sensory perception research, Eastern doctrines of Yoga and Vedanta, or the higher forms of Tibetan transcendentalism.

We feel that we differ from most groups in the field in our approach to these subjects. We are not concerned with belief or disbelief, acceptance or rejection, but with thoughtfulness and an honest examination of available data. As we have no creedal or sectarian limitations, it is not necessary for us to cater to prejudice of any kind.

We also believe that we offer unusual advantages on a non-academic level. We are prepared to accept students who are not qualified to enter colleges or seminaries, and give them the same quality of instruction. When they satisfactorily complete their work, we give them a Certificate of Fellowship. In this way, many persons can profit by formal scholarship who might otherwise be excluded. This program is succeeding, and the work done by many students has proved outstanding.

Religion, philosophy, and psychology have long been separated and specialized. We regard this segregation as unfortunate, and highly impractical. Therefore, we stress the need for the integration of these three branches of essential learning into one holistic system. Many scientific schools are deficient in philosophy and religion, and many religious groups are deficient in science and philosophy. The human being requires all three of these basic knowledge patterns for his own personal growth and security. Without philosophy and science, religion has a tendency to drift toward excessive allegiances and intolerances. Philosophy without religion and science is likely to

become merely a sterile higher intellectualism, essentially unprofitable in terms of utility. Science, especially psychology, needs the spiritual consolation of religion and the ethical disciplines of philosophy to perfect itself and be of the greatest service to mankind. We are not aware that this program is generally available, and for that reason have given it the strongest possible emphasis in the work we are doing.

There is no attempt to proselytize in our activities. Students of every belief and cultural background are invited to understand their own doctrines more thoroughly and tolerantly. Our Library includes books on nearly every sect now functioning in human society. We pass judgment on none, but seek to equip the individual to arrive at his own factual conclusions. We believe that increasing knowledge makes the student less dependent upon authority and in every way more self-reliant. Thus we seek not followers, but potential leaders.

Included in our concept is also an emphasis upon creative arts. This program must develop, but we are convinced that esthetic appreciation contributes to maturity of consciousness. Knowledge may be received on a factual level by the mind, but it is also accepted emotionally through the impact of beauty, harmony, and order. Thus we consider the arts to be just as practical as the sciences, and equally necessary to human integration.

Our school carries religious privileges, and we are empowered to ordain to the ministry those who qualify in this department. We like to hope that the religious teacher of the future will be equipped to serve the needs of his congregation. We feel that every preacher should first of all be a teacher, and recognize his sphere of service as a complete dedication on the levels of religion, philosophy, and science.

Some have felt that we emphasize too strongly the classical period in learning, and have fashioned our curriculum upon ancient rather than contemporary footings. We decline, however, to accept historical orientation as the final criterion. Things are not good because they are new, or bad because they are old. We seek those timeless values which are eternally profitable, and we recognize the importance of the complete experience of the human race. We are not inordinately dedicated to any time or place, but are seeking constantly for that which is useful. We sincerely hope to inspire our students to this broader concept in their own program of self-improvement.

We affirm the existence of a science of sciences, a total concept of learning. We also affirm that this is dynamic and that it is possible for the human being to grow and unfold his resources according to a plan or method derived from Nature and perfected by skill. We seek the traces and indications of this method among the mystical speculations of the past and the scientific achievements of the present. We doubt if this concept of methodology, as it relates to the exact science of man's growth, has been properly emphasized in modern educational institutions. The end of man is not that he shall be economically adjusted or physically happy. His real work is to release within himself the universal potential which is his heritage and his birthright. Traces of this system are to be found in the teachings of Pythagoras and Plato and the doctrines of Gnosticism and Neo-Platonism. It is also clearly indicated in Hindu philosophy and Buddhism. The restoration and dissemination of this pattern of basic method would be an invaluable contribution to the progress of mankind.

In all abstract fields of research and speculation, it is most necessary that the student be equipped with adequate powers of discrimination. If he lacks this important protective instrument, it is very possible for him to become drastically involved in obscure beliefs and speculations. We therefore recommend the importance of original source material and adequate documentation, and the Library of our Society is one of the largest collections of this type in the United States.

To rescue our fields of interest from the dubious scholarship by which they have so long been afflicted, we emphasize the need for trained and dedicated researchers who have experience, ability, and inclination. We are gathering our faculty and faculty advisors on this level, convinced that in this way we can add to the distinction and practical usefulness of our endeavors.

We have learned from experience that the human mind has difficulty in coping with the abstraction of mystery. Therefore, we are not glamourizing any of our beliefs; we are approaching them simply and realistically, in no way detracting from their dignity, but protecting students from the human tendency to fantasy and exaggeration.

We cannot say that our program is unique; we can only suggest that you have the reasonable right to demand from any group with which you associate yourself, a program no less comprehensive, thorough, or intensive. We do not believe in pretensions of any kind, and make no effort to appeal to vanity or ambition. We like to feel that those who recognize the need for what we are doing will find us, and will benefit from what we have to offer.