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## MONTHLY LETTER

Devoted to Spiritual and Philosophical Problems -- by Manly P. Hall

Los Angeles, July 1, 1935.

**QUESTION**—What advice do you give to a person who desires to apply himself to a serious study of the Ancient Wisdom Teachings?

**ANSWER**—The desire for wisdom is in itself the most commendable of human emotions but in too many cases this desire comes to naught through ignorance and misunderstanding. We must not only earnestly and unselfishly desire truth but we must create within our own natures an ethical environment suitable for the reception of spiritual knowledge. If a building is to stand it must be raised upon an adequate foundation, and if human character is to withstand the shocks of circumstance it must also be built upon a firm and true foundation.

No man can know more than he himself is. That with which we understand is the measure of our understanding. Before it is possible for an individual to perceive clearly the mysteries of the inner life he must develop the faculties for this perception. From the most ancient times the priests of the Mystery Temples were the custodians of the disciplines of philosophy. These disciplines were revealed only to disciples who had proved themselves worthy of such instruction. There is much more to the study of philosophy than merely listening, reading and accepting.

The first step in the study of the Ancient Wisdom Teachings is not the quest of knowledge but

the preparation of self to receive knowledge. This is where most truth seekers make their first mistake. With their eyes turned towards the heavens, they rush ecstatically towards "illumination," only to stumble, like Thales, into the ditch of their own unpreparedness. We know thousands of people who want to be wise but very few of these people seem capable of understanding that before wisdom must come the capacity for wisdom. Illumination is only possible in an organism that has fitted itself for illumination; nor does one so fit himself by hoping, wishing or listening. As an athlete must train himself in order to excel in bodily prowess, so the student of philosophy must put his thoughts, emotions and actions under specialized discipline if he is to develop philosophical strength.

Between the modern truth seeker and the goal to which he aspires are numerous pitfalls and dilemmas. False prophets lead astray the unwary, conflicting doctrines perplex the uninformed, and a host of doubts and uncertainties weaken the resolution. Hundreds of students afflicted with these numerous problems have asked me to straighten out for them the tangled course of learning. The usual complaint of the confused goes somewhat like this—"How am I going to know if this teacher is telling the truth? How can I determine what sect to join? How can I be sure that this book is reliable? Among a thousand claims, pretensions, boasts and persuasions, how am I to perceive clearly



*the straight and certain way that leads to light?"*

*It is very difficult to reason with people suffering from religious glamour. For example, you may spend hours explaining to such a person that a certain swami's breathing exercises will lead to nervous derangements and mental unbalance rather than illumination, only to find him a few weeks later studying the same exercises from another swami. It is impossible to save anyone from his own foolishness. If by some miracle you can pick him out of a present evil, he only falls into the next snare that is encountered. Most modern metaphysicians suffer from an incurable attack of falling sickness. They waste their time and their means on pseudo-prophets and false gods. They prefer insipid platitudes to hard work.*

*Now at first thought it may seem that the real cause of trouble is the false prophet, but upon more mature reflection it is evident that false prophets can only thrive upon the stupidity and gullibility of thoughtless mortals, weak in the faculty of common sense. This leads to the major conclusion:*

*A person incapable of discriminating between a true and false doctrine is unfitted for any form of esoteric instruction.*

*This sweeping statement may offend a class of people who feel that their souls are much more highly evolved than their intelligence, but the truth remains that a man incapable of unmasking a fake mahatma is scarcely in a position to unveil the mysteries of the Cosmos.*

*If a student were to ask how to protect himself against the insidious effect of corrupt doctrines, I should say—If you are thoroughly, devotedly and unswervingly dedicated to the acceptance of the immutability of the LAW OF KARMA you are above the contaminating influence of ninety-nine per cent of fraudulent metaphysicians. If you believe in Karma you KNOW that you can never avoid the results of action or enjoy unmerited advantages. The universe, gods and men bow before the inevitable edict of Karma. There are no vicarious atonements or exceptions in creation. Law is final, absolute and immutable. The disciple who takes his stand upon this fact will never wander far from the truth, but*

*he who departs even for an instant from this certainty plunges into a sea of troubles.*

