Prabuddha Bharata

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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

"Arise! Awake! And stop not till the Goal is reached."

THE PASSING AWAY OF M.

It is with a heavy heart that we record the news of the passing away of Mahendranath Gupta—better known as Master Mahashay or M., on the 4th June last at 6-30 a.m., of heart failure. For some time past he had been ailing under different complications due to the infirmities of old age, but still nobody expected that the end would come so suddenly. His last words were, "Mother, take me in Thy arms." At the time of death, he was seventy-eight.

M. was a direct disciple of Sri Ramakrishna and came in contact with him first in the year 1882. He was then the Headmaster of the Vidyasagar High School at Shambazar, Calcutta and a Brahmo by faith. A young man of brilliant parts, fresh from College after a distinguished academic career, with the pride of his learning and scholarship, having little faith in God with form, considering image worship as a superstition to which only ignorant minds were victims, M. found his egotism completely crushed by one, who, to his great astonishment, had no book-learning but yet talked words of wisdom. From the very first meeting, M. felt greatly drawn to the Master and began to repeat his visits. Referring to this Sri Ramakrishna humorously remarked, "A peacock was given a dose of opium at four o'clock. The next day it appeared again precisely at that hour. It was under the spell of opium and came for another dose!"

Well, this 'dose of opium' brought M. frequently to the Master, till he completely surrendered himself to him and had his life completely metamorphosed. During the latter part of his life, any one who had any occasion to meet M., could easily perceive that he literally lived, moved and had his being in Sri Ramakrishna and his life was a veritable window through which the Master shed light upon many a weary soul. M. lived constantly, as it were, in the atmosphere of the temple garden at Dakshineshwar, where he saw and had the privilege of mixing with the

Master. His thoughts always wandered there—nay, were there, and it was with an effort that he talked of any other thing. Humming to himself the songs which the Master had sung, his far-away look bridging up the distance between him and the time when the Master lived in physical body, his whole being resonant with the music of the Master's soul, M. was a source of great spiritual inspiration to many, who would go in pilgrimage, from far and near, to the open space on the roof of that building in Amherst Street, where he used to receive visitors. If in *Kathâmrita*, (the Bengali diary of M.) he recorded the 'gospel' of the Master in print, in this place, he echoed the living words that fell from his divine lips. It seemed as if not one word was lost, not a single incident was forgotten which had even a remote connection with the Master—nothing was trifling, nothing was insignificant, everything was treasured in M.'s heart and was ever vivid in his memory. They were the subjects of his hourly meditation—nay, they were the very breath of his life, and a moment's talk with him would unmistakably reveal the world which was his. Broach any subject—not necessarily religious—and you are lifted up into the atmosphere which the Master created around him many years back, and you are admitted to the company of those who lived with the Master: for the answer was sure to bring out some incident in the life of the Master. You scratch him however slightly and you find his Master coming out. You do not see a devotee in M. in the sense of a separate existence from the Beloved: M. lost his very existence in the Master. So it was that though his words supplied the daily bread of spiritual life to many, M. did not seem to be a teacher. Nor was there any conscious attempt in him to preach. When visitors met him, he simply thought aloud in relation to any subject that was raised, and people would pick up the pearls according to their respective understanding and capacity.

But his words as also his writings—*Kathamrita*—have served as a veritable explosive to many lives: for numerous are the persons who, stimulated by them, have left their hearth and home in search of God, and innumerable are the persons who, under their influence, are slowly burning with a discontent that their life is not what ideally it should be. The burden of his talk was: Seek ye first the Kingdom of God and all other things shall be added unto you. Living in the heart of a metropolis, where the surroundings spurred every one to strive after material enjoyments and to look outward, M. never failed to emphasize that search for God is the only thing worth giving attention to in life and that the bliss of God-realization is the only enjoyment worth hankering after. If anybody raised a topic of religious controversy, his only answer was that continence and inner discipline were the first requisites for understanding religion. He would often repeat the stories from the Upanishads of disciples who were sent back many times to practise continence, before they could be initiated into the mystery of spiritual life.

Moulded in the life of Sri Ramakrishna as he was, there was no trace of bigotry in him. One could hear from him the teachings of other Prophets and other religions. Sayings of Christ flowed from his lips as spontaneously as those of his own Master. It seemed as if he had the whole of the Bible in his memory. And he found new meanings into everything said there which, when disclosed, would be of great practical help to those who listened. A Christian might well envy his knowledge

of the Bible and the mine of inspiration which he discovered there.

M. was humility itself. His humility did not allow him to reveal his identity in the books he wrote, though they are sure to immortalize him : he took the pen-name of M. This humility was so very natural with him that anybody who met him, though sorely embarrassed by that, would be struck with its grace and beauty. It did not create a cramped and artificial atmosphere around him, as is often the case under such circumstances; but, on the contrary, it sanctified the surrounding, which had its attraction as well as its dread. One would feel small before him, but to an equal degree would be aroused in one an attraction for his company. With a young visitor, he would forget entirely the difference due to his own old age. And his humility could be seen at its highest if anyone, who had made even the slightest sacrifice in search of God, approached him. Though many Sannyasins would visit him to have inspiration from his words and to learn from him, the respect which he showed to them (or to the ideal they stood for?) would kindle the fire of discontent in them for reaching the goal of their life and give them a fresh impetus to their strivings. His life was an education to all.

Sri Ramakrishna once said with reference to M. : "You are of my own group —of the same stuff—like father and son. So long as you did not come here, you forgot yourself." And truly M. showed by his life that he was a living instrument in the hand of his Master, to give solace, strength and spiritual sustenance to innumerable souls, weary and heavy laden in life. M. did not formally renounce the world like many other disciples of Sri Ramakrishna. Perhaps the Master did not desire that; perhaps he thought that by being in the world, M. could be an instrument of help to a larger circle of people and a better source of inspiration to those who were all eager to seek God but had not the circumstances in their favour 'to deny themselves.'

By the passing away of M. another beacon-light in the spiritual life of many is gone; many will become spiritually orphan. But let us remember that only by a burning earnestness to make our life better, we can fill up the void that is in our heart, and let us not forget that in none of our good intentions and noble endeavours we can miss the strength of the good wishes of those who, though now physically absent, were in their lifetime all love and blessings to us.

Om Shantih! Om Shantih!! Om Shantih!!!

The sage Sutikshna, after seeing Rama, said, "Oh Rama, let them do that who want to see you in our impersonal aspects as inconceivable, infinite, etc., but may I ever see you in this form—blue like a fresh cloud—which I have seen now." On this point Swami Turiyananda remarked, "Yes, true indeed! If one sees this, it is equal to seeing that; and if any one sees that, he has seen this also."

27TH DECEMBER, 1921.

Swami: "(To a certain gentleman) God can be known only through indication (तटस्थ बुद्धि). As for instance, when it is said, "गङ्गायां घोषः", —a hamlet of cowherds on the Ganges—it means that the hamlet is on the bank of the Ganges and not on the waters. God can be known, only when the heart becomes pure. How nice is the condition of children! They have attachment for nothing. It was for this reason that Sri Ramakrishna loved children so much. How simple-hearted they are! After a wash on coming from the latrine, they will ask others to examine whether they have been perfectly clean! They do so out of sheer simplicity. But as they grow up, this condition of mind goes away. It is completely lost, when lust, anger, etc., grow within them. Half of it is gone, when marriage takes place, and one is completely done for, when one gets an issue. It is for this reason that Tulsidas prayed, 'Make

At this stage a Brahmachari, not belonging to the Order, came to see Swami Turiyananda, accompanied by his younger brother.

Swami Turiyananda asked him, "Are you going on well with your meditation and spiritual practices?"

Brahmachari: "Yes, sir, tolerably well."

Swami: "Do hard meditation and prayer. How many are the obstacles one has to meet with, in one's spiritual practices! But one has to tenaciously stick to them. All difficulties and obstacles *must* have to be overcome. Good things are always fraught with manifold difficulties."

Then the Swami said with reference to the younger brother of the Brahmachari, "Just let me see whether he will become a Sannyasin." And he took off his blue glasses to examine him. But his eyes began to grow defective due to age and so he could not examine the boy. The boy had come to the city of Benares for the ostensible purpose of study. From the Brahmachari, his elder brother, Swami Turiyananda learnt that the boy at times felt restless for home. At this the Swami said, "Why is it? Why should it be so? One who has come out, has come out for good." To the elder brother, the Swami said, "Make him also a monk. In the world one has indeed to slowly rot! So the greater the number of those who become monks, the better. What do

THE QUEST

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By The Editor.

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THE QUEST.

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Yours sincerely G. R. S. Mead.

THE QUEST

'THE QUEST'—OLD AND NEW: RETROSPECT AND PROSPECT.

RETROSPECT.

THE present number ends the Old Series of THE QUEST. To mark distinctly the interval, or break, between the Old and the New Series, which will begin with the October number of this year, the first issue of Vol. XVIII., the July number will not appear. Further reference to this will be made later on.

As this April number synchronizes with an important moment, or critical turning-point, in the fortunes both of The Quest Society and of The Quest Quarterly, it will not be inopportune very briefly to review the past and to say a word or two about the future.

MY ONE-TIME MEMBERSHIP OF THE THEOSOPHICAL SOCIETY.

IT is well-known by my old friends that for twenty-five years I was a member of the Theosophical Society. For a score of those years I was at the very centre of the movement, and acquainted from within with its two founders, its history and fortunes, better perhaps than anyone now living. I joined the Society in 1884, imme-

diately on coming down from Cambridge. In 1889 I gave up my profession of teaching, and went to work with Yelena Petrovna Blavatskaia (generally known as Mme. Blavatsky). For the last three years of her life I was her private secretary, and in closest intimacy with her. I was sub-editor of her monthly magazine, which with her habitual *taquinerie*, and the better *pour épater les bourgeois*, she had christened *Lucifer*. After her departure from this troubled scene of her labours, and when I became editor, I abandoned this eccentric pose, and renamed the monthly *The Theosophical Review*. This publication ceased when I left the Society in Feb., 1909. Moreover I edited or re-edited many of H. P. Blavatsky's writings, and I was also among other things General Secretary for Europe, and did no little to start or nurse the beginnings of the Theosophical movement on the Continent.

I have to be very skeleton-like in this bare recital, even though I am not engaged in writing the memoirs of the 'Theosophical' quarter-century of my life, but dealing with one episode only. Were I to write those memoirs, which I have no present intention of doing, there would be many surprises for the later and ignorant composition of the Neo-theosophical movement; and those surprises, I fear, would often be anything but pleasant reading for them. This much, however, I would say about H. P. B., as we called her; and it is an opinion based upon five years of friendship and on three years of daily personal intercourse with her. Whatever else Yelena Petrovna was (and God knows her imperfections were many, though at the same time some few of the features of her very complex and mixed character were without prejudice 'great'), H. P. Blavatsky was not, within my experience at any rate, the

vulgar trickster and charlatan of hostile popular legend. I do not of course know what happened when I was not there; but then nearly all her accusers are equally in the same boat. When I first went to her to work permanently, I was a young man of whom she practically knew nothing, except that from May, 1887, when she returned to England for the last time, I spent no little of my holidays in visits to Maycot, Upper Norwood and to 17, Lansdowne Road, Bayswater. Nevertheless, with childlike confidence, and with one of those large and eccentric gestures of hers, she handed over to me at once the keys of her desk and bookcases and tossed over, unopened, her voluminous correspondence, bidding me answer it as best I might (and 'be d—d'), as she wanted all her time for writing her articles and books. It was all very foolish and imprudent; but at any rate it was assuredly not the act of one who was popularly supposed to be carrying on an elaborate fraud with numerous confederates. This does not mean to say that I approve otherwise of her and her ways by any means. I retain a great personal affection for her bohemian and racy personality; but much she wrote I know to be very inaccurate, to say the least of it; while her whole outlook on life was that of an 'occultist'—a view I now hold most firmly to be fundamentally false. She was the very last person to found a religious movement; and let us not forget that the name first chosen for what became afterwards known as 'The Theosophical Society,' was 'The Miracle Club.' The first choice was assuredly the more appropriate, as history has shown. The chief cause of this was that H. P. Blavatsky was undoubtedly a powerful medium.

But to hurry on, and be as brief as possible.

A Miserable Episode.

I now come to the main episode to which I am constrained to refer, though with very great repugnance, —a matter on which I have kept silence now for 18 years. But it is necessary to put on honest record for historical purposes the bare facts of the matter; for the truth will never be elicited from the present officials of the Neo-theosophical movement.

Charles W. Leadbeater had been a curate in the Church of England. In 1884 he went out to Adyar, Madras, the General Headquarters of the Theosophical Society, to devote himself to the 'cause.' Shortly after, he left for Ceylon, and there publicly professed himself a Buddhist, taking '*pansil*,' or the 'five vows' of the layman. Leadbeater returned to England in 1890, and for a time took up tutoring. After the death of Mme. Blavatsky in 1891, and when, later on, Mrs. Besant fell a willing victim to Leadbeater's insidious influence (for he was somewhat of a psychic—and that in Neo-theosophic circles spells 'adept' instead of simply 'medium' as elsewhere), he gradually began to acquire among the rank and file of the Theosophical faithful the position of the most exalted 'seer' of the movement; though as a matter of fact all his notions of things spiritual were, and have remained, very material. Of genuine mysticism and spiritual exaltation he knew not the first word. He travelled extensively in Europe and the U.S.A., and gained great influence over many.

At the beginning of 1906 grave charges were brought against Leadbeater by several scandalized mothers in the U.S.A., whose young sons had been taught a certain practice by this 'arhat.'

(I refrain from details, as this sketch is a bare historical outline of generalities. But as a matter of fact, the whole case, in spite of its unsuitability for public discussion, was ventilated *ad nauseam* at the time in all the Theosophical publications. It has also, owing to a number of other later developments, appeared from time to time in thousands of newspapers throughout the world. In certain libel actions, moreover, brought by the Theosophical community at Adyar against *The Hindu*, the most prominent native English newspaper in the south of India, the whole documents of the case were brought into court, and Leadbeater himself had to appear. The plaintiffs lost all their cases, and the strictures of the court on Leadbeater were severe. The Indian press for weeks and months was agog with it. In brief, there is no necessity to give precision to what is so notorious.)

The scandal was great, the subject was unsavoury, and naturally the mothers shrank from publicity. They, therefore, appealed to Mrs. Besant, who was then the autocratic head of a secret organization in the Theosophical Society, known as 'The Esoteric Section' or 'Eastern School.'

This had been started by Mme. Blavatsky in about 1890. She, however, had not done this willingly, but had been over-persuaded by some of her most enthusiastic and credulous followers. She herself really disliked the idea. And in this her intuition had been right; for this Section speedily developed into a great danger and became the inner rot to the whole movement, seeing that it was based on blind obedience to (so-called) 'esoteric orders.' In the hands of Annie Besant, later on, this 'Esoteric' cabal became a camouflaged political caucus, 'pulling' every crisis in the Society from within to suit A. B.'s own views and purposes.

When this grave plaint against Leadbeater arrived in India, Mrs. Besant was at Benares, where, as ill chance would have it, Leadbeater himself also happened

to be. With him at her elbow, Mrs. Besant failed conspicuously and egregiously in her plain duty: utterly ignoring the facts, she rejected the bitter cry of the mothers, treating them with great harshness and upbraiding them, as though it was they who had committed a grave offence by indicting her 'brother-initiate,' instead of the offence being his.

Failing thus to get any redress privately, the aggrieved mothers, at the beginning of May, 1906, brought their plaint publicly before Colonel H. S. Olcott, the President-Founder of the Society, who happened to be then in London. A Judicial Committee was at once convened; and Leadbeater, who was staying at Taormina (of all places in the world!) was summoned to appear. The evidence was clear and incontrovertible, and Leadbeater's resignation from the Theosophical Society was accepted to close the matter.

The True Reason of the Exodus of Upwards of Seven Hundred Members of the British Section from the Theosophical Society.

Leadbeater was now out of the Society, and common sense and decent feeling might well have allowed this very unpalatable episode to sink into oblivion. But this was not to be. Leadbeater's 'seership' was too valuable an asset to the 'occultists,' who sought in devious ways to excuse his sex-teachings. They could not afford to let him disappear.

On Feb. 17, 1907, the President-Founder, Colonel H. S. Olcott, died. In considering previously this some-time necessary future event, those of us who were chiefly interested in the fortunes of the Society, had always agreed that in no case could the private Headship of the Esoteric Section, which was founded

entirely on a purely dogmatic basis, and the public Presidential office of a Society with a professedly entirely open and undogmatic platform be combined in the same person. This ruled out Mrs. Besant from the future presidency. The difficulty was to find a fit candidate to succeed Olcott. The post was offered to myself; but I refused. I did not care for a life of continual travelling and organization, and for the task of trying to follow in the footsteps of the somewhat American Barnum-like activities of my old friend H. S. O. I much preferred continuing my studies, editing, writing books and lecturing; and I said so. Mrs. Besant, whose memory was always conveniently short when there was any opportunity of extending her position and exalting herself, allowed herself to be nominated by some vociferous followers. By the team-work of the E.S. under her orders throughout the Theosophical world she was duly elected. I opposed her election publicly.

In May of 1908 an entirely new phase of the Leadbeater scandal cropped up. A certain amazing Dr. Weller van Hook, the General Secretary of the American Section (U.S.A), wrote an Open Letter to his Section. In it he defended Leadbeater's 'theories' as to boys; said he (L.) was a pioneer of great insight in such matters, and the only man who had so far had the courage really to tackle the sex-problem! Privately, the said Weller van Hook let it be understood far and wide that this egregious and pernicious Epistle had been dictated to him by a Theosophical Master or Mahātmā! The soberer, saner and more decent members of the British Section, on reading this shocking effusion, were naturally highly scandalized at such a public outrage on the good name of the Society.

At the Annual British Convention in July, accordingly, we carried a resolution, in the face of the fanatical opposition of the Besant-Leadbeaterites, requesting the President and General Council of the Theosophical Society, the highest court of official appeal, to put an end once for all to this intolerable scandal in our midst,—namely, the *public advocacy* of Leadbeater's wrong teachings to young boys. The amazing answer we received in due course to our appeal was that the President and Council, after full deliberation, "saw no reason why Mr. Leadbeater should not be restored to membership." Whereupon upwards of 700 of us shook off the dust of our feet against these bemused 'occultists,' and left the Neo-theosophic Society. Let it be here stated deliberately, that by this unmoral answer of the most authoritative official body of the International Theosophical Society, the Council stood condemned publicly out of its own mouth as being tainted to the core, untrue to its professions and principles, and unworthy of the confidence of all self-respecting, clean-minded and honest men and women.

The Founding of 'The Quest' and of 'The Quest Society.'

It might have been expected that these 700 odd *révoltés* would have at once united together on their exodus for some common course of action. But it fell out otherwise. Personally, I was now utterly disgusted with the Theosophical Society, its innumerable dogmatic assertions, its crooked methods and reprehensible proceedings. I had never, even while a member, preached the Mahātmā-gospel of H. P. Blavatsky, or propagandized Neo-theosophy and its

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revelations. I had believed that 'theosophy' proper meant the wisdom-element[1] in the great religions and philosophies of the world. This far-flung and varied 'wisdom' I had intensively studied wherever I could find it, and had by now written no little on the subject. When, then, in utter disgust I left a movement I had striven for years, within my small measure of ability, to keep straight and clean, if it were in any way possible,—though, as far as the Society was concerned, I had to admit complete failure, I still loved the thing I sought. I had thus, on leaving, practically nothing to change, as far as my own studies and deepest spiritual interests were concerned. The old great things were true, in their proper measures and degrees, and sweet and clean, though Neo-theosophy had striven hard to exploit some of them for its own purposes, and in so doing had largely denatured or done violence to no little that was good in them.

I was determined, then, to try to do everything possible to found a clean society, an association that should be genuinely undogmatic, unpretentious, claiming no pseudo-revelations, and truly honest inside and out,—to gather together a group of seekers who desired greatly and earnestly to be instructed by any who had competent knowledge of the many subjects which could enter into the wide programme of our Spiritual Quest. 'Esotericism' and 'occultism' were to be eschewed as corrupting rather than helpful. As far as I was personally concerned, I had bidden a long farewell to the lures of pretence and charlatanism of all kinds. But this was not the idea of the 700 as a body. Most of them expected and desired that

[1] That profound *sapientia sub contrariis abscondita*—or 'wisdom hidden beneath the opposites.'

I should set up a new dissident Neo-theosophic tin tabernacle in the desert of errancy, and carry on what they had grown used to, and what still enslaved them from within. The consequence was that only some 150 of the dissidents, and not all of these heart-wholely, with some 100 others who approved, but who had never had anything to do with Neo-theosophy or Mahātmā-ism, joined together to found the Quest Society. The title of our new undertaking gave us at first much heart-searching; dozens of names were suggested. One day I said to my most intimate colleagues: "I don't know what we are going to call the Society; but I shall call the Quarterly THE QUEST." That settled it; and so we christened ourselves 'The Quest Society.'

I hate to have to be so personal in all this; but I do not see how I can avoid it in the present historical recital. I, therefore, add here the reflection, that a man who has given 25 of the most vigorous and best years of his life in working strenuously for a movement, does not abandon it except for the strongest possible and most carefully considered reasons. Nor was its abandonment without considerable personal economic loss. I gave up an assured income, the certainty of getting published any books I might write, whatever their size, and a world-spread *clientèle* for them. I had a dear wife, the faithful sharer of all my struggles, ever most courageous in spite of continual ill-health, absolutely devoted and straight as a die. We married, not for personal satisfaction, though our marriage was a perfect one, but to make possible the maintaining of a nucleus of an unexceptionable nature in succession to the Avenue Road household, when the latter was broken up on Mrs. Besant's abandoning it to indulge

her Indian craze. To do this my wife sacrificed a pension of £150 a year. So she and I went out into the unknown, burning our boats behind us, because we no longer had any confidence in what we had hitherto slaved for.

The First Period of 'The Quest Society' and of 'The Quest.'

In March, 1909, The Quest Society was inaugurated. It was not really then born; it was conceived at that date and thus began its inter-uterine life. At first it was practically ancillary to the Review, designed to support it; for outside the Quarterly its activities consisted solely in giving some half-a-dozen public lectures a term at Kensington Town Hall. The Council met at my rooms, where also the work of the office was done and the 'archives' were stored. Though we always had an Honorary Secretary, more or less for window-dressing purposes, the real secretarial work was done by Mrs. Mead, who was kindly helped by some personal friends.

At the beginning and up to the first two years of the War (1909-1916) The Quest contained 200pp. and cost only 2/6. The four numbers formed a fat volume for the year. We managed also somehow to cover expenses for these first years. When the devastating War came, however,—as with many other societies and similar undertakings to our own,—we had a terribly hard struggle to carry on. It was for years touch and go. Still, with the blessing of Providence, we did just manage to survive, though battered and bleeding and a veritable hospital case. The Quest had to be reduced to 144pp., and the price

had to be raised to the still inadequate one of 3/-. For printing had gone up 200 per cent. and paper at one time 700 per cent.! Money in it there was none. But there was something far better than £. s. d. There were numbers of excellent articles and first-class contributions,—and all for love. We could not afford to pay our contributors a penny. That is the real virtue of THE QUEST; and I, as editor, am legitimately proud, very proud indeed, on looking back at the list of my most valued and esteemed contributors,—a list hard to beat by any periodical with anything like similar aims to our own.

THE FINANCIAL SIDE OF THE UNDERTAKING.

THE financial responsibility for the publication of THE QUEST has been from the start borne by 'The Quest Publishing Co., Ltd.,'—an imposing title, but in reality a very small concern. The initial capital of this Limited Liability Company consisted of the derisory sum of £42. My dear friend, and late faithful colleague, W. H. Thomas, Managing Director of Jordison's well-known Printing Works, Middlesbrough, took 20 £1 shares, I took 20, and Miss Thomas, his sister, and my late wife each had 1 share. That was all the 'Company,' and that was all the 'capital' we had for some 15 to 16 years of trading. Thomas was strongly averse from spending a halfpenny on advertising. So the only advertisement possible was what could be casually procured by small sums of money, which were given me from time to time by friends for that purpose. Still Thomas was always there as a stand-by. He had from the beginning promised substantial financial support, if necessary; and did in fact later on advance

certain loans to the Company to cover quarterly deficits. On his decease and that of my wife, the Company was slightly reorganized, and £100 new capital was raised. Our trading loss as at the date of the last balance-sheet (Mar. 1925) has amounted to £170 17s. 6d. and the loans to meet it to £183.

Such are the plain facts of this somewhat quixotic undertaking. Experienced men of business, engaged in similar work, have refused to believe it possible for a quarterly of the size and status of THE QUEST to have been maintained on so ridiculous a capital, and that too during the paralyzing years of the War. The whole adventure indeed may well be said to constitute a veritably 'unique' romance of periodical publication.

THE ACQUIRING A HOME FOR THE SOCIETY.

IN 1919, when the Armistice came, though personally I did not approve, on the ground that we could not afford it, my colleagues courageously determined to take two large Studios, one for a Lecture Room and the other for a Library and Reading Room, at 27, Clareville Grove, S.W. 7, so that we might have at last a home of our own. This meant a new financial responsibility of at least £150 per annum. This extra expense was met, first, by means of a three-years' Guarantee Fund, and then by donations. The seven years' lease of the Studios will come to an end on June 24, 1926; but, fortunately, there is every expectation of our being able to renew the lease on very similar terms. On Feb. 4 of this year the Society determined in view of this situation on a drastic change. It was resolved that the system of donations (by which practically

the few pay for the many) had better be done away with. To make this possible, it was proposed and carried, on the motion of myself, that the old relationship of the Society to the Review, should be no longer continued. The social side of the Society has grown gradually into a sphere of much usefulness. Owing to the possession of a home of our own, we have developed numerous new activities, and have collected a very decent library, now numbering upwards of 4,000 items. This more personal social side of our joint undertaking is evidently the most necessary first to set on a sound financial basis; and so it has now been made the first call on our subscription-income. It has been accordingly decided that the hitherto obligatory subscription of members to THE QUEST, and the yearly small subsidy, be discontinued. (For non-resident members, however, no change will be made.) In lieu of this non-receipt of THE QUEST by resident members, the Editor's offer of his three paid yearly lecture-courses being made free to all members has been accepted,—a small honorarium being guaranteed by the Society to recoup part of the loss to the lecturer (the yearly fees for these lectures amounting to £3 for those who attend regularly).

In connection with this brief history of the Rooms, it must be recalled that at the beginning a considerable sum of money was given by one of the members, who modestly desires to remain anonymous, for decorating very artistically the Studios, and putting them into thoroughly sound repair and equipping them in every way. The debt of gratitude due from the Society for this most generous gift should never be forgotten.

PROSPECT.

The New Series of 'The Quest.'

