

## PART II

### Chapter

#### Money Power vs. Political Power

Freedom and Power, these two are for the masculine spirit the supreme motivations. For manhood, as contrasted to womanhood, benevolence and service are, at best, only subordinate ideals. To be sure, there are men who have been justly valued because of the greatness of their benevolence, but such men are great, not simply for the reason that they devoted themselves to the well-being of the other. They are great because, first, of all, they were strong. Mere kindness and good intentions are no adequate vindications of failure. The benevolence of <sup>w</sup>wakness and folly is no blessing to this world. For manhood, the first duty before all else is to be strong enough to bare the load and, then, to be wise enough to administer it soundly. The compassionate Buddha was first of all the Conqueror and then the Enlightened One. <sup>Consequently,</sup> Thus, <sup>His</sup> this Compassion rested upon the base of Strength and Wisdom and thus only could it become a great Compassion. Behind the beauty of an effective altruism there ~~lays~~ <sup>lies</sup> the austerity which mastered the Law. <sup>All</sup> Far too easily we forget all this, depreciating far too greatly the hidden but sound foundations which must underlie all durable beauty. Weak souls veil their vision from harsh necessity and seek for a direct fulfilment of easy wishfulness. But there is nothing more ~~emp&rsilous~~ <sup>emp&rsilous</sup> than Necessity, and Necessity respects only Power. So, first of all, he who would be Free must become able to be free, and he who would do well must master the power to do.

Wishfully, we may well desire a world emancipated from the

constraints of power. But below the beauties of our culture there lies a zone of primitive forces engaged, in ceaseless battle. Peace does not lie at the ~~primitix~~ empiric roots of things, creatures and men, however transcendentally real it may be. At the primitive roots there abides the ceaseless struggles of primevil Hunger and Fear. Here Power and not gentleness commands. After the conquest, but not before, gentleness may fulfill its office. This is a grim and terrible realization, but he who would open the way door to a nobler and finer way of life must be prepared to face these realities. The noble edifice, if it is to endure, must not be builded upon the treacherous foundation of an undrained swamp. First of all, the swamp must be mastered.

He who would find adjustment in this world must either .. learn to atune himself to the powers which he finds in command or he must himself acquire power. These are the first rules of the game and mere wishing will never make it otherwise. The form of power may be altered; a worse kind of power may be dominated by a subtler and finer form. But only to a greater power does a weaker power bow. On the transcendental level it is enough to have become one with eternal principles, but in the empiric world principles are effective only as powers. Pure ideals are <sup>merely</sup> ~~only~~ potentialities; they become effective actualities only in so far as they are implemented with will and knowledge. Much more than a noble wishfulness is required.

Thought is a power and so is religion but in thier purity they are such only on their own levels. To become directive forces in the zone of empiric life they require instruments of action. To find the Road to Eternal Peace and Freedom

thought and religion are enough and the greater their purity the more powerful they are. But to affect the ways of life of empiric men they must become embodied in some form that can issue commands. So long as he is bound to earth man cannot escape the compulsions of the "Thou shalt" and the "Thou shalt not". Freedom is never the heritage of the unfit. Compulsion must rule until man chooses to render himself fit for freedom. Thus he who would render assistance to the unfit masses of men must be prepared to assume the responsibilities of power. The motive of Compassion commands the philosopher and the saint to descend into the zone of battling human forces. But the price exacted is terrible. For such natures the price of power is a sacrificed Purity and a veiling of Vision in some measure.

It is, indeed, but natural that the philosopher should prefer to cogitate in his tower and the saint to meditate within his cave. Within these sacred precincts the vision of the Eternal Verities remains clear and the bliss of the Divine Communion continues pure and undefiled. But only those who are drawn by some magnetic affinity to the tower and the cave receive direct benefit of the Vision and the Communion. In the objectively effective sense the others are left out. To bring something of their wealth to the mass of men the philosopher and the saint must descend into the muck of human existence. But merely as humble wanderers among men they can do little. Many of such great ones have donned the robes of humility in past time to serve as exemplars and pleaders in the forests and swamps of human existence, but the effective accomplishment has not balanced the sacrifice. The beauty

of a humble greatness stirrs but a feeble response in the hearts of the mass of men. The roaring thunder of brutal desires drowns out, almost completely, the dulcet tones of the noble thought and feeling. The thundering forces recognize and respect only the powers that compel. So it becomes the duty of the saint and the philosopher to doff the humble robes and dare to command compelling power.