*The doctrine of Karma is sufficiently simple and familiar that even the average layman is capable of appreciating its integrity. Nearly all students of metaphysics pretend to accept the statement of Karma as we find it in the Bible: "As ye sow, so shall ye reap." Yet in practice, there are literally hundreds of metaphysical movements which seek in one way or another to undermine the teaching of this law by doctrines of "special dispensation." To compromise truth is to deny God, and philosophy has no place in it for any cult which seeks to compromise with the law of Cause and Effect.*

*A pertinent example of what we mean by compromising the teaching of the law of Karma will illustrate this general thought. A metaphysical teacher claiming to speak in the name of a great adept recently stated that the long periods of probation and preparation prior to esoteric instruction, demanded in the old Mystery Schools, were no longer necessary for students of the spiritual sciences. By a new dispensation this adept would open the doors of the inner mysteries at the present time to all earnest souls. (!!!)*

*Thousands of sincere people, forgetful of the law of Karma, have been intrigued by this program. Their faculties of discrimination are numbed by the name of the illustrious adept used to further the ideas of this "teacher." An informed student can only have one attitude on this matter. No adept of the Great White Lodge could possibly promulgate a doctrine inconsistent with the law of Karma; and no man, adept, or even God, can in any way modify the working of that law. Adepts do not make the laws of nature—they serve them. The probationary rules and rites of the old Mysteries are as much an inevitable part of man's spiritual education as infancy and childhood are a part of his physical development. As well say that a human being can reach maturity without childhood and adolescence as that a human being can reach initiation without probationship and discipleship. If I were personally convinced (which I certainly am not) that the adept referred to had actually made the statements attributed to him, I would still not*



believe them. Rather I would derive the authority for my attitude from the words of Gautama Buddha who stated on one occasion: "I will not accept a doctrine because the learned have so stated it, nor will I accept it because the gods themselves have so spoken; I will accept it only because it is true."

Euclid the Megarian was once asked by Ptolemy, King of Egypt, if there was a short way to master geometry. The philosopher instantly replied, "Sire, there is no royal road to knowledge."

The words of Euclid apply perfectly to the mysteries of philosophy. There is no royal road to truth. There is no short cut to God. There is no patent formula for the achievement of wisdom. All things grow and unfold. Truth and wisdom in man must likewise develop according to the laws of their own natures. True students of the great doctrines which bring about the emancipation of the human soul are not interested in "royal roads." A man seeking wisdom seeks the most valuable thing in the world. He desires a treasure not easily to be gained but in value above all other treasures of the earth. He knows that those who "live the life shall know the doctrine." Dedicated to self-improvement and the establishment of his own life upon the immutable foundations of integrity he is unmoved and uninfluenced by vain promises and empty words.

It must always be remembered that while philosophy has in it many superphysical doctrines, it has never included any supernatural speculations. There are no miracles in nature. There are effects the causes of which are unknown to us, yet each of these effects is the outworking of a law in itself consistent with the effect which it produces. Any person who waits for a miracle to bring about his perfection, or expects to perfect himself by miraculous means, will be sadly disillusioned in the course of time. The admonition of the old sages still holds true and will continue to do so until the end of time: "Each man must work out his own salvation with diligence."

Many novices in the study of occult science come to the conclusion that they are making small advancement unless they practice "development" ex-

ercises to stimulate some aspect of "cosmic consciousness" within themselves. There are also many foolish enough to think that visions, voices, and other psychic phenomena are indications of unfolding spiritual powers. Let no earnest seeker be deceived by such fantasies. The achievement of wisdom is man's coming of age and it is natural for that individual to be wise who has set up the causes of wisdom in himself. To one who has not set up these causes, wisdom is not only unnatural but impossible.

The truth concerning spiritual exercises is that they are useless and even dangerous unless part of a carefully planned and intelligently directed program of self-improvement. To stimulate psychic centers in the body by breathing, concentration, meditation, etc., without first bringing the entire nature under the "rule of reason," is to endanger life and health. No man is greater than the sum of his own parts, and breathing by some mystic formula cannot make a man greater than he is.

Luther Burbank called man the "human plant." Like some flower of the field the human soul unfolds under the benefic influences of nature. Yet it is not alone the sun which nourishes the plant, nor the rain, nor the dark earth, nor the moon, nor the stars, nor the wind, but rather all of these together in proper measure and proportion. So in the human plant, it is not alone the air man breathes that sustains him, nor the sidereal diffusion, nor his food, nor his thought, nor his emotion, nor his action, nor his aspiration, but rather all these together, in balanced combination. To make any real progress in this greatest of all sciences, a student of philosophy must improve in each and every one of his parts. It is not sufficient that he try to stimulate a few nerve plexus and feel that in this manner he has become acceptable in the sight of the law.