On the question of advertisement, to which reference has been made above, I was always in friendly disagreement with my old colleague Thomas. And by advertisement I do not mean any wild placarding or vulgar booming of goods, but some sober form of making our existence known. The Quest has now a deservedly high and well-established reputation both here and on the Continent. But it is a *succès d'estime;* for its subscription-list is small and sales do not balance expenses. I am myself, however, confident that with a little judicious advertising the at present small but steady quarterly deficit could be more than wiped out. By judicious advertising I mean, for instance, some such scheme as supplying clubs, libraries and reading-rooms (especially those at the universities and educational centres) and also ocean-going liners with gratis copies,—say, for one or two years, when their librarians might be asked to subscribe, if they find the Review of interest to their readers.

I am emboldened so to think by the expert opinion of a well-known organizer and publicist, a man well-acquainted with the thought and needs of the day. On examining carefully the last January number of The Quest, he said: "You have the goods: what you want is the means of distribution. A large intelligent public is hungering for what you can supply: they want only to be told of The Quest's existence."

Raising of Capital for the New Venture.

To finance this sober advertising, and also to be in a position to pay for at least occasional articles from

scholars and writers, who belong to that class of society which is being relentlessly crushed and starved out of existence, it is proposed to put the New Series of THE QUEST, beginning with the next October number, at last on a business-like footing. To do this, arrangements are being made to issue privately 1,000 £1 Non-cumulative 5 per cent. Preference Shares of The Quest Publishing Company, Limited. With the help of this new capital the financial position of THE QUEST should certainly in a year or two be securely stabilized. Nor should the money be so difficult to raise among one's well-wishers; for I have good reason to believe that, apart from known old friends, THE QUEST has many others, whom I do not know personally, but who will perhaps be prepared to help, once they know the financial difficulties which have had to be contended with all these years. *Anyone wishing to support the new venture should communicate with me personally.*

'THE QUEST' REPRINT SERIES.

IN the back numbers of the seventeen volumes of THE QUEST there are hidden away many valuable articles and some of prime distinction and importance. It is therefore proposed to inaugurate 'The Quest Reprint Series' as part of the business of The Quest Publishing Co. These articles will be reproduced photographically, bound in THE QUEST cover and sold at a cheap rate,—say 1/- for an article, and so on if there are two or more on the same subject.

THE NEW 'QUEST.'

THE new QUEST will contain a somewhat smaller number of pages, so that it may be sold at 2/6 a number with an annual subscription of 10/-, post

free. The quality of the contents will of course not be lowered. But every effort will be made to induce learned and distinguished contributors to make what they have to say accessible to intelligent laymen and laywomen, who have had no previous special training. The main papers will be shorter than heretofore,—say 4,000 words as the limit, save in very exceptional cases. A summary of the chief points of the substantive articles will be added for the benefit, not only of the general reader, but also of reviewers, who are generally hopelessly at sea with no little of QUEST-matter. The balance of subscriptions to the Old Series will of course be credited towards the New.

AN INTERVAL BETWEEN THE OLD AND NEW SERIES.

To mark clearly the distinction and break between the Old and New Series, the July number will, as already indicated, be dropped. And this will be done, not only for the above reason, but also because the Editor would like to enjoy for once in his life three months' entire freedom from editing,—a privilege he has not been able to compass since 1889. The Index of the three Nos. of Vol. XVII. is, therefore, added to the April issue, and the volume will be accordingly shortened by a quarter of the usual length.

CONTRIBUTORS, REVIEWS AND EXCHANGES.

I WOULD, however, beg my many contributors not to regard this dropping of a number as making any real break in the gathering of material. MSS. will be considered as usual, and if accepted, they will be allocated to some future issue of the New Series.

The most serious shortage will be in respect to Reviews and Notices, which will have to be dropped

for a quarter. This, I am afraid, cannot be helped. Indeed, as regards books for review, I would much prefer having a standing arrangement with publishers, not to send me review-copies promiscuously, but to wait till I ask for them. A number of books that come in are unsuitable for notice in so distinctive a publication as THE QUEST.

As to our numerous Exchanges, I would beg publishers kindly not to break the sequence because of the non-publication of the July number. These Exchanges are all put on the tables of the Quest Society's Library for the use of readers, and it would be a great loss and pity if the sets were broken.

PORTRAIT.

IT is only after very great hesitation that I have finally decided to add a photographic reproduction of my bodily appearance to this last number of the Old Series, which is of a somewhat memorial nature. I have never done such a thing before in my life, and have indeed hardly ever given away a photograph privately. But it has been represented that distant readers may be curious to see what the Editor of this Review looks like, and that contributors would like to know more of the impersonal functionary who accepts or rejects or revises the work of so frequently better men than himself. Of the numerous photographs for which firms of photographers in the past have worried me to sit, I select the best,—or, let us say, the most flattering,—taken some ten years ago.

THE PROGRAMME AND POLICY OF 'THE QUEST.'

THE programme of THE QUEST is set forth with sufficient brevity and clarity on the inside cover of

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every issue. The policy of THE QUEST, as far as the Editor is concerned, is very simple. It is to secure the most competent expositions of the innumerous themes that fall within the wide compass of its programme, which is throughout distinctive, and in all its aspects tends towards the clarification of the only genuinely practical object of a life lived in moral and spiritual wakefulness and awareness.

THE QUEST has no motto; but The Quest Society at its birth chose the great saying: "Seek and ye shall find." If the Review would express tersely the spirit which animates its best efforts, no better phrase perhaps could be found to indicate this than "*Esse, non Habere*"—"To Be, not to Have," or "Possess." It is the ideal of the life of mystical heroism or spiritual realization. It was the motto of that great astronomical and philosophical genius, the Dane Tycho Brahe. It means in expansion: "Seek first the Kingdom of Heaven"—the Divine Rulership within; with the promise that then "all things shall be added to you." It is fundamentally a religious and spiritual exhortation, entailing a life of service. It is the very antipodes, poles asunder from all 'magical' and 'occult' pretensions, which ever seek the 'will to power,' and are always essentially anti-social. The Divine Authority behind the two greatest spiritual teachers of the East and the West respectively,—the Buddha and the Christ,—passed judgment once for all on this old bad way, which for so long tyrannized over our ignorant and long-suffering humanity. THE QUEST will deal with the history and criticism of such 'occult' subjects, but never with their advocacy. It takes its stand unhesitatingly on the side of moral and spiritual values.

G. R. S. MEAD.

THE QUEST REPRINT SERIES.

EDITORIAL NOTE.

'The Quest Reprint Series' is designed to rescue articles of exceptional interest from the oblivion of the back-numbers of the Review.

The numbers of the Series will contain either single papers or two or more by the same writer, or groups of studies treating a common subject.

The reprints will appear at no fixed date, and the price will vary according to the number of pages. The rapidity of publication will depend of course on sales.

Though out of the normal course in the early date of its republication, it is thought opportune to inaugurate the Series with the reprint of the leading article of the last number (April, 1926) of the Old Series of 'The Quest.'

'The Quest—Old and New: A Retrospect and Prospect' gives a brief history of the past and casts a glance at the probable future of the Quarterly.

This historical past, it is hoped, will not be without interest for the general reader, giving as it does the story of an exceptional undertaking, devoted to the highest aims, and being at the same time somewhat of a unique adventure in periodical publication.

Chelsea

April, 1926.

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THE QUEST: CONTENTS OF SOME RECENT NUMBERS

Reviews and Notices in all Numbers.

Interviewing a TIBETAN HOLY MAN

Gyalwa Karmapa XVI comes to the West primarily to perform the Ceremony of the Black Crown, "to take you from hell to heaven . . ."

Gyalwa Karmapa is worshiped as the 16th incarnation of the founder of Tibet's oldest Buddhist sect.

By Surya Green

FEW OF US ever have visited Tibet, that remote mountain country with an average elevation of 16,000 feet. We have had to be content with maps and with accounts — describing its culture, religion and peoples — written by the handful of hardy travelers who have managed to get into that almost inaccessible country. In our minds we imagined it clearly as a cold snowy place where nomads and mountain tribes lived in close daily contact with the raw and rugged aspects of life and as a place where temples and monasteries preserved ancient wisdom and where the people daily whispered mantras, chanted *Om mani padme hum* and twirled prayer wheels.

Few of us ever met any Tibetans. They didn't seem to venture out of their homeland. But the Chinese Communists changed all this in the late 1950's and inadvertently helped to spread one of the very things they wished to destroy: Tibetan Buddhism. Thousands of people poured out of Tibet in 1959, including some of the country's important spiri tual leaders. At first they resided in refugee camps in India an Sikkim but eventually a numb of Tibetans migrated west.

Among these visitors to t

"Lewis H. Swindell, guardian to Charley Sadler."

And who is Charley Sadler? It may be conjectured that he was Sam Sadler's only heir* and that the truth of what happened is this:

On the 18th of September 1876 when Sam Sadler went to the Register of Deeds office, it was in such bad condition from the flooding that Mr. Credle could not do business. He made a note of Sam's wishes and advised him to do the same and bring it up in a week or so. There is little doubt that his *wish* was on record but his remorse may have been short-lived. When things in Swan Quarter cleared up, Sam Sadler, always a busy man, either wouldn't or didn't take time to visit the Register of Deeds again.

After his death this unfinished business was discovered among his papers. His only heir was Charley Sadler, a minor who could not sign a legal document. Lewis H. Swindell was appointed his guardian and executed the deed of 1881.

Swan Quarter has weathered many storms since 1876 but none so dramatic in the town's history as the one that miraculously moved the church. Since the turn of the century the Methodists have had a new church — a fine brick building built on the site the Lord chose — and the little wooden structure has been renovated as a memorial church-school building. It will play a starring role in the centennial Swan Quarter Methodists are celebrating September 12, 1976 — 100 years after the dedication of the church that moved.

We are deeply indebted to the Rev. Robert F. Randalls, Pastor, Providence United Methodist Church, Swan Quarter, N.C., who provided the documentation for this story as well as copies of the Hayes' deed of 1874 and Swindell-Sadler deed of 1881. — The Editors.

*Charley Sadler is believed to have been either Sam Sadler's son or his nephew. Hyde County's original seat was at Bath, N.C., and birth records there were destroyed in a fire about 1860. At that time the county seat was transferred to Swan Quarter.

GUARDIAN SAINT

BROTHER KONRAD, patron saint of Bavaria's poor, foiled a robbery in March 1973, reports United Press International. When the thief attempted to pry open the collection box in the village church in Muehldorf, West Germany, Brother Konrad's statue toppled from a niche above and struck the culprit on the head. The thief's cry of pain alerted a priest who called the police.

West were a number of lamas, monks deeply learned in Buddhist doctrines and/or Tantric practice. Some of them stayed on to found centers for Tibetan Buddhism: Samyo-Ling at Eskdalemuir, Scotland, headed by Akong Tarpa Tulku; Tail of the Tiger Community at Bernet, Vt., and Karma Dzong at Boulder, Colo., both headed by Chögyam Trungpa Rinpoche; and Kham Tibetan House, Ashdon, England, headed by Lama Chime Rinpoche.

These and other Tibetan spiritual leaders then began going on tour. In October 1973 even His Holiness Tendzin-gyamtso, the XIVth Dalai Lama — still regarded by Tibetans as both king and pontiff and worshiped as an emanation of the Bodhisattva Avalokiteshvara — made a short tour of Europe.

The Dalai Lama's visit to Amsterdam entailed no pomp or ceremony. Along with numerous others I sat in the Tropic Museum's auditorium to hear him say he had come for cultural and spiritual exchange, not to proselytize. He aswered questions, mostly about Buddhist practices, and we enjoyed his fractured English and his infectious laugh. His Holiness may be considered more holy than holy but he also seemed very human.

Almost a year later His Holiness Ran-byun-rigpai-dorje, the XVIth Gyalwa Karmapa — leader of the Kargyupa sect of Tibetan Buddhism and also considered an emanation of Avalokiteshvara — began a six-month tour of North America and Europe. The Karmapa is worshiped as the 16th *tulku* or incarnation of the first Karmapa, Dusum Khyenpa (1110-1193), who founded the Kargyupa sect. The sect is Tibet's oldest, tracing its spiritual lineage back through Milarepa, Tibet's famous 11th-Century poet-hermit-saint, to Lama Marpa and his Indian teacher Naropa.

Venerable Gelongma, Sister Palmo, Karmapa's secretary, introduces ceremony.

The Karmapa had left Rumtek Monastery in Sikkim to visit Western disciples at the invita-

tion of the Scandinavian Tibetan Buddhism Center in Copenhagen. Traveling with 14 lamas, he apparently gave no lectures, held no classes and limited his private counseling to disciples. He came primarily for one thing: to perform the Ceremony of the Black Crown.

"Black Crown? What's that? Can you eat it?" joked my friend as we headed for the Kosmos Meditation Center in Amsterdam on the scheduled night. We didn't know exactly what we were attending but suspected we had better get there early. The ceremony was scheduled for 8:00 P.M. and we arrived at 6:30 to find a mass of people already waiting outside the Kosmos entrance. I felt the same kind of excitement as I used to feel at rock concerts. Most people were young although others in attendance ranged from babes in arms to the elderly. Everyone waited patiently in the cold night air as the mass inched slowly forward.

Once inside the building we could hear someone preaching loudly. Phrases like "this opportunity we have" and "seeing the crown will end your suffering" popped out over the din. Moving forward, we finally saw the voice's owner, a young man who stood facing the crowd. "There may be no time to explain upstairs," he said in urgent tones, "so I have to prepare you here. Don't think in there, just try to receive. Be open, be open," he pleaded as we filed past him.

Shortly after seven we entered the large hall, already almost full. My friend and I were lucky to find two chairs at the back. They apparently had been passed over by people who preferred to sit closer, cross-legged on the floor. The chairs raised us above the crowd and placed us at eye level with the throne obviously meant for the Karmapa. Just as we sat down a young Tibetan man in suit and tie (who we later learned was Akong Tarpa Tulku, head of the Scottish center) announced, "Please, there are so many people waiting outside and so little space left. So if you saw before, please will you get up and give chance to others?" Some people left; others squeezed in. Tension mounted.

Then a monk, looking like the others with bald head and maroon robes, took the microphone. This, we later learned, was the Venerable Gelongma, Sister Palmo, a South African by birth and the Karmapa's secretary. From Sister Palmo we learned something about the Black Crown. According to the story, when the first Karmapa attained enlightenment several *dakini* (heavenly beings) and other deities bestowed on him knowledge

of the past, present and future, as well as a supernatural black hat woven from the hair of 100,000 celestial beings. This invisible crown occasionally was to be seen floating above the Karmapa's head in the visions and dreams of disciples and other spiritually progressed individuals. Eventually people came to associate the Karmapa with the Black Crown just as Christians depict Christ and the saints with halos over their heads.

The Karmapa's crown remained invisible until the fifth Karmapa, Debsing Shegpa (1384-1415), visited China. There his disciple, Emperor Yung-Lo, wanted everyone to see the crown and had a material one made. This crown is the same one used by the present Karmapa in the *Vajra Mukut*, the Black Crown Ceremony. This ceremony, which only the Karmapa can perform, is said to transmit the power and consciousness of the awakened state.

"Every time the Karmapa puts on the Black Crown he goes into samadhi," explained Sister Palmo. "The crown has a miraculous quality consecrated by hundreds of thousands of samadhis. Even the sight of it is something special." The crowd hushed. "It is said that when you see the crown you don't fall into the states of suffering; that's the end of suffering for you. At the end of this life you will go into happier forms. You will not fall into the hell. All fears of death disappear. Illnesses can be cured. Mental troubles can cease." The crowd was listening intently now. "So I request you," she implored, "to open yourselves to the beautiful experience. Don't close the doors. Open, just receive. Afterwards you can think about it."

Sister Palmo had captured the attention of everyone in the hall. She went on: "Remember that His Holiness is not just his earthly form. His Holiness is a symbol. He is the Buddha not only in the world but through space, through worlds infinite, through worlds seen and unseen. He is the Bodhisattva who saves the gods and the anti-gods, the animals and the ghosts; who goes into the hells and takes people from there to heaven. He is, in one form, all that."

She paused and looked around. "I'm saying more to you than I've said in some other outside talks because I think that the younger generation goes deeper into the unseen things than most other audiences. I think you will feel something of the depth of this experience and I pray that you do not fall into the states of suffering."

Suddenly, blaring trumpets sounded. The audience looked around surprised. Akong Tarpa Tulku signaled us to rise. His Holiness was entering.

Then a round-faced, full-bodied man sat upon the throne. He was wearing a hat but the program notes said this was the meditation hat of Gampopa, teacher of the first Karmapa. But there was no more time for words or thinking. Time only to "open the doors . . . to receive."

* * *

TRUMPETS AND bells; chanting, coughing, bowing monks; rice offerings. A hatbox appears, carried by a monk wearing a white cloth over his nose and mouth. He opens the box. The Karmapa lifts a crystal rosary out of it and chants *Om mani padme hum* 100 times. After that he puts the Black Crown on his head.

For a second the Karmapa seems to reel backwards, off balance. His eyes roll upward. Then he looks straight ahead. I am directly in his line of vision and feel his eyes piercing mine. I sit cross-legged on my chair. I stop feeling my body.

There is a mist, lines soften. The whole scene suddenly looks like a *tangka,* a sacred Tibetan painting usually having one figure in the middle surrounded by others plus many small details and colors. And then the *tangka* with the Karmapa in the middle starts floating upwards off the ground.

I can't believe what I am seeing! I stare at the Karmapa who compels me with his eyes. I feel contact with him. I send him a message. I lose all sense of my surroundings, the room, the crowd.

Is this real? What is "real" anyway? I blink several times to see if the whole scene is an illusion. I tell myself what "is" and try sharpening the focus of my eyes. But the scene stays the same. And I say "okay" and let go and float upwards with the *tangka,* upwards to some place where I feel nothing and everything, empty and full simultaneously.

But then the Karmapa takes off the hat and I am back sitting solidly on my chair again. The scene came back into focus and I watched the hat being put away to the accompaniment of ritual and chanting. The ceremony ended with monks dedicating the ceremony's blessing to all living beings and requesting long life for the Karmapa.

* * *

AFTERWARDS MY friend an I heard some of the audien reactions to the event. "I saw nice man with a nice smil that's all," said one person.

"It didn't impress me," said another. "I wasn't disappointed but it was no great excitement either. Maybe I'm too much of a materialist." Then she added: "I guess I thought the Messiah was coming, so I felt a little let down."

Another woman said: "I felt very good, very 'high,' during the crown ceremony. But I really don't know how I feel now. When Lama Chime visited here I knew I got something. He helped me understand myself. This experience I'm not sure about."

My friend said that although he hadn't seen "anything extraordinary" he did feel "high" during the crown ceremony as if he were in really deep meditation.

But many obviously were disappointed with the Karmapa's visit. They had come into contact with someone revered as an evolved spiritual being and they seemed to feel nothing from the experience. But for those persons with previous experience something "real" did happen during the Black Crown Ceremony, some kind of energy *was* sent out. In fact some friends who at first thought they had been unaffected by the Karmapa later told me that for quite a time afterward they couldn't get him out of their minds. His face and his name and images of the ceremony occasionally flashed before them.

The day after the ceremony, at a luncheon given by Indian Ambassador K. S. Bajpai and his wife, I had an opportunity to ask the Karmapa if the ceremony could benefit someone who didn't understand anything about it and felt nothing during or after.

"Whether someone understands or not, it goes on, the energies are transmitted," he answered in Tibetan which was translated by Akong Tarpa Tulku.

Why did the Karmapa perform the Black Crown Ceremony in the West at this time?

"His Holiness says it wasn't his decision," answered Akong Tarpa. "His Holiness says his disciples have been calling him for years and years so he finally came. At the same time, His Holiness thinks the West is at a spiritual turning point. It is time for the light to spread more."

When I asked if the Karmapa had any personal message to offer me, he made some brief comments through the interpreter and then added, "I'm just a simple man. I don't look into the future or the past."

Close up, without the hat and the ritual atmosphere, the Karmapa did seem a simple unpretentious man. He wore plain monk's robes with a yellow silk Tibetan-style shirt underneath.

He walked directly up to each luncheon guest and to our surprise, shook our hands. He seemed to remember my friend and me from the evening before and gave us a big friendly smile.

During the luncheon the Karmapa said very little, probably because his English appears limited to "Good, very good." So every comment was "Good, very good," accompanied by broad smiles and laughs and obviously warm feelings. Yet everyone seemed to have an opportunity to talk privately with him through the interpreter.

In everything he did the Karmapa came across as a very real, down-to-earth person. When a young Tibetan monk started taking pictures with a Polaroid camera it was like a new toy and the Karmapa seemed to get a child's delight from peeling open and inspecting the photos when they were ready. What a difference between this laughing, playful man and the piercing-eyed Bodhisattva of the Black Crown Ceremony!

* * *

PERHAPS THE real significance of the Black Hat Ceremony for Westerners is this: it is another very exotic way of transmitting that nameless force that goes beyond all ritual, all religion, all teachings, all words. Recognizing, accepting and experiencing it can lead to those very real insights which carry one along the path to the sunlit place — where there is, indeed, no suffering and no fear of death.

UFOs ON TELEVISION

By Steve Collins

TRANCE SENSITIVE Ray Stanford and his associates in Project Starlight International in Austin, Tex., are experimenting with television as a means of communicating with beings aboard UFOs, reports United Press International.

Stanford's nonprofit group has a helium-neon laser transmitting and receiving system which involves transmission of a television picture through the invisible laser beam. It is the first instance of advanced television technology being used in attempting to communicate with alien beings.

"We're starting with the hypothesis UFOs are intelligent and technologically advanced," says Stanford. "Television transmission sent over a laser is a very obvious type of signal. We know UFOs have responded to light signals before.

"We're trying to test the idea that UFOs might respond to something like this. No one has tried it before."

accident and had paid for his car repairs with a bad check for $776.66.

The police were soon knocking on Mr. Mestchersky's door and at last report he was arraigned on a charge of third-degree grand larceny. Corporal Bedell correctly chose the wrong thief on "To Tell the Truth" and he was not the only one. Two of the four panelists also voted for Mr. Mestchersky. They thought he was a more convincing black market operator than Mr. Brokhin, the real one. Mestchersky apparently has been practicing for 20 years, for his police record dates back to the mid 50's.

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INDIA STUDIES YOGA!

IT IS A paradox that the growing interest in yoga and meditation in Western countries has led the Indian government to take a new look at its gurus and their claims.

A three-year study at the Medical Institute of Benares Hindu University has established that yoga and meditation can relieve a variety of the stressful diseases that afflict people in industrial nations. Such diseases include insomnia, drug addiction, heart attacks and peptic ulcers. Researchers also reported yoga exercises slow aging and heighten virility.

Dr. K. N. Udupa, director of the Institute, stated, according to a *New York Times* report, that six months of systematic training in yoga exercises accomplished the following: the subjects lost excess weight; their appetites improved; respiratory problems, mental excitement and nervous tension disappeared; high blood pressure dropped to normal levels, so did cholesterol; addiction to drugs and alcohol gradually disappeared.

The experiments were backed by both the university and the New Delhi government. The Health Ministry now has asked yoga experts to draw up instructions on exercises and meditation to be used in Indian schools and universities in 1976.

∞

"PIE" FROM THE SKY

TO ICE, frogs, fish, grain, blue snow and other strange objects that fall from the sky you now can add that universally desired commodity, money.

It happened just before Christmas 1975 and you can attribute it to Santa Claus if you wish. Here is our information:

Allan Davidson, 37, was walking along LaSalle Street near the Northern Trust Bank in Chicago when money began falling from the sky. Several passersby saw Davidson scrambling for the bills and thought the money belonged to him so they helped him gather it up. Police Officer George Sullivan joined in the search and altogether they rounded up $588.00.

When the Northern Trust was asked about it they said none of its money was missing. No one had any idea where it came from. Sullivan turned the money over to the police department.

∞

THE CANDIDATE'S SISTER

RUTH CARTER Stapleton, 47, the sister of presidentia candidate Jimmy Carter, is professed healer and evangeli A small-boned, feminine litt woman, she speaks of her gift in a husky soft Georgia accent.

"My prayers can heal," says Ruth Carter Stapleton, but "I am not a 'faith healer.' I'm just the catalyst. I say the prayer. I have the faith to believe. But I don't have the power myself."

When she is not campaigning for her brother, Ruth travels around the country speaking and conducting spiritual workshops. When John Hall of the *Los Angeles Herald-Examiner* interviewed her she was on her way to New York for a long weekend to work with homosexuals and prostitutes who had come to her for help.

She says she has had the "gift" for 18 years. She says her prayers can heal the sick, that they brought life to her dying son, gave hearing and voice to two deaf-mutes and restored sight to a man blind since birth.

When her son Scotty was in an accident and the doctor told her there was no hope for him, Ruth prayed. "I just put my head back in the midst of my agony and cried for help. I was flooded with a supernatural peace. It was nothing but joy, such an intense emotion of joy at such a horrible time that I had no doubt in my mind what had happened. My husband was in tears but I said, 'It's all right.'

"About 24 hours later Scotty opened his eyes. Then he asked me to get him some funny books.

"The doctor who had looked at the X-rays after the accident and said there was no hope told us he was all right. He said, 'Ruth, you've experienced a miracle.' There were no aftereffects. The next day he went to school.

"From that moment on," Ruth Carter Stapleton told John Hall, "there never was any doubt in my mind that there has been a supernatural power."

Since 1958 Ruth has devoted her life to healing others physically, spiritually and emotionally.

"...One is literally engulfed by an avalanche of happy events..."

May...The Magnet-Jewel-Pendant MICRON-3 transform a colorless life into an oasis of happiness."

Wear this wonderful pendant and you'll be surprised by a whole range of happy events.

- Item: If you've never been lucky, you may now look forward hopefully to winning in lotteries or similar games of chance.
- If you're lonely and longing for love and affection, you'll soon find the unexpected. You'll soon meet people who'll enrich your life and leisure time, with love or true friendship.
- If your financial situation wasn't that good and you had difficulty with fulfilling your aspirations and wishes . . . . from now on, miraculously, you'll be able to take advantage of good opportunities . . . . to get more recognition and a better position where you work . . . salary raises . . . work commensurate with your abilities with the confidence this pendant will give you.

This is how Mrs. Paula C.O., a teacher, describes it. Here is the full text of her letter: . . . I feel the need to express my warmest thanks for your MICRON-3. Ever since I started wearing it, I was literally engulfed by an avalanche of happy events. No sooner did I put on the MICRON-3 than I won a sizable amount in the Lottery. But that's not all. A few hours ago, I received word of my promotion to a higher and better-paying position. The true miracle, however, is my new attitude toward life. Before, I was almost always depressed, tense. Now I'm in a position to do my job with calm contentment. I'm in good spirits and sure of myself. In addition to all that, MICRON-3 is very attractive and my acquaintances compliment me on my good taste. Again – many, many thanks!"

