

# HORIZON

The magazine  
of useful and  
intelligent living

OCTOBER

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Edited by MANLY PALMER HALL Philosopher

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● *A new frontier of consciousness has injected powerful occult forces into total warfare applying technics of psychology developed in peacetime by Big Business*

## The War of Nerves

THE war has developed for us an entirely new concept of force, one rather closely related to a use of occultism to achieve the ends of conquest. Principles of the power of mind over matter, acknowledged by the most ancient and primitive people, and long a part of the religious beliefs of the world, have been snatched from a sanctified footing and applied to the problems of human destruction. Organizations have come into being for the definite and express purpose of utilizing mental forces as integral with the program of total warfare.

An extraordinary state of affairs is revealed in Germany in the outcome of the activities of the Bureau of Enlightenment and Propaganda, under Dr. Goebbels. A principal method used produces emotional and psychological fatigue, it creates a brain fog, an emotional fatigue that, so to speak, tires the soul of the individual to the end of exercising control of the morale of the whole of the German people. It is a program carefully planned and carefully worked out

for application in the realm of the subconscious mind, and as such, it is definite use of occult force and occult power.

How it is accomplished can be simply stated.

One method of creating fatigue is to continue a nerve strain until the individual breaks, and an effective way to achieve this is to set up influences that alternate joy and sorrow, success and failure with a rapidity that exhausts the emotional system in the attempt to keep up. High hopes are built by circulating false news, then these are dashed into despair. Then, out of negation and with equal suddenness, is built up hope and elation again. Whipsawed through constant contrasts, the average mind has not the power to sustain any reasonably balanced estimate of these forces.

Another course is plotted in the principle of blind fear of something unknown, unknowable, something that cannot be estimated nor explained. As a definite course of action this sets up in human consciousness a series of fatigue patterns to the exhaustion of morale.

A third phase of the program is careful and adroit appeals to and exploitation of the weaknesses of human nature, to create in man a definitely negative mental setup.

The fundamental weakness of the nature of humans is to run to excess. Humans reacting instinctively, react inordinately. This should have great meaning to us as normal individuals who would avoid entanglements in the machinations of psychological warfare. For we can recognize that when we are joyful, we are always a little more joyful than the occasion calls for; and conversely, we are usually considerably more saddened than we should be when experiencing some disheartening incident. Because we run naturally to extremes, we bestow upon many things that happen to us a power to create a reaction greater than the things themselves, and thus the difficulty of measuring our reactions to keep these within bounds of the consistent and reasonable.

We, for instance, make of a national political election a soul-tearing event, and those who know the least about the issues are the most upset; but the morning after election there is an immense quiet all over the nation, and the agitation over a contest which only the day before had seemed to have shaken the whole world to its very axis, is, with its outcome known, as dead as yesterday's newspaper. The hysteria suddenly seems like a balloon pricked, and the man who was going out of business if the opposition candidate was elected, wonders now why that at the time he said it, it seemed to be the thing to do. And all this is because we simply haven't taken things upon a basis of fact, in the measure of

a fundamental appreciation of values. This is pointedly the type of excess which easily can be stimulated into psychological exhaustion. It can be exploited very definitely by those who know a people's weaknesses.

The German leadership has long known that to cause people to take violent attitudes is the sure way to premature fatigue, that any change or reverse then coming suddenly practically tears them to pieces. The Board of Propaganda thus will issue a series of bulletins announcing stalemates or partial reverses on the battlefield, to cause depression among those at home. This is kept up for a while so that the home-folks become more anxious, more upset and miserable. In truth, there has been no significant military change at all.

Then, suddenly, official bulletins report the army arising in its invincible strength, the tide of warfare reversed, the enemy routed, towns now falling with a rapidity that has readjusted and even put ahead the timetable of conquest. Victory!—and because those at home have been lifted out of despair the good news takes on ten times the importance it would otherwise. Always a tremendous victory is in the propaganda bag ready to be pulled out at just the right moment. It is the way to preparing the national morale for possible reverses, preparation and insurance against internal discontent. Under stimulus of constant emotional upheavals the individuals of the populace are kept from introspective examination, the processes of rational thinking.

From the beginning of Adolph Hitler's regime a very astute method of propaganda was used to insure for him com-



plete power. The morale of the German people was deliberately undermined. Over a period of many months, more and more Germans were forced into a realization of the hopelessness of their world situation. Their confidence in themselves was broken down, they were shown to be weak victims of international conspiracy, truly less than the dust; there was no future for them that would let them raise their heads; they were beaten, broken people. The program kept on with emphasis on the inferiority of their world position, stressed how they were being prevented by the oppressions of other nations from enjoying the good things of life. As lower and lower the Germans sank in their own self-estimation, they were readied for one of two courses: either to collapse in self-sorrow over their low estate, or to rise in rebellion against the ignominy of their position. At which point the personality of Adolph Hitler was flashed across the screen of propaganda — Hitler, their savior!

It was the planned program that made Hitler seem a personality far above what he actually was. He would have been nowhere near as successful had he been presented to a normal Germany, improving slowly under post-war conditions and restrictive world trade. The foundation for national aggrandizement had to be laid by complete and deliberate depreciation of the entire social structure of the country. This is psychology. Never has it been so thoroughly and effectively used in the mass on a prideful people.

The psychology of fear is another element used with great skill by the Germans, and is to be traced definitely in Fifth Column activities to bring about havoc in countries other than their own. While the German espionage and sabotage system is probably the greatest ever known, the system has been rated way above its actual strength by others believing in it. In faith in its enormity it was taken for granted that it was infallible, irresistible. Under a propagandized sense of fear, nation after nation found its self-esteem undermined, its self-confidence failing, even before any

actual military move was made. The sole exception was England, and the Trojan Horse method nearly succeeded there.

The technic for planting planned fear is different from the applied psychology of extreme emotional reaction. Planned fear sets out definitely to convince a people that they are not in a position to take care of themselves. Three procedures were united to produce the result. German 'tourists' and other secret operatives in peacetime sowed the seed among whole populations that their country would have to prepare a tremendous armament against aggression by some larger foreign power; simultaneously, labor difficulties and political dissensions were worked up; wholly 'accidental' proofs were given that the Germans were in possession of the smaller nations' most intimate secrets, every detail of every plan known to the greater espionage system. Under an intensive propaganda using the principle of fear, weakness, and uncertainty, it is possible to work up a complete defeatist mechanism with resultant collapse of the morale of a people. This is a method of present day warfare which might accurately be termed the use of occult forces.

These same occult forces were peacetime born; for a number of years they have been applied to another type of warfare, competitive business.

Sales psychology is a term familiar to all. Basically it is nothing more than the application of occult and psychological technique to create widespread markets for merchandise, to stimulate interest, break down sales resistance. It is a technic to lure the individual gradually out of common sense to where he is spending something he hasn't for something he doesn't want. No one thought at the beginning of the technics of high-pressure selling and installment purchase that a seed was being planted out of which would grow most of the evils of international politics. The influence is unquestionable. The extension of psychology into a reactionary field such as war began when busi-

ness took down the barrier of ethics from around structural knowledge. Ever since their discovery we have misused psychology and psychoanalysis, made them tools of human selfishness; and the gods helped us along to make them even bigger tools than we did. Cash karma has come home to us, in the form of human slaughter to advance unbridled ambitions for economic power by conquest.

Adolph Hitler actually represents a level of consciousness. He alone is not responsible for world war; he stands out as the picturesque personification of a stratum of the internal soul life of many people, perhaps a majority of people. It is not by his individual will or inclination that we fight a world war; Hitler could not exist except that he was built up as the reflection of innumerable small images. If the world was not full of little Adolph Hitlers there could not be one important Adolph Hitler.

All over the world there are human beings trying to create little blitzkriegs of their own. At any hour at the corner of any busy city street always some motorcar driver is trying to get somewhere a fraction of a second ahead of the car in front, and if some person crossing the street, representing Belgium, is run down and killed, this in essence is highway warfare, fought in excesses that are spiritual, mental, emotional, and physical.

The physical blitzkrieg has its counterpart in the metaphysical. Perhaps in a room in the building on your own street is someone right now who is acting in the firm belief that the principal purpose of psychology is to create opulence in the life and soul of the individual. With great concentration this metaphysically minded person is repeating over and



over, "I am Prosperity." A neighbor possibly is at the same time equally intent on his repeated assertion, "God is Abundance, and I am his perfect child," as another individual farther down the street meditates on the metaphysical beatific, "I am Divine Mind." The world is full of people who meditate for real estate, meditate for money, expectant of

something for nothing by esoteric means. Countless are the formulas by which one breathes in something (or meditates himself out of something) and all are perversions of psychology. Their basic assumption is that Deity wants every human being to know abundance, to be rich. It is assuming a lot that Deity is interested in the financial status of the individual, when no one yet has been able to prove that Deity wants anything of anyone. But the one thing evident beyond any question of doubt is, concentrating the flow of abundance toward any one individual self means taking dollars out of someone else's pocket.

The theory of psychology and psychiatry surely was not evolved for that purpose. Humanitarians gave it to us years ago as a means toward trying to improve the general state of man. It originated as a scientific method, whereupon human nature prostituted a line of thought in the immediate question, "How much money can we make by psychology?" Business took it over for salesmanship use, professions applied its basic principles in countless ways to make people do things they did not voluntarily want to do. Thus was laid the groundwork for use of the theory of total war.

If we are intent on getting something from the Universe, something we want for ourselves, taking it away from someone else, then it is quite possible someone around the corner is equally intent

on doing the same thing to us.

A little I-am-God's-perfect-child individual sitting down in front of his plate of spinach meditating for prosperity can be, by a small twist of imagination, a nation sitting down in the middle of Europe affirming, "Germans are God's chosen people. The country of God is Germany. Deity wants Germany to have everything she wants." What's the difference? There is no difference, except in the magnitude of the meditation.

We can observe a certain modification of the principle by Dr. Goebbels; for whereas the average individual would be satisfied with a thousand dollars or so manifested over a period of time, Germany wants the whole world! And while it is true that Germany also uses a little temporal power to help God along, that power would have been constricted without the Deity complex of the Germans behind it.

No other people have been subjected to the psychological conditioning that Germans have; every known human frailty and weakness has by propaganda been militarized, through many years German mental attitudes were ripened into a final acceptance by acclaim of ideas their leaders foisted upon them. Any psychology that an individual can absorb, a nation can encompass, in time.