When Plato established his Academy he caused to be inscribed above the gate the words: "Let none ignorant of geometry enter here." Pythagoras would permit none to become a member of his community who had not achieved excellence in mathematics, astronomy and music in addition to the moral virtues. Each applicant for admission to the ancient Mystery Temples was expected to possess a high



standard of character and ability. Celsus, in a passage preserved by Origen, declares that those who call man to the mysteries of the Eternal God proclaim as follows: "Let him approach whose hands are pure, and whose words are wise. And again, others proclaim: Let him approach who is pure from all wickedness, whose soul is not conscious of any evil, and who leads a just and upright life. And these things are proclaimed by those who promise a purification from error."

It is not my intention to seem pessimistic or to discourage sincere men and women seeking spiritual light, but it is only fair to the student himself that he should understand the requirements for admission into the ranks of the philosophic elect. The average metaphysician is hopelessly unqualified for the pursuit of knowledge. He is willing, hopeful, and as kindly as his disposition will permit, but in most cases he is so lacking in the fundamentals of character and ability that he could not have been accepted into any of the schools of mystical philosophy about which he reads so avidly. I have heard many say, "If I had only lived in the days of Pythagoras! If I could only have known Plato! If I could only have sat at the feet of Buddha!" Yet if these same people had lived in those days and possessed only their present qualifications, they could not have been admitted into the schools of any of these masters.

Fortunately the disease of ignorance is not incurable. Those who wish to be the disciples of the Ancient Teachings today can fit themselves for the philosophic life by following the same procedure which twenty-four hundred years ago prepared disciples for initiation into the Pythagorean rites.

Let us now consider those offerings which each neophyte must bring to the gates of the "Everlasting House." There are fourteen requisites—seven of the inner life which are termed CHARACTER, and seven of the outer life which are termed ACQUIREMENTS. The seven inner requisites arise from self-discipline, and the seven outer requisites from the direction of ability to the mastery of the arts and sciences. A person who has achieved to a reasonable proficiency in the fourteen requisites may be described as capable of BECOMING AWARE of the esoteric keys to the

secrets of life. Let those who do not possess the fourteen requisites first achieve to these before they demand admission to the House of Light.

We shall first consider the seven requisites of character:

1. INTEGRITY. In philosophy the term integrity signifies much more than the ordinary term honesty. Honesty may be only acceptance of certain standards of right and wrong and obedience thereto, but integrity is honesty illumined by inward realization. Integrity is the irresistible inward impulse to do that which is wise, noble and beautiful. It lifts the life above blind obedience to man-made law and establishes every thought and action upon the foundation of Abiding Justice. Integrity also infers perfect consistency between inward impulse and outward action. The outward life is dominated by inner conviction and there is no interval of difference between the beauty in the soul and the nobility in the outward deed. Integrity is the living of truth, or possibly for the novice the living of that which is the nearest to truth which he knows. A man who believes in fine, spiritual principles and then lives a code of action inconsistent with these principles lacks integrity though he may be honest in his weights and measures. All too many truth seekers claim noble standards and live petty and intolerant codes. Such a person might study mysticism for a hundred lives yet, not having learned to live a gentle and noble life, his theorizings and meditations are in vain. The old sages became embodiments of the beliefs and traditions which they served. No one can really have beautiful thoughts in their souls without their lives being beautified thereby, for all outward living is molded over inward impulse. Integrity is the rationalizing of the inner life so that all which emerges from it is just, enlightened and true.

2. DISCRIMINATION. Out of integrity arises discrimination, for that life which is founded in truth is lived in harmony with truth. The virtue of discrimination lies in the power it bestows to determine the comparative dignity of values. The end of discrimination is to invariably discover right and choose it from among conflicting and confusing opinions. Discrimination to a certain degree is



judgment. To another degree it is clear vision, and to a considerable measure it is courage. Discrimination leads to conviction and bestows the courage of conviction. He who possesses discrimination can never be victimized by the illusionary values of this mortal sphere. All of the old philosophers declared discrimination to be invaluable to the pursuit of wisdom. A person incapable of discriminating between the various doctrines which have been promulgated in different centuries and civilizations can never hope to discover truth. Philosophy is a service of truth and no man can serve well that which he cannot discover surely. Discrimination destroys false gods; it releases the soul from bondage to opinions; it emancipates man from a thousand errors. To use a poetic phrase, discrimination picks unerringly the polar star from a galaxy of constellations. In modern metaphysics thousands of students drift from cult to cult upon a tide of moods and emotions. We cannot truly progress until we chart the course of our purposes. Discrimination removes the uncertainties from action. We drift no longer, but, steering a sure course, come at last to the safe haven we have sought for.

