

# Manuscript Lecture

No. 2



Subject: Relativity

BY

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## A PRACTICAL APPLICATION OF EINSTEIN'S RELATIVITY.

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It is only when abstract theories are applied to living problems that any real amount of good is possible from them. Nature's law demands economy and the wonderful workings of Divine Plan fit together so splendidly that there is no waste of either time, energy or effort. Unproven theories, or even proven abstractions, are of little good to the average individual. While they may be marvelous from the standpoint of science still we do not gain materially by them unless we find some way of applying these mental marvels to the living necessities of daily life with its ever-changing complexities.

The problem is, what does the Einstein theory mean to the average member of the human race, with his partly unfolded intelligence incapable of analytical and deep analogical deduction or induction? How is it going to help Smith, Jones and Brown to live better, think better, show a deeper realization of the Divine Plan and improve every moment of their all too short days of schooling here? How is it going to help the masses of the world to fuller live up to their duties to themselves and to each other?

We plead for practical things and feel that the greatest good is never attained until something is discovered to broaden, regenerate, transmute and revitalize existing conditions and assist the mere struggling unit in its eternal pilgrimage from ignorance to omnipotence.

It is said that there are only twelve people in the world who know what Einstein is talking about and that not one in America can claim to adequately understand or express his intricate principles. So, friends, I hope you will excuse me if I should be a trifle off color. It is only possible for each individual to express things as he sees them and the crying need for practical solutions to practical problems leads me to apply the principles of relativity to human relationships, which may not be according to orthodox science.

If this great philosophic principle be true it should apply not only to worlds, mathematics and cosmic unfoldment but it should also apply to the every-day expressions of the human mind, heart and hands. And the only way that it will ever be used to bring about the greatest results is when it can be applied as a precautionary or curative measure to the idiosyncrasies and contradictions of material existence.

To the occultist the law of relativity is the answer to the problem of mental differentiation. It is the answer to the mystery of individualization and solves the problem of human misunderstanding. The true understanding of the doctrine of relativity is absolutely necessary to the highest expression of brotherhood, compassion and broad-mindedness.

First, let us say that man bases practically all of his estimates upon the foundation of comparison rather than upon intrinsic worth. He judges all things on the basis of a fixed standard and accepts them or rejects them, agrees with them or disagrees with them, places a value upon them or depreciates them according to their adjustment with the existing standard. Man has unconsciously deified this standard and has come to look upon a man-made measurement as absolute and perfect. This is a fundamental error which the law of relativity removes and with it dispels one of man's most crystallizing and enslaving concepts.

Modern science and theology in many cases are failing today because they are still striving to fit themselves into standards placed and sanctified ages ago. At the time the standard was made it was good and expressed the highest ideals which animated the souls of those who created it but as the ages passed man reached up to and passed it and would not be forced to go backwards and retrograde in order to be true to that which he is bound to recognize through the laws of prehistoric conventionality, if he is to progress.

The great principle is this: the standard which once marked the ideal did so because through comparison it was above all existing standards of its day, but now greater standards have been established and by comparison it is now far below the surrounding mental landscape. The hill has become a valley because mountains have sprung up around it. And the fact that these mountains continue to spring up forever, converting crest after crest into hollows, is the basis of the principle of relativity. The occultist has always claimed that good and bad, higher and lower, are terms given by man to the opposites of evolving comparisons.

In the eyes of the child the man is wise, in the eyes of God the man is foolish. All human comparisons depend upon the position occupied mentally, physically and spiritually by the individual creating the comparisons. As one climbs the mountaintop the world spreads out below him and the horizon goes ever further and further back. The little minnow is as great in comparison to the mud-puddle as the whale is to the ocean. A fool among fools is as wise as his brethren and by the laws of comparison is just as important as a philosopher among philosophers; a philosopher among fools stands out as a favorable comparison while a fool among philosophers sinks into insignificance because of the superiority of others. Yet, in truth, neither the philosopher nor the fool change intrinsically because of their comparison and environment - each is what he was before but in the eyes of a third person he is completely changed.