The theory of control of Universal Law in the individual's personal life is something with which people everywhere, by the millions, have been fascinated. Hitler is merely the symbol of such thoughts coming home to roost. Practically everyone interested in metaphysics during the last thirty years has set up a little blitzkrieg of his own, tried in vain to be more than he is, have more than is his right; if only on a small scale, he has therefore been a des-

pot. Because the German Third Reich's job has been more comprehensive than that of any other group to date, it appears in the light of perpetrating a hideous crime. But ambitious students of many cults in this very hour actually believe that their cult enjoys divine favor, that all other religions of the world amount to nothing, that Deity is mindful only of their little clique. They are highly incensed at the German concept of *Ich und Gott*, but it is the same concept as their, only expressed by the dictator in a different way.

We have today a great many forms of occult knowledge, all of which can be exploited or misused. Through misuse of great psychological principles man has drenched his world in sorrow. Personal advantage is the keynote of personal living. As long as this is put above the common good we are going to have wars. War is merely a reflection of the excesses in our own actions, cast back upon us in collective terms out of Space. Humans will always be in difficulties until minds no longer run in the ruts of selfishness.

This present war is not one fostered and guided by munitions makers, as wars used to be; it is a war of pernicious ideologies making use of a new frontier of consciousness. It is an awakening to man's potential mental power gone mad. With the discovery of the new world of psychology, the world of mental power, men chose to enter a promised land to the roar of artillery. This then is not warfare waged primarily with bomb and shell; equal stress has been put upon espionage, sabotage, propaganda, conditioning of morale, breaking up of unity; it is conflict fought on several planes of action in the presence of man's extension of knowledge into the unknown.



Unhappily, these mental forces of fury now unleashed were cunningly adapted out of peacetime pursuits with their consistently stupid and selfish abuse of new powers uncovered that could have been the source of great and noble strength.

For, what is espionage? Its beginning and causation is in the human trait to peek over the shoulder of the person ahead when making a bank deposit. Now, we don't really care how much the other is depositing, but we love to know. The principle is developed with slightly more point when we try to estimate the status of the family next door by a critical survey of the family wash. In a thousand similar ways we nose into other people's lives. Devotion to the daily newspaper, for example, is an ingrained American habit that has led publishers to pay well their gumshoe reporters and snooping columnists, so there may be public parade of very private details of people's lives under the news name of 'coverage.' In various forms 'business' pays hard cash for such espionage as, say, the quiet individual walking up and down in front of a retail store keeping count of the customers going in and out, with later report to the chain store management to decide for them whether to open a store there, to take the business away from someone else.

What we call 'business,' and sometimes call Big Business, is in sizeable degree the process of capitalizing upon intimate knowledge of the affairs of another, used to his detriment. A vast amount of business espionage, in accepted and acceptable modern practice, is an operative form of blackmail, real and borderline. Resolve together all this complex of activated attitudes and the theory stands evolved that we see in war, manifested under the name of espionage.

Consider sabotage. Peacetime industrialism has long been acquainted with it. Sabotage is advancing by setting someone else back. In one simple form it is recognizable in the bargain sale. Underselling a competitor because of goods bought in large quantity at a low

price, thus forcing the other merchant into a loss or out of business, that is sabotage. It is given public support in the unthinking desire of the individual to save a matter of two cents or so, although it makes it possible for the large organization to ruin the small businessman, the backbone of business. Underselling is nothing more than taking an adversary at a disadvantage by unfair means. The bulk buying power of wealth is the customary unfair means, but such is our conception of wealth that this use of its power is no longer considered unfair. As the purchasing public we remain bargain hunters although it has been proved many times that practically all sales are bad business, resulting in material being sold at too low a price for profit, or in materials misrepresented. And this is but one of many forms of the sabotage of business, including spies and detractors secretly employed on the payrolls of competitors.

These identical principles, when they come back to us in the form of war, are but fourth dimensional application of processes and qualities inherent throughout our social system, but laden now with a virulent form of one disease intrinsic to it.

Let us lay the yardstick of industrial practice alongside the method used by the German Reich in preparing the populace for the installation of Adolph Hitler, under the method of planned depreciation by psychological technics. Politically, is called propaganda. It could be called advertising. Are not our American newspapers and magazines filled with advertising reminding you and I of how hopeless and useless and futile is our existence, our social prospects, and our business careers, unless we buy this, that, or the other thing? We are harassed by the certainty that we are sure to be social flops unless we get Dr. Springer's toothpaste to whiten our smiles. We must accept that at the office and factory we'll be chained to one job for life unless we enroll for Shortcut's mental remodeling extension course and under midnight oil neglect the family evening homelife. And meanwhile the

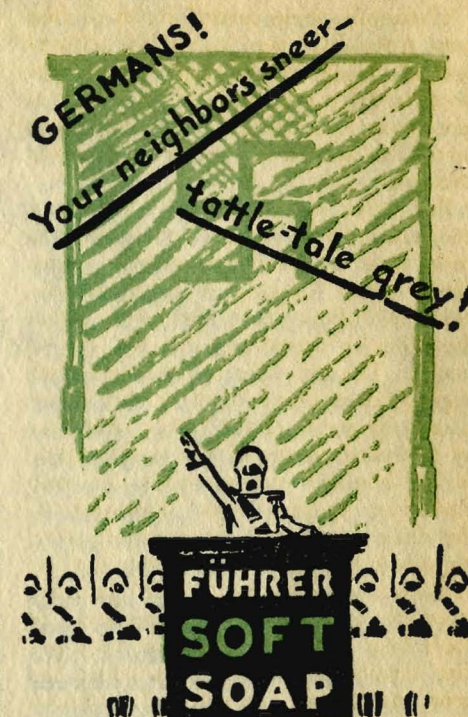
neighbors are looking down their noses at us because we haven't a Frozone refrigerator. Over the hill to the poorhouse we'll go a few years from now, and it'll be our own fault, for the immediate necessity confronts us to buy an annuity now, against the day when the Boss will point a dramatic forefinger and say, "Sorry, Jim, but we're going to have to replace you with a younger man." Horribly, with our teeth we are digging our graves, the bracelets we wear are the wrong kind, we fast lose ground because we do not smear our auburn hair into plastic or wave-set it into social acceptability... we are frights; it is plain that we are either of the submerged tenth with people talking behind our backs in terms of tattle-tale gray, or we are of the other nine-tenths with an affliction so unutterable that even our best friends won't tell us.

The identical psychology was used to put Adolph Hitler into power. The Germans were made to believe they had lost the respect of everyone. Hitler was then presented as representative of everything restorative, from the tube of redeeming toothpaste to annuity assurance of peace and security. The man was sold to the nation by underselling the nation to itself.

And, as with the keynote of our commercial advertising, so with German propaganda; the proof of intelligence is the extent of your agreement with the merits of the proffered panacea. "You are a German. Then you will follow Adolph Hitler." It was that simple. The same keynote. Continued and skilled application of the identical promotional psychology sold the German nation on the necessity for war.

The world now reels under manifestation into madness of metaphysical forces. They are the ones developed by Big Business. They are forces beyond the concept or control of matter as we know it, forces which humans had the skill to discover but not the honesty or integrity to administer.

It used to be said of war that it was legalized murder. While there is nothing legal about it any more, remember too that Hitler boasted of his early con-



quests that they were virtually bloodless. The way to exercising supreme influence over people is not by killing them, because then they cannot be of any use to you. The modern way is reduce morale to a point where one is convinced of his inability to rescue himself, then he becomes the willing slave of what you desire to accomplish. In highly dramatized form war is but manifestation of the identical desire for domination that governs practically all of today's individual relationships. It is perceived in one partner in marriage trying to dominate the other, in the member of a large family who is determined to enslave the lives and minds of the others, in the subtle, insidious desire of people all over the world to boss others in a small way. When it is heaped together in one place to become the totalitarian viewpoint it is nothing more than the multitude expressing the average individual's conviction that any of us by divine right can boss those whom we can mould to our concept of what is best, or what is strength.

Among resistance factors the strongest is the power man manifests through his faith in the substance of things unseen. Take away the individual's possessions and his hopes in his objective world and he retires into his subjective world, seeks the refuge of his religion and its sustaining faiths. The psychologist determined that these faiths were the final form of the human escape mechanism, refuge of the oppressed who, forbidden the right to express, will reserve the right to dream, secure in the general inability of one person to read another's mind. The psychologists determined that these traditional religious beliefs had to be broken down before complete control of an individual would be possible; the dictator adjusted to the principle by including in his program a strong and unrelenting religious persecution.

Religious persecution is but one phase of the whole objective, which is to break up any common point of unity. The value of disunity is another lesson learned from the methods of peacetime industry. Business for many years has been motivated by the conviction that competition is the life of trade; to keep a competitive system up, unity has to be broken down. Business has been sure that the way to rockbottom prices is to keep competitors fighting each other, or in more optimistic viewpoint, the way to making a better article. Under the law a soapmaker is not allowed to say no one else's soap is good but his, but he can say, "If you want to be clean, use My Soap." That insidiously assures you that other soaps are not good. "If you want to see, use a pair of our glasses,"—the inferences are strongly that the announcement offers you the magnificent, to which all others are inferior. Hitler fixed it up, "The one way to live is under German rule"—in a powerful application of the very thing we ourselves started, not an-

icipating how it would get away from us and come back as the Frankenstein monster we ourselves created.

Psychology, a great branch of knowledge, within which was the greatest strength has, by misuse, been unloosed upon the whole of society as a menace that all the legislation in the world can do nothing about. We cannot offset vicious operation under new knowledge of a law of nature by writing to our Congressmen, or by supplicative prayer. The way to peace begins with taking out of ourselves the desire for domination which leads us to continued warring in all of our human relationships, in small ways and large. This will take time.

It will begin by individual development to a condition of enlightened integrity that will not be deceived by propaganda, under whatever name. Eventual abandonment of the militaristic forms that devastate nations and peoples must be preceded by rooting out the base selfishness in the practices that affect the relationships between individuals.

Only by a gradual and elementary education in spiritual values can we bring about the peace that the world is seeking; and we must work at it over a long period of time. It is not likely that any of us will be here to see the final achievement. The results lie not with us, but with the ages.

But we can, beginning today, get together in our individual lives and see what we can do with them, believing that our individual influence will carry on to an eventual day when the humanity of many generations off will see the fulfillment of our hopes.

If all people would adopt a personal psychology that would work on that belief we might be surprised and get somewhere.

The beloved essays are really teachings, such as you would receive today from the Brahman pundit sitting beside the Ganges

## New England Brahman: Ralph Waldo Emerson

EMERSON to many Americans is the outstanding creative thinker of our country. For nearly half a century his writings have been studied and loved for their maturity of viewpoint. This is particularly true of his essays on *Compensation* and *The Oversoul*.

Emerson was an eclectic, borrowing a little of this and a little of that to build up his philosophy, deriving material from all that pleased him; he emerges as a gentle and noble idealist, in writings reflecting his contact with Oriental thought. His is a peculiar idealism which is not to be found in the American philosopher James, nor in our adopted son, Santayana; he belongs to a race of thinkers that is rapidly disappearing from this earth, those who have thought deeply but have thought it equally important to think gently and nobly.