This letter comes from a teacher and, as we all know, a teacher is not a primitive or superstitious person. A teacher must be attuned to the task of educating young people. That's often a thankless job, but then it's also a wonderful challenge which requires a healthy disposition and psychic balance. Such a person's statement must be believable – also it's based on facts.

Are you still skeptical?

Just like that salesman from Lyon who could not visit his customers for months, because of an accident. He felt beaten, both economically and morally, but his wife convinced him to wear around his neck the very MICRON-3 which he had previously denounced as "a medieval amulet for stupid people." Here's part of what this skeptic wrote us: ". . . after an almost endless streak of bad luck I'm again looking forward with hope. MICRON-3 pulled me out of a desperate situation."

Are you still disbelieving?

How about that sales representative (Giorgio T., 35, residing in . . .) who after a serious skiing accident, and only on the insistence of his wife, finally decided to wear a MICRON-3? Well, here's what he wrote to us a few weeks later: ". . . after a reckless skiing accident I had to interrupt my activities. I was really out of action. Day and night I was worrying about my loss of income and about my customers, who were flocking toward my competitors. A real catastrophe.

"It was my wife who almost forced me to wear her MICRON-3. I, of course, didn't believe in its beneficial powers. But what seemed impossible became indeed true. I felt like reborn and resumed my activities with an enthusiasm never before experienced. Furthermore, my abilities and my business savvy tripled, with very satisfactory results, of course. My family is very happy now and I'm spoiling them like never before. I'll always be grateful to you . . ."

How does MICRON-3 Work?

THE ATTRACTIVE MICRON-3 is genuine, with a small neck chain. It's a fascinating piece of jewelry. The real secret, however, lies inside; it's a selection of the best magnetic metals, converting the magnet-jewel pendant into a transmitter of extraordinarily powerful magnetic waves. By their motion these waves produce a magnetic field around your body. Thus you'll be in a position to ward off negative vibrations and to develop marked receptivity for positive ones. Love and happiness may be your constant companions.

The latest magnetism theories – the opinions of several world-renowned experts in the field – recognize without exception the existence of magnetic forces and their influence generally on humans.

Wear this fascinating magnetic piece of jewelry for one month with a guarantee, without risking a penny.

That's our one-time offer. Yes, you understood correctly: If you wish, you may wear the MICRON-3 for one month.

Fill out the coupon below and mail it today to National Consumer – 50 Bond Street, Westbury, New York 11590. 1 MICRON-3 at only $12.95, add 50c for Postage & Handling. 2 MICRON-3 at $24.00. You save postage, and you will receive the beautiful MICRON-3. It will be a great surprise and will prove to you that a happy life is within your reach. MICRON-3 may have the power to change a colorless existence into a fairy-tale life.

This sophisticated piece of jewelry and its neck chain is a most beautiful present for you and your loved ones. A gift which has made wondrous dreams come true; why not see what it will do for you.

ONE MONTH TRIAL COUPON

Send To: **NATIONAL CONSUMER,** 50 Bond Street, Westbury, New York 11590, Dept. RS-225I

Please rush me with money-back guarantee within 30 days-apiece. Send cash, check or M.O. NO C.O.D.

☐ 1 MICRON-3 at only $12.95. Add 50c for Postage & Handling.

☐ 2 MICRON-3 at $24.00. You save postage.

NAME _____

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From Poise to Peace

Some reflections on the quest for happiness in a frantic era which too little heeds our inner needs.

By J. E. PARRY

Headmaster, Bournemouth School; Rotarian, Bournemouth, England

IT MAY be true that this is a "great time to be alive," but it is equally true that no era has felt greater strain and stress. The climate of our time is particularly inhospitable to the life of the spirit. Such is the speed of the age that our souls have little chance to catch up with our bodies, and breathless change gives us no opportunity to plan our direction. The old ways of faith tend to be demoded. The absolutes seem gone.

We are idolators. We worship the things we have made with our own hands, and never have we had so wide a range of such idols. The pathetic result is individual and mass neuroticism.

We live, shielded from Nature by an advanced technology, protected by good laws from the assaults of criminals, and mostly preserved from want by an adequate income. Yet we remain in bondage to bad habits and psychosomatic disorders which often render us odious to ourselves and intolerable to others.

While I subscribe to many profound diagnoses of our present ills, my theme is the modest one of suggesting that most civilized men make use of their organisms in ways which positively guarantee them internal turmoil.

All of us are surrounded by an emotional atmosphere just as we are surrounded by air, and we can suffer from pollution of our emotions as we can suffer from the air we breathe. A strong feeling of resentment is as likely to cause disease as is a germ. No wonder peptic ulcers are ubiquitous. There is, however, a link between emotions and their expression. Compressed lips and eyebrows and a puckered forehead supply fuel for the flame of emotion. Ease the contracted muscles and the irritation tends to pass.

There has been much dispute among psychologists on this very point: where expression ends and emotion begins. The classic account of the sequence is this: stimulus—you see a bear; emotion—you are afraid; expression—you run. America's William James and Denmark's Carl Lange disputed this theory. According to them you see a bear, run, and are afraid. The expression or the running is the cause, not the consequence, of the emotion. The raised upper lip, bared teeth, and dilated nostrils, for example, are fuel which feeds the fire of emotion. Suppress them and the emotion is diluted.

As pure psychology, the James-Lange theory is not very fashionable but there is some evidence that control of expression can control feeling, that there is a way through external poise to essential peace. The conquest of happiness may be, after all, the pursuit of poise.

We tend to live in a riot of emotional expression. Why is everyone snapped grinning? A grin lacks variety and grace. It portrays vacuity and nothing else. Against this orgy of expression we plead for poise. It can be urged for physical efficiency. The greater the exponent of any game, the less of superfluous motion he exhibits. Poise is always the counterpart of power. In our social gatherings were it not better to avoid being facially all things to all men?

Guest EDITORIAL

The perennial attraction of Mona Lisa is her ineffable poise and it is the source of her immortality.

Propaganda tempts us to external entertainment, but poise and peace emanate from our internal resources. However, there seem to be three forms of entertainment that test our adequacy to meet the challenge of life.

First, can we entertain a new idea? Are we free from prejudice and preconceived notions? To readjust and reorient our attitude and practice is the *pursuit of truth.*

Secondly, do we know how to entertain other persons? Are we free from the smugness of superior intellect, birth, position, or social prestige? The art of human relationship is great. That is the *quest of goodness.*

Thirdly, do we know how to entertain ourselves? Have we an inner life devoid of outward ministrations? This is the secret of serenity—to find oneself absorbed by something higher than oneself. Here we find kinship with the eternal and commerce with great causes, ideals, and values. This is the *search for beauty.* Thus Emerson: "Into every beautiful object there enters something immeasurably divine."

In this threefold form of entertainment we have the open sesame to the kind of peace which cometh not by anxious preoccupation with the march of events but by inspiration. This is the way to the haven where the instincts cease from troubling and the emotions are at rest.

Delhi

Here in India's capital, where modern and ancient wonders blend, Rotary will hold its 1958 Asia Regional Conference.

By NITISH C. LAHARRY

(A Reader of P.G.'s Books and friend of Ted Spicer)

RAMSAY MACDONALD, the former British Prime Minister, was once discussing with an important official the possibility of lasting peace. "Desire for peace does not necessarily ensure it," said the cynical official. "Quite true," replied the Prime Minister, "neither does the desire for food satisfy your hunger, but, at least, it gets you started toward a restaurant."

Peace? Rotarians believe in the concept that "peace begins in the minds of men" and that if this peace is to be realized "the defenses of peace must also be built in the minds of men." One of Rotary's important tenets is "the advancement of international understanding, goodwill, and peace through a world fellowship of business and professional men united in the ideal of service."

This is neither the time nor the place to go into a detailed account how opportunities are planned and provided for individual Rotarians to pursue this ideal; but the pundits of Rotary have found from experience that the holding of Regional Conferences in various parts of the world fosters and expands that feeling of oneness which is the first step toward bringing about the much desired state of goodwill and understanding amongst all.

Today we have in the world 9,679 Clubs and 454,000 Rotarians in 108 countries and geographical regions. Fantastic as it may seem to you, I emphatically claim that the regular personal association of Rotarians all over the world, with Rotary and its objectives in their minds, creates a psychological force of immense importance for the ultimate unification of the world.

Photo: India Ministry of L. and B.

The Kutab Minar, a stone tower completed about 1190, commands a panoramic view of Delhi from the south.

(Inset) The top of a pillar on which the great ruler Asoka carved the law.

Built of red sandstone and white marble, Delhi's Juma Masjid is said to be the biggest and most beautiful mosque in all India.

Fantastic? Has the world forgotten today the dynamic achievement of that great sage and saint Mahatma Gandhi toward the creation of what he called "Soul Force" which resulted in the independence of several countries in an atmosphere of goodwill and friendliness—without bloodshed or revolutions?

It is, therefore, not only in the fitness of things but also in accordance with the tempo of the times in which we live that President Charles G. Tennent should have officially called a regional meeting for Asia to be held in Delhi November 21-24, 1958.

India has been selected as the venue of the 1958 Asia Regional Conference of Rotary International, and in spite of the fact that many people consider modern India to be a bit of an enigma, I am inclined to believe that the decision is the logical one. It is a fact that throughout her long history, stretching to 6,000 or 7,000 years, India has never fought an aggressive war; but in spite of this you meet distinct traces of Indian history, culture, and tradition in countries like Babylon, Mesopotamia, Afghanistan, Indonesia, the Island of Bali, Malaya, Thailand, Cambodia, as well as in some countries of the West. All this was achieved not through violence or war, but through missionary and cultural efforts—not with a view to subjugating any country, but with the idea of spreading the great message that peace comes from realizing the essential oneness of all humanity.

"To know my country," wrote the great sage and Nobel-Laureate Tagore, "one has to travel to that age when she realized her soul and thus transcended her physical boundaries, when she revealed her being in a radiant magnanimity which illumined the eastern horizon."

Historians consider India's civilization to be one of the world's oldest. When the Aryans first came to India some 4,000 years ago, they found a highly developed civilization with well-planned cities, paved roads, houses of burnt brick, well-conceived and executed drainage systems, universities, schools, and monasteries.

Most of the world's great religions are represented in India—Hinduism, Christianity, Islam, Buddhism, and Zoroastrianism. Hinduism may be said to be a way of life and a fellowship of faiths. It believes in the oneness of the Supreme Soul, of which individual souls are but different manifestations. Eventually, the individual soul, through the law of Karma,

Proman

"Ned" Laharry, a Past Second Vice-President of Rotary International, is the Chairman of Rotary's 1958 Asia Regional Conference Committee. By profession an advocate of the High Court, he was graduated from the University of Calcutta, India. For many years he has been a distributor of motion pictures, with offices in Calcutta, where he makes his home. He has been a member of the Rotary Club of Calcutta since 1926.

merges into the universal consciousness through the evolutionary process of growth and development—here and in other dimensions of time and space.

Islam and Muslim thought made a powerful impact in India and brought about a new synthesis of culture. Muslim kings enriched India's architectural heritage by building tombs and mosques, including the famous Taj Mahal in Agra.*

India is a country of extremes—from the towering snow-clad peaks in the undulating Himalayan ranges to the vast plains, plateaus, and fertile fields of the Punjab and Central India, to the barren and sandy wastes of Rajasthan and the mysterious jungles of Bengal and Malabar. The people, too, are just as diverse as their scenic background, but they have been knit together through the ages by the same culture, religion, and traditions.

Rotarians in India are delighted to think that they will have a chance to entertain Rotarians and their families from all over Asia and from many other parts of the world at the Asia Regional Conference of Rotary International. Plans are being formulated for providing a program which will be representative of the culture and traditions of this part of the world. The four-day program will be inaugurated by a personality of distinction in this part of the world and will include plenary sessions with important speakers, discussion assemblies, a banquet, and an evening of entertainment in the best traditions of the Orient. The sessions will be held at the Vigyan Bhavan, which was especially constructed by the Government of India for such international meetings. It is here that meetings of UNESCO and other important international organizations are held. It is a modern structure with all conveniences and facilities and can accommodate up to 3,000 people.

Since Rotary International held its first Regional Conference in Honolulu, Hawaii, in 1926, there have been 14 of them in five different Regions. The most recent one was the Pacific Regional Conference in Sydney, Australia, in 1956. As you may recall, there was to have been a 1957 Regional Conference in Havana, Cuba, last November, but the Board of Directors of Rotary International postponed it because attendance prospects did not appear favorable owing to conditions prevailing in several parts of the Region.

As I have indicated, these Conferences are held for purposes of fellowship and the exchange of ideas and inspiration. They have no legislative function. They bring people from a given Region together, though all Rotarians and their families from whatever country are always welcome. The Region which our coming Conference in Delhi specifically embraces includes Burma, Cambodia, Ceylon, China, Federation of Malaya, Hong Kong, India, Indonesia, Iraq, Iran, Israel, Japan, Jordan, Korea, Lebanon, Macao, Marianas Islands, North Borneo, Pakistan, The Philippines, Sarawak, Singapore, Syria, Thailand, Turkey, and Vietnam.

The organization of the Conference is under the direction of the Board of Directors of Rotary International and the 1958 Regional Conference Committee of Rotary International, with the enthusiastic coöperation of the host Club of Delhi. The Secretary of RI is the Secretary of the Conference.

The Asia Regional Conference will, I am sure, give an added impetus to the growth of Rotary in India and surrounding areas. India is particularly suited for the growth and expansion of Rotary, for the simple reason that from ages past its basic creed has been Service above Self. The great Indian Scripture Bhagavad Gita states, "To work is your right but never to the fruits thereof." The answer, therefore, to the question as to the slowness of the growth of Rotary in this country lies in the fact that Rotary requires an advanced state of industrial development in any country for its proper development. Since its independence, India is going forward in its industrialization schemes and the growth of Rotary in new places is most encouraging. It is my conviction

Photo: India Ministry of L. and B.

The circular Parliament House is one of many Government buildings in New Delhi, India's modern, planned capital.

that within the next quarter of a century Asia will be in a position to promote as many Clubs as in any other continent. Today our five Districts have 194 Rotary Clubs and 7,500 Rotarians.

New Delhi is the capital of the modern Republic of India, which came into existence August 15, 1947. Delhi has a fine Rotary Club with a membership of 133. It was established in 1939. Our host Club is confident that we shall have a record attendance at this Conference not only from many parts of Asia but from many other parts of the world. The President of Rotary International will personally preside at the Conference.

That great Ambassador of humanness Chester Bowles has said, "Wherever you turn in India, history literally stares you in the face." In Delhi itself you will find everywhere ruined walls, monuments, mosques, and temples which are remnants of ancient empires or a relic of an age about which there is only dim knowledge now.

New Delhi is a modern, well-planned city with symmetrical buildings, spacious parks, and broad, tree-lined avenues. It has a circular Parliament House and an imposing Secretariat.

On the right bank of the River Yamuna is a hallowed spot: Raj Ghat, where Mahatma Gandhi was cremated after his martyrdom. The samadhi, now raised into a platform surrounded by an enclosure, has become a national shrine. In Delhi itself there are many places to visit. Among them is the Red Fort, built of red sandstone. According to a well-

* See *A Monument to Love*, THE ROTARIAN for January, 1958.

The Vigyan Bhavan, designed for international meetings, will be the site of the Asia Regional Conference of Rotary International.

known authority, it is supposed to be the most magnificent palace in the East, perhaps in the world. An inscription in letters of gold on its walls says, "If there be a paradise on the face of the earth, it is this—it is this, it is this." There is the Juma Masjid, the biggest and most beautiful mosque in India, built also of red sandstone and white marble. The Purana Quila is an excellent example of Indo-Afghan architecture. Then you can visit Humayan's tomb built in 1565. The modern Hindu Birla Temple in the heart of New Delhi is another place of interest.

Commanding a panoramic view of Delhi from the south is the five-story Kutab Minar, a stone tower completed in about 1190. Near-by is the famous rust-proof Iron Pillar dating from the Fourth Century A.D. It is 23 feet high and weighs at least six tons. Forged in a single piece of rustless iron, it is unaffected by 1,600 years of exposure.

There are many other places of historic and modern interest in and around Delhi which will repay visiting. About 125 miles out from Delhi, at Agra, is the world-renowned Taj Mahal. Built of pure white marble, it stands on a vast marble terrace. Its great dome in the center is surrounded by four similar but smaller domes. At the angles of the terrace are four slender minarets. Light passes through a double screen of pierced marble into the interior, where under the dome are the cenotaphs of the Emperor and his beloved wife. The interior decorations of inlay in semiprecious stones are remarkable for color and design.

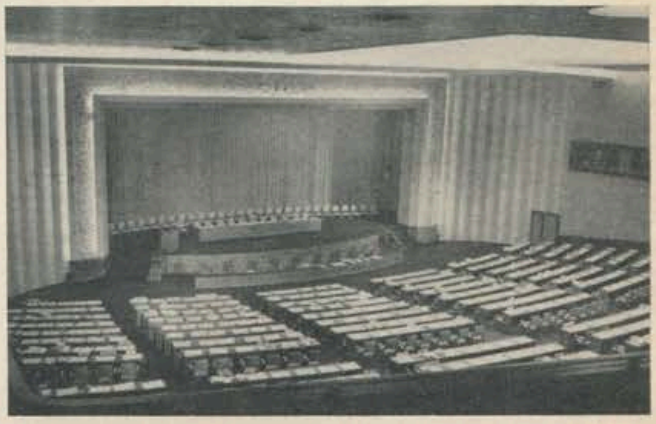
Not far from Delhi are the important historic towns of Lucknow, Kanpur, and Amritsar with its Golden Temple; Benares, the most sacred city of the Hindus; and far-famed Kashmir with its scenic and human beauties. In the South are some magnificent temples in easily assessible centers.

We need not mention the industrial capital of India—Bombay—nor Calcutta, the old capital of the country, nor the steel town of Jamshedpur, headed by a distinguished Rotarian, J. R. D. Tata; nor the famous cities of Udaipur, Jaipur, and Gwalior, made famous by the maharajahs of yore and their fabulous wealth.

In Central India, a short distance by air from Bombay, are some of the most remarkable monuments in India: at Ellora and Ajanta. Excavated in the scarp of a rocky plateau, the Ellora monuments are remarkable memorials of three great faiths. The most marvelous of all is the stupendous rock-cut Hindu temple of Kailasa, elaborately carved inside and outside. Hewn entirely out of solid rock, with its massive pillars and colonnades, intricate galleries, painted ceilings, and huge sculptures, Kailasa is one of the world's wonders. It is estimated that the task of quarrying its 3 million cubic feet of rock must have taken at least 100 years.

In a beautiful glade amidst magnificent scenery are the caves of Ajanta, consisting of 29 monasteries and temples, some of which are 2,000 years old. They are excavated in a wall of almost perpendicular rock, 259 feet high, sweeping round in a hollow circle and extending a third of a mile from east to west. Hewn out of rock richly sculptured, and with walls, ceiling, and pillars adorned with fresco paintings, this cave-picture gallery is unique in the history of art.

India is in the throes of its rebirth today with its new industrialization plan. During the first Five-Year Plan the national income increased some 18 percent; food grain production went up by 20 percent. The second Five-Year Plan, now in force, envisages increases in factories, cities, electric power, houses, bridges, ships, railways, schools and hospitals, and small-scale industries. The object of



Sessions of the Regional Conference will be held in the modern and spacious auditorium of the Vigyan Bhavan.

this plan is to raise the standard of living of the common man. The plan aims at a 25 percent increase in national income, now about 180 million rupees. Already such relics of the past as caste have been outlawed. The percentage of literacy in the country has increased considerably during the past decade.

This, then, is the country you will be visiting during the Asia Regional Conference, and here you will see not only the past in all its glory, but a picture of a new industrial State based upon modern democratic lines.

Yes, Dr. Dawson

Illustration by Bob Bonfils

'Pure Disloyalty'

Holds Catherine LeFevre
Wife of Rotarian,
Sydney, Australia

PRIZE LETTER

FOR pure disloyalty to her own sex, I recommend the article *The Women Who Work for You*, by Cleo Dawson. What does she say? In her article she enumerates the qualities and virtues of women and advises executives how to use these attributes to their own masculine advantage. She recommends a judge from Texas as the best supervisor she had ever known: a man whose idea of utilizing her energies necessitated taunting her into a state of *directed* hyperactivity. Surely a sensible woman would choose as a boss a man who respected her abilities, was aware of her limitations, and *calmly* encouraged her, without wasting time or inducing what in Cleo Dawson's case appears to border on homicidal tendencies.

Women *as well as* men are entitled to consideration — healthy life is a *partnership* between the two. If at home I am irritated by the constant ringing of the telephone, my considerate husband removes it from the hook and does not increase my blood pressure—for all its inferior count of red corpuscles—by harassing me further with unmended shirts. In my work I value the quiet voice of challenge that says, "I know that this is a tough proposition requiring all your womanly qualities, but I am confident that if anyone can do this job it is you." I feel flattered, respected, and, above all, needed; my boss knows he lacks my intuitive powers.

No, Cleo Dawson, men are not better organizers or directors with more practical minds than women; they are complementary forms of the same species, each with its own technique; and it is the *coördination* of the two approaches that yields the best results whether it be in the home or in the office.

'Be Thankful for Variety'

Says Corinne K. Flemings
Wife of Rotarian,
Apple Valley, Calif.

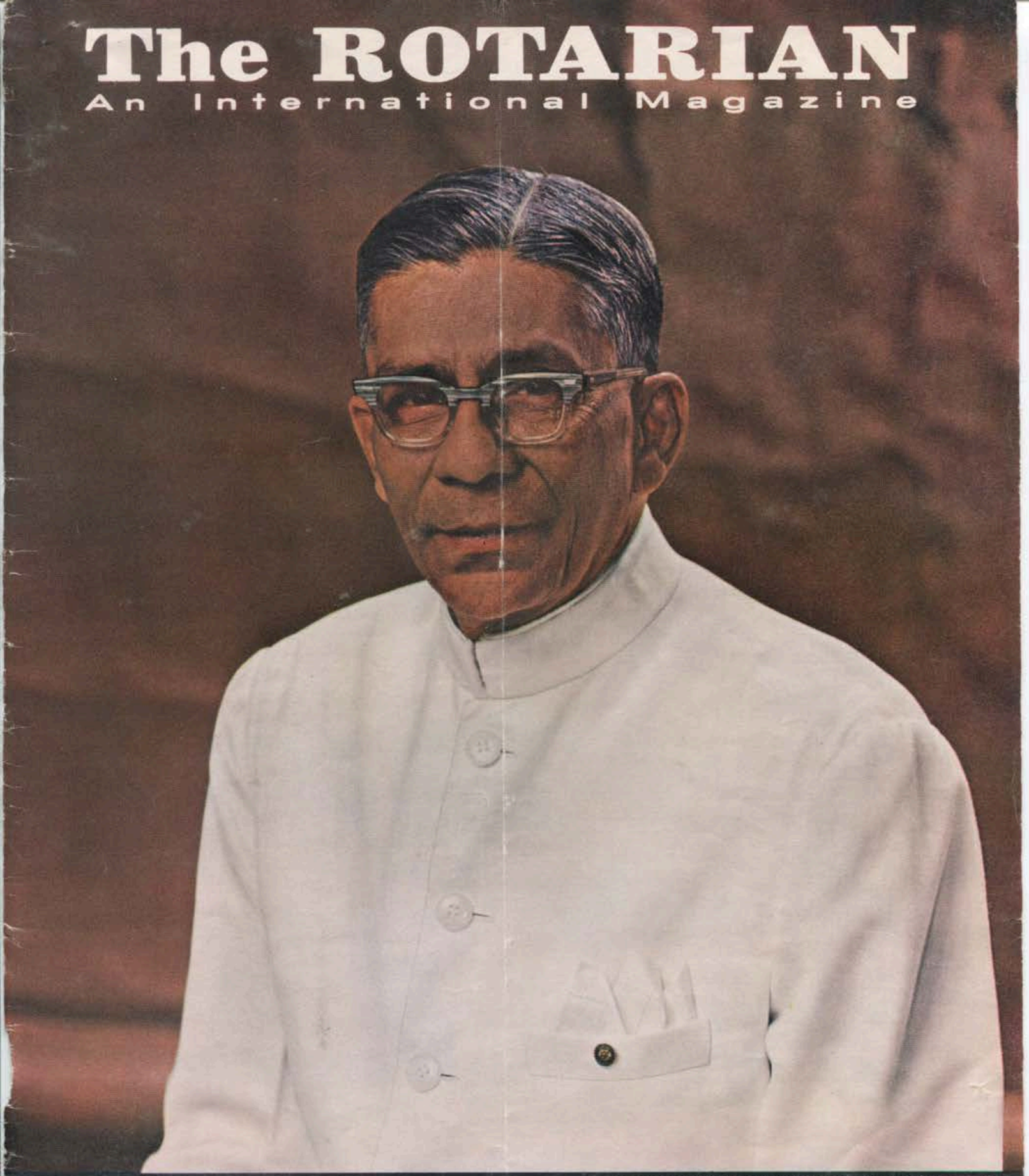
PRIZE LETTER

NEITHER agreeing nor disagreeing, yet certainly not failing to react, I must express shock edging on horror at Cleo Dawson's article. Surely editorial limits caused her to assert *twice* that "All women. . . ." Any student, and particularly a psychologist, knows that *all* is used cautiously in describing human habits, since the word alleges a nonexistent dichotomy. Between black and white are a myriad shades of gray, and let us be thankful for their variety in an otherwise dismal world of stark contrasts.

Even the Chinese conception of Ying and Yang, extremes of masculinity and femininity, included a curved line to indicate close relationship between the two. Later psychological experimentation abolished all divisions, arranging human personalities on a pole which includes as many degrees between "man" and "woman" as there are grays between black and white.

The ROTARIAN

An International Magazine



Nitish C. Laharry, President of Rotary International, 1962-63

JULY • 1962

Message from the President

REPORT FROM LOS ANGELES

Are Shelters the Answer?

"So I'm a gourmet!"

George is proud of his truck-driving skill, but he's more apt to brag about his tossed salad. Good eating is one joy of living that he and countless other wage earners now share with well-to-do gourmets.

Why are we eating better—often paying less? Scientific farming and low-cost electricity, brought to farmers by 1,000 locally-owned electric systems financed by Rural Electrification Administration loans, have revolutionized food production.

Visit a modern dairy farm for proof it's more a factory than a farm. See how one farm worker with the help of an electric milker milks 40 more cows than he could by hand. No wonder, milk costs little more than it did ten years ago. Watch frothy, white rivers of milk speed from cow to cooler in a sanitary, sealed-glass pipeline that safeguards its good taste and healthful purity.