The man who has ten thousand dollars is the wealthy man of the small town and every time they put in a water-pipe or plant a new sewer he leads the torchlight procession to secure the funds. But when he goes to the large city where there are millionaires he automatically becomes of little importance. From being the big man of the small town he has become the small man of the big town - yet his temperature and pulse have not changed. The changing environment has completely altered his position in life. Thus we may say that his dignity and social position are relative and depend upon certain surroundings for their expression.

To carry our line of reasoning into a moral channel, we may say that good and bad are relative terms depending upon customs, times and the moral growth of the community for their value and power. Among

wholesale murderers one who has killed but a few is a relative saint while among people without guile even the one who loses his temper is a sinner. Every law which is now advocated as necessary to the regulation of our country is relative to meet the needs of relative conditions. It is not absolute for a change in conditions would necessitate changing the law to meet the new requirements. Everything which we now punish as a sin was at some time a virtue and everything we now acclaim a virtue was regarded at some period of the earth's development as a cardinal sin.

To enter a man's house at the present time, hit his wife over the head with a blackjack and carry her off by the hair is considered rather indelicate and is liable to bring upon you a certain amount of indignation from the person of the bereaved husband (of course there being exceptions to this rule) but there are periods in the history of man when this was the only possible way of securing your second half and anyone who did not use this method was looked upon as a coward unworthy to gnaw bones with the heroes of the tribe.

A minister talking with a cannibal and reproving him for just having eaten his wife said, very benignly, "You should not have eaten her. It was bad, very bad." The cannibal grinned from ear to ear and shaking his head, licked his chops and answered, "No, no, not bad" (smack, smack!) "very good, yum-yum. She good tender wife." So you see this entire problem depends upon the viewpoint.

In other words, we may say that the unfolding of man's nature with its ever increasing complexities, creates needs which are ever changing like the thing that brings them into being. The things that he needs today were of no use to him yesterday and will be of less value tomorrow but today they are imperative for his growth. The realization of this is the answer to the problem of human individualization in which each person is at a different stage of evolution and is striving to secure in the way harmonious with its nature the things which his development has made imperative for the fullest expression of his growth and organism. So one eats fish, another alfalfa and a third soft soap - while the Eskimo's delight is castor-oil.

If reformers could only understand this they would realize that it is absolutely impossible to pick another man's diet for him, tell him how to live his life, or place a standard by which his merits or demerits may be judged, for each individual is a standard unto himself. While to all the rest of the world his actions may seem wrong they are the result of chains of evolutionary circumstances and karmic reactions and are absolutely necessary to him while they may be an abomination in the eyes of his fellow-creatures.

Life is a great kaleidoscope and its tiny particles of intelligence are eternally combining in new angles and formations by the ever-turning wheel of cosmos. Today they are here, tomorrow they are gone. There is nothing absolutely fixed, absolutely immovable or absolutely true known to the human mind at the present time for all of his inductions and deductions are impermanent because they are based upon one of several things:

1. Man's own knowledge which is impermanent and ever-changing. Each day man is learning something which he never knew before and which is changing entirely his viewpoint of life. Ask yourself what God meant to you ten years ago and see how your life has changed - with it all of your likes, hates, ideals and hopes.

Now look into the future and see how hopeless it would be for you to create with your present viewpoint of life anything permanent. The most that you can do is to build a God, a moral code or an economic system which will answer the problem of your present condition but must change with your evolving consciousness. Any code so constructed is relative because it depends upon outside conditions for its value. All man-made morals, dogmas and doctrines are without value save through human application, consequently are not divine but must travel and move with man as relative and related to his thoughts, actions and desires.

2. Upon surroundings. These are impermanent because all external phenomenas are registered in the mind through humanly developed organs which being only partly unfolded can register only partial truths. Secondly, all phenomena is an effect caused by karmic, physical or intrinsic spiritual reaction. Until man learns to know the cause of this reaction he cannot use these ever-changing effects as the basis of an absolute hypothesis or anything which resembles such.