3. APPLICATION is the capacity for intelligent persistence. It infers both continuity and continuousness. It also conveys the thought of one-pointedness and thoroughness of effort. In Western civilization the tenor of life is subject to constant interruption. The average individual is torn between many purposes. He attempts to scatter his faculties and his vital resources over much too large an area of activity, and in his attempt to do everything does nothing well. By developing the power of application the mind is secured from the hazards of distraction and interruption. Without application there can be no organized intensity of effort and without organized intensity there can be no great accomplishment in philosophy. Application, however, does not mean that a student should think of nothing but his philosophy twenty-four hours a day, three hundred and sixty-five days a year, nor that his whole time should be devoted to study, reading or contemplation of abstract truths. A life unreasonably immersed in learning is apt to be fruitless and unbalanced. Learning, to be of the

greatest value, must be tested by application. The philosopher not only devotes hours to the absorption of knowledge, he must also spend years in the application of knowledge to its reasonable ends. A healthy, normal existence infers a fine balance between effort and relaxation. The word application is concerned not with the duration of effort primarily but rather with the whole-soulness of effort. In music, for example, certain hours must be given to practice and failure to observe this routine is fatal to technique. On the other hand, it is perfectly possible for the musician to over-practice and through this excess destroy the individuality and soul quality of his performance. Application involves a fine discrimination, skill to judge the routine necessary to build a solid foundation, and courage to interrupt this routine before it destroys the individual qualities of the mind. Remember that philosophy is an art as well as a science. While the processes of thinking are bounded by certain rules, these rules, if over-emphasized, result in a bondage to process, and soul power is easily destroyed when inner impulse is wholly sacrificed to prescribed method.

4. PATIENCE. Application naturally infers patience, and patience is indeed a power of the soul. Without patience nothing that is real or worth while can be accomplished. Patience is resignation to the inevitable processes of law. It should not destroy enthusiasm but should curb all extremes of emotion, bringing about a gentle acceptance of the facts of existence. Nearly all students of metaphysical subjects are lured away from reason by the impatience of mind and heart. The most fatal delusion of metaphysics is belief in short cuts to perfection. Many erroneous doctrines are catering to the impatience of the human soul. No individual who is willing to allow only one, or five, ten or fifty years for the perfecting of himself should ever take up the study of philosophy. The Ancient Wisdom Teachings measure the progress of the individual not in terms of years but in terms of lives. It has taken thousands of millions of years to bring man up through the numerous stages of evolution to his present state, and it will require millions of years more to lift him to those divine heights to which



his heart aspires. There is something pathetically ridiculous about people who are able to believe that they can attain "cosmic consciousness" in a few short lessons. I have met many sincere but benighted souls who, after studying a smattering of the occult sciences for a few years, are waiting breathlessly for initiation, which they believe is "right around the corner." As one expressed it, after a few months study, "I expect the veil between the visible and invisible worlds to drop at any moment."

Patience is the test of character, courage and understanding. It is not the desire of the wise to build hastily but rather to build well. "Psychic shysters" will go out of business when neophytes in metaphysics understand the words of the Greek philosopher who said, "Make philosophy thy existence." The old sage did not say thy life work, or thy trade or thy profession, or thy effort for a certain number of years. He used the term "thy existence" to infer that the life of wisdom goes on from incarnation to incarnation, becoming a part of the very self, transcending all limitations of time and place. Students of the Ancient Wisdom will still be students a million years from now, for as all life is a process of achieving never consummated by ultimate achievement, so philosophy is a process of ever learning to which experience there is no conceivable end. The impatient novice tries a new system of "development" when "illumination" fails to arrive after a few months of study, but the soul, wise with patience, which has risen above these illusions, rejoices in the perception of some small improvement at the end of many years of patient living.