Durant in his *Story of Philosophy* gives only four short quotations from Emerson. He does not even include him in his *Outline*. The answer to this is, Emerson belonged to a school of thought that is not generally admired among schoolmen today. Like the music and art of his time, the 19th Century, his philosophy is not regarded today as virile. It is not filled with criticism. It does not live by tearing down the opinions of others. He is not 'modern' too because he wrote without invoking split infinitives and split verbs; he used the English language the way it was intended to be used, which interposes difficulty in understanding him.

The life of Ralph Waldo Emerson was the simple one of a man moving

gently from action to action, living in his own mind in a world of his own. About him flowed the sober and strong environment of the New England states in a period of amazing flowering of philosophic thought, as Americans struggled through the problems of an infant intellectualism. He was a geographical misfit, mentally he belonged in templed India. I examined his library a short time ago and found it packed with solid philosophic scholarship, filled with Oriental books. Emerson's bible was the Bhagavad-Gita; in the writings of the Eastern prophets he realized the maturity of viewpoint of a far-off civilization and set himself to the study and application of the great teachings of the Vedas to his own people and time.

The day of Emerson was not like this amazing century of ours where everything has to be done rapidly, and differently. His was an age untouched by the speed we demand; he lived in a world of reflection we know nothing about. It was a time when men dared to think, which we do not dare to do. And so in a general sense he is regarded as old-fashioned, in lacking the brittle brilliance we have come to demand from current day intellectuals. Not the founder of any great doctrine, Emerson was the inspiration of hundreds of thousands of people who loved the charity of his words, the humanness of a dear old Capricornian who dug deep into the past for his inspiration.

In an estimate of the influence of Emerson, he is to be remembered as the disseminator of a philosophy as old as time—the philosophy of India, which, in

the words of Max Muller, is the most philosophic of all countries. Emerson interpreted Brahminism. He never mentioned the word, so no one was bothered.

To have been a Brahman, if only in your thinking, would have been in New England in the middle of the last century heretical in the extreme. But, as now, leave the name out and everything is all right. Our intolerance is not so much of ideas, as with the sources of those ideas. Something noble and fine is said, and people enjoy it; but its attractiveness immediately ceases if they discover it was said by someone they do not like. Scholars contemporary with Emerson did not know enough of the Vedas to realize he was using the philosophy of India, so everyone was happy. Had they found out where Emerson got his material they would probably have arranged to tar and feather him. As it was, taking everlasting and eternal verities and clothing them in the garment of a good vocabulary, Emerson stated them in the terms of our western understanding and gave them to his world, which rejoiced and took them to its heart.

It is interesting—and it is something very few people know anything about—that there was a force in feminine guise that worked behind the scenes during the beginning of the Emerson renaissance of culture in New England, a genial lady (Believe It or Not) named Mrs. Ripley. She was a very remarkable woman, extraordinary considering the community in which she lived. At a time when scholarship for women was extremely limited, where tradition and precedent all pointed out that domesticity was woman's world, Mrs. Ripley succeeded in fulfilling all the requirements of wife, housewife, mother, grandmother, and at the same time developed a scholarship extraordinary in her day.

Mrs. Ripley had very little formal education; she was not the product of any great educational institution; yet when the scholars and students of Harvard got into difficulty they went to Mrs. Ripley, who was famous as a coach of Harvard students; and little less

famous but no less industrious as a coach of Harvard professors. Mrs. Ripley read and wrote French, Italian and Spanish fluently; she read Hebrew and Chaldean fluently; she had a very good knowledge in the original and wrote Sanskrit fluently. She lamented the fact, incidentally that there being no one to talk with her, her pronunciation was not good.

In her spare time Mrs. Ripley developed an extraordinary genius in chemistry, physics and biology. Almost equally as good were her researches along lines of spherical trigonometry and calculus. In other spare time she majored in astronomy, and during this period left a number of fine recipes for pies and bread. She left too a great deal of advice on the proper rearing of large families, in which she was expert, and combined in one rather extraordinary personality an extremely wide diversity of abilities that almost rival the traditional capacity of Leonardo da Vinci. It is from the almost inexhaustible fountain of her learning that a great many of her group, including Emerson, gained their inspiration and a large part of their world perspective. With an indefatigable love of learning she became the center from which radiated a considerable aura of fine thinking over the communities of New England, and she is therefore a part of the mysterious background which produced personalities and minds such as Emerson's.

Fundamentally, Emerson believed in the supremacy of the superphysical over the physical, of the spirit over the material, of the Divine over the human. He was what is known today as a transcendentalist. This might be reason why Durant practically ignored him; our modern western school of philosophy passes by the belief in the reality of things divine, regards such belief as superstition and evidence of intellectual decadence. As one latter day philosopher expressed this attitude: The lowest degree of learning is what may be termed religion; above this comes metaphysics, which is next to the bottom; above is materialism, which is the apex of human

realization. Now, isn't that a jolly belief! The materialist teaching that we are divisible into nothing, came from nowhere, are going nowhere... to which might be added the embittered observation of one physicist, "and we have no right to be here in the first place!" It might also be well to include the astronomer who, only two years ago, publicized the conclusion that the earth was not intended to be inhabited. Some little spores floating around in space just landed here. The whole thing was an accident!

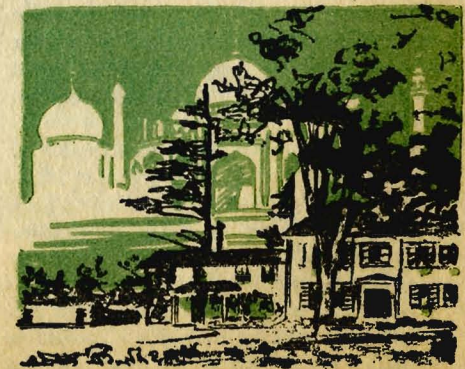
When thinking men today adopt such attitudes, Emersonian philosophy of fifty years ago wouldn't appear to have a chance. Yet Emerson remains the patron saint of thousands of people forty-five or older. Those who have reached middle age have by now found Emerson; they love him, read him, study him. But youngsters starting out under the influence of the astonishing degree of materialism's world domination, do not. Most of the Emerson clubs which flourished twenty-five years ago have disappeared, and the tendency now is to read Kant or someone of that caliber, with an increasing interest evident in Schopenhauer and Nietzsche, both philosophers of brilliance, but promulgating doctrines dangerous to the integrity of the State.

Although men have read and loved the words of Emerson many of his ideas have escaped even the best informed. Orientalism definitely invaded America through him, and this is well, for our western world is not yet capable of building up a philosophy of its own. Americans without contact with Eastern sources have not been able to prepare a workable, liveable philosophy of life, because such a philosophy is not to be written in the observable world but in the life of the race, and in the environment of a contemplative world, rich in culture. To this, our western world decidedly is not conducive. What we are trying to work out, in this our post-accumulative period, is what happened to the things we had. For, up to the economic concavity of '29, we as a people were utterly dedicated to the

aristocracy of possession, ours was a philosophy of accumulation. This false premise has been broken—and not as Divine cruelty, but in evidence that the laws of Nature had been outraged.

We are now beginning to think a little. Mostly of course this thinking is still toward the endeavor to blame someone for the fact that we have not got what we never had. But in these present years of troublous times and suffering we are acquiring the experience that will provide race and nation with a maturity which any civilization must have to be great. Emerson took the words and teachings of a people who had suffered much and suffered long, transplanted these beliefs and doctrines to the rocky hills of New England, where men loved the words, but missed most of the ideas. Only when we are thoroughly weary of the blunders of the western world will we appreciate the wisdom of the East.

The doctrine of rebirth was one that Emerson embraced. He acknowledged a belief that he had lived on this earth before, that he would live on this earth again, that he had lived many times on this earth. But in his works he did not greatly emphasize the belief, it was so utterly heretical. As a result he wrote from a somewhat detached viewpoint, and his best known writings are called essays. They are really teachings. They are the same kind of teachings you would receive today from the Brahman pundit sitting beside the Ganges, friendly, kindly, but a little aloof. Emerson



does not descend to an intimate relationship with the reader; gently and impressively he reminds man of his intrinsic nobility.

Emerson as a transcendentalist saw the material world as merely a part, and a comparatively insignificant part, of the greater universe. The doctrine, as a belief, infers the existence of powers superior to man, with man but a fragmentary part of the universal whole, whose body nature is, and God the soul. He saw the average man for the most part limited by perspective and experience to a condition wholly materialistic, sensing no life but that of the flesh. He realized further that true transcendentalism as experience was beyond the reach of the average person, that even if the New England farmer believed in the existence of a larger world he could have no opportunity to function there except through the phenomena of death. Only one way remained in which the matter could be brought home, and that was to call up and force into the light of expression the transcendental impulses which are in each of us. We may not know much about life. But we all feel about life. We feel a certain participation in life, although imperfectly informed about the laws of life. The East teaches, and Emerson believed, that stating these great Truths, human beings will realize them even though they cannot understand them. The reality will be sensed because some innate power within themselves will receive the impulses.

We can believe that which we can neither see nor reason, we can in a certain intuitive way accept that which we cannot actually prove; that to a great degree is the doctrine of transcendentalism.

In idealism is the only philosophy of life suitable to a human being, yet idealism can not be concretely and materially proven to the limited sense perceptions of the individual; it is something that must be realized; we cannot prove conclusively as the physicist does with certain laws of nature, that the Universe is essentially good; but if we ever give up that belief we are lost. By no tangible

mathematical procedure can we prove the immortality of the human soul, but we know it in an inner conviction that cannot be denied. Because of that inner conviction we are transcendentalists.

But, the rub is, there can be two streams of convictions: One arises definitely from the subjective self and is the true justification of idealism. The other arises from tradition and habit. Belief in the immortality of the soul is sustained by the conviction of the inner nature that there is some part of the human being that is indestructible. An extreme example of the opposite conviction, not a conviction of the soul, would be such a belief as the necessity for war, which is something accumulated from education and environment and the habit of mortal perception to accept that things must always remain as they have been. The two procedures are easily confused. And it is out of that second conviction, in wild fantasy of belief, that most of the destructive doctrines have come into the world.

In misinterpretation of obvious truths we see the reason why the one religion of mankind has been broken up into innumerable jarring creeds. Pointedly then, assimilation of the doctrine which is the very essence of Emerson's ideals requires of the individual a feeling of response from within himself rising from the soul, and not from the familiar experience of external life; it is the soul which will perceive a doctrine similar to itself, embody that doctrine, and convert life to agreement with itself. Adoption of this attitude is important to an understanding of Emerson's concept of the Oversoul.