This mechanized food production is one of the reasons present rural power needs will double by 1968. Rural electrics, who help Americans to eat better than kings and queens of old, point to a 99.99% perfect repayment record of principal plus interest as a qualification for additional REA loans to meet these growing needs.

AMERICA'S RURAL ELECTRIC SYSTEMS

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Owned and operated by people they serve

Sea Scout Jim Rose, of Manhattan Beach, Calif., and Girl Scout Margaret Hamilton, of Lawndale, Calif., discuss top-spinning techniques in the Youth Hub, in which they served as hosts.

In flowery bonnet—all the ladies of the Welcoming Committee wore them—Mrs. Henry W. Shatford, of Temple City, Calif., greets the Coleman ("Kenny") Greidingers, of Haifa, Israel.

Getting to know each other Sunday night before the start of the Hollywood Bowl entertainment are Vicki Wright, 6, daughter of C. David Wright, of Wapakoneta, Ohio, and Trent Stephan, 5, son of Robert Stephan, of Flora, Ind.

Nature was right, and the people of California were right for the wonderful Rotary pleasure of "Getting to Know You," the principal pleasure of any Rotary Convention, the principal pleasure of Rotary's 53d Annual Convention in the "City of Angels," which opened here last Sunday evening and ended at noon today. This, at least semi-officially, was the theme of this huge meeting of 23,742 men, women, and children of 73 countries, and one saw it lettered in glitter paint in huge displays in the House of Friendship and one heard it here and there as orchestras and singers rendered the catchy words and music of Rodgers and Hammerstein and *The King and I.*

"Getting to Know You"? It was easy in Los Angeles. Take the case of the Greidingers, of Israel—Coleman ("Kenny") Greidinger and his wife, Dahlia. Kenny, who is in the lightering business, and Dahlia, who is a research chemist with a Ph.D., thought it would be nice to meet some people from their own region at the Fellowship Dinner for people from Continental Europe, North Africa, and the Eastern Mediterranean area, but the tickets were all sold out. Hoping there would be cancellations, they stood at the entrance to the Dinner where a Dutch couple in the same predicament joined them. Then along came still another couple, Arthur Kaslow, M.D., and his wife, of Santa Ynez Valley here in California. "So you're from Israel!" Art exclaimed. "The reason we chose this Dinner was that we hoped we might meet someone from Israel." Then with a sudden flash of inspiration, Dr. Kaslow continued: "We'll give our tickets to these folks from The Netherlands and they [*Continued on page 52*]

kindle the spark within

It is the power which lights the path to service, says Rotary's new world leader.

By NITISH C. LAHARRY
President, Rotary International

ROTARY is a builder of men—and Man, undoubtedly, is a complex creature. Scientists and philosophers are still speculating about what he is in reality. Some even conceive him as a few ounces of chemicals worth very little. But what is the truth?

The simple truth, as apparent to us common men, is that Man is a compound of body, mind, and spirit. This fact is so self-evident that it does not require a scientist to prove it.

It is the thought of Rotarians that we must develop each of the factors which make up Man—the body, the mind, and the spirit—simultaneously and as equally as possible. The achievement of such an objective can only come through conscious active effort on the part of each human being. The failure to do so may be catastrophic. Today, unfortunately, in some parts of this world of ours we find the development of the element of the spirit in man is completely neglected. In the free world, however, fortunately for us, it is not neglected, but it is a fact that to some considerable extent, even in these areas, sufficient attention is not given to the spirit which is in man. This results in an imbalance which gets him away from the design which Nature has conceived for us. Rotary attempts a full and thorough integration of all the elements so that man may try to get near to the image which his Creator had in His own mind.

I feel that in order to achieve this end one must start at the base—one must begin by kindling the spark within himself. It is only by strengthening ourselves from within ourselves that we can get anywhere near our objective. By doing so we shall realize that the path to our ultimate destiny lies in the recognition of the fact that all humanity is one and that each one of us is a spark from the Divine Godhood. However separated we may be by oceans, mountains, and lands, mankind has to realize the fact that each one of us is a member of the human family.

It is thus and thus only we DISCOVER in ourselves what we truly are and what we are truly intended to be.

To put it a little more factually, I would ask myself the question: What does this concept of the oneness of humanity really mean? To me it means that the problems and hopes of one nation are not without their meaning and consequences to the world of nations. What happens, say, in Saigon or Leopoldville or Paris or Washington is all interrelated in the complexity of events and decisions we call world events. It also means to me that my own personal welfare is bound up with the welfare of mankind. I can progress only as humanity progresses or as my fellowman progresses. I can live in happiness and peace only if my fellowmen live in happiness and peace. There is no doubt that the 17th Century poet Donne was right when he said:

> No man is an island, entire of itself; every man is a piece of the continent, a part of the main; . . . any man's death diminishes me, because I am involved in mankind. . . .

We have now to DEVELOP these resources which are within ourselves. Strength from within ourselves—and there is an immense God-given reservoir of it within each of us—is possible to achieve only by realizing and acting upon the fact that any imbalance in ourselves must at all times be corrected promptly. When a man reaches out to help someone else, he helps himself because he identifies himself with the other man and thus grows in moral and

spiritual stature. We build new courage and inner poise when we refuse to withdraw from the main stream of life. We grow in strength when we accept the responsibility for doing what we can about problems that may appear on the surface to be too large for us.

Our motto, "Service above Self," means that we have to think continually of the other man by trying to subdue our own little egos. We have to unshackle, so to say, the spiritual part of ourselves by putting ourselves into the shoes of other men. To quote the great author Aldous Huxley, when he was speaking of his ability as an individual to influence the future, "As a person," he said, "I can learn to get out of the way so the Divine Source of my life and consciousness can come out and shine through me."

In this approach which is peculiarly Rotary's, no man is asked to accept a particular economic theory, no man is asked to change his philosophy of life, to alter his political beliefs, or to forego the tenets of his own faith and religion. But every Rotarian is asked to believe in the benefits of more responsible citizenship, of higher ethical standards in business and industry, of acquaintanceship for the purpose of serving others, and of understanding people in a world which, though physically divided, is really indivisible.

If we think of Rotary as just another service organization, we are misconceiving its destiny. Rotary is more than a service organization as its motto is "Service *above Self.*" Rotary is not just another trade association or a national association of manufacturers. It is something nobler; its ultimate purpose is the creation of a world fellowship of professional and business men dedicated to the ideal of service above self. Rotary begins with fellowship and ends in a world fellowship on a person-to-person basis.

Now in its 58th year, Rotary can be said to have stood the test of time. It has demonstrated its capacity to draw men of diverse races, creeds, and colors together in a spirit of peace and harmony; it has transported to higher realms the ideal of service, taking it far beyond the dreams of Rotarians of the early years; it has helped to dissolve the thinking that minimized the rôle of the individual in national and international affairs; and it has established firmly and conclusively that men respond to the challenges of their times when opportunities are opened to them by an organization of which they are part and in which they believe.

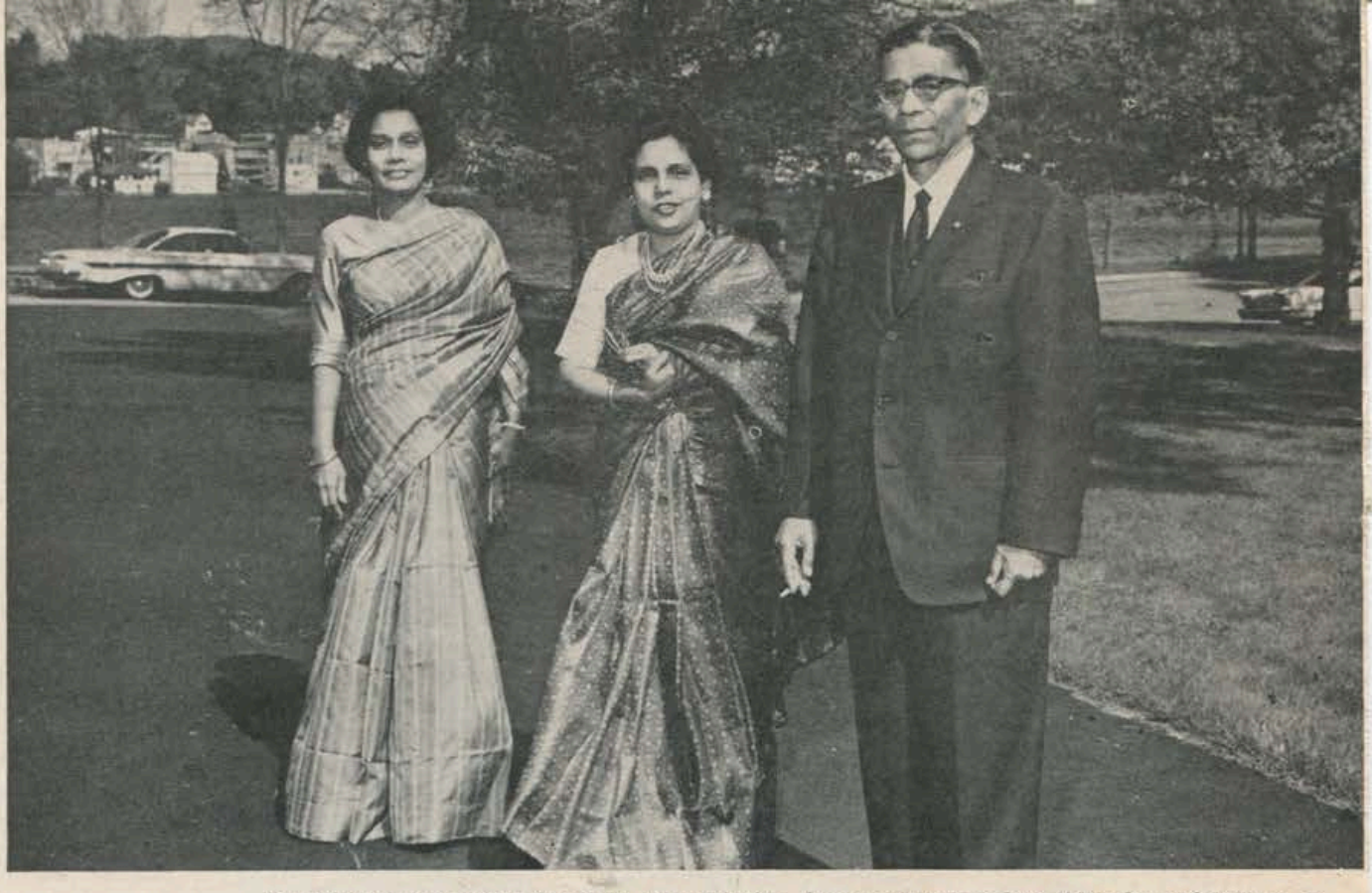
Now, Rotary must go forward. It must move nearer to its goal of the creation of a world fellowship faster and with more telling impact. It must assert its internationality. It must get away from the cramped and confined concepts of narrow and immature nationalism. Nationalism if properly conceived and in its maturer stages is a step toward our higher ideal of internationalism. Is it not a matter of historical fact that Man, since his appearance on this planet, has developed from tribalism to feudalism and thence to kingdoms, empires, and republics? Nationalism, therefore, when properly developed leads gradually, naturally, and spontaneously to the higher step in evolution, which is internationalism, and that is what Rotary attempts to do—develop the international consciousness of each individual Rotarian in such a manner as would ultimately, without in any way affecting his national affiliation, lead toward his higher destiny of creating a world fellowship.

IT IS because Rotary is international that it has survived so many dangers that it has been confronted with, and any attempt to make it groups of nationalistic organizations would mean the death of Rotary International. Rotary must continue to cut across boundaries and borders all over the world to bring men to a fuller realization of their kinship with human beings everywhere. All the achievements of science today make it clearer to us that the world is no longer composed of isolated, unrelated compartments called nations. It compares in many ways to a large family of which all are members. When we accept this fact—that one man's fate is also another's—we then move nearer to an understanding of one of the stark realities of life.

It is not given to mortal man to foretell the future, but I can say with confidence that if we start by kindling the spark that is within ourselves and discovering our own inner resources and then developing them through the opportunities that may be given to us, we are on the way to demonstrate our purpose of recognizing the essential oneness of mankind under our Supreme Creator—of striving for a union of hearts and minds and thus to fan the spark into the magic flame of world fellowship on a person-to-person basis.

So runs my dream—a dream which is nothing but—

The worship the heart lifts above,
And the heavens reject not,—
The desire of the moth for the star,
Of the night for the morrow,
The devotion to something afar
from the sphere of our sorrow.



President Laharry and his daughters, Mira and Bira—housewives and mothers of Bombay and Calcutta, respectively—and his co-hostesses at the International Assembly at Lake Placid, where this photo was taken.

A man of ideas, a man of ideals, our new world chief, Nitish C. Laharry, of Calcutta, India, is

Rotary's First Asian President

By Krishna Prasada and A. D. G. Stewart

FIFTY-SEVEN years ago a man from the West gave Rotary to the world. This year the one-half million men who subscribe to Rotary's ideals have chosen a man from the East to lead them.

He is Nitish C. Laharry, of Calcutta, India, the first President of Rotary International from Asia. Thousands of Rotarians the world over know him and love him; thousands more will meet him this coming year.

Nitish (pronounced Ni-thish) stands at the close of a distinguished career in India's motion-picture industry and on the threshold of his most challenging assignment in his 33 years in Rotary. Nitish is a man who knows his mind and knows where he is going. He has established a reputation for getting the job done. He is the kind of a man you are glad to team up with.

Appropriately, he was elected to his office in Asia —in Tokyo, Japan. It was the first Convention Rotary International ever held in Asia, and the record-smashing meeting (23,366 attendance, as compared to the previous high of 15,961) cast the spotlight more brightly than ever on Asia's enthusiasm for Rotary.

Forty-three years ago, with the establishment of Clubs in India, China, and the Philippines, Rotary gained a foothold in the Orient. Today this vast area of geographic and population extremes, stretching from Iran and Aden in the West to Japan in the East, has 947 Rotary Clubs with more than 37,500 members. Once the cradle of great civilizations and of great religions, Asia is now proving to be a fertile land for Rotary. More than one-third of the 324 new Clubs formed in Rotary in 1960-61 were chartered in Asia. In Japan alone Rotary Clubs are being launched on the average of one every five days. In Nitish's homeland, the world's second most populous nation, there are 302 Rotary Clubs with nearly 11,000 members.

Nitish became a member of the Rotary Club of Calcutta under the classification "Motion-Picture Distributing." Four weeks after he joined he became the first Indian to be elected Club Secretary, a signal event in the colonial India of 1926, when the

Rotary Club of Calcutta, founded on an idea imported from the West, was still pretty much a "white man's" Club. The office proved to be the first step on the ladder [see box on page 36] which Nitish, by dint of his ability, has climbed to the top.

What manner of man is Nitish Chandra Laharry? You see his portrait on the cover of this issue, and if you perceive a deep personality, a firm yet gentle and persuasive man, a person sensitive to life about him, you already have discovered a few of the qualities of this remarkable person who became the chief executive of our world-wide association on July 1.

First, a bit of his background: Born in Calcutta as one of three sons of a hard-working teacher and education administrator in India's populous Bengal State, Nitish studied hard in school, established a bright academic record. He attended St. Xavier's College and the Scottish Church College. At the University of Calcutta he won his bachelor of arts degree with honors in English, and later earned a master's degree in economics and political science. His interests led him to the study of law, a subject which he devoured with facility, earning the J. M. Tagore Medal for Law.

In his office in Delhi, the leader of India's 400 millions, Prime Minister Nehru, gives Rotary's President Laharry an interview in March, 1962, and evinces interest in Rotary's value to his land and to the world.

During those days he edited a small English-language literary magazine. One of its contributors was Rabindranath Tagore, India's Nobel Prize-winning poet and a towering intellect and spiritual influence in his land. Nitish ever since has been an avid reader and great admirer of Tagore, who stressed tolerance of all cultures and religions in achieving international understanding.

Nitish is a deeply religious man, a devout Hindu who is proud of the religious freedom which Hinduism gives. He is proud, too, of India's ancient civilization, and even prouder of its great technological and social strides in recent years. India's development from civilizations now buried beneath desert sands to its independent rôle today gives him confidence in man's ability to surmount the strife and turmoil which threaten the annihilation of civilization as we know it.

When he was introduced at the International Assembly last year, he wove into his brief remarks some of his philosophy of Rotary, a philosophy drawn from long experience, extensive travel, and wide reading. "I conceive Rotary to be an endeavor to get to the basis of our life, to approach the ideal of oneness of humanity under one Father through a world fellowship of business and professional men united in the ideal of service," he said.

Rotary, to Nitish's way of thinking, is a way of life. He is attracted by Rotary's lofty ideal of service. To him, service to mankind is a form of worship to God. And Rotary's ideal is more than service. It is not fulfilled when a Rotarian attends to his clients or patients and sends them away satisfied. While rendering service, man should not think of himself. As preached by the *Bhagavad Gita*, writings which Hindus hold sacred, service must be performed for its own sake, regardless of the consequences and without hope of reward or fear of punishment.

Service, he believes, is a matter of the spirit, and it is as profound and fathomless as the spirit. When you serve others, you are performing your duty, not doing anyone a kindness.

There is a pretty story told of Ramakrishna, a saint of Bengal, the State in which Nitish lives. The followers of Ramakrishna were discussing the subject of kindness. Suddenly Ramakrishna went into meditation; some, indeed, thought he had gone into a trance. Presently he said, "No, there can be no question of showing kindness to human beings. You are only performing a duty toward them, for the same soul as pervades you, pervades them."

Upon graduation from law school, Nitish, a young man of 23, became an advocate of the Calcutta High Court and practiced law for four years. Then the promise of India's budding motion-picture industry beckoned, and Nitish decided to have a go at the production of a full-length feature film. About the time U. S. fans were cheering for William S. Hart and laughing at the Keystone Cops, Nitish built a studio, hired some actors, and put together Bengal State's first motion picture.

It was a 90-minute satire on Indians who visited England only to come back acting more British than the British themselves. Indians loved it, and things looked rosy. Three years later, however, there came a depression and the film company was dissolved.

Turning to the business of film distribution, first for Metro-Goldwyn-Mayer, then for Columbia Films, Nitish travelled parts of Asia setting up new film outlets. His wife became so used to his travelling that she used to tell him when he returned from a trip that she "had the other suitcase ready." The lack of Rotary Clubs in Asia in those days made make-ups difficult, and Nitish was forced to drop from Rotary membership for a few years, though he did take membership in the Rotary Club of Bombay for a year during an extended stay in that city.

The American Westerns, musical comedies, and dramas went well in Asia, especially films such as

UP THE 'ROTARY LADDER'

Nitish Chandra Laharry, of Calcutta, India, has served with distinction in Rotary offices on the Club, District, and international level. Here in chronological order are the high lights of his Rotary career:

1926	Became member and Secretary of the Rotary Club of Calcutta, India.
1932	Member, International Service Committee of RI.
1935	Joined Rotary Club of Bombay, India.
1939	Rejoined Rotary Club of Calcutta.
1944	President, Rotary Club of Calcutta.
1945-47	Governor, District 90.
1947-38	Member, Aims and Objects Committee of RI.
1949-50	Member, Extension Committee of RI.
1953-54	2d Vice-President of RI; member of Nominating Committee for President of RI.
1954-55	Director of RI.
1955-56	Rotary Information Counsellor.
1958	Chairman, Asia Regional Conference.
1959-61	Member, RI Organization and Procedures Committee.
1961-62	Director and President-Elect of RI; member of the Executive Committee and of the Territorial Unit Form of Administration Committee.
1962-63	President of RI.

It Happened One Night, starring Clark Gable and Claudette Colbert. Nitish served as managing director in India for Columbia Films for 25 years (most popular recent film he distributed was *The Bridge on the River Kwai).* Four times he has served his industry as president of the Kinematograph Society of India, Burma, Ceylon, and Pakistan. He has been chairman of the East India Film Advisory Board and a member of the Publicity Committee of India's Advisory Committee.

"After 34 years of living out of suitcases," he sighs, "I decided to retire. And look what happens. Out of 2 billion people in Asia they pick me as President of Rotary International."

Nitish's climb in Rotary is a tribute to his ability and to his dedication to its ideals. He has not deliberately sought advancement. All who have met him are impressed by his innate modesty and humility, two of his many fine qualities which endear him to his fellowmen. It is these same men who have pushed him from behind, as it were, from one office in Rotary to another.

His manner is firm, too. In the Spring of 1944, after he had been elected President of the Rotary Club of Calcutta, Nitish got on the telephone to line up the Chairmen of his Club Committees.

"No, no, K. P. [the nickname of one of your authors]," Nitish said patiently. "You don't need time. You just accept the office. In Rotary, one accepts without demur the assignment offered him, whether it be to give a talk to a Rotary Club or a call to an office in the Club. Such a request in Rotary has the force of a command."

Just back from a hard set of tennis, K. P. was hot and tired and not in a receptive frame of mind. But Nitish's quiet insistence settled the issue; there was no denying him. K. P., as a Director of the Rotary Club of Calcutta, took charge of International Service.

Nitish is deeply moved by suffering wherever he sees it. In 1944, when he was President of the Calcutta Rotary Club, Bengal suffered one of the worst famines in human history. World War II and other causes had created a food shortage in this Easternmost State of India. Men and women died of starvation like flies. Living skeletons—and it is no exaggeration to describe them as skeletons, for they had almost no flesh on their bones—walked with arms outstretched for alms or for a handful of rice. It was a most ghastly sight.

Under Nitish's leadership Calcutta Rotarians set up three food canteens where thousands of famished people were fed for months. Rotarian doctors treated people free of charge. Rotary Clubs and Rotarians in India and in other nations sent the Club's relief fund 100 times over its goal. So thorough was the operation that when the Government of Bengal decided to distribute extra food and clothing on V-E and V-J days, Nitish was chosen to organize the disbursement centers in Calcutta. During World War II he served as Vice-Chairman of the United States Army Entertainment Organization. His organizing ability again was apparent in the success of the 1958 Asia Regional Conference in Delhi. Its total registration of 2,913 persons from 21 countries stands today as a record for this type of Rotary gathering.

Nitish's wife, Bindubala, has been ill for several years, so his daughters, Mira and Bira, accompanied him to the International Assembly and to the Convention. Graduates of the University of Calcutta, both are married and each has presented the Laharrys with a pair of grandchildren. Nitish often plays cricket with them until they wear him out. A keen sports enthusiast (he played soccer, football, tennis, and cricket in his younger days), he follows the radio broadcasts of the cricket matches throughout the Commonwealth. In Tokyo last year he was in the vanguard of hundreds of Rotarians who made a beeline for the afternoon papers to find out the scores of cricket test matches between Australia and England.

One of his sons-in-law, Krishna C. Maitra, is the head of a steel-fabricating company with several plants in India, and is a Rotarian of Bombay. The other, Santosh K. Pathak, has risen to the post of works manager of a British steel firm in Calcutta.

This is his immediate family. The world is his larger family. He has "adopted" nephews and nieces all over the world, the latest being Angus, a grandson of "Doug" Stewart.

The By-Laws of our organization say that the President ". . . shall supervise the work and activities of Rotary International. . . ." Rotary is fortunate to have Nitish Laharry at the helm in 1962-63, and it can be taken for granted that all the mental and spiritual resources, all the efforts of his mind and body, will be devoted to meaningful effort in a year climaxing his long and successful service to the movement. In choosing Nitish Laharry as President, Rotary has chosen well.

for all Rotary Club Presidents and Secretaries

ROTARY INTERNATIONAL

July 1962

NEWS

from George R. Means, General Secretary, Rotary International, 1600 Ridge Ave., Evanston, Ill., U.S.A.

President Laharry's Theme Stresses Oneness of Mankind

Nitish C. Laharry

President Nitish Laharry, in presenting his theme for 1962-63, has urged each Rotarian across the world to "kindle the spark within" and to "discover yourself, develop your power, and demonstrate your purpose."

"As we deepen our understanding of ourselves and of others upon whom we are dependent," he has written, "we shall add a new dimension in depth to the value of each individual."

A message from President Nitish, recorded in English, French, Japanese, and Spanish, and a folder outlining his theme have been mailed to all Rotary clubs. Eight- by ten-inch photographs of the new president are available gratis from the secretariat upon request.

Establish Major Club Objectives for Year Now

All Rotary club presidents have objectives for their year, whether they are articulated or not. It is fairly certain, however, that no club president ever attained the desired goals for "his year" without active co-operation from the whole membership.

Therefore, the club president should begin his year emphasizing the consultative approach to general objectives, having as one of his primary aims that all members be fully informed as to what he and his board hope to achieve during the current year. The subject of general goals should spark discussion at initial club assemblies and inspire committees to imaginative planning.

Here is an example of a major objective adopted by one Rotary club last year which, supported by specific committee follow-through, must have generated enthusiastic co-operation.

"We intend to do everything in our power to ease world tension and to 'sell Rotary'—not for the purpose of gaining new members, but to inform the public of the accomplishments of this club and what Rotary International stands for."

The president and board of another club similarly provided leadership over a wide latitude when it stated: "The central theme of the year for our club is 'Our City and Its Problems.' We felt that due to the pressure of our own work, we did not know enough about our community to enable us to qualify as good citizens and allow us to pro-

vide needed service. We want to find out the facts, discuss them, and, whenever possible, give service to our community."

Such a statement of objectives, fully supported by specific committee plans, should be included in your Summary of Club Plans and Objectives form which is mailed to your district governor two weeks before his official visit.

Club Bulletin Needs Members' Contributions

Club presidents should remind all members early in the year that the club bulletin is the major internal communication medium in the club. The bulletin can keep all members, including those absent from meetings, advised of what has happened and alerted to future events.

Reports of committee meetings and other items of interest to all members make good reading in the club bulletin. Many individual members have useful information that can easily and properly be given to the club membership through the bulletin; they should be invited to submit their material to the club bulletin editor.

Restoring the Soundness Of Rotary's Cornerstone

At the start of a new Rotary year, a glance at the cornerstone is a sensible step. Rotarians can go forward blithely in new directions if they are assured that the base on which they build is sound. That base, of course, is the classification system of membership made most meaningful through vocational service.

The selection of members from different occupations makes sense if each member justifies his selection by making the influence of Rotary felt where he is most influential—in his own occupation. The practical consequence of this truism can only be achieved, however, if the Rotarian starts where he is—in the actual circumstances of his daily work. Vocational service must be brought down to earth in this way by each member of the club to justify the purpose of the classification principle.

This year, a conscious effort has been launched to give new reality to vocational service. President Laharry's program invites Rotarians to "revitalize vocational service" by arranging discussions of "actual problems we have faced or are facing in our vocations, and prepare case studies therefrom."