5. MODERATION. All of the great masters of wisdom have warned their disciples of the dangers of immoderate attitudes. To Buddha the philosophic life was the Middle Path between all intemperances of impulse. To Aristotle sufficient learning was the Golden Mean and equilibrium overcoming every aspect of excess. Socrates expressed the thought in the simple words: "In all things not too much." Moderation as a requisite of philosophic enlightenment is a single word to cover a multitude of temperances. Moderation, first of

all, arises from an economy of resources, for in terms of energy every intemperance is an extravagance. Most human beings die of their intemperances, but not always from those familiar excesses which we associate with the word. Many people who eat moderately, drink not at all, and are apparently paragons of the virtues, die of intemperance. For example, intolerance is a form of intemperance. Jealousy, worry, anger, fear—all these are intemperances just as destructive and wasteful as the more familiar excesses of the flesh. Any unworthy, unbeautiful or uncontrolled waste of life, thought or feeling is an intemperance. To do a disagreeable or injurious deed produces fully as destructive an effect on the soul as alcoholism or the drug habit, and all immoderation is habit-forming. Each time we lose our temper it is more difficult to control it. Every excess leads to other excesses, and all excess destroys the beauty and symmetry of the soul's purposes.

According to the teachings of occultism, the virtues have their origin in the understanding of the student himself. As a disciple becomes grounded in philosophy he gradually becomes incapable of doing unphilosophic things. No one masters an evil habit until the habit itself falls away because it is no longer consistent with the standard of living and thinking. The virtues arise not from a desperate effort to inhibit the evil tendencies of the nature but rather from an unfolding inward beauty which, asserting itself, comes finally to dominate each action and render it likewise beautiful. Philosophy, by leading the mind away from excess, and establishing it firmly in moderate courses of thought and action, elevates the entire life, bestowing new inspiration and meaning upon each impulse and attitude. When the Golden Mean is established in men, the Golden Age will be established in the world.

6. DETACHMENT. Every man is ruled by that over which he exercises the sense of possession. Detachment is not only the mastery of the impulse to possess, it is the ability to disassociate values. For instance, the common attitude towards action and reward. It is unfortunately true that most people taking up the study of philosophy and the occult



sciences are motivated by selfishness. The poor want to be rich, the sick want to be well, the humble want to be powerful, and nearly all desire that their efforts should be rewarded in measurable, temporal terms. A great number turn to philosophy for consolation. Some in extremity grasp at wisdom as drowning men are said to grasp at straws.

Religion is not a metaphysical breadline. All philosophers of merit and enlightenment have agreed that it is sacrilege to exploit the sacred teachings to accomplish those material ends which are entirely outside of the province of religion. By detachment in philosophy we mean that every disciple worthy to receive instruction must come to the temple offering all that he has and all that he is for wisdom, expecting no other reward for his effort than wisdom. The philosopher desires wisdom above all the treasures of the earth because wisdom is necessary to the health of the soul and the perfection of the inner life, and this health and this perfection are necessary to the plan of human evolution. This wisdom and this perfection fulfill the destiny for which man was created. Man should no more be rewarded for trying to become wise than a child should be rewarded for growing up. The wider sphere of consciousness, the greater area of usefulness, the fuller measure of realization—these are the rewards of wisdom. They are not bestowed upon a man because he is wise, but the attainment of wisdom itself naturally produces these improvements in the consciousness. Strength is not given to a man as a reward for growing or as reward for exercising—the means themselves produce the ends out of their own processes.

There is a story frequently told of a Hindu chela who asked his master what a man had to do in order to become wise. The master took him into the Ganges and held the disciple's head under water for several seconds. "What did you think of while I was holding your head down?" asked the teacher. "Only one thing," replied the chela, "I wanted air." "How badly did you want air?" "More than anything else in the world." "Did you think of wealth or rewards or ambitions?" "No master, only air." "Very well, my son, when you

want wisdom as you just wanted air, then you will become wise."