In an endeavor to express the Oversoul concept in a few words and thoughts, the natural preliminary is, where did he get the idea? From books. The tradition is quite obvious and easy to find; for example, in the Gnostic teachings of Christianity with their doctrine of Trinities—consisting of Anthropos (the Man), Anthropos the Son of Anthropos (the Son of Man), and Ialdaboath (the Lord of the Eons.) This doctrine of the anthropos is the doctrine

of the Overself. Where did the Gnostics get it? From Plato, and the Neo-Platonists, in the teaching that each man has his metaphysical self, his Daemon. Now, the church took the word Daemon (a Spirit) and made Devil out of it, just as the church took Beelzebul (My Lord who sings) and changed it to Beelzebulb, the Devil. But, back of the Neo-Platonists and Demon, is the Phaedoes of Plato, a dialogue wherein Socrates after his dream is very much upset, and when asked the cause of his unrest replied his Spirit had departed from him. So, next, and with more study into the life of Socrates, we learn that the ancient philosopher through all his years and up to the time of his trial and conviction, had been attended by his familiar Spirit. When asked to describe what this was, he referred to it as his familiar. It had taught him his philosophy, all the things he had wanted to know.

After the deaths of Socrates and Plato the doctrine remained comparatively latent, but as the Neo-Platonists of Alexandria took it up, we have the declaration in famous thesis: The Daemon is the Higher Self, not a separate entity, but an Above Being, which forever remains above, sending only an extension of itself into the body. Plotinus, describing the mystical experiences of his life, speaks of two occasions when he had been lifted up to his Daemon, to his Spirit. While in meditation he felt himself as though lifted, he declares, and his consciousness came into rapport with something superior. Suddenly his consciousness had fallen into his previous state and he was as he had been before, but not before this superior something had taught him.

Modern psychology has given the term 'mystical experience' to the curious class of phenomena in which a thoroughly awake person has the sudden sense of awakening again, and in the presence of something vaster, something more perfect and complete than he had previously

known to exist. The late and truly lamented Havelock Ellis had this something happen to him, an account of which is in his *Dance of Life*, with the statement that from that time on he lived in a new world. Socrates would have said he had been lifted up to his Spirit.

In the Bhagavad-Gita is the story of Arjuna, the Prince, about to do battle on the great field Kurushetra (the Armageddon of India), standing in his chariot to look across at the enemy, and his head sinking in sorrow; for those who are now his enemies a short time before had been his friends. He knows his own relatives to be among the enemy; in his perplexity he can not see how he, a righteous and God-fearing man, can turn upon his nearest of kin and destroy them. He stands by the chariot driver in the height of indecision, and suddenly a great light surrounds the chariot, and his chariot driver

has changed from a human being into the god Krishna. Arjuna falls to his knees and Krishna speaks. Nothing that man can do, he says, is very important; he can slay nothing, he can destroy nothing.

Arjuna is the human mind. The chariot is man's body. The horses are his will. The enemy

is man's material life in which humans must all fight the battle of existence. The charioteer, representing the Life Energy giving sustenance to existence, has changed suddenly, become the god. Krishna, to whom Arjuna listens, is his own Oversoul, his own Divine Soul.

The Bhagavad-Gita was available to Emerson at the time he wrote his essay on *The Oversoul*, and quite possibly the Oversoul was clarified for him in the symbolism of the great dialogues which make up the texts of this work. It was the belief of most ancient people that the Self which was behind man was indeed God-ness itself, that the spirit of the Eternal Father of man was a fragment of the Divine Nature. From this fragment emanated the various personalities





we call ourselves. A certain part of our superphysical being is incarnated here, while we live in this physical world, but the whole of our spiritual Self does not descend. Reality remains in its own sphere, the Ego gazes down upon the personality which it has conceived. Certain of the problems of the consciousness are worked out by this personality, but the consciousness is not completely absorbed in the personality. Illumination is therefore the conscious elevation of the conscious mind to participation in the Over-self.

The intangible Causal Self is given symbolical representation in India by the god Krishna shown in a gigantic picture seated upon a throne wearing the crown which in the great Indian classics is called the Crown of Krishna; and at the feet of Krishna is a tiny little figure so little as to be utterly insignificant, bowed in prayer. This little figure is the mortal personality, the body which comes forth. It goes to live for a time in the physical world, taking into it the little mind, the little purpose, the little understanding. Krishna remains behind on the throne, the immutable, unmovable, unchangeable Over-Self; and it is this Over-Self which in due course reaches down and picks up the personality and removes it. And after a time it then makes a new personality, in time to remove that one also.

This is the doctrine upon which Emerson meditated. It is the Hindu doctrine; it is the doctrine Socrates taught to Plato, the young boy who knelt at his feet; the doctrine Plotinus received from Ammonius Saccus. It is the doctrine of the Druids, and even of the American Indians, and the Taoists. Always it is the same, in the little personality coming forth to bear witness.

The Bible refers to 'your God and my God,' who rewards openly the prayer heard in secret. Prayer is thus nothing more nor less than supplication to the Oversoul. Space does not harbor a God listening to all the pleas of humanity, sorting out the innumerable desires of man, to give people the millions of things they want if they deserve them—

which they usually do not. God, the truth is, abides in each individual, and not in furthestmost and innermost space; abides in each individual's Overself as an incarnating fragment of the great collective Being. That which is prayer is communion with the Oversoul. It began as praise and thanksgiving, for men honored long before they desired. Overself as time went on, became confused with a universal God who is supposed to hear all supplication, but the very process of prayer is to beseech the wisdom, the courage, the integrity to go on—which is not an appeal to be directed to the heavens but to the shadowy Self which stands behind, enduring from ages through ages, eternally sending forth selves which are the fragments and reflections of itself. It is each man's Ideal Self, the Archetype, as Plato called it, the Pattern of all forms that emanate from it.

And so our proper relationship to our Overself in this life is in the duty to bear witness to the oversoul, realizing that there is nothing that we desire to accomplish that is meritorious which cannot be accomplished. The small energies of our physical personality tire easily, but behind is the great and tireless Self. It is the Self that nobody knows, because we have never learned to understand. It has stood behind since the beginning of time, an ever present help in trouble.

The body can be destroyed, but the source cannot be. With age the body can grow weak and insufficient, but the soul of man is ageless; though we may seem too weak to withstand the shock of time, absolute strength is behind us—In the end all things are perfected through the experiences of the selves which the Overself has sent forth, in which is the true Wisdom of every human being.

It was in this doctrine that Ralph Waldo Emerson thought deep and gently and nobly. It is worthy of a life of study and meditation, full evidence of the thought maturity of a loveable New England Brahman.

(CONDENSATION FROM A PUBLIC LECTURE)

All the things which seem inevitable are really things you have accepted and are experiencing willingly

## Fatalism vs. Free Will

ABOUT 2300 years ago Plato and Aristotle had a very important argument, Fate versus Free Will. According to Plato, everything that happened in the world was the result of antecedent causes set in motion. The universe was governed by the immutable law of Cause and Effect. Each Cause became the beginning of a series of Effects. Each Effect in turn was the beginning of a new series of Causes. This alteration of Cause and Effect continued throughout eternity. Aristotle refused to accept this belief.

Aristotle insisted the doctrine of Cause and Effect was a kind of philosophic evasion. He termed it retrogressive evasion. It was an evasion, he said, because it left the supreme reason for existence unanswered. So-called answers he maintained were nothing more or less than a constant shifting of responsibility backward, or forward, according to the subject under consideration. If, for example, we say today is the consequence of yesterday, then we are merely pushing back the problem of yesterday. When we ask what caused yesterday, then the answer would be the day before. Then if we ask what caused the day before, it would be the day before that. This is evasion—refusing to place responsibility to any time or to any place, always referring responsibility to a preceding time or place.

That, said Aristotle, is begging the issue, in the unwillingness of the human mind to accept the burden of responsibility.

Two great schools of philosophy were divided by this very important problem, and the conclusions arrived at by these great minds affected the concepts of our modern living. Let us try, by contrast, to understand the two systems of thinking. First consider the relationship we can perceive between an individual and the forces which mould his life. The moment a human being comes into this world he comes under the problem of external influence; from the very day of his birth he begins to feel the moulding effect of conditions around him.

The most immediate environmental problem of the infant is its nutriment. It is entirely dependent for its survival upon food which it is unable to supply for itself. It is dependent upon its immediate environment also for protection, for guidance, for care, for correction, and for education. Throughout the whole of the early period of life the human being is being adapted into world environment, to external forces working upon the individual. By the time his educational period is complete and the human being confronts the responsibility of mature life, he has already been to a great degree moulded by outward condi-



tions into a conformist with the principles, precepts and laws of his world.

He then assumes economic and social responsibility. Both of these are external forces pressing in upon him. Society expects him to abide by and conform with the practices, laws, ethics and statutes by which human relationships are governed. Laws not his own exercise a powerful moulding force upon him.

He comes too under various structures which exist within the social order, such as politics, accepts and is moulded by a religion which he did not personally devise. He accepts and takes on all the various cultures and traditions which have accumulated in society, and these are not by any means his own. Then a new form of responsibility must be assumed; he becomes a parent; here he begins to exercise a moulding influence upon the life of another entity. This entity has a will of its own, has a destiny of its own, and these in turn have an effect upon the parent. Again, comes an influence of externals which mould his life. The child must be properly raised and educated; the individual is no longer a free agent; he must adapt all his personal concerns to the responsibility of family.

Later, the family grows up and responsibility is shifted again, a new series of external circumstances begins to be felt, the circumstances of physical age and decline. Personal will and personal purpose lastly modified and limited by the aging processes, he finds these his most intimate problem, the most important limitation upon his universal perspective.

So from one viewpoint we find the individual not living his own life, but the life which the world thrusts upon him, one in which there is a constant conflict between internal purpose and external conditioning influence. It is obvious to even the superficial thinker that in the majority of cases external influence dominates the individual character. In the presence of many things we do not like to do, we must finally choose to do those things made necessary by the pressure of external environment.

This is a view of the situation which inclines the individual toward a kind of fatalism. It would seem impossible in the presence of this immense and continuous pressure from without that any human beings forced into unnatural agent. We can not actually regard ourselves as free and independent creatures so long as we are constantly modified, limited and circumscribed by conditions which we cannot personally control or change. The modern world crisis examples such pressure, with millions of human beings forced into unnatural patterns and circumstances which they have not the power to control.

In the Aristotelian method of approach, these would be main points. Aristotle believed definitely in the importance of things as they appear to be. He regarded the visible and the apparent as undeniable and real. He declared that the pressure of externals upon the lives of individuals frustrated any important tendency toward the individual dominating his world.