It is urgently requested that these case studies be sent to Rotary International for possible publication. Just how to prepare a case study is explained in the pocketbook, "Let's Get Down to Cases," which is available in any quantity at five cents a copy for distribution to every member of the club.

With this tool, vocational service can be revitalized on the sound basis of actuality, provided that Rotarians put it to work.

The Rotary Foundation—Is Your Club Still '100%'?

As the new Rotary year begins, club officers should review their club's record of contributions to The Rotary Foundation, because a change in membership from one June to the next can result in an automatic change in the club's percentage standing as a contributor to the Foundation. These standings are calculated on an annual basis. For 1962-63 the base figure for each club is its membership as reported for the last meeting day in June, 1962 —NOT THE MEMBERSHIP AS OF 1 JULY.

A club whose cumulative contributions to the Foundation are, or at any time during the year become, equivalent to at least $10 per member as reported for June, 1962, is considered a "100%" club for 1962-63. If the average is $20 per member, the club is "200%," and so on in multiples of $10 per member. Application of this formula at any time during the year will enable a club to determine how much in additional contributions is needed to attain the next highest percentage rating.

Many clubs, to help attain their "100%" (or higher) rating, have adopted the plan especially recom-

To Paul Brunton
with best regards
E. Servadio
Rome, 1950

Reprinted from the Medical Bulletin, Vol. VIII, No. 2, Jan. 20, 1940

PSYCHO-ANALYSIS AND YOGA *

By

Prof. E. G. SERVADIO, M.D.

In August 1938, at the XVth International Psycho-Analytic Congress in Paris, I read a paper on some connections between Psycho-analysis and Yoga. Part of these connections had been previously mentioned by different authors, whereas some of them have been pointed out by me. As I now find myself in the very country of Yogic teachings and methods, I shall not dwell as much as in Paris upon what is taught in Yogic writings or by Yogic Masters, and I am rather going to give a better and more refined account of those points of the psycho-analytic system which are specially important for the theme.

Some attempts have been made, and are still being made to approach the subject of Yoga through Western channels. But the methods of Western science are still very "materialistic" in this respect. Everybody knows that subjects like hypnosis, psycho-therapeutics, "action of the mind over the body" upto Psychical Research and allied subjects, have been or are still considered with a suspicious eye in the head-quarters of Western "official science." It is, then, not surprising to see that the timid approaches of Western science to Yoga have been hitherto mostly confined within the limits of physical and physiological observations.

Nevertheless Yoga, as everyone knows, claims to be above all a "Science of the Soul." As such, it could or even ought to be considered by Sciéntists with truly and purely *psychological* means. Now there is only one modern science which can claim to deal with psychological facts in a purely psychological way, and this is Psycho-analysis. Do I assume thereby that only psycho-analysts among scientists have a right to study Yogic problems? By no means! The subject is complex, and needs the work of many kinds of specialists: medical practitioners, physicists, historians, folk-lorists, philosophers and psychologists. But as far as psychology is concerned, I maintain that the observations should be made without losing contact with psycho-analytic findings. I think we should really give up the hope of understanding some day anything about Yogic psychology if we stick to the idea that this could be thoroughly achieved by behaviouristic, experimental or "formal" psychologies.

One of the best definition of Psycho-analysis in my knowledge is given, strangely enough, in a very popular Encyclopaedia. It says "The term Psycho-analysis"—'which is applied indiscriminately and totally incorrectly to all forms of mental treatment, should be confined strictly to the system of ideas and method of treatment discovered by Prof. Sigmund Freud and his followers. It should be realised, too, that to qualify as a practitioner of this technique it is necessary to do something more than read books on the subject. Doctors, psychologists and educationalists have to undergo a rigorous training in the method and its underlying theories for a minimum of four years and during this period they must be psycho-analysed themselves. No one who has not submitted to this discipline has a right to the name Psycho-analyst any more than persons who have not studied and qualified in medicine are entitled to be called medical practitioners. The chief idea underlying psycho-analytic practice is that in the course of the individual's growth and development, ideas and feelings that are repugnant to him tend to be driven out of consciousness with the result that though they still remain in the mind they are confined to those regions of it that are called the "unconscious." Here they do not simply lay dormant but form the mechanisms by which dreams, artistic creations, prejudices and morbid mental states—to cite but a few examples—are formed in consciousness. . . . By Psycho-analysis, that is to say, by a technique designed to make conscious the ideas and feelings repressed into the unconscious, it is

* The above paper is the abridged text of a lecture delivered by Prof. E. G. SERVADIO on 27th July, 1939. at the Bombay Medical Union.

Sorab Popat

possible to bring about a cure in many cases of hysteria and other mental disorders."

The psycho-analytic technique depends chiefly upon the method of—" free associations." It has been found, that the free expression of whatever may come to the patient's mind, even if these " random " thoughts may seem inconsequent or irrelevant, sooner or later supply clues to the various unconscious pathological situations or " complexes " and " conflicts." The existence and nature of the latter are also revealed by the interpretation of the patient's dreams (dream-interpretation is one of the most complicated and fascinating chapters of psycho-analysis). The main purpose of the technique is to bring to consciousness the repressed wishes and other feelings that are the origin of pathogenic tendencies ; to bring about the assimilation in consciousness of the repressed complexes and conflicts, and thus to allow the release of the energy locked up in them and expressed in symptoms, and to deviate it into normal and useful channels.

It has been said, rather humoristically, by a philosopher, that modern psychology concerns itself with a lot of things excepting the one from which it draws its name, that is, *psyche*, the soul. This blame has no ground so far as Psycho-analysis is concerned, for Psycho-analysis has always examined the manifestations of the mind with true psychological criteria and is far from conceiving them as " epiphenomena " of physiology. That which characterises the psycho-analytic theory and makes it different from pre-analytic psychologies is the basic idea that the life of the soul, even in the highest or most extraordinary stages, can be explored and known by psychological means. The same principle rules Yoga : according to it the soul can be known by methods, which, being inward and irreducible, are not less empirical and experimental. Dr. Behanan, an Indian scholar who has made a deep study of Yoga from Eastern as well as from Western points of view, writes : " Unlike the other systems, Yoga has discovered a practical method of Mental Training ; hence the study of the mind was not a matter of philosophical diversion, but a practical necessity." This seems to bring us back to the early works of Prof. Freud, who was actually led by " practical necessity "—that is by the need to discover an efficient way of dealing with psycho-pathological facts and problems—to place the first stone of that which was going to become the vast psycho-analytic edifice.

Psycho-analysis has a conception of the Unconscious which is both *basic* and *dynamic* in its nature : *basic* in the sense that it considers psychical phenomena as *essentially* unconscious, the conscious part of the personality being a kind of screen or a sensorium which simply registers psychic phenomena and discriminates them one from the other ; *dynamic* in the sense that it considers the Unconscious as being in continual movement and the life of the Unconscious as a gathering of restless conflicts and collisions.

We cannot refrain from admiration if we admit that Yoga since more than 20 centuries considers the unconscious psychic life just as Psycho-analysis does and almost in the same terms. Citta, the mind-stuff according to the Yoga-Sutram, which cannot be identified in any way with the Spirit, or Purusha, is considered by Patañjali as *totally unconscious*, whereas consciousness is said to be possible only when Citta is illuminated by Purusha. Further we find affirmed that unconscious ideas "exist in the Citta as traces, *potencies* or impressions (Vasanas)," that " they are active and ever able to influence the conscious " Behanan). According to Yoga, all the zones of the Unconscious, even the deepest ones, can be brought under the light of consciousness ; and as Yoga admits metempsychosis, it also admits a super-individual Unconscious—the archaic Unconscious of Psycho-analysis, the collective unconscious of Jung—whose domination is its task and its final aim.

Indeed, in Psycho-analysis as well as in Yoga, the goal that has to be reached is not only to have known the characteristic features and the importance of the Unconscious, but to assume a

definite attitude towards it. Now the chief aim of the two methods is precisely the domination of the Unconscious. In Psycho-analysis it is in the first place necessary to co-ordinate the psychic life of the individual, inserting in it, in a progressive way, the tendencies and the processes which have been for a long time unconscious after they have undergone a transformation which results in topical, economical and dynamic changes brought about by the treatment. Correspondingly the system of Patañjali considers the "conscious Ego" as being always at the mercy of the ominous impulses of the Unconscious, which knows neither reason nor balance and has immediate pleasure as the goal of all its efforts. Using the words of Dr. Behanan, the practice of Yoga, from beginning to end, "is a long-range plan to get at the Unconscious by various methods.... As long as the Unconscious retains its potency, the Yogi does not consider himself to have made any progress..."

Whatever has a value for the individual has also a value for mankind. One could say that Psycho-analysis has evolved in becoming, from an individualized psycho-therapeutic method, a powerful and general means for mankind to know and perfect itself. Similarly, Yoga has been said to be a "Cosmic Therapeutics" as it offers to every man the means of knowing and controlling his Unconscious and reaching high spiritual levels even without the help of a particular philosophical or religious creed.

Prof. Freud himself, I daresay, was certainly thinking of these common points when he wrote, in the 3rd chapter of his *New Introductory Lessons in Psycho-Analysis*, the following lines: "One can very well conceive that by certain mystical practices one can succeed in thoroughly modifying the normal connections between the different psychological territories, in such a way for instance, that perception could be extended to the deep processes of the Ego, or even to those of the Id, which otherwise remain outside its realm. That following those paths one can apprehend the last wisdom and reach the supreme salvation, is open to doubt. But we must admit that the therapeutic efforts of Psycho-analysis have chosen a similar angle of attack."

According to Freud, the "Id," being totally unconscious, is not able to distinguish psychic reality from the material one. It is, then, easy to conceive that each of its strivings shall tend to immediate satisfaction and pleasure, even if this might be the cause of some subsequent unpleasant situation. This "pleasure-principle"—according to which the real conditions of the outer world are neglected, and which rules the infantile life—undergoes some transformations affecting the Ego in its development, and evolves partially in the so-called "reality principle." The latter rules—or should rule—the adult Ego which thus becomes apt to renunciations and sacrifices; whereas the Id can only be ruled by the pleasure-principle in its integrity.

I have already mentioned that which we could call the "pleasure-principle" of Yoga. According to Yogic teachings the unconscious impulses need immediate satisfaction, the human being generally wants pleasure and avoids pain, in spite of the fact that all experience and action bring about sorrow. It is apparent that the two theoretical conceptions are strikingly alike.

Now what about the *instincts* which are attached to the aforesaid principle? Here it is very interesting to follow the parallelism between the two conceptions, and to mark the points of their partial diversity.

Psycho-analysis has always admitted the existence of *two* main groups of instincts (nothing, therefore, could be so far from truth as to say that Psycho-analysis admits only the sexual instincts and nothing else). In its last formulations, Prof. Freud has contended that the fundamental instincts belong to the two main groups of *Eros-instincts* (including the sexuals but not confined to them), and the *Death*-or *destructive* instincts.

Yogic teachings also admit the existance of *two* antithetic groups of instincts : to the first group belong those instincts which press to live, to preserve, to reproduce oneself and which we could consider as equivalent to the Eros-instincts of Psycho-analysis (we shall see, further on, that sexuality plays a very important role in the theory and practice of Yoga). Does the other group correspond to the instincts of death? Yoga certainly admits a group of instincts which are *contrary* to those of organic life, but whilst Freud sees in them a *negative* tendency towards annihilation and destruction, Yoga sees a *positive* tendency towards the extinction of life *considered as painful*, and towards liberation. The conception of Yoga seems to me very near to that one which a lady psycho-analysist, Miss Barbara Low, expounded once, pleading the existence in man of a "Nirvana-principle." This term, after it had been referred to by Freud, and integrated in his enunciation of the Death-instincts, has disappeared from psycho-analytic literature. In my opinion, it should not be forgotten completely. As a matter of fact, indeed, strong theoretical difficulties have arisen from the enunciation of the Death-instincts. As a consequence of the vast discussions that followed, some psycho-analysts, and myself among them, have preferred not to use this term and its implied conceptions, but simply—acknowledge the existence of *destructive* instincts—which is not at all the same thing. The solution of Yoga—which in my opinion outdoes the psycho-analytic one—is as follows : the destructive instinctual manifestations would be partially a by-product of the first group of instincts (to destroy or to kill for the purpose of affirming potency and life). They would mix with them, sometimes disturbing them, as in the case of sadism. On the other hand, the self-destructive phenomena (such as masochism, suicide etc.), would be the expression of deep conflicts, leading to a dramatic issue, between the instincts of life and those of liberation. To the latter should specially belong such tendencies as despising the "life of this world," the aspiration to a "superior peace," etc., which in all epochs have been the leading lines of conduct in ascetic and mystic life.

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I have shown several points of contact and identity—surely neither casual nor superficial—between Psycho-analysis and Yoga. I wish now to add some remarks about that which I consider one of the most important points in Yogic technique, and which perhaps is the very core of the whole problem.

Several years ago, Arthur Avalon (who is no other than Sir John Woodroffe) expounded to the West a very detailed Yogic system, specially developed in the Tantric schools, but whose elements—it was proved afterwards—are also to be found in other systems : this was the Kundalini-Yoga, or Yoga of the Serpent.

I shall endeavour to summarize in a few words the essentials of the Kundalini doctrine, according to the orthodox creeds : *Prana*, or vital power, runs through the human organism in the form of breath by two channels or *nadis*, *Ida* and *Pingala*, the extremities of which correspond, in their upper part, to the nostrils, and, below, to some place situated near the base of the vertebral column. These channels pass respectively, in a spiral shape, to the left and to the right of the vertebral column, and also round about a third vertical channel, the so-called *Sushumna*, which is found at the centre of the spinal cord and is usually closed to the passage of Prana. The vital force cannot pass directly along the Sushumna, as long as at its bottom an enormous reserve of power, *Kundalini*, which is represented as a coiled serpent, is lying "asleep." Kundalini is situated in a "centre" or "Chakra" called *Muladhara*. This one is the lowest of a series of six or seven centres which are placed along the Sushumna. These centres, too, are usually "dormant," but if one succeeds, by breath-exercises, concentration, etc., to "awaken" Kundalini, a current of cosmic energy is said to rise along the Sushumna activating one after the other the *Shaktis*, or "Powers" of the Chakras, whereby the Yogi

reaches full control of his physiological and psychological processes, acquires "supernormal" powers, and, finally, obtains supreme liberation.

Some Western authors, not discouraged by the strange conceptions and images of the ancient texts, have tried to see whether the theory which I have now briefly summarized could have any correspondence in the accepted scientific knowledge. We shall endeavour to do the same. And first of all, what can this power Kundalini ever be? To this question almost all the expounders of the texts answer that Kundalini *is the Cosmic Eros in its human localization.* Sir Avalon calls it the "static form of the creative energy in the bodies, which is the source of all energies." Those who remember the psycho-analytic theory of the proto-instincts and what the Eros-instincts are in the great Freudian conception, will easily understand those characterics of "terrible and dangerous power capable of all good and all evil" that the ancient writings attribute to this force; it is also plain to understand why Kundalini is symbolized by a serpent, as this is one of the most classical and most archaic symbols of sexuality (especially considered in its phallic and virile form). But what connection has Kundalini with those centres and channels? What correspondence can be established between Sushumna and the Chakras on one hand, and our anatomical and physiological knowledge on the other hand? And what kind of contribution can Psycho-analysis supply in this complicated assemblage of doctrines, hypotheses and interpretations?

Some authors flatly deny that the theories and descriptions of the Kundalini-Yoga may have any objective foundation. A few others, on the contrary, have seen in the doctrine of Kundalini-Yoga a distorted picture of many facts and processes which have been scientifically established —at least to a certain extent—by anatomy and physiology. Among the latter I shall mention a first attempt by Walter, in 1893, and much more recently (1927) a very valuable essay of Dr. V. G. Rele, who has dedicated a most interesting monograph to "the mysterious Kundalini." The view-points of Dr. Rele, though we may not accept them integrally, offer, in my opinion, one of the best contributions towards the solution of these problems.

Dr. Rele examines first of all the several faculties that are attributed to Kundalini and to the Chakras, in connection with the various theories of Asana, Pranayama etc. employed to obtain them. He notes that somehow or other, the goal to be reached by this Yoga is to establish a control over certain functions which usually are *unconscious* and *autonomous.* He considers, then, some of these functions, which physiology knows to be in connection with the sympathetic and para-sympathetic nervous systems (following Langley, he calls the whole the "autonomous nervous system"): accelerations or slowing of the action of the heart, dilatation or contraction of the sphincters, stimulation or inhibition of the peristaltic movements of the viscera, etc. He boldly establishes a parallel both anatomical and physiological between the Chakras and the plexuses of the autonomous system. He writes: "The attributes of Kundalini given above could only be true if it were a nerve, which, when excited, carries impulses to the various plexuses. These, in their turn, throw out filaments to the spinal cord (Sushumna Nadi) at their various levels..." According to Dr. Rele, the only nerve which fulfils these conditions is the Pneumo-gastric (or Vagus) Nerve, and especially the Right Vagus Nerve, whose importance in the whole of the para-sympathetic system is well-known. After having minutely described the anatomy and physiology of the latter (or at least that of it which is actually known), he recalls how the stimulation or the depression of the Vagus Nerve activate or inhibit either directly or indirectly its efferent or afferent fibres, with an immediate effect on all the vegetative functions. If normally the vagal activities are automatic and unconscious (that corresponds to the "dormant condition" of Kundalini), the task of the Yogi is to render them controlled and conscious. This is said to be obtained by the well-

known techniques—postures, science of breath, etc.—some of which are more or less scientifically justifiable,—for example, such and such breathing exercise which acts inevitably over the autonomous nervous system—whereas others are founded on allegations and explanations which modern science cannot accept as yet and which have to be studied more deeply. Anyway, it is by the control of the vagal activities, according to Dr. Rele, that the practice of Yoga should give to its followers the curious and mysterious "powers" of which so much has been spoken and that Psychical Research, since a few decades, has begun to verify by experimental methods. Dr. Rele is very reserved on the question of "superior" or "paranormal" powers; but he manifests nevertheless a strong admiration for an ancient and traditional doctrine which has forerun certain very recent acquisitions of natural science.

The problems that the aforesaid thesis immediately raises are needless to say, the same which we are bound to face whenever we want to find any anatomical or organic parallel to any psychological function. Does Kundalini identify itself totally with the Vagus Nerve? Are the Chakras really the plexuses? Can a doctrine which is above all psychological, metaphysical and mystical be thoroughly assimilated to a series of organic phenomena? Sir John Woodroffe denies it, and his words deserve close attention, as he is the great connoisseur of this Yogic system. In his foreword to Dr. Rele's book, which he nevertheless admires greatly, he writes: "Kundalini is the Grand Potential. As such she cannot, from any point of view, be identified with any of the products which she becomes... She is... not a nerve or any other physical substance or mental faculty, but the Ground Substance of both which on being roused or excited ascends and is merged in the higher Tattvas..." Further on, nevertheless, he praises the author's skill by saying :"... It may well be that the (Vagus) nerve has that function of practical importance in this Yoga which the author claims to have discovered. It may not be only an important, but perhaps, as he claims, the most important element in the actual Yogic working."

The idea one easily forms of Kundalini by studying the tantric texts and the most exhaustive commentaries of Sir John Woodroffe, is, as we have seen before, very near to the psycho-analytic conception of the proto-instincts. One of the greatest merits of Prof. Freud is to have pointed out the extension, as well as the primordial and cosmic aspects, of the instinctual energies, particularly of the Eros-instincts. If we could, therefore, identify Kundalini with the *primordial instinctual energies*, and particularly with the creative force, the *libido*, accompanied and more or less amalgamated with the destructive energy, or *destrudo*, we could think of its supposed ascent as of a *sublimation of instincts* seen under an angle much nearer to the organic plan than we have been able to do up to the present. I shall try to show immediately that this conception permits even a better understanding of the mechanism of sublimation as such.

By the process of sublimation, which Prof. Freud himself considers as still very obscure, the instinctual energies are transformed, and find outlets which are by all means higher than the original ones. The basic essay on sublimation by Dr. Ernest Jones has enlightened three important points: (1) That sublimation is above all a displacement of primitive energy more than a replacement; (2) that it is a totally unconscious process; (3) that it concerns factors much deeper than some sexual or aggressive wishes that have not been satisfied.

Here, then, rises the question of the connections between libido and destrudo on one hand, and the autonomous nervous system on the other. I have to recall here two essays by fellow psychoanalysts, one by Mrs. Käthe Misch, the other one, more developed and up-to-date, by Dr. Lázló Kovács, which have dealt with this problem. Käthe Misch has established an affinity between the phenomenon of anxiety—which is a typical manifestation of the destructive instincts—and the phenomena of the sympathetic system. Dr. Kovács, after a series of excellent clinical and biological observation, concludes that "the psychic energy of the Eros-instincts—that is to say, libido—has a precise affinity with the biological

energy which we call anabolic, and which is manifested in the working of the para-sympathetic system ; whereas the destrudo shows an affinity with the catabolic energy, which manifests itself in the functions of the sympathetic system". I must limit myself to these simple statements, and be contented in indicating that the conclusions of Käthe Misch, and above all those of Dr. Kovács, strikingly confirm the views of Dr. Rele and mine even if we approach the question from a less materialistic point of view, that is, not considering Kundalini as purely and simply identical with the Vagus Nerve, but mostly with a powerful energy, the libido—as its conception may be modified according to the Yogic doctrine of proto-instincts—which should have in the para-sympathetic system, and thus especially in the Vagus Nerve, its correlation and its executive instrument. It is necessary to note here that, as I have demonstrated on other occasions, it is especially the libidinal energy which can be sublimized, whereas the destrudo can only be sublimated when mixed with the former. This of course appears to be another reason in favour of the primacy which Dr. Rele confers on the para-sympathetic system and on the vagal paths.

We see, therefore, that this conception binds in an harmonious and integral manner an "occult" Yogic doctrine with some of the most modern researches of anatomy and physiology concerning the autonomous nervous system and with psycho-analytical theories which up to the present have been lacking, I do not say of causal connection, but anyway of a proper correlation, with biological processes. Psycho-analysis, furthermore, has given its own powerful support to Yogic theories from a true psychological standpoint, having approached the subject from a totally new and independent side.

All the aforesaid is of course a mere sketch, and my aim has been only to stress some important points and to show ways for further researches. If the above observations are well grounded, we could compare Kundalini "dormant" to the situation of the instinctual energies when all dynamism, libidinal as well as destructive, and the mechanism of sublimation itself, maintain their primitive and unconscious character, according to the general description given by Jones. But if some claims of Yoga are not totally without a basis, man could perhaps make of sublimation a process controlled by the Ego and thus acquire not only the control over the vegetative life but also, as Freud himself supposes in the few sentences I have quoted, the control over many important psychological processes. The active force of these lay in the instinctual energies, as psycho-analysis has been able to demonstrate, so that, from being partially or totally unconscious, they could become clear and conscious.

Even if Yoga should limit itself to this, it would be worthwhile to keep on studying it, specially by those who can appreciate many psychological truths it undoubtedly contains.

Summarizing, one could say that Yoga is a system and a method which claims to free man from the obscure forces which retain him prisoner, and this by a deep knowledge of the unconscious and by a controlled and conscious sublimation of the instincts. Up to this point, Yoga and Psycho-analysis can go hand in hand, for that should be the true liberation of man, just as everybody can conceive it without fear of falling into fabulation, superstition, and fanaticism.

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SCHAMBHALA

by Prof. Nicholas Roerich from its book "The Heart of Asia" (published in the Agni-Yoga publishing house in New York).

The holiest Word of Asia.

If you ask me which of the numerous impressions was to me the most exalted one, I answer without hesitating: "Schambhala".

If I utter to you the holiest word of Asia "Schambhala", you will be silent. If I utter the same name in Sanskrit- "Kalapa", there reigns likewise silence. And if I then mention even the name of the mighty ruler of Schambhala, Rigden Jyepo (to be pronounced Djepo = king supreme or ruler of all kings), this thundering name of Asia, your silence will continue to last. But that is no fault of yours. All these signs of Schambhala are scattered in literature and yet in no Western language a book has ever been written on this bulwark. If you however want to understand Asia and wish to be received there as a welcome guest, then you must greet your host with the holiest word. You must show that this conception is no more an empty sound to you, but that you estimate it and equalize with the highest conception of evolution.

Baradiin, the buriatic scholar, ascertained in his latest book about the monasteries of the Mongolia ad Tibet, among other things, that recently in China and the Mongolia monasteries were founded in honour of Scambhala and that in some of the existing monasteries were fit up special Datsans of Schambhala.

To the uninitiated person this piece of news sounds -there is no doubt- metaphysically, abstractly or unimportant. Furthermore, in the case of a superficial observer, news of such a kind are probably diving among the daily political and commercial speculations and appear to him as some superstition, lacking any actuality.

Yet the attentive observer who had been traversing the depths of Asia, will feel quite differently, about it. These news will be to him full of importance and significan for the future. Any one who is wel. acquainted with all the sources and currents of Asia, will again perceive from this short report how vital all prophecies and legends are to Asia, which are coming down from the oldest origins. The oldest Vedas, the younger Puranas and a literature of quite various sources confirm the uncommon significance of the mysterious word "Schambhala" to Asia.

In the large towns, where holy conceptions are uttered with a cautious side-glance, as well as in the gigantic mongolian desert Gobi, the word "Schambhala", or the mysterious word "Kalapa" of the Hindus, sounds as the symbol of the great future, which is most of all corresponding to reality. In these words about Schambhala, in the narratives, legends, songs and folklore, there is perhaps contained the most important message of the East. Who does not yet know anything about Schambhala, is not to assert to have studied the East and that he knows the contemporary Asia. Before speaking positively about Schambhala, let us remember the messianic conceptions, which are to be found among the most various peopole of Asia, and unite them into a great future expectation.

Palestine's yearning for a Messiah is well known. The expectation of a great Avatar near the "World's Bridge" exists in broad multitudes. People know of the "White Horse", of the "comet-like ardent sword", they know of the radiant arrival of the "Great Rider over the sky". The learned Rabbis and Cabalists all over Palestine, Syria and Persia, give noticeable reports to that all.

The Mussulmans of Persia, Arabia and Chinese-Turkistan, maintain sacred the legend of Muntazar, who will soon found the New Epoch. It is true that the Mullahs -if they are spoken to about Muntazar- at first harshly decline every conversation referring to it, yet if you persistingly stick to it and show sufficient knowledge of it, they will leave off their declining attitude and often even add a good many important items. And if you go on being steady and tell them that the "White Horse" at Isphab which is to carry the great Com one, has already been saddled

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Mullahs will look at one another and add that in Mecca a great sepulchre has already been prepared for the coming prophet of Truth. The most learned Japaneses, great wise men, speak in an exalted manner of the expected Avatar and the learned Brahmans, taking their informations from the Vishnu Puranas and the Devi Puranas, quote beautiful verses about the Kalki Avatar, who will be coming upon a white horse.