7. RELAXATION. The achievement of philosophy is the most serious work in the world, but no one can afford to take it too seriously. One of the old poets has referred to the laughter of the gods on high Olympus, and I cannot but think sometimes that these gods are laughing a little at men who have forgotten how to laugh. All the great philosophers whose words and thoughts have survived the changes of time have possessed the sense of humor. It is observable that most students of metaphysics take themselves and their efforts too seriously for their own good and the comfort of others. Instead of mysticism bringing them a deep and abiding joy and peace it bows them down with the weight of cosmos. It is perfectly possible to assume the moral responsibility for action and at the same time retain a native optimism and a sense of humor. It is always good for the young student to remember that, while the world and other people appear to be going to the dogs, this universe and all that it contains is really "going to heaven" as rapidly as it can. No one is failing. There are no lost souls. Although many seem to desire to grow by a difficult and unpleasant process—everyone is growing. Each individual is doing the best that he can for what he is and where he is, and as he becomes more he will do better. Each individual should carry as heavy a burden as he can carry joyously, but when his morale begins to bend under the weight of his load, he is no longer contributing to the common good.

The present financial depression has proved to thousands that happiness did not arise from possession but from values within the soul itself. This is an important lesson, worth all the sorrow that it has cost. In metaphysics, relaxation means even more than this detachment from strain and stress. It means the ability to rest the mind from the heavy processes of thinking by periodic detachment and repositing of the thinking process. Every human being, in order to be truly wise, must learn to play as well as work. It is very hard for serious minded people to enjoy occupations of trivial importance, but the human brain is so constructed that it can-



not stand constant strain for a protracted time. There must either be a let-down or a break-down. The arts offer recreation to those whose minds are immersed in the sciences, and the sciences in turn are necessary to those whose lives are given to the arts. Each life must have its vocation and its avocation, and they should be sufficiently different that they bring completely different faculties into operation. An interesting book could profitably be written about the recreations of the great.

I cannot too strongly recommend relaxation to metaphysical students. Nearly all of those whom I have contacted in many years of public work have forgotten that philosophy is not only the science of living but also the joy of living. We should all remember that if we do not live well in this world and appreciate the beauties of our present sphere, we shall scarcely merit a better world or a happier sphere.

At first these seven essential qualities may seem somewhat contradictory, but it must be remembered that it is the duty of the intelligent student to blend and balance what would otherwise be extreme courses of action. The blending of these seven qualities is the fine art of philosophy. He who completely accomplishes this blending is master of himself. Self-mastery leads to those higher ends of spiritual understanding to which all disciples aspire.

In next month's letter we shall take up the seven requisites of the outer life which we have termed ACQUIREMENTS. The knowledge of certain arts and sciences is particularly useful in the understanding of occult philosophy. We shall consider these arts and sciences and explain why each of them makes a valuable contribution to the soul power of man.

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QUESTION—Do disembodied spirits retain a memory of their earth-life experiences?

ANSWER—The simple experiments of spiritualism have demonstrated the continuity of consciousness beyond the grave, and all clairvoyants agree that a person who has passed from this state to the subjective plane retains identity and continues as the same individuality as during physical life. A man has four bodies making up what is termed the chain

of his personality. The highest of these bodies is chemical organism. After physical death the individual functions briefly in his etheric double or vital body which also dies, never surviving for any considerable time the disintegration of the physical organism. Under normal conditions at this stage of our evolution, the average person functions for nearly a thousand years in the astral body. For this entire period he retains the individuality of his previous incarnation. The astral body is then dissipated by a phenomena resembling death and the consciousness is posited in its mental organism, in which it functions for a period of time consistent with its mental development. With the disintegration of the mental body, usually some twelve hundred years after death, the entity loses its individuality and becomes again a pure, spiritual principle. From this time the memory of the past life exists only subjectively and the continuity of consciousness is broken. Therefore, after the disintegration of the mental organism, the personality ends as such. This period is followed immediately by preparations within the ego itself for rebirth, when it causes a new personality to emerge out of its own potential creative power. There are some exceptions to this rule due to special developments. Very highly evolved entities will retain individual consciousness for a much greater time, but we should remember that it is not the personality that really grows. It is the ego, or inner self, growing through personality and using personality to the accomplishment of its own ends. Thus, John Doe as a personality does not grow through the ages; rather the eternal Self or the spirit, causes a personality temporarily known as John Doe to be emanated out of itself. At the end of approximately twelve hundred years John Doe is entirely reabsorbed into the spiritual cause from which it came. John Doe then absolutely ceases, but the experiences and characteristics of John Doe are incorporated into the consciousness of the permanent ego. Personalities are not reborn, but the principles behind personalities are constantly projecting personal organisms out of themselves and through these personal organisms contacting the experience spheres of life.

Yours very sincerely,  
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