3. Absolute law, truth and knowledge and light are known only to the One Supreme Deity whom we cognize but dimly, and without any organized intelligence, as the Absolute Itself. Man will never know any absolute thing until he has absolutely perfected and completed his expression on the plane of the thing he seeks to know. No living thing up to the present time has succeeded in doing this thing. The higher he goes the broader is his knowledge and the more truthful his concepts but he has never reached the point where there is not an horizon line concealing a great Unknown which may completely contradict and disprove his existing information.

4. If he bases his reasoning upon the statements of others, even though they be inspired, he can secure only a relative hypothesis because even the sages of the world are able to explain natural phenomena only according to the organs of sense perception and reception which they have evolved. Thus while they are quoted as authorities their word is no better than anyone else's except in one particular - they have with a highly evolved organism and mental body thought more concentrated and connected thoughts than the haphazard individual of today, therefore their words are wise and may point to the end of ultimate wisdom. But they have never reached that goal themselves and their doctrines are only helpful to those whose own lives have led them into similar channels and who therefore understand their words.

Relativity teaches that it is absolutely impossible for one person to judge another either as to motive or ideal. According to human comparison he may be wrong but according to intrinsic development he may be doing the very best possible with the organs, knowledge and stage of evolution he has reached. The reason why the Masters are able to be of such great assistance to man is because they have learned through their own development to place themselves in other people's positions and only when we live another's life are we capable of judging his reasons for action or the value to be gained from it.

The theory of relativity boils itself down into three or four very important concepts. The first is that expression is not permanent; it is the ever-changing manifestation of an unknown, unchanging power which no one has yet fathomed; everything in the world of visible things is impermanent. Consequently to say that Jones is a large man is only true to the degree that he is a few inches taller than surrounding mortals while he is far smaller than the Cycloptic giants who were in turn dwarfed by the prehistoric mammal. Man is great beside a grain of sand but beside a universe he is a speck of dust, and tomorrow that universe may be scattered to the corners of eternity and man, the tiny speck, be its superior. So how can we say, other than relatively, that we are great or small? and what does our greatness and smallness amount to when the only measure of a man is his intrinsic worth? (A standard never used at the present time.)

Man must learn to isolate himself, mentally and spiritually, from the passing swarm of partly evolved intelligences which he uses as the basis of the measurement of himself. This measurement in which we are satisfied with ourselves if we compare favorably with other people is both crystallizing and degenerating. We must learn to compare favorably with ourselves and use that movable point - our highest ideal - as the measurement of our perfection. For if we are doing as we should our highest concepts will always be way ahead inspiring us on to union with themselves.