As long as I have not closed all the impressions about Schambhala, I do not want to touch on the inner signs.

Real Grail`s Knights already unrecognizedly incarnated - The Grail`s legend no Buddhistic legend, but a holy Revelation of all people on earth.

In order to convey a more realistic impression, I should like to report first as to how and where we came into touch with people who know the "Greatest Conception" of Asia and are devoted to it. We already knew of Schambhala. We also had already read the translation by Prof. Grunwedel from the Tibetan manuscript: "The road to Schambhala" written by the third "Tashi-Lama", one of the most venerated High Priests of Tibet.

Therefore, let me first examine into the milestones that we touched during our journey.

In the Temple of the monastery GHUM, not far from the borders of Nepal, a gigantic statue of the Buddha-Maitreya, of the coming Redeemer and Ruler of mankind, is to be seen, instead of the generally used Buddha statues. This statue resembles the great picture of Maitreya at Tashi-Lhunpo, which is near to Shigatse, the residence of the spiritual ruler of Tibet, the Tashi-Lama. The LORD Maitreya is sitting upon a throne, his feet are no more, as hitherto, crossed, but already resting on the ground. That is the sign that the time of His arrival is near and that the ruler is setting about leaving His throne. This monastery had been built up about 20 years ago by a learned Mongolian Lama, who came to Tibet from the remote Mongolia. Traversing the territory of Himalaya and Sikkim, where the red sect of the Padma Sambhava rules the official religion, he came, in order to erect this new monastery and to announce the imminent Arrival of the LORD Maitreya.

In 1924 a learned Lama, a faithful student of this monastery-founder, who received from him profound teachings and many prophecies, said to us the following before the impressive picture:

"Verily, the time of the great arrival is near. After these prophecies, the Epoch of Schambhala has already begun. Rigden Jyepo - the Ruler of Schambhala - is already preparing his invincible spiritual Army for the last fight. All his helpers and officers are already incarnated.

(to be continued)

Translated from the German into English. This report appeared in the periodical for the progress and the renewal of life, "WELT-SPIRALE", Nr.2 February 1962 - LINZ, Upper Austria.
Owner and publisher (and teacher of the Agni-Yoga) Leopold Brandstätter (Leobrand).

Mullahs will look at one another and add that in Mecca a great sepulchre has already been prepared for the coming prophet of Truth. The most learned Japanese, great wise men, speak in an exalted manner of the expected Avatar and the learned Brahmans, taking their information from the Vishnu Purana and the Devi Purana, quote beautiful verses about the Kalki Avatar, who will be coming upon a white horse.

As long as I have not closed all the impressions about Schambhala, I do not want to touch on the inner signs.

Real Grail's Knights already unrecognizedly incarnated - The Grail's legend no Buddhistic legend, but a holy Revelation of all people on earth.

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"Verily, the time of the great arrival is near. After these prophecies the epoch of Schambhala has already begun. Higden Typhon - the ruler of Schambhala - is already preparing his invincible spiritual Army for the last fight. All his helpers and officers are already incarnated.

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AN ADDRESS DELIVERED BEFORE ST. ANDREWS LODGE #35 FREE AND ACCEPTED MASONS OF WASHINGTON, AT RENTON WASHINGTON, December 28th, 1935 by H. W. BEARSE, A MEMBER OF YANCEY C. BLALOCK LODGE #265.

Most Worshipful, Right Worshipfuls, Worshipful Sirs and brethern:
I thank you for your invitation to address District #7 on the subject of the Holy Bible and other Bibles.

THE HOLY BIBLE AND OTHER BIBLES.

During the past month the English speaking people have been celebrating the Four-Hundredth anniversary of the first publication of the Holy Bible in the tongue of the common people. For four hundred years that book has been looked upon as the peculiar heritage of the Anglo-Saxon Race. In previous papers, I have given you an Historical account of the various early editions and the vicissitudes to which they were subject, but I have never given you any adequate account of the great influence that these Scriptures have exerted upon the lives of men. It is difficult for us today to realize the conditions existing in England during the reign of Henry VIII. While there were a few ripe and good scholars such as Cardinal Woolsey and Sir Thomas Moore, yet the great mass of the population still remained in such ignorance that few, under the degree of merchants, could read. And even when Harrison published his "Present State of England" late in the reign of Elizabeth, he remarked that those who could read took part in the church service by joining with the pastor in reading alternate verses from the Psalms. And had the people been able to read there was no literature available. To them the Golden pages of antiquity were unknown and they had no such fund of Myth or Legend from which to draw illustrations and allusions as we today possess. But once the Holy Bible had been translated that lack was in a measure supplied, and so the common people heard it gladly and many learned to read in order to be able to enjoy the stories of the old and the parables of the new Testament. There was now for the first time a standard form for written english, and without that form the great Literature of the Elizabethan Era could have had no existence. Even today the Bible and Shakespeare are and will long remain the very mark and acme of the language, and very few obsolete words are to be found in either one or the other. The idea of one ever living and true God took possession of the people as never before, until now from the Highlands of Scotland to those of Hindustan, from the torrid clime of Africa to Australia and the Islands of the Sea are to be found men who, however their creeds may differ, unite in a feeling of reverence for that book which finds an appropriate place upon the Altar of Freemasonry.

I am sorry to learn that a few men, calling themselves Masons, advocate its removal therefrom, and even the desire the elimination of our requirement of a belief in one true and everliving God. Surely if there by any Ancient Landmarks in our fraternity, these are of them; and I look upon any man who would remove them as being worse than the three ruffians of the drama, for they only murdered a man while these would murder the noblest institution at present known to the world. For so surely as these Landmarks are removed, so surely will Masonry die of dry rot.

Our respect and reverence for our own Scriptures should teach us to respect those of other nations and other peoples, for I find one system of theics underlying them all. And one of the "Upanishads" says, "By whatever path men come, come unto me, that is my Path". As Emerson hassaid:

AN ADDRESS DELIVERED BEFORE ST. ANDREWS LODGE #55
FREE AND ACCEPTED MASONS OF WASHINGTON; AT RENTON
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MEMBER OF YANCKEY C. BLALOCK LODGE #265.

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"Out of the heart of Nature rolled
The burden of those Bibles old."

And just because of that fact we find them, in many ways, agreeing with our own, more especially in the recognition of One True and Everliving God. Thus the Mohammedan thrice daily recites from the Koran: "There is but one God," and the Hebrew repeats from the Targum of Onkelos: "Hear Ye Oh Israel: The Lord our God is One," and the Sepher Yetzirah speaks of the "King of the Ages," The Merciful and Gracious God, The Exalted One, The Most High and Holy Dweller in Eternity."

The majestic theme of our immortality has ever allured the race and so we find it asserted not only by Paul but by many whom we are too apt to look upon with contempt as heathens and pagans. In the great Hindu epic, the Mahabarata, we find these words: "I was never nonexistant, nor thou, nor these millions of men, nor shall any of us hereafter cease to be'

The immanence of God is to be found, not alone in our Bible, but throughout the religious literature of all races and all nations. Thus Seneca says: "We need not lift our hands to heaven, nor beseech the Priest for permission to approach the Idol's ear, as tho we should be better heard for that; No! God is near you, with you, in you." The fall of man is a story related in many Bibles and a doctrine echoed by many an ancient writer, Thus Plutarch says: "The Soul has removed not from Athens to Sardis, or from Corinth to Lemnos, but from Heaven to earth, and here, ill at ease and troubled in this new and strange place, she hangs her head like a decaying plant."

But in all religions worthy of the name, the good were to be rewarded with eternal Bliss. "And where Old Sphynxes lift their countenances grand, twixt river, sea, and sea of sand.

The Egyptian Soul sailed ore the skgey sea
In ark of Crystal, manned by rowers three,
To drag the deeps of space and net the stars,
Where, in their Nebulous Shoals They shore the void,
And thru old nights Typhonian blindness shine,
Then Osirisfied, he press'd toward the sun,
And in the heavenly hades, Hall of God,
Had final welcome of the firmament."

The old Vedie Hymns of India state that the departed souls are in a state of extreme filicity. One of the hymns has been translated by my old friend W. R. Alger as follows:

Where glory never fading is,
There is the world of heavenly light.
The world of immortality,
The everlasting - Set me there!

Where Yama reignes, Viviswats' son,
In the inmost sphere of heaven bright,
Where those abounding waters flow,
Oh make me but immortal there.

Where there is freedom unrestrained,
Where the triple vault of heaven's in sight,
Where worlds of brightest glory are,
Oh make me but immortal there.

Where pleasures and enjoyments are,
Where bliss and rapture ne'er take flight,
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Our Bible contains few instances of living men being bodily translated to heaven. Such stories are not uncommon in other faiths. Thus in the Shah Namah of Firdousi appears and account of the Translation of Cyrus as follows:

Ky Khosru bow'd himself before his God;
In the Bright Water he washed his head and his limbs;
And he spake to himself the Zend Avesta's prayers;
And he turned to the friends of his life and exclaimed,
Fare ye well! Fare ye well forever more!
When tomorrow's sun lifts it's blazing banner,
And the sea is gold, and the land is purple,
This World and I shall be parted forever.
Ye will never see me again, save in memory's dreams.
When the Sun uplifted his head from the mountain
The King had vanished from the eyes of his nobles.
They roamed around in vain attempts to find him,
And every one, as he came back to the place
Bade a long farewell to the King of the world.
Never hath anyone seen such a marvel-
No. Tho he lived long in the world,
That a man should go alive into the presence of God

The doctrine of immaculate conception is to be found in many faiths. Space forbids allusion to more than one. In the Kalevala is to be found the story of Annaetta; "Beauteous Maiden of the North Land" who became pregnant from eating a strawberry, and being driven from her father's house, brought forth her son in the manger of the fire steed; by which is probably signified the crater of a volcano. One day the child is missing:

"Everywhere the mother sought him,
Sought her Golden child of beauty,
Her beloved Gem of silver.

Now a Star has come to meet her,
And the Star she thus beseeches;
'Dos't thou know and wilt thou tell me
Where my darling child has wandered,
Where my Holy Babe lies hidden!

If I knew I would not tell thee,
'Tis thy child that we created,
Here to wander in the darkness,
All alone at eve to wander
On my cold and cheerless journey."

At last the Sun points out to Annaetta the place where the Golden child lies hidden to his belt in water amid the reeds and rushes. Which part of the legend appears to bear an affinity to the story of finding Moses. Another variant is that of finding of Sargon the First, under similar circumstances.

The story of Sampson and the Lion is closely paralled by that of Hercules and his Lion, while a similar relationship exists between the sacrifice of Jephthah's Daughter and that of Iphigonia by her father Agamenmon.

The universality of the Flood Legend is generally admitted. I can only take time to mention the Greek story of Deucalion and the Chaldean of Zizithrus. There are many others.

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The story of Herod and his slaughter of the innocents is practically the same as that of the wicked King Kansa and his attempt to find and kill Krishna, who, however, was saved by his mother, who succeeded in concealing him for a short time and then fled into a far country; which story is to be found in the Mahabharata.

So, I might go on at great length citing these stories that appear to be the common heritage of mankind, but I have no desire to weary you. I have simply wished to point out that we are indebted not only to that fragment of the past contained in our own Scriptures; not only to a tribe, a person, an epoch, or a religion. We mutilate our faculties when we base science, philosophy, or faith upon anything less than the whole process of human growth.

When Birs-Nimrud breaks the silence of centuries, and Egypt speaks from her tombs, then for science, for history, for poetry, for theology, for all that Nature means, from the East even to the West, shines the light that thunds the thoughts of man and completes the chain of his faith.

Let the scholar magnify his function amids't the arrogant competitions, assertions, and foolishly exclusive categories of the moment, as he rolls the stones from sepulchres that seemed to have buried forever the earlier witnesses of the spirit of man. He also is a reformer, builder of the minds and lives of the ages, for he is a student of religious history. He sees religion as a whole, past and present, and sees it clearly. He knows that "The fear of the Lord is the beginning of wisdom," and that he who fears not the Law shall, like the reed, be broken.

This paper would be incomplete without some account of the ethical Teachings of the World's great Scriptures, and so I subjoin a few examples. The first is from the Zend Avesta, a sacred book of ancient Persia:

"Injure not others, help men to succeed;
Thus shalt thou reap a blessing for today,
And the next world, when this hath passed away."

And from the same sourse:

"Alas! Let us not sin; since neither good or evil things abide.
It is best to leave good deeds for our monument in men's memories."

From the Shah Namah, or Persian "Book of Kings." The tree of thine own planting shakes its fruit into thy bosom; Is't a thorn, thou soweds't it; or robe of silk, the weaver was thyself."

And from the same book, is the Golden Rule of religious freedom:

"The world is in no part without religion, tho some prefer onefaith and some another; one worships Idols, another the True God. But none thinks that evil speaking is better than benediction. The world does not go to ruin for words."

From Confucious:

"In the highest path there are four things I have not attained,-

To serve my Father as I would have my son serve me; My Prince as I would require my minister to serve me; and my elder brother as I would wish my younger brother to serve me; and to act towards a friend as I would have him act toward me."

From Mencius, 500 B.C:

"When the sages had used the vigor of their eyes, they called in to their aid the Compass, the Square, the Level, and the Line; for the use of use of these instruments is inexhaustible. Thus they perfectly exhibited ideal humarelationships."

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"To me, whose duty is the search of truth, hidden by thy vase of

dazzling light, withhold thy splendous that I may behold thy true being. For I, too, am immortal. The same soul that is in Thee am I, O God, All-Knowing! Deliver me from the crooked path of sin."

"Look to the East." Light from the East once more, As it came to Greece in the Sacred Mysteries with the Dorians, and the Pythagoreans, and the Chaldaic Oracles; to Alexandria in Philo and Platinus; to Europe in Judaism and Christianity; to the middle ages by the Crusades; in floods of Myth and Fables. All Smybols and Allegories of the slow disentanglement of the deep and mighty spirit of man. That imaginative Lore that was itself an education of the Ideal faculty, preparing the way for modern liberty of thought; for religious freedom and aesthetic culture. So now again it comes to modern civilization through literature and commerce and a larger religious sympathy; and, as ever before, with a mission to clear the sight and enlarge the field of belief, Christiandom will not become Buddhist, nor bow to Confucius, nor worship Brahma; but it will eventually render justice to the one spiritual nature which spake in ways as yet unreckonized in these differing faiths. It will learn that religion itself is greater than any positive form under which it has yet appeared, and rests on broader and deeper authority than can ever be confined in a prescribed creed.

The loving and best beloved disciple, The Holy St. John the Evangelist, has given to us, what, in all literature is perhaps the very best exposition of universal religion; for he bases it upon the solid rock of Brotherly Love.

"If any man say that he loves God, whom he has not seen, and love not his brother, whom he hath seen, he is a liar and the truth is not in him." Says John.

That is Masonry. My Brothers! our Altar is consecrated to the brotherhood of man; our Lodges are dedicated to the Holy Saints John, and the evangelist has perhaps, in the twenty-first chapter of Revelations, described the final form of our ancient institution under the image of a Great City:

"The Holy Jerusalem descending out of Heaven from God, having the Glory of God; and her light was like unto a stone most precious, even like a Jasper Stone, clear as crystal; .... And the City lieth foursquare, and the Length is as Large as the Breadth..... the length and the bredth and the height of it are equal."

In other words it was a 'Perfect Ashlar' and the seer says that:

"The measure of it was the measure of a man, for man himself should be a 'Perfect Ashlar."

My Brothers: We, as Entered Apprentices, are bearers of burden; each of us are to have an Ashlar to be used in the construction of this Holy City, and without the spirit of Brotherly Love our Ashlars will be poor and rough indeed. Let us look to the writings of the Holy Evangelist St. John and try to apply their teachings; so that they may come home to our bosoms, for in them we have eternal life. Long may we continue to cherish and revere them, and long may our children and our children's children, kneeling at the knees of their mother's repeat these words:

Our Father, Which art in Heaven, Hallowed by the name;
Thy kingdome come. Thy will be done on earth, as it is in Heaven.
Give us this day, our daily bread; and forgive us our trespasses,
as we forgive them that trespass against us. And lead us not into
temptation, but deliver us from evil; For Thine is the Kingdom,
The Power, and the Glory, forever.

Amen and Amen!

dazzling light, withhold thy splendors that I may behold thy true being. For I, too, am immortal. The same soul that is in Thee am I, O God, All-Knowing! Deliver me from the crooked path of sin."

"Look to the East." Light from the East once more. As it came to Greece in the Sacred Mysteries with the Dorians, and the Pythagoreans, and the Chaldaic Oracles; to Alexandria in Philo and Plotinus; to Europe in Judaism and Christianity; to the middle ages by the Crusades; in floods of Myth and Fables. All Symbols and Allegories of the slow disentanglement of the deep and mighty spirit of man. That imaginative lore that was itself an education of the Ideal faculty, preparing the way for modern liberty of thought; for religious freedom and aesthetic culture. So now again it comes to modern civilization through literature and commerce and a larger religious sympathy; and, as ever before, with a mission to clear the sight and enlarge the field of belief. Christianism will not become Buddhist, nor bow to Confucius, nor worship Brahma; but it will eventually render justice to the one spiritual nature which spake in ways as yet unreconciled in these differing faiths. It will learn that religion itself is greater than any positive form under which it has yet appeared, and rests on broader and deeper authority than can ever be confined in a prescribed creed.

The loving and best beloved disciple, The Holy St. John the Evangelist, has given to us, what, in all literature is perhaps the very best exposition of universal religion; for he bases it upon the solid rock of Brotherly Love.

"If any man say that he loves God, whom he has not seen, and love not his brother, whom he hath seen, he is a liar and the truth is not in him." Says John.

That is Masonry. My Brothers! our Altar is consecrated to the brotherhood of man; our Lodges are dedicated to the Holy Saints John, and the evangelist has perhaps, in the twenty-first chapter of Revelations, described the final form of our ancient institution under the image of a Great City:

"The Holy Jerusalem descending out of Heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a Jasper Stone, clear as crystal; .... And the City lieth foursquare, and the length is as large as the Breadth..... the length and the breadth and the height of it are equal."

In other words it was a 'Perfect Ashlar' and the seer says that:

"The measure of it was the measure of a man, for man himself should be a 'Perfect Ashlar."

My Brothers: We, as Entered Apprentices, are bearers of burden; each of us are to have an Ashlar to be used in the construction of this Holy City, and without the spirit of Brotherly Love our Ashlars will be poor and rough indeed. Let us look to the writings of the Holy Evangelist St. John and try to apply their teachings; so that they may come home to our bosoms, for in them we have eternal life. Long may we continue to cherish and revere them, and long may our children and our children's children, kneeling at the knees of their mother's repeat these words:

Our Father, Which art in Heaven, Hallowed by the name;
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as we forgive them that trespass against us. And lead us not into
temptation, but deliver us from evil; For Thine is the Kingdom,
The Power, and the Glory, forever.
Amen and Amen!

After Zen

—*Zen and the Object of Life*—

R. H. Blyth

The title I had given to this talk, on the spur of the moment, was "After Zen." But actually I came to speak about "Zen and the Object of Life." Yesterday, I gave a lecture on *Haiku, Senryu* and Zen to about fifty people and none of them understood anything. I felt so miserable that I thought I should practice this lecture again, on you. So, today we have three topics, let us say, in Zen, *Haiku* and *Senryu*. We have three subjects and I think I'd better explain first of all the meaning of my title. First, the word "after." "After" has two meanings, it means later in time, and it also can mean, I suppose, "searching," then "after" means in this case seeking or searching for Zen. According to these two different meanings, Zen itself will have different meanings. And here I would like to distinguish, firstly, between the Zen of Zen Sect and, secondly, the Zen which we are searching after, which is something, shall we say, like a sort of future Zen, which has not yet come into existence but is coming into existence even as I am talking to you, or rather as you are listening to me. Then my second title, "Zen and the Object of Life," may not be very clear, so the object of life we must explain. (Object and purpose are a little different. Purpose suggests something in the future, whereas object might refer to something which is achieved at this moment.) Life I understand to have three different "configurations." The three are: my life, or shall I say, our life, but I don't know to what extent your life and my life have the same meaning. Then, there is his life or her life, that is, the life of ordinary people. I take, however, this room to be filled with extraordinary people and I hope to include you together with my extraordinary self. And then thirdly, there is the meaning of life in general, the life of the universe, the life of plants, the life of things. Of these three different "areas," I think we will omit number two because, I suppose, (I don't know but I suppose) ordinary people are unfavorable. I find most of my students unteachable ordinarily. Of course the fault is with the teacher no doubt. But I don't think any teacher has yet appeared in this world who is capable of teaching unteachable people. The number of unteachable people in this world is alarmingly large. And as you probably have noticed it is increasing day by day. I think perhaps I would omit number three, too, life in general, because the object

or the purpose of life in general is quite clear. It is to produce this meeting. You don't show any response to *that*, I think I'd better repeat it. The object of the universe, the purpose of the universe, the highest purpose, (and that is a very high place,) the highest purpose of the universe, I think, is seen in the results, and the result is this meeting. So, after all, I wish to concentrate on the object of my life, which, I think, should be the object of your life.

We have Zen, *Haiku* and *Senryu* and I think I will begin with Haiku and *Senryu* and then go on to Zen. *Haiku* is the poetry of sensation. I like to think of it in this way. But, this is what you might call illegible, it is unsayable, it is not possible to put it in the dictionary as such, it is hardly possible to print it. But it has some meaning. In this case, the noun "poetry" and the noun "sensation," are joined. I mean, sensation as poetry and poetry as sensation. In the ordinary way, we think of sensation as what is seen and heard, what is felt, what is touched, what is smelled. But in *Haiku*, there are also many other varieties of sensation and if you look at number one on your paper,

Kakitsubata Betarito Tobi No Taretekeru (No. 1)

It may translate as "The droppings of the hawk, clinging, soft and sticky, on the leaves." And we must put it clearly on the leaves of the iris and not the flowers. Here, we have the sensation of softness and stickiness. And perhaps besides this, these droppings are sort of shapeless, quite white and shapeless, but they are on the leaves of the iris and have a strong, a very clear, almost military shape. So, this is a sort of contrast of feeling, between the shapeless and the fairly clear shaped. This is also a sort of sensation, of contrast between these two, besides the softness and stickiness of the droppings themselves. Now this, I think, is a better example of *Senryu* than *Haiku*, and it is by Buson. It is poetry and sensation in one. They cannot possible be divided.

The same is true of the second verse, by Taiji, Buson's disciple.

Kokochihodo Botan No Tawamu Hikazukana (No. 2)
(The peony is bending slightly after the lapse of day.)

The slight bending of a very heavy flower on a rather slender stalk is a kind of a physical sensation which is felt in this verse. It is poetry; it is, shall we say, value. According to philosophers, there are three or four values; there are aesthetic values, various intellectual values, various moral values and a fourth would be religious values. These are, if you like, the four standards by which we judge the value of things. Beautiful or ugly, true or untrue, good or bad. Religions are rather different, they are rather absolute. *Haiku* does not seem to fit into any of the first three. There is nothing beautiful in it. There is nothing intellectual about it and of course nothing moral in it. So, if *Haiku* could be included at all,

it must be included here, but using the word religious in a different way from the way the so-called religious people use it.

Senryu is an expression of the failure of man just as we may think of *Haiku* as the expression of the success of nature. A mountain is always a successful mountain. A lecture is always an unsuccessful lecture. I'd like, in a moment, to speak about the connection between Zen and *Senryu* but right now I will just read example number three.

> Sobetsukai Kanji Kanashii Koe O Age (No. 3)
> (The farewell party, the master of ceremonies raises a sad voice.)

The important thing is the word "raises." The word "raise" suggests something unnatural. There is an example of this kind of thing in number four.

> The tone in preaching does much in working upon the people's affections. If a man should make love in an ordinary tone, his mistress would not regard him; and therefore he must whine. (No. 4)

This is *Senryu*, not in the form but in the spirit, which is more important. It is a passage from Sheldon. Sheldon was an extremely clever lawyer in 17th century England; he is one of the few clever Englishmen. Englishmen on the whole are not very clever, but they have good characters.

If you look at number four, you'll find it interesting. "The tone in preaching does much in working upon the people's affections." (Affections means emotions.) "If a man should make love in an ordinary tone, his mistress would not regard him; and therefore he must whine." This is a very distructive passage, as also was number three. It is speaking ill of humanity. It is saying that humanity is and must be a failure. Ever since, God's creation has been a failure, and in this sense *Senryu* has an extremely important function to fulfill in revealing these failures. If an action is without hypocrisy, without affectation, without pride, without folly, without selfishness, without any of these things, then we should have nothing to do with it. We must say that *Senryu* has to do with every action; I don't think any action by any man has included all the history of the world, it is devoid of some of these things, in other words; therefore, I think every action is a failure.

Come now to Zen. I'll have to give you a definition of Zen, (which I invented the day before yesterday.) "Zen is the unsymbolising of things." *Un* in this case means a sort of *de*, desymbolising of things. This means that in Zen, nothing is a symbol, that is, nothing is a means. Everything is an end in itself. Nothing is a means, nothing is a symbol of something else. The Emperor cannot be a symbol of Japan, it's not possible. Chalk cannot be a means, the chalk is a chalk. Of

course, I may use it, that is true. But when I make use of it, that is not Zen, and that is not poetry; here we see the connection between Zen and poetry, because this definition of Zen is exactly the same definition as poetry. Poetry is the unsymbolising of things. It is *un* because man has a double nature; we have a poetical nature, according to Wordsworth, when we were born, but gradually we learn to use things, to make use of other people. We look upon other things as means. And even in Christianity, a man is considered to be a means for the glory of God. The Glory of God is the end, and man, the human being himself, is a way of glorifying Himself.

I want now to say a little more about the connection between poetry, *Haiku* and *Senryu* as humor, and Zen. These are usually thought to be connected, and it is often said so in Japan, I myself have said it and I now recant and apologize. *Senryu* is not usually considered at all, but it is very often thought that Zen was the origin of *Haiku*, the origin of the tea ceremony, of flower arrangement, the origin of *bushido* and all the other cultural creations of the Japanese people. This idea I think comes in number 5.

> 一口吸盡江西水洛陽牡丹新吐蕊 (No. 5)

This line appears in the *Zenrin Kushu*. I don't know from where it was taken. As far as I understand the meaning, it is this: "If we can swallow at one gulp the water of this river, we can see the peony of Rakuyo." Rakuyo is *Lo Yang*, the capital of China at that time. We can see the peony produce a new pistil. The idea is this, that if we get some sort of *satori* from Zen, as the result of this *satori*, the world becomes more beautiful. If we can swallow the water of the river in one gulp, then the pistil of the flower comes out anew, the peony becomes more beautiful, more striking. This seems to be true, and it's true if we think, for example, of falling in love; when people fall in love, all kinds of flowers and all kinds of things become more beautiful. That is a very common experience. But I think falling in love itself is a very shallow experience. In any case, I think there's hardly any connection this way. I think the connection is, instead of saying that Zen produced Japanese culture, say, Japanese culture produced Zen, and Chinese culture produced Zen. Chinese poets produced Zen. Another very good example of this kind of thing you can see if you look at number 6.