The normal lives of the Saint and the Philosopher are oriented to Devotion and Contemplation. One does not choose such ways of life simply as a means to more ulterior ends, but, rather, as ends-in-themselves. Otherwise, one becomes but a mere copier, a counterfeit, but no true philosopher or saint. For those who have truly attained such lofty altitudes the problems of empiric life lie far below as something seen but not relevant. For themselves the final fruits of life have been realized. The final curtain of the drama of life has been run down and in its place there spreads the Life Eternal. For the Saint and the Philosopher the "going down under" is no longer the compulsion of a personal necessity. Yet, though all of this is clearly true, still there are none better qualified to master the rampant powers of the "under-world" - the hidden forces that compel the inferior nature of the mass of men. And because this is so and, also, since there are Great Ones who have loved men so well that they could forget their personal comfort, there are philosophers and saints who have descended to play hidden or conspicuous parts, directing the drama of life. And for the mass of men this is a most fortunate fact, since, otherwise, they would have little ground for any reasonable hope.

How may we know the Liberated Ones when They return once more into the field of human striving? There is no simple answer that may be cast into the form of a formula, forever valid. Some of These who have appeared in past time we may now recognize for They have played most determinant parts in forming the ways of life we now lead, or in defining the moral patterns we accept, though we fail to live them, or in formulating the thought-forms we have socially inherited and, most of all, in initiating the religious currents which we acknowledge, at least nominally. These Men we often know, at least in name, and do Them at least verbal honor. But in their own days They were not generally ~~xxx~~ recognized and accepted, save by a very few. This was so for the reason that They appeared to their contemporaries mostly as the violators of the accepted forms. Thus, though They were vessels of Light, yet in their own time They seemed to most as destroying forces of evil. The crucifixion of the Christ symbolizes the typical attitude of the current conventional culture; the reaction of the established order to the rending force of a New Birth. The Philosopher and the Saint never return to tell men ~~that~~ or to demonstrate to men that which they already know and understand, but ever to reveal a neglected Way or a new possibility. Yet we cannot infer that that which is destructive to established forms is therefore the action of a superior Love and Wisdom. The forces of folly and hate are also destructive. So we may know the Great Ones neither by the criterion of affirmation nor of destruction of generally accepted forms. Afterwards, perhaps we may judge them by the effects of their works, but in their own

day recognition is possible only by a subtle kind of vision that not many possess. Yet there are recognizable signs, and among these, there is one most important. Do They arouse the love of those who really <sup>and devotion</sup> ~~know~~ <sup>know</sup> them or do they command only by fear? Further, do They reveal signs of a devotedness to duty such that They sacrifice normal self-interest to their labors?

That the great Illuminated Ones should have been the founders of the religions which have most greatly influenced the lives of men is not difficult to understand. That They should have played a similiar part in the formulation of the of the more durable and influencial philosophies can be appreciated with almost equal ease. But the presence of such guidance in the other more 'practical' fields of life and culture may easily seem more questionable. Yet, if we study the ~~the~~ historic phenomena of art, science, politics and economics we do find, spread out through time, a thin scattering of landmarks which dwarf ordinary human greatness. Readily we think of a Leonardo de Vinci or a Newton, the human suns that shone so brightly as to dull the light of other able men, much as the risen physical sun quenches the rays of the brightest stars. But as one looks further, he finds that lofty eminence is not confined to the more cultured side of life. Government, also, has known its superlatively great - men who have dealt with power from a perspective above the game and so performed the seemingly impossible. The Napoleons and Bismarks faced problems of almost insupperable difficulty and, even though they failed of their highest possibilities, yet they have indelibly

modified the course of history with the impress of their genius.

Within recent time a new type of power has come into its own upon the objective social field, strong enough to challenge even the citadels of political government. This is money power. Heretofore economic forces have operated mainly within the underworld of social life. Economic forces have always existed as important social determinants but as one reads the pages of past history economic factors appear to play more the role of forces in nature to which adjustment must be made, but money has not appeared as an instrument of creative potency or as a means of social command. As Spengler has said: "At the beginning a man was wealthy because he was powerful - now he is powerful because he has money". (Vol II p 485) Thus wealth was the passive factor which was commanded by a creative power oriented upon some other base. Consequently, so long as this was the case, primarily the great man scorned wealth as the foundation of his power. He grounded himself upon some other foundation and used money, if at all, as a mere incident. But with the emancipation of intellect, which has attained its highest liberation in our day, all this is changed. "Intellect reaches the throne only when money puts it there". (Vol. II p 485) Hence we have come to a day when the great moulders of mankind may well operate through economic power.