Against the philosophy of Aristotle, who Plato greatly admired, but with whom he did not agree on the great philosophic principles of life, we have the classical system of thought as expounded by three academies, but especially the great school of Plato in the Lyceum. According to Plato the pressure of external is acknowledged, because no intelligent system of philosophy will deny the obvious. It is not the purpose of philosophy to hypnotize the individual into a belief of something which is obviously impossible; rather, it is the purpose of philosophy to interpret that which is evidently so, but to interpret these truths in a manner constructive and useful to the necessities of man.

Plato acknowledged the difficulty of environmental pressure, but he maintained that this pressure was of reduced importance and efficacy because it was external.

Plato divided human life into two parts, an internal experience and an external experience. The external experience he saw as always dominated by and

secondary to the internal experience. Man as an internal experience is a force moving from center to circumference of being; man as an internal experience is a power flowing out through personality. This power cannot be controlled or dominated by an external factor.

Internal power and external force exists on two planes of being, and are not capable of coming into direct conflict with each other. This is an important point in the Platonic viewpoint.

According to Plato, there can be no conflict between man and his world, because these two structures exist on different planes of consciousness. The world is on an external plane in a sphere of phenomenon. Man himself is on an internal plane in a sphere of noumenon. No direct contradiction can be set up between these two conditions of being. Forms of energy which have nothing in common cannot conflict with each other.

Of energy having something in common but differing in some particulars, there are only two forms that can conflict one with the other. This is the old problem; can two forms or bodies occupy the same place at the same time? The answer is No, if the bodies are composed of the same substance. The answer is Yes, if the bodies are composed of two substances sufficiently different not to have cognizance of each other. Therefore, it is perfectly possible for a physical form and a space displacement to occupy the same place at the same time.

If this is not perfectly clear, the principal value from the thought, when applied to the present problem, is the impossibility of environment actually modifying primarily the condition of any living thing.

According to Aristotle, the power of environment over the individual is real; according to Plato, illusional. Plato believed environmental power to be illusional because, he main-



tained, man as energy cannot be moved by the consequences of man as energy. For example, man as energy in the physical world makes laws which are not himself, but are his products; he establishes customs which are not himself, but are his creations; he sets up standards which are not himself, but are manifestations of himself in form. Plato denied that these intangibles, which are merely manifestations, like laws and statutes and customs and traditions, are capable of exercising any active force. Their force is not active but static; in other words, law is not a vital force, it is a negative force, and it is only real because we accept it. It only dominates us if we are willing to accept its domination. We can make laws but laws do not enforce themselves, man must enforce them. Laws are not alive, neither are customs, nor traditions, nor environment in any manner or form; therefore, that which is not alive, environment, cannot dominate that which is alive, man himself. Any domination which environment exercises over man is psychological, it is man accepting the domination of non-existing intellectual concepts.

Now this does not help the individual who finds himself definitely in the presence of law as psychological force, but it does help him to understand and adjust personality to the living force of life.

Let us agree to this extent with Plato: man is constantly fashioning inanimate objects and then bestowing upon these objects the right to influence himself.



Man is making idols and then bowing down to them, he is creating inanimate forms and then acknowledging them to be alive, whether they be alive or not. The natural tendency of man is to bestow upon environment the right to dominate him. He confers upon the thing he has created the right to enslave him.

The simplest example is money. The monetary system was a common convenience devised by primitive man so it would not be necessary to actually carry about the physical materials of a barter system. If, say, you wanted to sell two cows and it was not convenient to carry the cows around with you, which might possibly be the case, then you could make two little pictures of cows and give the buyer the pictures, and those little pictures constituted possession. At his leisure the buyer could come and collect the cows himself. He could then in turn give you for the two pictures of the cows six pictures of sheep, to indicate that your bargaining entitled you to the sheep. You could forthwith take the six pictures of the sheep, go down the street a little distance to the man who makes brass bowls, give him one of these pictures of the sheep for the brass bowl you wanted. Out of this primitive method of bartering by clay tablets inscribed with symbols or pictures came our monetary system.

Of no significance within itself, consider what we have done with this system, the importance we have bestowed upon it, the power we have given it to dominate and destroy us. During the depression of 1929 many people committed suicide because they could not face economic adjustment. The crimes that have been committed by those who would accumulate wealth add to the sorrow that wealth has brought to those who have it, as well as those who do not have it, in contrasting examples of the tremendous power we can psychologically invest in something that has no reality at all, is nothing but what we think it is.

The monetary system having become a form of hypnotics, millions of people

live only for participation in that hypnosis. So the whole material world has become a sort of psychological pressure. We have invested this pressure with the right to increase our miseries and complicate our misfortunes. Yet, as Plato has pointed out, man as a living power is not on the same plane with man as environment. The human spirit is not on the same plane with the dollar bill. There is no way in which the dollar bill can actually hurt the spirit of man. And the dollar bill can be made destructive to man only by man himself interpreting a dollar bill as a living force. It is not a living force. The bill can not do anything, but man has bestowed upon that dollar the power to hurt him, in a condition of self-hypnosis which permits this inanimate object to ascend to the level of his immortal self and combat him there.

By a social system which we have developed we have made it exceedingly difficult, if not impossible, for the normal human being to entirely repel the pressure of environment. But, says Plato, the secret is not for us to believe that it is necessary for us to destroy environment in order for us to save ourselves. Most people believe definitely that the only way their lives can be happier would be to change the whole social order. They believe, for example, that the only correction for economic ills which we are always talking about is to change the economic system. That attitude, while quite normal, quite human, and quite reasonable, is according to Plato, unphilosophical; because it is not necessary to change the economic system, all it is necessary to do is to change the relationship of the observer to the thing observed. So far as any individual is concerned, it is only necessary to change the personal polarity in order to change the entire structure.

This brings Plato to the very crux of his entire argument—which of course Aristotle regards as evasive, but which in practice does not prove to be so evasive. Plato divides human beings into two kinds: those who are aware of self as power, and those who are not

aware of self as power. The individual who does not know that he exists as a center of energy is incapable of extricating himself from environment. As Plato states it, the exercise of free will depends upon the exercise of intelligence. There is no such a thing as free will for the ignorant, the foolish, the stupid, or the insincere.

Free will, as we know it, which is the power of self over its environment, increases to the degree that self is posited and made real in the consciousness of the individual. To those who are not aware of their own reality, the outer world is real; they are unreal. The ignorant man regards himself as unreal in a world of reality. The wise man regards himself as real in a world of unreality. Where we place the emphasis of fact depends upon how much we know.

The power of the individual over his environment depends upon the placing of emphasis in his living. If we believe that the world is strong and we are weak, then the world will govern us. If we know that we are strong, and that the world is only a fabric of our own devisement, then we are strong, and the world cannot dominate us.

Plato further develops the theory in this way: Acknowledging, as Aristotle has pointed out, that man is constantly under pressure from externals, we are then confronted with the matter of how this pressure can be altered or mitigated or, if possible, completely alleviated. The procedure is, first of all, to recognize that the pressure is not against the individual. Man is not a fortress against which waves are constantly breaking; man himself, being impersonal, but reasonable—Plato's divine animal—emanates from himself a personality. It is against this personality that the waves of incident and accident break, and not against himself. Man, the spiritual reality, emanates a personal body, which is to the individual, in the terms of Plato, what the shell is to the oyster. It is against this shell that the waves of outer circumstance are eternally breaking. Man therefore is not directly affected by his

environment; it is personality that is affected. To the degree that the human being, therefore, accepts the significance of his personality, to that degree environment affects him.

For example, a man in his most inward spiritual convictions is quite impersonally emanating a personality which is strictly Republican. Now, there can be no such thing as a human being spiritually either a Republican or a Democrat. But, one individual develops a personal psychology which is Republican, another develops that of the Democrat.

The genus homo, itself, can be neither Republican or Democrat, but because human beings developing political preferences might be said to develop political personalities, these expose them to pleasure or pain according to the way in which the winds of fortune have turned the course of their political alliance. It would not be fair to say that either a Republican or Democratic administration is afflicting the spirit of man. It is not doing that. It is afflicting the personality which has developed political preferences. It is up to the individual to escape from the belief that he and his political inclinations are identical. As long as a man says, "I am a Republican," or, "I am a Democrat," he is going to be unhappy. Why? Because, as Plato would say, he is speaking a basic untruth. He is neither. It is no more possible for him to be a Republican or a Democrat than it is possible for a blade of grass or a star to be a Republican or a Democrat. "I am" is neither of these things. Through education, environment, and other hypnotic factors, the individual develops preferences; the preferences are not himself. It is perfectly all right for the individual to say that he prefers the Republican viewpoint, or the Democratic, or that the platform of one party is more acceptable to his personality. One of the mistakes we all make in life is, we confuse the self with the personality.

Preferences and appetites which are reflexes from our personal life we come to regard as ourselves, and we line up in

support of causes which are really not our own. If we sat down for a little while and thought things over we would not be able to understand how we came into the beliefs in the first place. But once having them, we regard it as a sort of patriotic necessity to abide by them. We judge others according to their beliefs and habits and not because of the facts of life. They judge us the same way.

Now, as Plato has so ably pointed out, the self and environment are on two different levels; they cannot even meet, let alone conflict. We know that the basis of conflict is this something called personality which the self emanates and by which man is bound to the physical world. Personality is a chain of vibratory vehicles including sense, sensation, reproduction and form. By personality and body, therefore, we are brought under the power of environment, but this power never actually controls us; it can never do any more than set up pleasurable or unpleasurable reflexes in the physical body.

Aristotle points out in his effort to refute Plato that one of the great forces by which the human being is bound to environment is pain. Now, it is not correct to say that the spirit or self of man can suffer pain; certainly not physical pain; but it is quite right to say that the personality can. It is furthermore right to say that at this stage of man's unfoldment the average individual has not the intellectual or spiritual strength to either disregard or control the reflexes of pain. If there is one force in the world by which man is bound to environment more than any other, it is physical pain; for fear of pain man is enslaved; for fear of physical suffering, emotional suffering, or mental suffering, the human being will sacrifice his most priceless internal possessions. So, in one way or another the material world is



given power over self, because it is capable of inconveniencing personality. When we acknowledge the inner is ruled by the outer, from that point on we are victims of our own world. We are the pawns of a system we have created, and free will has become for us an illusion.

The individual is, technically, a fatalist, who believes that the outer world is strong and that he is weak. He who be-

lieves in free will knows the strength of his own internal self, and the corresponding weakness of the outside. Free-will in order to be believed must be experienced. It is experienced when the individual discovers that his world always controlling him is only an apparent control. There is never a moment when he cannot escape from it if he desires to. What is holding him is not fatalism, but a negative form of his own free will. The reason for saying that is, man having a certain freedom of will, has the right by free will to accept the rulership of his world; he can say, "I will be servant," just as well as he can say, "I will be master." If his power of free will causes him to accept the inevitability of the power of society about him, that is not necessarily fatalism, that is his own choice. Once he has accepted that, he must abide by the consequences of his own acceptance.