> Ummon said, "The ancient Buddha and the temple post are always having relations with each other; is this subjective?" The monks were dumb, himself replying, "When clouds rise over the Southern Mountains, rain falls on the Northern Mountains." (No. 6)

Number 6 is the sensation of a passage from *Ummon Goroku*. Ummon, as you know, was an 8th century monk, Chinese monk. I think he was perhaps

the greatest of all the Zen monks. He was the most original; he was a genius besides being a Zen master. Perhaps he was the cleverest man that China produced. Well, he said one day, "The ancient Buddha and the temple post are always having relations with each other; is this subjective?" The monks of course, as usual, were dumb; they never ask any questions when they should. Ummon replied to himself saying, "When clouds rise over the Southern mountains, rain falls on the Northern mountains." Now, this second passage seems almost more difficult than the first. But it isn't so really. What Ummon is doing is this: first of all, he is giving us an example of what is called *para logic*. That is to say, he is saying that A is not A, A is B. He said a Buddha who lived thousands of years ago and who was an enlightened man, has a connection, has a relationship, has a communication with the big round post outside the temple, which itself has no life and no thought but nevertheless has some kind of deep connection and relationship and communication with the temple, which is Buddha. This is something, impossible rationally speaking; it is an example of A is not A and A is B. The Buddha is the post. The Buddha equals the post. Then he says, "When clouds rise over the Southern mountains, rain falls on the Northern mountains." This is a scientific fact, this is ordinary logic that A is A, A is not B. These two together, Ummon says, comprise Zen; it is transcendental and yet something which is common sense; but just the two together, not alternately. In this philosophic expression, Ummon has divided the two. But as I said, in *Haiku*, this common sense, this sensation, is poetry and poetry is something beyond common sense, beyond logic. The two are one in poetry. Ummon, in speaking, has, unfortunately, to divide the two.

In number 7 we get the same thing from Wordsworth.

> Love, now a universal birth
> From heart to heart is stealing,
> From earth to man, from man to earth:
> It is the hour of feeling. (No. 7)

This is from a very good poem of his, almost Wordsworth's best poem and it is "To my Sister." A universal birth means love is coming out of everything in the world. "Now" means it's the first of March, 1798. It is the hour of feeling, *this* is the hour of feeling. What I want you to look at is the third line. Wordsworth said that man knows nature. Love goes from man to earth. The first part says "from earth to man." Here we get the idea that nature loves man. This is Wordsworth's religion and as you see, it corresponds to what Ummon says because nature, after all, is the poet. And man is the ancient Buddha. And the ancient Buddha and the poet love each other, Ummon says. The question is "Do you believe it?" If you don't, I think you are not a Buddhist, you are not a poet, you are not a human being, you are a kind of high class monkey.

I would like you to look at number 8, because now I want to say a little about Zen and *Senryu*. Of course, *Haiku* sometimes may be included. But I want to specifically speak of these two because I think that they have never been so far associated. This Zen, by the way, I must warn you once more, is not Zen Sect's Zen. This is not that Zen, but some other Zen which you have to guess as best you can. Now, the first thing you may notice is the unintellectuality of Zen and of *Senryu*, and of course *Haiku*. I wish to take number 8 as an example.

> The squeaking of the pump sounds as necessary as the music of the spheres. (No. 8)

This was written by Thoreau in 1841 in his journal about himself, who by the way I think has more Zen than Ummon. Not perhaps more genius, but more Zen. Now, the important word in this is the word "sounds." If we say, "the squeaking of the pump is as necessary as the music of the spheres," this is true, but it is scientifically true. It is philosophically true. It is quite different from "sounds." In the word "sounds," we go back to the idea of *Haiku* because the sound "squeaking" is a sensation. It's a very interesting sensation because the squeaking is not merely, perhaps, a sensation of sound, it's almost a physical, what shall I say, a kind of meaty sound in its squeak. It goes all through the skin, not merely in the ear. What the hell is wrong with those people, why don't they put some oil on it. We get angry because the sensation is very strong and goes all through the body. The music of the spheres, as you know, is the music of universe. It is the transcendental music which the universe is supposed to make in the gyration and in the revolution of the different spheres, where all the planets and the stars are fixed. So, the squeaking of the pump sounds as necessary as the music of the spheres. Here, as I said, we get an example of the unintellectuality of *Senryu*, in this case because the squeaking of the pump could be a subject of *Haiku*, of modern *Haiku*. But I don't remember any *Haiku* about the squeaking of a pump. Of course, it would be quite impossible for *Waka*, because the object of *Waka* is beauty. The squeaking of the pump is not beautiful. But even for *Haiku*, it is something almost too disagreeable; *Haiku* requires sensations of things which are more or less neutral. Of heat, of cold, touch or smell, sight and sound, but not such terrible things. In *Haiku* usually, for example, snakes are omitted. And poisonous plants are omitted. This poisonous pump is to be, I think, omitted from *Haiku* and it is therefore a subject for *Senryu*. Of course, the second point which is also illustrated by this is humor. The humor of Zen, of *Senryu*, and even the humor of *Haiku*, but I think it is not necessary to speak about it. Perhaps the unintellectuality of it, in the event we should include it in inexplicableness. The inexplicableness of Zen, and *Senryu* and *Haiku*.

And in this respect, I would like to take number 9.

> To define true madness, What isn't but to be nothing else but mad? (No. 9)

This, you will remember, is what Polonius said of Hamlet. First of all, it means that if a sane man tries to explain what madness is, he must be mad. In other words, only a mad man knows what madness is. Only a poet knows what poetry is, and he knows it because he is a poet. And, as you know, as far as humor is concerned, a man who tries to explain a joke is a very stupid man indeed. The inexplicableness of Zen and *Senryu* and *Haiku* is something that unites them. I would like for you to remember that though Zen is said to be difficult or impossible of explanation, poetry is equally so. Humor is equally so. Zen and *Senryu* and *Haiku* have this in common, they are all three equally inexplicable. Zen is no more difficult to explain than poetry is or than humor is.

The next point I wish to make concerning Zen and *Senryu*, and also including *Haiku*, is the question of poetry. Poetry is of two kinds, material and spiritual. And both equally necessary. Christ said, "How shall a rich man enter into the kingdom of heaven?" I understand Christ to mean that no materially rich man will go to heaven. There are no rich men in heaven, never has been and never will be. From this point of view, Zen and *Senryu* and *Haiku* require physical poverty. It is not possible to sit in a car and write *Haiku*; it is not possible. It is also impossible for *Senryu*. *Senryu* was produced by the rather poor people of Tokyo and Osaka in the 18th century. No rich man can write poetry, no rich man can write *Senryu*, no materially rich man can have anything to do with Zen. But, I wish you to think particularly of spiritual poverty. By spiritual poverty, I mean something like what Oscar Wilde meant. Oscar Wilde said that he disliked principles; he said, "I like a man without principles better than anything else in the world." So that this kind of poverty means "no theory." It means no view of life. No religion, no principles, no politics, no morality. This is, "Blessed are the poor." This is the kind of poverty which is necessary for Zen and *Senryu* and *Haiku*.

We see something of this in one more passage from Thoreau. It was written in 1850. He said:

> Autumnal mornings, when the feet of countless sparrows are heard like rain-drops on the roof by the boy who sleeps in the garret. (No. 10)

Not in the Imperial Hotel. If you sleep in the Imperial Hotel, you can't hear the feet of the sparrows. This no doubt was also written by Thoreau concerning himself. No doubt he slept in the attic under the roof and heard the feet of sparrows. But, besides this physical poverty, I think we might here also include the spiritual poverty because this boy is not the boy who wants to become General of the Armies or Prime Minister. It's a boy like Thoreau, who made

some pencils, good pencils, and then he thought that was enough; after he had made some pencils, his ambition was fulfilled. And after that, his life consisted of listening to the sound of the feet of sparrows. This morning, I intended to give you a very wonderful and interesting lecture on the object of life. But I will give you one sentence from it and it is the most important sentence. It is this, that the object of life is to listen to the feet of the sparrows. Now, this is what is called heresy. In Christianity, Christ did not die for sparrows, especially for sparrow's feet. As far as Buddhism is concerned, I don't remember Buddha ever talking about the feet of sparrows either. In Zen, however, the object of life is to listen to the feet of sparrows. I don't know whether that would pass as an answer to a *Koan*. If it were said sincerely, perhaps not. But I think it is true.

I wish now to go back to that particular part I mentioned. This is *Haiku*. We are jumping away from *Senryu* for a moment. As I said, poetry goes to Zen. Remember the famous saying of Confucius, "If you hear the sound of sparrows' feet in the morning, you can die without regrets in the evening." I don't know if you remember that saying but that's what he said, or what he should have said. When the point is this, listening to the feet of sparrows, that is Zen. If we think of cause and effect, it goes this way. Now, however much you do Zazen, however much *satori* you have, you won't hear the feet of sparrows any better. Or let me give a more disagreeable example. If you really listen to the music of Bach, if you *really* listen to it, that is Zen. But, however much Zen you do, Bach doesn't become any different, as far as my experience of other peoples' experiences goes. So if we think of it in this causal way, the order *is* this way. This is putting the horse before the cart, not putting the cart before the horse. Bach is the horse, Zen is the cart. Bach "pulls" the Zen.

Let's go now to the last point. The most difficult point is the relation between Zen and *Senryu* only. Not *Haiku* at all. As you know, Zen, the idea of Zen-sect is to go beyond dichotomy. Dichotomy is a very fine word, but if you don't know it, dichotomy means cutting; cutting into two. So, Zen means going beyond relativity. Going beyond the opposites. Not this and that, good and bad, here and there, mine and yours, but the two together as one. It's transcending dichotomy. We may think of it as going beyond the relative to the absolute. But as you see, we get another pair of relatives; we have here, for example, "good and bad" and here we have "beyond good and bad," with Nietszche. But this good and bad is in opposition to that good and bad. Here we get another relative: absolute is relative to the relative. We haven't escaped from relativity at all. How does Zen avoid this dilemma? In a very simple way. It says that relativity *is* absoluteness. It says *satori, sunawachi mayoi; mayoi, sunawachi satori*. Or, to put it more philosophically, it says Difference is Identity;

Identity is Difference. Now when I say that, I think your minds must become blank; perhaps they were blank before, but I mean they become more blank because this kind of statement, "relativity equals the absolute," means nothing to us, intellectually speaking. We look at it: "relativity equals absoluteness;" we don't grasp it, we don't know what it means; it's a kind of playing with words. It is at this point, I think, that *Senryu* comes to our assistance. *Senryu* shows itself in this respect as what one might call a very Zen. I would like you to look at Numbers 11 and 12.

Kome Maki Mo Tsumi Zoyo Tori Ga Keau Zoyo (No. 11)

11 is a *Haiku* by Issa. It was written in 1812, when Issa was at a temple. It was written at a temple where Issa saw some very thin, hungry and scraggy looking chickens. He felt sorry for them, bought some rice, and scattered it to feed them. Immediately these chickens began to fight with each other and so Issa's goodness turned somehow or other into badness and he said, "*Kome maki* (or 'to throw rice')," (that is, doing something good,) "*Kore mo tsumi desu* ('this is sinful')," (this is, also something bad.) And he regretted perhaps his actions, though it was the best he could do. Now if we go to 12:

Ryorinin Hyoi To Houtte Kami-awase (No. 12)

This is a *Senryu* from the third *Yanagidaru*. The first *Yanagidaru* was published in 1765 and the third *Yanagidaru*, from which this comes, was published in 1768. So it is almost 50 years before Issa's *Haiku*, although they resemble each other a little. "*Kami awase*" means in this case 'the dogs begin to fight.' And the "*Kami au*" is not "*Kami au*," but "*Kami awase*." But in a way, he makes the dogs fight. You see, this has no Zen in it. In number 11 the chickens fight, but in number 12, he makes the dog fight. Of course, "makes" in this case may not mean intentionally. So, if we think of the cook, the cook was probably a very kind person, he was chopping away and throwing out fish guts. He watches the dogs as they collect, that's the meaning of *awase*. He actually makes the dogs fight with the pieces of fish which he throws away. Now this is the point, and I wish you to think of it as a kind of problem: which has more Zen, number 11 or number 12? That is a problem, which I don't attempt to answer. What I want to explain is this: we are taught by Plato that the values are the good, the true and the beautiful. But what *Senryu* teaches us is this: that the bad, the false and ugly are more interesting. More interesting means to have even more value. What is bad, what is false and what is ugly in this number 12? What is bad is the spirit of the cook who makes the dogs fight. What is bad here is interesting. That is, I think, an example of "*Mayoi sunawachi satori*." It is an example of what is good, so let us put it this way; you remember what Shinran said; "Even good people will go to heaven." "Even good people"—I don't think so myself, but Shinran had a kind heart and so he said

even these good people will go to heaven. I think we may say, then, that even good is good, but bad is better. This is the spirit of *Senryu*; if you do something good, *Senryu* will say, "Well, that is very good, but it is not very interesting, it is not new." If I fall out of this window, that is news. If I don't fall out, it is nothing. But I'm sorry to disappoint you, I'll be very careful not to fall out. A *Haiku* is good, it is all right, but bad is better, it is interesting. I think in this way we feel some of the meaning of Enlightenment. Enlightenment is as it is—illusion. Illusion is as it is—*Satori*. If we think of it too much, it becomes confusing.

But as I said, *Senryu* is this, it is the enjoyment of failure. Without this failure, without death, there is no tragedy; without tragedy, there is no meaning, and I would like to end by saying what the music of Bach means to me. It comes in one of the cantatas; the words are these, "Death and suffering come from the loving hands of God." By death, I mean annihilation, by suffering I mean, (Bach doesn't mean, but the music of Bach means,) meaningless, useless. Suffering comes from the loving hands of God, of Nature, if you like, it makes no difference, the word is only a word. Here also we see something of this *Satori sunawachi mayoi, mayoi sunawachi satori*, because, you see, here the contradiction is kept and that is the important thing, to keep the contradiction and never allow yourself to resolve the contradiction. If you can resolve a contradiction, then it is better to jump out of the window. You have to keep the contradiction and this I think is where we find the value of Kierkegaard. Kierkegaard said (and I think Kierkegaard was wrong,) the object of life is suffering, as he said with extreme brilliance. He said, "Christ said, 'Narrow is the way.'" Kierkegaard, as he should, went beyond Christ, and he changed it, and he said, "It isn't that the way is narrow, but that narrowness is the way." This is, as I say, very true, it is more true than Christianity or Buddhism. But I think what I wrote before is better, because it contains not only the suffering but the love, so that annihilation and meaningless suffering also come from the loving hands of God.

This speech was delivered at the Buddhist English Seminar held at Saijo-ji Zen Temple near Mt. Hakone in July, 1963.

R.H. Blyth was born in 1898 in London. He graduated from London University in English literature and taught in the Seoul Imperial University in 1924. During the Pacific War, he had been detained in Kobe. After the war, he lectured on English literature in Gakushu-in University, University of Tokyo, Waseda University etc., and passed away in 1964.

One of the best interpreters of the Japanese mind and Zen Buddhism, the late R.H. Blyth produced himself many fine works, such as "Haiku," "The History of Haiku." "Oriental Humour," "Zen in English Literature and Oriental Classics," "Zen and Zen Classics," etc. It was his belief that "all that is good in European literature and culture is simply and solely that which is in accordance with the Spirit of Zen." —Editor

Lecture by R. H. BLYTH "AFTER ZEN"

THE POWER OF INITIATION

Lesson from Tape-Recorder August 1, 1958

Friends,

What I am going to say is nothing new, perhaps, to you.....but on the other hand, in another sense, it may be new in such a way that it may throw new light on old things, and you may get a new insight into different aspects of things which you may have considered as final.

INTERPRETATION OF FUNDAMENTAL TRUTH.

First of all I should like some understanding from your side about the things I have to say. We should meet each other half-way, so to speak. This will make it easier for me to come directly to the point, instead of all the time beating-around-the-bush so to speak. This is because my subject of tonight is about Fundamental or Basic Truth on which is built the whole structure of metaphysics, mysticism,...and Religion for that matter. And it is also significant for the "know how" of life in general, in its practical application that means: how to deal with a kind of knowledge which is called occult or metaphysical, in the event that we consider ourselves equipped with that kind of knowledge.

People all over the world come together in order to study "occult knowledge", the so-called "heritage of the Ancient Sages", and form more or less exclusive groups. But I may remind you that all those studies are not necessary to become a reasonable human being, a man or woman of good-will. There are, perhaps, many more so-called profane people outside those groups who react to certain circumstances in their life more nobly, more bravely, than many who belong to those exalted groups of initiates. So we see that the application of Knowledge is entirely an individual thing, depending on the earnestness of the person and above all, his status as a spiritually developed being.

I have already said that Religion is based on Fundamental Truth, otherwise it is no religion at all, but only a form of superstition. We have to see Religion in a new light, namely in the Light of the Eternal Truth. I may give you a definition of what I mean. It is this definition: Religion is the individual identification with Fundamental Truth. That is: ...that which is present as a Universal Agency in all things, all manifestations, all worlds, all planets, all solar-systems.

The proof of that "Presentness" is in our own being or soul. We are a being expressed through soul-force. This soul is called Jivatma, (the Hindu term.) It is the unification of the individual soul with the Universal Soul or Universal Self, in which is expressed the Will or Creative Power of the Absolute, the Paramatma, (Hindu).

In order to arrive at the unification of the individual Self with the Higher Self, one should have insturctions along that special line of spiritual development. Those instructions are given through different channels, mostly by teachers or Gurus (Guru: dispeller of darkness). In connection with this I have to say to you that there is, in everybody, an inner Guru, or the Guru Within. The realization of the existence of the Inner Guru may be brought to your knowledge by the Teachings of the Outer Guru.

The Guru teaches you that Truth starts right at your doorsteps, which means that it is right within your reach and present or expressed in your own body. You have not only one body, but different bodies, which

which in turn consist out of different densities of matter, belonging to different planes of life. You know the Material Plane and the Material Body. You have been told without doubt that there is a Spiritual Plane and that you also have a Spiritual Body. Less known is the fact that there is also a Psychic Plane and a Psychic Body, a Mental Plane and a Mental Body, an Astral Plane and an Astral Body, and an Etheric Plane and an Etheric Body. This may sound all-confusing if you do not know the techniques of the Invisible Planes or Forces, and more so, if you do not know the Fundamental Truth or Truths. Furthermore, you will be also told that those planes and those bodies penetrate each other, because the subtle things penetrate the denser or coarser things. So, those planes penetrate each other. And this also applies to the different worlds, planets, stars and Universes.

With the conception of the Universality of all things, their cosmic affinity, goes also the conception of a Universal Agency. You may call this Spiritual, a word as good as any. It means that our Spiritual Body has its permanent abode on the Spiritual Plane. But, of course, we live, or shall I say, are more aware of the material plane and our material body, its organs of perception, its mental or emotional interpretation of things.

But at the same time we aspire to the Higher Things, and we know that we only really experience happiness when we are freed from the bondage of things which may cause relative pleasure, but also pain and suffering.

So, the Guru may point out a way to overcome the obstacles and to find the way towards ultimate happiness. That means that there is "a way" towards realization of happiness, regardless of the outward circumstances. Also for the same reason that the Source is right within you. This is the Basic Truth.

SPIRITUAL POWER AND ENERGY.

Everything around us and within us is permeated with a kind of Force and you may call it life-force or soul-force, or just Energy. And as we know, there are different manifestations for the same Energy. It may be mechanical or spiritual according to its effects on the different planes. It may express itself in the higher qualities in man, ...his ideals, compassions, his devotion and love, his longing for permanent happiness, Bliss and the Higher Truths.

Be that as it may, in order to achieve something or to do something, in all instances one or another kind of Energy is required. If you have no "spirit", no energy, you can do nothing. And according to the Tibetan Masters, every manifestation is a form of Energy. So there is Energy all around, free for the asking and for the taking.

So, the first result of spiritual enlightenment is that we get Power, more Energy. We may study for years on end, but it may bring no additional power. That is because we are only gathering mental information without doing anything with it. If we do not get that spiritual or additional power by our occult studies, it means only that we are wasting our time and are endangering real progress. In that case we are on a "dead track".

But let me assume that we are on the right track and receive that power we are longing for. What should we do with that newly acquired power?

First of all we should adjust ourselves to values we have just discovered. A change in power affects the value of things. We have to

re-consider our everyday conceptions about things we valued most. In short, the First power comes into action, namely: the power of Discrimination. We should begin to know what is worthwhile and what is not worthwhile, what is real and what is not real. Basing our actions continuously on the glimpses of the Truth which is living in us, we will soon discover that this Truth is the source of all forms of Energy. If we make this discovery of Truth, we have received what is called: ILLUMINATION. We have, according to the Tibetan Masters, touched upon the essence of Things. This Illumination may be reflected upon others, and so we may be of service to humanity by transmitting power to others when we are ripe for its reception.

MASTERS, GURUS, and INITIATES.

As Illumination may come from different sources or through different channels....for instance by our personal contact with life, our own experiences or channels of knowledge, we have at the same time to keep in sight the Ultimate Goal. This Ultimate Goal is called INITIATION. In order to achieve this we have, with the aid of the acquired Knowledge, to contact the Powers in their true manifestations. We may call those manifestations Masters, Adepts, Angels or Devas, Chohans. Each of them representing a certain stage of developed Cosmic Consciousness expressed in different functions. In order to reach those Exalted Beings there is only one certain way: the Inner Guide. But we should be careful with the conception of this "Guide". To meet this Guide is only possible through PERSONAL EFFORT. This Guide is not a psychic entity. You may call it: The God-Self. This is the real essence of your own being and it tells the Truth.

The manifestation of the "God-Self" in us brings us the Inner Vision, the Inner Knowledge, the Inner Power. With this Vision, Knowledge, and Power we may be of service to the Masters, Adepts and the Angels and help them in their functions. That means to Teach, to Heal, to Spread the Light, and to accomplish the consequences of our past actions, resulting in Duty, Responsibility and Compassion. The accomplishment of this is called DHARMA (Hindu). You may have now observed that I have made a distinction between Illumination and Initiation. Mostly we speak about them as though they were one and the same thing. But they are different from each other.

Illumination pertains to Knowledge and Initiation pertains to Power. One may receive illumination about the workings of nature, about nature's finer forces. But still you have not the Power, and it may come to you through different channels. But with Initiation it is otherwise. "Initiation in Power" is only given along the line of spiritual descendancy. There should be a spiritual relationship with the Higher Levels, a relationship which binds all the people of good-will all over the world together in one Great Brotherhood. It reaches beyond dogmatic forms or organized religion, but its Power is also present in all of them.

Different Aspects of this Spiritual Power are projected in different levels of Consciousness, and those Invisible Forces use different Instruments in the form of Masters. The Masters give the Power to act spiritually, and the Gurus give the Knowledge to act spiritually and choose their channels in turn. It is on the real Spiritual Level that those Masters reach, through the Teachers, their pupils, or humanity in general. They are not to be reached on the material or the psychic plane, or what is the same, the astral plane. They do not want to have anything to do with that what is called: "sub-conscious mind".

PLANES, PLANETS and SPACE.

As was said previously the Higher Forces, or the Initiation into them, are only to be communicated with or to be achieved, through the Masters or Adepts. Outside those Chosen Channels, no real spiritual Power can be attained. I know that there are so-called secret ways to penetrate the Veil, but those ways do not go beyond the Astral Plane. There are so-called "black forces" who work with different kinds of "Psychism" and those masters of the left hand Path imitate the real ones including the appearances and the teachings, so that it is very difficult for the Seeker, in the beginning, to know with what kind of powers or beings he has to do. But one knows the tree by its fruits. One should learn to know the difference between "psychic phenomena" and "spiritual phenomena" and how that "psychism" has nothing to do with spirituality or religion.

I will now give the names of the planes, in order of sequence, through which the Illuminations are given. The Ray of Enlightenment originates from the Buddhic Plane. The Ray of Initiation originates from the Atmic Plane. The Buddhic Plane is the plane of Wisdom. The Atmic Plane is that of Creative Will.

In order to attain one should achieve the Wisdom and the Will to accomplish that what one has started. The realization of both Rays takes place on the Higher Mental Plane or the Manasic Plane. Here one begins TO KNOW. As soon as Knowledge starts to materialize itself in the individual, Ignorance...the cause of Karma, will disappear, and with it the different forms of karmic bondage. Karma becomes neutralized.

When this happens, one will at once live as in a Vacuum. One feels oneself thrown into boundless Space. It is in this Vacuum that one may create a NEW WORLD or HEAVEN and then one becomes a NEW BEING. In this way we are re-born in the Spiritual Plane.

In order to understand this we have to go more into technical details about the nature of Space, or what "exact science" understands by Space. In the occult sense there is no such thing as "space". The whole Universe is one great web of powerlines or lanes along which the Soul-Being travels from one plane of life into another.

To put it more clearly: The Universe is one Mighty Being consisting out of different densities of matter, different aggregations of Matter. Life penetrates us from all sides. So the whole Universe is full of Light and Life. Life continues travelling (that is: changing) from one density into another. The subtler the form of aggregation, the more spiritual it is. All what constitutes SPACE is ever re-arranging itself. This movement we may call "travelling". But in reality it is CONSCIOUSNESS CHANGING INTO DIFFERENT CAPACITIES OF AWARENESS. When I raise my consciousness, I am actually travelling from one plane of life into another. It stands to reason that our whole mental conception about the nature of Space (and as a consequence: of Time) has to undergo a total change in itself. But this is an adventure few dare to undertake.

From what I have told you, you may be able to understand that one world may travel right through another world of greater density, and so it is with Outer Stellar Space and Island Universes. THEY ALL TRAVEL. They expand and they contract. That means that they all REARRANGE THEMSELVES IN THEIR COMPOSITION CONTINUOUSLY.

If this is true, then we are able to travel from one density into another density, or: from one plane to another. But: we have to change our

own density accordingly, that is, we should acquire that special form or stadium of CONSCIOUSNESS. Here it is that the Inner Vision starts. To see something is only a means to become aware of something. The vision itself is only a means to an end. To change oneself into another stadium of density, or plane of consciousness into another, is often expressed in the term: Transfiguration.

It is more than a special attitude of the mind. It is an actual rearranging of our spiritual constitution.

During this process many forms of information about the nature of things may come to us. If we go into a higher dimension of what is called Space, we receive first-hand knowledge. We know what is meant by the expression: THE HALL OF LEARNING.