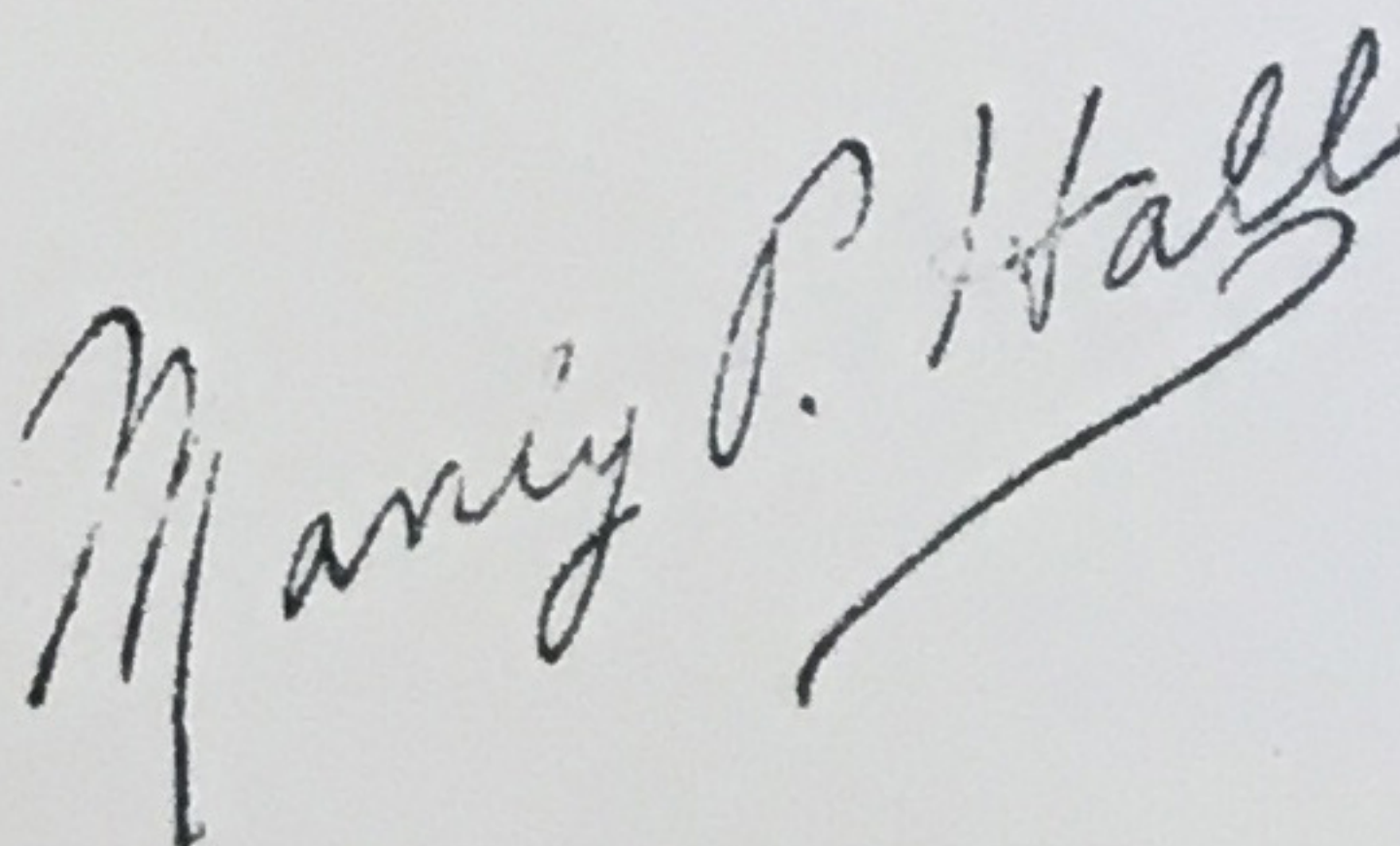
There is only one truth known to man and that is relativity. It is a truth that all things are impermanent and relative and this is the basis of growth for the adjustments of man with ever-changing ideals slowly unfolds the latent qualities within himself and builds for the god-man. The realization of relativity in world affairs would make it possible for two peoples or nations to carry on their own lives in their own way without trying to standardize human intelligence (which cannot possibly be done for there is not one permanent thing in the universe upon which to raise that standard and there is no brain capable of creating such a standard that cannot be surpassed). The evolving standard is the occultist's for he believes that his ever unfolding consciousness is given him that he may have and create an ever higher, finer and more noble standard to use as his inspiration to perfection.

Relative perfection is all that is now attainable - when man is living in exact harmony with what he knows. But when he reaches this stage this harmonious life has so developed him that his broader vision already sees new worlds to conquer and new work to do. The foolish one climbs until he reaches the standard set by man and then sits down to rest, failing to realize that the universe is sweeping by carrying his standard along millions of miles a second and that when he stops for a moment in his endless search for the real the unrealities that he has worshipped sweep onward and leave him uncompleted.

THE END

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A handwritten signature in cursive script that reads "Manly P. Hall". The signature is written in dark ink and is positioned in the lower right quadrant of the page, overlapping the printed text.