This brings us in consideration of the whole system to Aristotle's point of evasion. Plato does not agree there is an eternal evasion going on, in which we are constantly attempting to relieve ourselves of decision by pushing backward the boundaries of Cause and Effect. What Plato did say is, that Cause and Effect begin with decision. After a decision is made—a mental decision in acceptance or rejection—at once that decision automatically sets Cause and Effect into motion. Having once then accepted something, we come under the domina-

tion of that which we accept. If we accept society, we come under its laws. If we accept government, we come under its jurisdiction. If we accept an economic theory we come under its influence; if we accept personal attachment to other people we come under their influence. Whatever we accept—and by acceptance intellectually comprehend and agree with—from that time on this accepted thing becomes a master. But we must first voluntarily give allegiance.

It is very much like the scientist looking for a fact. Science can build for us the most gorgeous structures conceivable if we are able to assume a basic fact, if we will accept something first that cannot be proved scientifically. Never yet have we been able to prove one of these great basic facts, they must be empirically adopted in a sort of getting together and saying, "Gentlemen, this is so." Maybe it is, and maybe it is not. In the same way we can build a complete philosophy of life, and all the rest of the philosophy will be absolutely sound if we accept the one assumption or accept certain basic truths. We come then under systems which hang together perfectly, which are perfectly logical and reasonable and consistent—but in the first place we have voluntarily assumed something. To the philosopher the doctrine of Reincarnation and Karma is a basic philosophic necessity. With it we can interpret and explain most of the philosophy of life, certainly more than by any other known solution. The whole universe becomes philosophically leveled out in front of us and everything comes into its proper place; our own lives assume relative importance and everything is tidy and shipshape—if we accept those two laws. They must be accepted empirically and without proof, because those laws lie in the invisible causations where the human mind can-



not go to find proof. If we accept the first premise, that which is reasonable, on it we can build a magnificent structure with demonstrable and logical sequences of action.

Man can perish in the only way a living thing can die, and that is, psychologically. Man being actually immortal is incapable of death. But he is capable of believing in death. He is capable of experiencing all the suffering of death without dying.

Any individual who fights his world is fighting a nightmare; he is fighting something that is not. So philosophy says, "Do not fight." If you know enough to be a philosopher, you know enough not to fight the world. You cannot reform it, because nothing can be more than it is, nothing. Yet we try to do both, oppose things as they are, and try to educate people and the only reward we ever get for either is psychological.

With free will, the philosophic consequence of detachment, an individual lives in the world as it is; but lives as he wants to, completely apart from any direct domination by his world. This is the realization that our participation in the world depends upon our voluntary reaction to world influence. We can say that we are enslaved by the world because we have to work; we can say that work is part of a pernicious system, something that prevents us from being scholars, because we have no time left to study—something that was not intended, we really should be living in a garden. We can take all kinds of attitudes, we can say that because we have to work we have no free will, we are forced. But that is not strictly the truth; we do not have to work, we can starve. On the other hand, we can, in perfect free will, resolve to work. The mere fact that we work does not mean we are negative to environment.

The truth is, every intelligent, normal creature wants to work. Work is not an environmental pressure. Work is an impulse toward creativeness which is intrinsic to every human being.

"But," says someone, "I am not doing what I want to do, and when I am not doing what I want to do, that is hard work." Why is the individual not doing what he wants to do? And why can't he? There is no universal law to prevent him. No, the only thing that prevents him is his own inability. In a majority of cases because he is not willing or sufficiently desirous to make a sacrifice great enough for the accomplishment of that which he desires. The proof is in ninety-nine cases out of a hundred, those who have accomplished greatly have come from under-privileged groups. People say, "well, if we could have the proper food, proper rest, relaxation and time for study, we would all improve." But the great scholars came from the very level which had none of these advantages. The poor make great fortunes, rich men's sons lose them. The sons of the great are not greater, they are less. Great scientists, great artists, great musicians, do not come from the groups conditioned by opportunity. So, the belief that we are held down by environment is foolish. The thing that holds us down is either inability or unwillingness to resist environment. If we could prove that those of better environment did better, then we would say, let us give all men an opportunity, a better environment, and they will all do better. But the greater the opportunity the less they do. The more difficult the accomplishment the more those who really desire to accomplish struggle toward it. Increased advantages bring no assurance of increased ability; quite the reverse.

So we know from thousands of years, as against our political ideologies of optimism, that environment controls only those who are willing to acknowledge that environment is great. It is very largely up to ourselves to determine to what degree we are going to be dominated, but once we are dominated and

accept the domination of environment, then our right as a free agent is gone.

Realizing these principles to be demonstrable, Plato maintains his insistence that the individual possesses the power to resist the encroachment of circumference or circumstance and can live well in a corrupt social system, can be intelligent in a generation where ignorance is not far, can be the only scholar in his community, can be honest in the presence of others who are dishonest, and can be wise even if the rest of his entire civilization is dying of stupidity. That ninety-nine people may be wrong does not excuse the hundredth person from being wrong also. It does not make any difference what other people do, or think or have. We see someone else in apparently a more advantageous position, and we regard ourselves in a less advantageous position by relativity. Einstein pointed out the fallacy of relativity. Nothing is either great or small except by comparison. If there is something greater than we are, then there is something smaller; and if there is someone who thinks he is greater than anybody else, then he is only a gnat in somebody else's sunbeam.

Some things are so small we think they are great, and others so large we cannot even find them. The abstracts of life are beyond our comprehension, yet we are profoundly influenced by this constant pressure from the outside, which is no pressure at all. It is not the pressure from the outside which caves us in, it is weakness on the inside.

No one in the world is suffering from somebody else's accidents and attitudes. We are not suffering because other peoples are hurting us, we are suffering because we are permitting other people to hurt us—and that is our responsibility. Somebody else having a basic intention to be unpleasant does not make them successful at it, they are not successful unless we cooperate.

The problem of pressure of environment all reduces itself to one thing: the pressure is just as much as we let it be, and just as little as we insist on it being. Now, obviously the average person

does not develop a philosophy of life that is consistent enough and strong enough to meet all emergencies at the same time; every individual has moments when his philosophy does not hold up. Those are bad moments, because they generally get him into trouble. We are all subject to them; and if we today can work at our philosophy a small part of the time we are doing well indeed. We are not supposed to be perfect, but we are supposed to try, and we have occasional glimpses which give us the courage to face less luminous moments.

In the sphere of consciousness man is first and in the sphere of body environment is first; man plus environment equals wisdom, and that is why the two have been brought together. Out of the union of energy and matter comes consciousness, which is the release of reason and wisdom through personality as the result of contact. Spiritually we all have free will; physically we all are under fatal necessity. As long as we regard our physical and spiritual beings as one entity then we are also under necessity. The moment we differentiate between the parts, then we recognize there are things necessary to the body which are not necessary to the soul, and that the spirit itself is free, but the body is not.

The body is ruled by the physical laws of nature from which there can be no escape. The spirit is ruled by a sidereal power the essence of which we do not know, but it is natural for spirit to be free and abide in space, and it is natural for the body to be in bondage and exist in place. That which is in *place* cannot be free; that which is in *space* cannot be limited.

Free will in its perfect expression is only possible when a human being is sufficiently free from all his involvements of material encroachment to recognize the true nature of his own identity. When he has accomplished this he is free and nothing whatsoever can bind him or limit him.

Meantime, all the things through which a man passes which seem inevita-

ble are really things which he has accepted, and which he is willingly experiencing whether he knows it or not. If he had not been willing to accept them he could not experience them. We are as free as our spirits and as bound as our bodies. Freedom and bondage exist together. Plato and Aristotle are both right.

Aristotle speaks of the body as the prison of life and declares it is under material laws from which there is no escape. Plato speaks of spirit, parts of universal motion, energy and light, and he says of these correctly that never under any condition can they be bound in material state except by their own voluntary acceptance of it. There are no despots, no dictators, no tyrants, that can ever or have ever for one instant bound the spirit of man. Nor is there any circumstance in material life which can break the spirit of man, nor limit it or circumscribe it, all that can be done with spirit is that it can be negated by permitting body to be dominated, and if man chooses to serve body, spirit remains untouched but ignored, and it is not the failure of spirit but the failure of man to consider it that constitutes weakness.

Now, to me those two answers, both Plato's and Aristotle's are correct, except that each man is talking about a different thing, and out of the common agreement man himself exists in two contrary states and is great or small according to which of the states he acknowledges to be real, with the reservation which philosophy maintains, that ultimately we will all know that the spiritual state is the real one, and that the other may only seemingly be real because we are not wise enough to see through it.

Thus shall we realize with the ancient Ptolemy that there is no fatal necessity of the stars, that the fatal necessity is that man must live according to his own concepts. As his conceits grow less his wisdom increases and his living grows better.

## The Eye on the Dollar



IT is regularly to be expected that someone will discover that the back of a dollar bill has on it the Great Seal of the United States, the reverse side of which has what appears to be a human eye at the apex of a pyramid. How did it happen, and what does it mean?

The pyramid with its apex wanting, and above it floating in a triangle the All-Seeing Eye, is essentially a Masonic symbol. The Great Seal was designed by a group of men most of whom were Freemasons. The All-Seeing Eye represents the eternal watchfulness of the Infinite. It is the Ancient Egyptian Eye of Horus, the Redeemer. The engraving is of the pyramid of Ghizeh which has in place of an apex a top platform thirty feet square, in symbol of the unfinished work of the redemption of humanity, imperfect man incomplete without apex of his Divine Nature. The All-Seeing Eye on the dollar bill is not situated at the top of the pyramid but floats above it, for man has not effected spiritual union with his material self. The pyramid structure represents the building of society to a gradual perfection of human endeavor crowned by Divine Approbation.

The back of the Great Seal has been used only since 1915, for, as stated in an official government bulletin, the reverse of the Seal being obviously the symbol of a secret society it was long

considered inappropriate for use as the symbol of a great nation.

It is the front of the Seal which bears the more familiar symbol of the eagle. It seems there were early doubts about it being an eagle; Benjamin Franklin said it looked to him like a turkey, because of its big neck, which was fortunate because the turkey is an admirable domestic fowl and the eagle a bird of prey, cruel and destructive.

The first diagrams show that neither the eagle nor Franklin's turkey was intended. The bird represented is the Phoenix with crested plumage. This was a very appropriate symbol, the bird rising from ashes in resurrection of the ideals of mankind from the persecutions of Europe. And appropriate too as symbol of the thirteen colonies which were to become the nucleus of the new nation were the thirteen arrows in the claws of the Phoenix, the branch bearing thirteen leaves and thirteen berries.

Examination of the rejected designs bears out the original intention that our national symbols should be essentially Masonic, for they all contain the marks of Freemasonry, a typical one consisting of a tall column with a Phoenix on top resting in flames. The founding fathers of our country closely wove into the early documents of the colonies these symbols for most of them were Masons.



The many who believe that life is a single span of existence share the dilemma of those others who believe that a single life is important

## Citizens of Eternity

THE highest, most exalted, most unselfish moments in the life of an individual are not at all representative of the normal condition of his daily existence. Mankind as a collective unit occasionally has exceptional moments too in the passing of time, and out of great aspiration then arises the hope that the race will live up to these supreme moments, but it never does. Of the imminence of an idealistic humanity we all are too optimistic.

Removing the optimism of immediacy, we can accept ourselves for what we are: creatures with an entity only partly evolved. Like lichens clinging to a rock, our struggle upward toward the light has only begun in an existence extending over hundreds of millions of years. It is not to be hoped therefore that within one short span of a single life we will perceive clearly any general motion of mankind. Millions of years pass in the fulfilling of any one law, so slow is growth in Space. Though we hold constantly the hope of immediate results, we know that Nature does not work that way.

It is the way of Nature to take untold centuries to change the webbing in the feet of ducks, a cycle of millions of years to bring about the change in the single fold of skin at the corner of the eye which we brought with us from our reptilian state. Teaching man to stand on his hind legs took more than a thousand centuries. How long then, if it has taken an eon to equip us with fingernails, will it take for us to become fully human? If milleniums of years are required to achieve simple modifications, how long will it be before we unfold in

the rich profundity of idealism? Nature is concerned with the fulfillment of its purpose, not with rapidity of accomplishment.

We look today at the world about us and we see the suffering in things as they are. Insight will inform us that Nature in its own wisdom and by its own processes encompasses the suffering it has caused in the development of itself, ever gradually obscuring the memory of pain; we can perceive even the path of suffering which leads up to things as they are. Only in the immensity of time will Nature accomplish transmutation to the ultimate creation of a human race perfectly and completely enlightened. Suffering, which has been the part of the human race since the beginning, is the instrument by means of which Nature assures man's progress. There is no growth without pain, no progress without sorrow; all things are brought to the fullness of their term by involving them in manifold human miseries.

With life forced into eternal struggle these miseries are necessary. It is Nature's will that certain things be accomplished, and man from the beginning has willed to resist Nature. Nature's will is the will of God, and man's will struggling in conflict will continue to produce the suffering of the ages until, in the words of Jacob Boehme, the will of man bows to the will of Truth.

Out of the struggle of wills, the futile individual pitted against Universal Power, has come war and pestilence, crime and tyranny. We can be patient. These things of misfortune and horrible suffering are but interludes. Our refuge is in



the realization that their place is small in the infinitely vast world pattern, of a greatness beyond our understanding. We see in the face of things as they are a face distorted with pain, in reflection of rage and frenzy and fanaticism, greed and hate; but we can see also through the distortion to the Truth within and beyond. All the eternal verities of life abide in peace. This little ball floating in Space, which is to us our world, is permeated to its core, is penetrated to its every

atom, with Supreme Peace. Infantile man, intent upon his little wars in his sandbox, is growing up to peace, the greater and vaster peace. Abiding in timelessness, the universe is surviving all catastrophes, all mutations within itself, unifying and binding together all discords.

By adjusting to an unaccustomed perspective any average person can see ahead to this greater peace. There are many people who are convinced that we live today, and tomorrow we are gone. All too few are those who realize that in the Absolute nothing can die, but all things must change. The many who believe that life is a single span of experience share the dilemma of those others who believe that a single life is important in the ultimate destiny of the human race. Others have accepted that civilization, progress, and growth are bound up in the lives of themselves, their peoples, their tribes. Still others feel that civilization fails because of the collapse of culture. And many people feel that life fails with removal of a personality. Combined, their numbers are vast. These are the people who are firmly convinced that the individual lives but once in this world, and upon this concept of a single life span as the measure of human existence they have tried to build a philosophy of living. It is not rationally possible to do so in



the stress of the present age, in the hour of international crisis, in our era of far-reaching social change; the problems that beset us today come under clarity of viewpoint only with a complete shift from this whole foundation. What is required, and what it is necessary to accept, is the principle of reincarnation.

A belief in reincarnation is something to be used as a working tool. It does no good to affirm mentally that we believe in rebirth and then live as though we would never live again. It is useless to talk in terms of the infinite and invest everything we have and are in a concept of existence finite and temporal. We must live our convictions.

In the northern part of Asia where tall mountains split the great continent from east to west, the Lamas still spin their prayer wheels, living the conviction that part of the destiny of tomorrow rests in the keeping of the individual today. Intelligent and carefully directed effort, they believe, makes it possible definitely to affect the future state. They see tomorrow as the outgrowth of today, profoundly affected by the conditions of today. And so the life which is to come is in part at least the outcome of this present life; as such it will be affected and qualified by the actions which are performed today.

In this belief is realization that there is a science in life, that laws govern the results of action, and these with their reaction are commensurate throughout Nature. As the individual acts and conducts himself, as he directionalizes his efforts, he may thereby greatly and definitely modify his future existence.

Few are the people who are satisfied with what they are, fewer still are those who are satisfied with the environment in which they have placed themselves by their previous karmic actions. Most people profoundly hope that the next

time they come back into the world it will not be again into the condition they are in at the present time. They feel that in some mysterious way the place where they are has been fighting against them; given choice and selection, they would choose and select more wisely.

The materialist has an answer to this. To him, to dream and plan and work consistently to this end and desire is to embrace a form of escape mechanism. He sees the procedure as one of satisfying longings by projecting from a dying today into an unborn tomorrow. To the materialist a purposeless life must have a purposeless solution, and to this he must remain consistent, since he is going nowhere. Nature's edict is for non-eventuality, in the system of philosophy which the materialist lives.

Throughout the East the life doctrine is one of fulfillment. The Laws of Nature are simply applied—as Cause and Effect, and Compensation—to the plan of the development of the individual. There are no blind platitudes, meaningless words, vain hopings, abiding faith without reason. So natural and obvious is the process that those who know it find it irresistible.

*Bardo*, the science of death, is the ability to project philosophy beyond the grave and to increase the realization of life until we no longer have finite existence but live in an Eternal Plan. First and simply the procedure is to grasp in some small measure the realization of Universal existence. The Lama spinning his prayer wheel is not living in a concept of youth and age, of life's existence circumscribed by the infirmities of the flesh in ultimate dissolution at the end of sixty or seventy years. He thinks of himself, believes himself, and knows himself to be an eternally living creature. His concept is of living an eternal existence, not in some distant star or in some city paved with gold, but in eternal tomorrows progressing and unfolding sequentially in space. What we know of death and life to him are merely phases of existence, rather than the termination or the beginning of anything; they are but moods, or passing clouds that mo-

mentarily obscure a sun which shines on forever.

He has no dream of finished work, no hopes for a sometime settling down to the peaceful Nirvana which the southern Buddhist contemplates; his is a dream of eternal labor. His view is of progress, eternity and time flowing together, and sometime he will always be growing, longing and learning, extending his present knowledge into infinite futurities. Throughout eternity he will be longing after more abundant Truth. Veil upon veil will be lifted and there will be veil upon veil beyond. His is a concept of constant growth, upward and toward progressive standards of greatness that forever will elude him.

Time thus is unimportant to the Lama, accomplishment is supremely important. Accomplishment is the achievement of that which is necessary. He views all else as of no consequence, the aches and pains of the temporal state are insignificant, for life is merely a series of experiences bound together by intervals in which no profound experiences are encountered. If in these intervals we do not learn much, we should not begrudge them; it would be better for most people to have more intervals and less experience; for the necessity is to become gradually but inevitably detached from any environmental fixation within which is attraction or fascination. Only thus can we take our place in that which is international, interplanetary, in the cosmos, becoming one with Space as citizens of eternity.

For nations will rise and fall, worlds will change, states and policies and religions will come and go, the faces we now see will leave and return; we must be prepared for the fading away of all that we have done and all that we have known. Nothing will go on except eternity and the growing something that is within ourselves. And so there is necessity for preparation to live alone in Space, to go on through eternal change, eternally meeting life and separating from life, like the atom dancing on the point of a pin—meeting, mingling, separating, dancing ever to the strange rhy-

mic motion of the universe. Inevitably we are part of the larger empire; today then, we begin living intelligently the larger life.

Within this concept is realization that the incarnations which are to come are like a flight of steps which we must climb. With these steps all in place we could not take them in a single leap, so it is our personal problem to look forward to the next one, making sure that with it we will accomplish a little more of our desires and dreams than we have accomplished here. With realization of this larger perspective the next incarnation becomes sort of a place of peace beyond, reached by a next step which is something we must now begin to build.

The Yogi and Lama recognize man as having a mysterious power within himself, the power of imagery. It is part of the astral light of Nature, and from its substance are precipitated certain of the superphysical bodies of man. Out of habits then, out of mental fixations and procedure and emotional reflexes, are later fashioned the new emotional body, and in part the new mental nature. Thus it is possible while in this life for the individual to begin building the next superphysical bodies he is going to use, just as in this world we physically generate bodies which through future generations become the vehicles of entities yet unborn. Our superphysical nature already is forming within us the embryonic mental nature of our next emotional body, the psychic personality which we are going to have in our next life. Over the very substance and essence of our personality of tomorrow we can now begin exercising our own modifying influence.

This is the belief of the *Bardo*, part of the esoteric teachings of most of the schools and sages of the Trans-Himalaya Mountains. The Greeks and the Egyptians held the belief that today walks with us the shadow of our future, almost imperceptible and yet cognizable,



a ghost personality already being molded under the powerful force of our every thought and action. To these two similar ideas can be given more specific approach.

We know, for example, that our every thought and emotion has results good or bad, according to the quality of that thought and emotion. But we little realize that these are likewise building the very structure of our next personality, which is something we are building as we might build a house, and when it is finished we will step into it. Now, how can we affect the structure?

Visualization is an important tool. We can cause a personality to be modified by visualizing a desired personality with sufficient intensity. Assume that we know how we want to look next time. We keep this vision constantly in our thoughts, sensing that personality, and living, thinking, breathing, and feeling with it, so to consistently develop our lives to co-ordinate thoughts and emotions with our visualization. This will have a distinct effect upon the future if the personality we visualize is not entirely inconsistent with our present karma. If the inconsistency is great the desired personality will either manifest imperfectly or not at all.

We ordinarily know what we might like to be, like to do. Creating a karmic condition consistent with the desire, we can to a very great degree accomplish it. Suppose the dream which has never been fulfilled is to study music... you always have wanted to, never have had the chance. As one of those juveniles who still hope having reached the age of seventy, the desire is still strong, but now there is stiffness in the finger joints. What can this mean? Merely that the probabilities of your becoming a great artist are comparatively slight.

It is nothing to sit down and think about as misfortune. If this problem was put to an Oriental he would out of a deep understanding assure you that one does not settle down and wait for

the process of death to relieve him of his disappointments and frustrations, if his desire is to live in a larger world. All regrets merely add more wasted years to those of unfulfillment; he would tell you that you are still alive at seventy so that is the time to start. As a pianist you will not greatly excel, but you can start to be a musician. If your hands are so stiff that there is difficulty spanning an octave, if practising quickly tires you, and the state of your health permits you to study only about ten minutes at a time, you can nevertheless start. And you can know that not one single thing you do will ever be lost. No matter how ineptly the body responds, you begin to become a musician within yourself as you discover music within yourself; and with the start your whole mental attitude will change. No longer will you think of the musician you might have been, but as the musician you inevitably will be. The Oriental substitutes for vain regret the attitude of infinite gratitude that he is starting today, for so surely as the process of visualization is begun, ultimate achievement is a certainty.

Imminent success or immediate excellence is not the goal of existence demanded by philosophy. It is sufficient that from the present beginning there is visualization of the thing we desire to be and do. We may amaze ourselves and others in our present life and achieve extraordinarily well, but if certain elevated standards of excellence cannot be reached before death cuts us down, that is no cause for unhappiness.

After middle life, the person beginning the study to achieve a desire receives from the law of reincarnation and karma that which gives balance and normalcy to his efforts; he loses the obsessed fear which is like that of Dr. Faustus in his laboratory, that he will die before he lives. Philosophy develops the wise realization that the end of all beginnings lies beyond, and no matter what we attempt that is worth doing, we shall never live to finish it; philosophy adjures us to proceed gently and graciously and wisely to the doing of

that which is reasonable and possible, Eternity will take care of the rest.

A belief in philosophy is a belief that ultimately we shall live to fulfill and finish everything. In such terms when we begin to plan we extend the horizon, seeing time as no impediment to anything, recognizing no obstacle except the inertia within ourselves, and no limitation except that which we impose upon our own minds. And because there is no legitimate reason for an individual to regard himself as hopelessly thwarted in the universe in which we live, there is realization and achievement of all that is reasonable and right in life.

The use of the faculty of imagery is a second means of accomplishing our desires. It is the power used by the Eastern sage in meditation as a method of training the mind.

Imagery is what we ordinarily call imagination, the mind wandering around in a created imaginary state, abiding for a time in a world of its own. The mental condition, illusionary and temporary, becoming real to us, becomes a factor in the process of life. The psychologist terms this day dreaming, and he knows that in it thousands of people have their personal existence, because they have accepted limitation and thwarted desire in their physical and environmental relationships. The other use of day dreaming, the faculty of imagery, for the purpose of building character, is a use not even generally suspected in the West, whereas to the Oriental it is a method of precipitating within himself patterns of his own principles. Through constant re-emphasis he gives tangibility and reality to these patterns.

If our desires are fundamentally right we can manifest a great deal of what we desire through the use of imagery. To the Oriental, that which is internally comprehended will externalize, given sufficient motive, sufficient cause flowing out through a mechanism which has become passive to the imageries which are passing through it. It is a conceived purpose established or polarized, and in that way it comes to pass.



This is not the way of the western world. We squeeze our talents through ruts. We are devotees to technique.

Theoretically, technique is the correct method, the shortest distance between two points, the orderly method of achieving an end according to the requisites or necessities of a condition—whether the end be baking a pie or the art of living, technique is skill. It has become a mechanism so intricate that with us it often thwarts its own purpose, destroys its own usefulness, involves itself so completely in its own consequences that we frequently can not discover the effect because we are so burdened with the method of achieving it.

It might be said of art that the technique of painting should consist of knowledge on the part of the painter of what he is painting, added to an ability to paint the picture so no one will ever discover who the artist is. Our tendency is to say, "Ah, this is a Raphael, that is a Corot;" we are so obsessed by a foreground of the artist's personality that we are unable to see what he is trying to do. In sculpture the same; this or that belongs to the Rodin school, or the Romantics; we are so conscious of the chips left on the surface by the artist that they get in the way of determining the merit of the work. In poetry, our admiration of a prescribed method of getting the words within the right metric compass frequently causes us to overlook that the poet has neglected to put in an idea. By making of technique an imposing upon the mind and emotions of certain disciplines so that they will run in channels, what we express is circumscribed, and thus under limitations. Our conception of technique is merely the orientation of external parts, to be used under certain laws of function. To the Oriental mind, technique is imagery.

The method of a Chinese painter is in the imagery technique. Having received his order for a painting, he stretches his silk, lays it on the floor before him. With a new and dry brush in hand he settles down to meditation. He does not mix his paint, for he knows he will not

use it for a long time; nor is he concerned with haste; he will have six months to fulfill his commission. His first task is imagery.

Day after day at a certain hour he comes and sits. He will meditate for two hours on one occasion, three hours on another, or four hours, eight hours, ten hours, depending upon his mood. There will be times when he sits for only fifteen minutes and then goes away; at another time he may sit through a full twenty-four hours, looking without seeing. To what end? To build a picture within himself.

He does not do what the realist does. If the picture is to be of a little stream flowing on the rocks the Chinese artist does not go out somewhere to look at a stream. Nor does he try to imagine a stream on the silk. He does not start out, as the amateur does, painting in a few rocks and going on then to put in the stream. Instead, he sits thinking of all the streams he has ever known, mountain streams and rivers; he sees the waters in eternal motion, and the sky and the trees and the rocks; and gradually the streams become the symbol of Life, Space, and Cosmos. Truth is flowing, Law is flowing, in the forever flow of Eternity. Monastery walls are reflected in the deep pools, and temples are seen as symbolical of the deep pools of meditation along the shores of life.

And as he sits and meditates thus, he visualizes and flows with the stream, he finally feels himself to be the stream. He breaks against rocks but he is not broken. Within himself he reflects all life and yet he is not the reflection. He reflects the sunset but it remains the same. The river is always the same and always different; it flows on forever but the same water goes on only once. As slowly he sinks into deeper and deeper meditation, finally he has ceased. Only the stream and the river and the rocks remain. He is the river, he is the stream, he is the rock that he will paint.

It is only then and in this perfect realization that he finally permits the body to express; very gently, in a rhythm which is in itself almost that of the



dance, he reaches out and touches his brush gently to the pot of paint, and with a few simple strokes the picture is finished. It is a picture of stream and rocks, but whoever looks upon that picture will find in it something more. How, cannot be said with any exactitude. But the somethings are there; the very silk itself is permeated with adequate motive. For the artist did not paint a picture, the picture was painted through him. And this is perfect technique: He knew exactly what was wanted, and how to achieve it. This is art, the supreme art, the art that is life.

The Oriental artist, living the Law, is doing what we can do. The Law is the same for painting a picture or living a life. It is the same for the stars, the waterfalls, the incarnating ego of man.

No physical silk is to be seen before the philosopher quietly imagining in his own mind his own future, but on the silken surface of his own soul he plans and builds his next life in the imagery of tomorrow. He sees himself born again, tomorrow once more walking beside the stream. He is young again tomorrow, he is old again tomorrow; he is many things. He is the merchant selling his wares in the street, he is the hermit sitting in his hut off the road, the priest plodding on from town to town with the begging bowl, the bride on her way from her father's house, he is the mother with her newborn babe. He is young and old and time and eternity; with a dry brush in his hand he will study how he will paint tomorrow with his own will. The fulfillment of his purposes he will allow to flow through him. He meditates upon all that is wise

and all that is good and all that he knows, for he is not going to build his tomorrow by arbitrary dictum of his will. He can wait. A thousand years from now from somewhere the hand with the brush is going to come out of Space and draw with a few simple lines the new personality upon the silk of physical life.

In a few short months of meditating upon what he would paint he will not make that dream a physical personality, it will not manifest in the intricate modeling of a detailed mind, nor be technically established in the power to build a body; it will not be some mechanical thing that will bear upon it the stamp of good or bad workmanship; that body will simply be the perfect ideation of the dreamer flowing into form, the external precipitation of the dreamer... That is the very essence of the *Bardo*. Life as art, and art as life.

It is the true recognition that by the character of the will, by the energization of the patterns, we can actually build tomorrow. Out of our present dreaming we can actually devise the substance of our future state. For our dream is our super-self. In the longing of our own nature it is something we cannot achieve fully, but if we can realize this higher ideality through the disciplining of the dream, we can achieve greatly.

Upon the road of life we meet the man who by analogy is the painting. And one person will say he is not much on looks, he is not impressive; but another will see in him something big about life being told in a very simple way. Few will sense that behind every personality is something like that which is behind the picture, and ask, what is the meaning? — that is another truth of the *Bardo*. Behind is Law, is Space, Eternity and Plan. To those who find it, it comes in the sudden discovery that the whole Universe is meaningful. The smallest blade of grass, the wild animal, the bird, the insect and all in Nature is a visible sketch of something through which some profound Truth is working, unnoticed, ignored, unperceived in its infinite magnificence.

The man we are today is the meditative sketching of an artist who sat a thousand years ago, and dreamed of this personality we live in now. The artist perhaps never knew what that dream was, had no thought that it would live again, and in us. In the same way will we sketch our future. To all is not given equal ability to interpret the imagery; we do not all feel deeply in the same imaginative way; but there is a depth to be expressed in some way in all that we do think. Through imagery we build tomorrow.

If what we are going to be in our future life interests us, let us therefore begin to put our ideals into imaged form. We can begin to live a little more with the virtues and the ideals and dreams we all have, not being afraid of ourselves nor afraid to be alone with ourselves—not becoming hopelessly introverted and anti-social and going off by ourselves, but finding occasional periods for solitude and the opportunity to dream. There can be no greatness without an inner life.

Let us try to blend our present actions with our future dreams... not ceasing to strive after the thing which we know to be right, but with the striving to keep also a little place apart wherein we can dream. Of our own tomorrow. And so build into the dream the very best of ourself.

When the outside world offends, we shall find our kinship with existence in our dreaming. Not by reason alone shall we measure, but also by our dreams. When we know of war and discord and dissension, we will feel these misfortunes gently and kindly, suffering a little with all of mankind... And then retire into the dream.

To find there the purpose, and the wisdom, and the peace. The knowing that there is a sovereign good that binds the world together. For not alone is the dream of this temporal state, but of our identity with the eternal, wherein is our true existence.

(CONDENSATION FROM A PUBLIC LECTURE.  
Suggested reading: REINCARNATION)



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An identifying footnote to each article indicates whether it is an original article, a condensation from a Manly Palmer Hall lecture, or an excerpt from his writings. *Suggested Reading* is a guide to his published writings on the same or a related subject. A list of Manly Palmer Hall's published works will be mailed on request.

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