After all it is only first-hand knowledge which is worthwhile to know. It is the direct experience of Truth. And it means much more. This first-hand knowledge is accompanied with the Power to Achieve. This form of illumination (Knowledge) goes with Initiation or the Power-to-Achieve.

The Tibetan Masters call this form of Initiation "Angkour"....the transmitting of power from one person to another, in this instance from the Master to the pupil. This may be done with the aid of a certain form of ceremony or ritual, but also it may be done entirely telepathically.

What does this mean? It means that the Power always comes from ANOTHER PLANE, or from a person whose consciousness is continually in contact with that special plane.

Information or Illumination need not necessarily come from another plane however. It can come from the same plane on which one is actually incarnated. Because everything in material creation (of forms and phenomena) contains its own knowledge in itself. It is already projected in, for instance, this material plane in accordance with the needs of the being living on this plane. As everything essentially is a mental creation, creation of the Mind, then it stands to reason that the nature of the thing is seperately present in any thing. The Nature of a thing may be revealed by listening to THE INNER SOUND.

THE NATURE OF THE BODY AND OF THE EGO.

Now, if we can receive power from another plane, how can we achieve such a thing? In this earth-plane we have ample opportunity to gather knowledge or information by study, observation, and inner understanding. But, as I have said before, this does not include the Power. In a way our birth and the different important events in our life are illuminations. Death is also a form of illumination. But it is the passive kind. One suffers or one enjoys things, one undergoes things.

But with Initiation into Power, it is otherwise. One may actually get the power to master circumstances. I will explain this point more clearly.

Behind all manifestations there is a Force. This force comes from another plane of life, it belongs to another world. We may call this force or power "Occult". In order to proceed spiritually we need AN ADDITIONAL POWER other than generated terrestrially. That means, in a wider sense, that we need Cosmic Power. When, for instance, cosmic radiation should halt for a moment, all life on earth would perish. But at the same time if there was no terrestrial atmosphere to shield the impact of cosmic radiation all life on earth would perish unless the forms of life are shielded by a certain kind of auric atmosphere.

Now, our own body acts as a shield which modifies Occult Force in such a way that it is adaptable for the maintenance of life as we know in this body. But on the other hand we should gradually adapt ourselves to the reception of direct radiation or Power. When we die we lose the shield of the body but we still have the auric envelope which carries us through the relatively dense layers of the astral atmosphere on our journey to the Higher Realms. Our body is at the same time a shield and a vehicle. And so we have different bodies, as I have explained before. They enable us to travel on different planes of density. But all the time power is coming on from the plane TO WHICH WE TRAVEL. So we are in a way MAGNETICALLY ATTRACTED TO THE HIGHER PLANES.

What is the Power which reacts in this instance? How does it manifest itself?

It manifests itself through that unit which we call EGO. The Ego is attracted and the bodies are repulsed from the Nuclear Source. Clings the Ego to the body, including the astral and the mental, then this state is called "EGOISTIC". In other words: It does not want to know the Truth and pretends that there is no such thing as the "soul" or "God".

But let us consider the Ego more closely. In principle the Ego is complete in itself and may be compared with the central Sun of a Solar System. Its purpose is to radiate and to shine, to illumine and to give life to the other bodies (planets) who rotate around the central Nucleus or Ego. So, the Ego is a source of energy in itself. So we see that the Ego is a very important thing. But there is more to it. The Ego should not only shine, but as part of the whole Universe, become emerged into the Whole. We see at once the significance of this. Instead of being Solar or earthbound, the Ego may evolute into the mighty Beingness of the whole Cosmos. In order to achieve this, the Ego should not cling to material things, the elements, but to aspire to a loftier goal.

Now, from a human point of view we may consider the Ego the only thing around which all other things turn. For instance, all things take place around you, all the changements in the whole Universe. But you think yourself far away from its center, living only a spiritual, anaemic existence on the outer rim of its radiation. You think that you live in ignorance and darkness subject to sufferings and loss. But that is not so, or need not to be so. Misinterpretation of the Sacred Teachings may impose upon you the idea that you should get rid of your Ego. To begin with, this is an impossibility. It is the very reason and cause of your being on any plane, in any situation. You cannot give up your Ego. But on the other hand you may give up your Ego (in the sense of personal interest) and offer it on the Altar of Space or the Cosmic. It should be dedicated to the Service of Mankind, which is representative for the Beings of Space, the Angels, God, the All-Father-Mother.

THE PATHWAY TOWARD LIBERATION.

All bodies are composed out of elements. One of those elements serves as a link between the next higher one. When the body is composed of the elements air, water, fire, and earth, and ether, then it is the etheric element which links you with the subtler bodies. In the materialization of the physical body, the etheric body is linked with the fire-element in you, and the fire-element with the air-elements, air with water, water with earth. As far as exact science knows, or is able to know or trace back, all life has its origin in water.

When the physical body dissolves, its composing parts are given back to the elements, because the life-giving etheric link has drawn itself from the body. The etheric link connects you further on with the Astral Plane and so on. There are physical, chemical reactions, but there is also a form of ALL-CHEMY which may bring your psychic bodies into consciousness on higher planes, This is to be registered by the process of the mind and of thought-realization. Your mind is a true pathway towards realization of the real Self, when that mind is not distracted by the attraction of the lower elements.

And so the Guru will teach you that the pathway towards liberation goes right through your own self. It is the Mind. And when the mind aspires for higher life, illumination and initiation, and that mind is on the right track, then one will reach the Goal. The Spirit ascends towards the Higher Planes where it receives from the COSMIC all the impressions, contacts and information which the Spirit needs.

But remember that nobody is alone in the world. That every movement or changement affects his fellow-creatures or fellow-beings. That is because all things are bound by the same Law. It is a Cosmic Rule. It is the Law of Compensation. One thing cannot change or do something without affecting another thing. This includes also that when you do not do any effort for spiritual realization, you will not receive that realization. It is this same Law which maintains the whole Universe and keeps all things on their course, in their orbit or in their Balance. It is not a static balance, but a dynamic Balance. When there is on the one hand realization, then there is on the other hand something that compensates for the change in the status of consciousness. When there is compensation on the Astral Plane, then there is realization on the Mental Plane. I may express this more clearly by the following:Everything lives on the expense of something else. The only difference is the shifting process from one being to another being by which the whole or Totality of Being profits. When you get realization in a spiritual way, then you may be sure that there has been a compensation in your karmic relationships.

Now, we have talked about Forces, Energy, Space. But we know that our conception is not complete, and perhaps somewhat academic or hypothetic. The scientists talk about energy, magnetism, electricity or other, in their eyes, mechanical forces.

But we all know that we only see the effects of an UNKNOWN FORCE. We only see the phenomena, but not the real thing itself.

If the source of a phenomena of force like electricity is unknown,it is more than mechanical. Otherwise it could be traced back into its mechanical source. But when the Source is LIFE ITSELF, then we may assume that that Source is a Being, or consists out of a group of Beings who belong to a certain class of cosmic activity.

Intuitively we speak of such being as Universal. We speak of God as the Universal Agency, the Omnipotent, Omniscient.

The whole of humanity speaks of the REAL FORCE as being A BEING. So, Initiation is the realization that ALL FORCES ARE BEINGS, and, what pertains to the individual in particular, that he learns to know how those forces work through himself, his special relationship with Energy, Power or Being.

Of course, this is not a mental realization. It is actually receiving the capacity to act on behalf of that Universal Being and Its Cooperators.

The Tibetan Initiates are in close relationship with Them and they know Their functions in this world. To them there is an invisible world of Power, with all sorts of beings, Chohans or Directors, Devas or Maintainers, Nature-Spirits or Builders, Elementals or Workers, Demons or mechanical expressions of force.

Perhaps this is something new to you. Be that as it may, I am sure that this information will throw light on many of your actions and of the actions of others, and in general, of what is going on in the world.

This enables you also to see at once the whole working of the Occult and what is more, to cooperate with those forces in a constructive way. If you are in tune with them, then you are in tune with the Infinite, and this gives you mastership over all the forces of a mechanical nature. So you can work with the Nature-Spirits in order to heal the sick, or work with the Angels to save humanity from self-destruction. You may work with the Chohans to spread the Light of Truth and, you may, like Enoch, WALK WITH GOD.

And all those Kingdoms are in you. The Kingdom of Nature works through all things.....the elemental Kingdom, the Kingdom of the Nature-Spirits, the Kingdom of the Angels and....the Kingdom of God. And this encompasses all.

So we have in our physical and psychic bodies the whole Universe, all the Kingdoms with their different stadia of aggregation. All those worlds penetrate each other. And you may OPEN UP THE GATEWAY WHICH LEADS TO THOSE FORCES.

Let the power of your Mind be focussed on the heart, the brain and the God-Self in you. Keep your Balance in tune with the Universality of all things. In this way you will be mentally balanced, spiritually balanced, and in constant contact with the Power of Being which is the occult Force behind all phenomena.

Guru Dorjie

Guru Dorjie

THE "MIND-LESS" SCHOLAR:

A MEMOIR: OF ALAN WATTS

I have never had a formal teacher *(guru* or *roshi)* in the spiritual life—only an exemplar, whose example I have not really followed because no sensitive person likes to be mimicked. That exemplar was Suzuki Daisetsu—at once the subtlest and the simplest person I have known. His intellectual and spiritual mood or atmosphere I found wholly congenial, although I never knew him really intimately and although I myself am an entirely different kind of person. Suzuki introduced me to Zen when I first read his *Essays in Zen Buddhism* in mid adolescence, and in the years that followed I read everything he wrote with fascination and delight. For what he said was always unexpected and open-ended. He did not travel in the well-worne ruts of philosophical and religious thought. He rambled, he digressed, he dropped hints, he left you suspended in mid-air, he astonished you with his learning (which was prodigious) and yet charmed you with scholarship handled so lightly and unpretentiously. For I found in the engagingly disorganized maze of his writings the passage to a Garden of Reconciled Opposites.

He showed why Zen is immensely difficult and perfectly easy, why it is at once impenetrable and obvious, why the infinite and eternal is exactly the same as you own nose at this moment, why morals are both essential and irrelevant to the spiritual life, and why *jiriki* (the way of personal effort) comes finally to the same point as *tariki* (the way of liberation through pure faith). The trick in following Suzuki was never to "stay put," as if you had at last got his point and were on firm ground—for the next moment he would show you that you had missed it altogether.

Suzuki was also outside the ordinary ruts in that, without any show of eccentricity, he did not present himself in the stereotype of the usual "Zen personality" which one finds among Japanese monks. Anyone visiting him for the first time, expecting to find an old gentleman with flashing eyes, sitting in a bare *shibui*-type room, and ready to engage you in swift and vigorous repartee, would have been very much surprised. For Suzuki, with his miraculous eyebrows, was more like a Chinese Taoist scholar—a sort of bookish Lao-tzu—gifted, as all good Taoists are, with what can only be called metaphysical humor. Every so often his eyes twinkled as if he had seen the Ultimate Joke, and as if, out of compassion for those who had not, he were refraining from laughing out loud.

He lived in the Western-style section of his home in Kamakura completely surrounded with piles of books and papers. This scholarly disarray was spread through several rooms, in each of which he was writing a separate book, or separate chapters of one book. He could thus move from room to room without having to clear away all his reference materials when feeling inclined to work upon one project rather than another, but somehow his admirable secretary Miss Okamura (who was actually an *apsara* sent down from the Western Paradise to take care of him in his old age) seemed to know where everything was.

Suzuki spoke slowly, deliberately and gently in excellent English with a slight and, to our ears, very pleasing Japanese accent. In conversation, he almost always explained himself with the aid of pen and paper, drawing diagrams to illustrate his points and Chinese characters to identify his terms. Though a man of wonderful patience, he had a genius for deflating windy argument or academic pedantry without giving offence. I remember a lecture where a member of the audience asked him, "Dr. Suzuki, when you use the word 'reality,' are you referring to the relative reality of the physical world, or to the absolute reality of the transcendental world?" He closed his eyes and went into that characteristic attitude which some of his students call "doing a Suzuki," for no one could tell whether he was in deep meditation or fast asleep. After about a minute's silence, though it seemed longer, he opened his eyes and said, "Yes."

During a class on the basic principles of Buddhism: "This morning we come to Fourth Noble Truth . . . called Noble Eightfold Path. First step of Noble Eightfold Path is called *sho ken. Sho ken* means Right View. All Buddhism is really summed up in Right View, because Right View is having no special view, no fixed view. Second step of Noble Eightfold Path . . . (and here there was a long pause). Oh, I forget second step. You look it up in the book." In the same vein, I remember his address to the final meeting of the 1963 World Congress of Faiths at the old Queen's Hall in London. The theme was "The Supreme Spiritual Ideal," and after several speakers had delivered themselves of volumes of hot air, Suzuki's turn came to take the platform. "When I was first asked," he said, "to talk about the Supreme Spiritual Ideal I did not exactly know what to answer. Firstly, I am just a simple-minded countryman from a far-away corner of the world suddenly thrust into the midst of this hustling city of London, and I am bewildered and my mind refuses to work in the same way that it does when I am in my own land. Secondly, how can a humble person like myself talk about such a grand thing as the Supreme Spiritual Ideal? . . . Really I do not know what Spiritual is, what Ideal is, and what Supreme Spiritual Ideal is." Whereupon he devoted the rest of his speech to a description of his house and garden in Japan, contrasting it with the life of a great city. This from the translator of the *Lankavatara Sutra!* And the audience gave him a standing ovation.

Being well aware of the relativity and inadequacy of all opinions, he would never argue. When a student tried to provoke him into a discussion of certain points upon which the celebrated Buddhist scholar Junjiro Takakusu differed from him, his only comment was, "This is very big world: plenty of room in it for both Professor Takakusu and myself." Well, perhaps there was one argument—when the Chinese scholar Hu Shih accused him of obscurantism (in asserting that Zen could not be expressed in rational language) and of lack-

ing a sense of history. But in the course of a very courteous reply Suzuki said, "The Zen master, generally speaking, despises those who indulge in word- or idea-mongering, and in this respect Hu Shih and myself are great sinners, murderers of Buddhas and patriarchs; we are both destined for hell."

I have never known a great scholar and intellectual so devoid of conceit. When I first met Suzuki, I was flabbergasted that he asked me (aged 20) how to prepare a certain article, and that when I was brash enough to give my advice he followed it. Academic pomposity and testiness were simply not in him. Thus certain American sinologists, who make a fine art of demolishing one another with acrimonious footnotes, are apt to go into a huff about his rather casual use of documentation and "critical apparatus," and speak of him as a mere "popularizer." They do not realize that he genuinely loved scholarship and thus made no show of "being a scholar." He had no interest in using bibliography as a gimmick for boosting his personality.

Perhaps the real spirit of Suzuki could never be caught from his writings alone: one had to know the man. Many readers complain that his work is so un-Zen-like—verbose, discursive, obscure, and cluttered with technicalities. A Zen monk once explained to me that the attitude of *mushin* (the Zen style of unself-consciousness) was like the Japanese carpenter who can build a house without a blue-print. I asked, "What about the man who draws a blue-print without making a plan for it?" This was, I believe, Suzuki's attitude in scholarship: he thought, he intellectualized, he pored over manuscripts and dictionaries as any Zen monk might sweep floors in the spirit of *mushin*. In his own words, "Man is a thinking reed but his great works are done when he is not calculating and thinking. 'Childlikeness' has to be restored with long years of training in the art of self-forgetfulness. When this is attained, man thinks yet he does not think. He thinks like showers coming down from the sky; he thinks like the waves rolling on the ocean; he thinks like the stars illuminating the nightly heavens; he thinks like the green foliage shooting forth in the relaxing spring breeze. Indeed, he is the showers, the ocean, the stars, the foliage."

A. W.

Right: D. T. Suzuki, with Alan Watts and Christmas Humphreys, London 1958.

TOUR OF JAPAN AUTUMN 1967

Alan Watts will conduct a fourth study-group tour of Japan, leaving the West Coast on Tuesday, September 26, 1967, and returning on Monday, November 6 (U.S. time)—six weeks of leisurely rambling through ancient cities, villages, and temple complexes. The tour is combined with Dr. Watts' informal lectures on Eastern philosophy and art, conducted in Japanese inns and Buddhist temples set in some of the loveliest landscapes on earth. The object of the tour is two-fold: to provide some first-hand acquaintance with Japanese spiritual attitudes to life, and also to explore the inspired materialism of the Japanese—their food and architecture, beds and baths, music and massage, shops and gardens. Headquarters will be in Kyoto.

The tour price of about $2000 will include round-trip air fare from California (or credit for such amount to fare by alternate routes or means), hotel accommodations with breakfast, land transportation in Japan for excursions specified in the itinerary, most admission charges, and Dr. Watts' lectures and discussions. The detailed day-by-day itinerary will be available on request the beginning of 1967, and deposits will be due next Summer.

NEWS & NOTES

Last May the Society sponsored a dinner discussion on the "New Theology" with Bishop James A. Pike of California and Bishop John A. T. Robinson of Woolwich, England, and their wives, as guests, and Dr. & Mrs. Alan Watts, as hosts. . . . The Zen monk Gisen Asai, sponsored by the Society for two years' study of English in San Francisco, has returned to Kyoto, where he will eventually direct the Nagaoka Zen Study Center for Western students. . . . Grants-in-aid for study, travel, or other work have been given during the past year to the Ven. Sohaku Ogata, of the Zen Study Center in Kyoto, to Ruth Grotenrath Lichtner of Milwaukee for studies in Japanese folk-art, and to Virginia Glenn of New York. . . . Thanks to DeWitt Stern, of New York, our insurance problems on the ferryboat "Vallejo" have been cured, and, thanks to members' donations, an extensive repainting project is now under way. So we do not have to move, yet.

Other Fall lectures by Alan Watts will include:
Monterey Unitarian Church (Sep 18, 8 p.m.) *"What* God is Dead?"
University of Chicago (Oct 20, Mandel Hall, 8 p.m.)
University Center in Virginia (October 24-28, Visiting Scholars Program.) Information: 1 W. Main St., Richmond, Va.

'OPEN VELD' ONTMOETINGEN

21st Conference at Zeist
August 28th-30th 1959.

THE OPEN FIELD AND THE FIELD OF GOOD AND EVIL

by J.W. Kaiser.

-:-

-"Noi tutti siamo esiliati
entro le cornici di uno strano quadro.
Chi sa questo, vive da grande. Gli
altri sono insetti."
Lionardo da Vinci.

-:-

Life in matter is characterized by a striking uncertainty, by its liability to all kinds of dangers to its form, but most of all by the unsearchability of its meaning.

We have tried to do away with uncertainty by countless guarantees and regulations; we have done our utmost to provide security and safety. We have endeavoured to establish the greatest possible surety by reducing our existence to a scheme and by replacing the realization of life by the realization of a mere pattern.

Doing so we have desecrated life, and by reducing ourselves to mere marionettes, we have lost all insight in the meaning of life.

Consequently we have no peace butsuffer fromcontinual tension; we do not respect our fellow-men and other living creatures. And consequently corruption, criminality and insanity steadily increase.

Now that we live in a period of transition of an epoch with its special character and style to a new era which offers new possibilities but also demands the realization of its particular style, now it becomes more evident than ever how negative our attitude is, how entrenched and armed we are, how inadequately and incapably we deal with that which reality offers and demands.

The truth veiled in the ancient story of "Oidipous and the Sphinx" is demonstrated in us, in spite of the fact that we have misunderstood it by taking it for an intellectual test.

If the riddle set by the Sphinx were indeed so superficial and silly as the veiled version seems to suggest, then the event had been strikingly inopportune in the structure of the Oidipous story as a whole. Then the Egyptians would never have left such an imposing monument of this symbolism, the Assyrians would not have given it such a prominent place, and the Ark of the Covenant in the holy of holies of the Jewish Temple had not been overshadowed by Cherubs.

The great riddle for man is of course man himself, but what saves him from being swallowed by the law of earthly existence could not possibly be mere intellectual subtleness.

The true "response" requires facing of the Mystery of Life.

Those who trust in intellectual fleetness seem to forget that Father Time swallows his own children.

"What goes on four in the morning, on two in the afternoon and on three in the evening?" True, the answer "Man" suits the question well. But it does not solve the riddle. Man is killed by Time/space, if he does not solve the riddle which he is for himself.

The true answer for all men and all times is: 423, i.e. [1] 47x9, i.e. Inner Life. Nothing but the realization of the Inner Life saves us from the devouring power of the Sphinx.

The Sphinx whether pictured as a being with the head of a woman and a lion's body, or with a human head, a lion's hind-part, the wings of an eagle and the legs of a bull, symbolises the Cross prominent in the

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The Sphinx whether pictured as a being with the head of a woman and a lion's body, or with a human head, a lion's hind-part, the wings of an eagle and the legs of a bull, symbolises the Cross prominent in the era when the vernal equinox passed through the sign of the Bull, and consequently the autumnal equinox was in the Eagle, the summer solstice in the Waterman and the wintersolstice in the Lion.

1) 47 symbolizes the Interior, 9 symbolizes Life. These symbolic meanings were intuitively recognized by Dr.G.P. Wijnmalen.

This was the epoch from about 4400 B.C. until 2200 B.C. The Greeks obviously handled an ancient saga preserved from an older civilisation.

If we are to understand something of the symbology used by ancient sages to express their spiritual insight in things otherwise inexpressible, a popular treatise on modern astrology is of no avail, for such understanding requires the development of our deepest receptivity.

Here we have the origin of the Cross as a symbol for Life.

To our consciousness God's perpetual momentary creative action assumes the appearance of a process in six consecutive acts. Ever commencing HE creates spheres of forces and the planes of resistance at square angles to these forces, as force can only reveal itself by encountering a contrary force; thus possibility, resistance and counteraction presuppose each other.

The closed field of opposing forces possesses six phases, all of which (owing to their"halfness") presuppose a counterpart and exist by the grace of that "partner".

These are the so-called "gods", whom we serve for their favour, for the sake of expansion and gratification, which we take for Life, but which in reality are the wages of not-serving the One and Only.

We have not been delivered up to these gods, but we have deserted our lofty post, which was: serving GOD in the divine meeting point of Time and Eternity in the centre of the Garden called Eden[x], where there is the Tree of Life.

In this meeting place of the time-less and space-less and the time-space world there is also the Tree of Knowledge of Good and Evil, that is experience of opposites.

Therefore the River of Life splits there at once into four rivers, which form the Cross. They even form the fylfot or swastika, as they are said "to flow around" the "lands", into which they divide space. (The word swastika means fortunate, well-being.)

For all times the Heart of Life is in this spaceless crossing of all experience, sometimes symbolized by the White Rose, and our human heart symbolizes the same fourway cross-roads.

In this Heart of creation Man was placed " to dress it and to keep it". This can only be done by a being created in God's image. A being which has the unbroken fullness in himself and is true to that, although of dual nature by way of "presence" in the opposites.

To "eat" of the Tree of Life is to be a fruit of that Tree, to partake of the one unity of Being.

To "take and eat" of the Tree of Knowledge of Good and Evil is to "fall" from the lofty position and to partake of the aggressiveness of Seizing and Having. It means to devour and be devoured, the law of nature. Therefore it works as a skandalon, a stone of offence if one does not fully obey this law. It makes people feel uneasy. Hence for instance the mocking criticism of vegetarianism. It suddenly questions the selfrighteousness of the animal law with its "balance of terror", devour and be devoured, kill and be killed. And such questioning is never welcome.

In its triplicity the Cross symbolizes time-space which surrounds the spaceless centre like a Serpent (or dragon) biting its own tail. That which lacks the power to raise itself, will wind itself round the vertical so as to conceal its nature.

In everyone so confronted to pay attention to this and conceive expectations, works as "being spoken to" and being promised things.

But the slightest vacillation from the spaceless centre means a "fall" into the broken state of opposites. "Tasting" of the fruit of time-space means losing oneself in testing and selecting, where essentially there is no choice; to develop a consciousness which splits everything in halves, which can never accept a thing without rejecting its opposite, which causes suffering by the illusion that "above" is good and "below" is bad, that "within" means success and happiness, but "without" failure and rejection, and so on in every experience.

And because we have done this so long and so intensely, our

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And because we have done this so long and so intensely, our inner adjustment, our attitude and conduct is characterized by "right" and "left" in a thousand respects, with a sham-overcoming of this halfness in an association of Thou and I, which reduces all others and all other things, to "they" and "it", i.e. mere quarry and background.

X This name is derived from Bît-adini, an Assyrian region on the Euphrates.

It is this yielding which developed into our consciousness and leads us into bondage by inducing us to devote our existence mainly to Having, both abstract and concrete.

How could Man "dress and keep" the divine meeting place of Time and Eternity except in loyalty to the eternity of his own being? How could he fulfil this divine Task but by standing firm amidst the eloquent "speaking" and charming of Time-space, which constantly suggests to seek fulfilment where it cannot be found?

The Almighty does not "drive out" man from the heart of creation, but man abandons this Heart and seeks to justify himself by projecting his motive and the consequence of it as a punishment or curse by the Supreme.

Such is man when he is faced with the consequence of his own action.

Man ventures into the maze of time-space, which is the maze of lust, desire and expansion of the mind. He takes this for reality and gets under its sway. And then he starts to raise barriers of "faith, hope and love" against his genuine return to Paradise.

He would gain the heavenly state with the means of nature, but none of these means is suitable; they are not only ineffectual but essentially inadequate.

Therefore virtues, ideals, good works, etc. do not really promote redemption. On the contrary, all these cause a strained inner condition and the rejected, suppressed impulses will sooner or later break violently forth to unburden the soul.

However sad and disgracing the steadily increasing number of explosions of criminality and insanity may be, they are in truth the fruits of corrupt religious behaviour and humanistic idealism, with their unbearable inconsistency between theory and conduct. They are symptoms of the soul's revolt against hypocrisy.

We all do "believe, hope and love", because we also disbelieve, despair and hate. Only the objects differ. There is a deep truth in the judgment of an American on the Committee for investigation of Communism.His conclusion was: We "have" Christ, but the Cross is with them and if things go on like this, Christ will be with them in fifty years from now.

It is however not a matter of "having" and we do not carry the Cross, but the Cross carries us.

The Cross of the four Rivers into which the one River of Life divides, reveals itself as "the Three Crosses" and these will always be on Golgotha, because "dying on the cross" means to be "lifted up" beyond the restrictions of our mind, which is the product of our "fallen" state and therefore can never be liberating, but will ever more "bind" us to that consciousness of ours which splits everything into contrasting halves.

And as we do not "abide in the Son" but constantly aim at producing forms within the Twelve Fields of Confinement, serving the "gods" of contrasting forces, GOD works in us as the Spirit of Truth and we find ourselves in the judgment or crisis, hè orgè tou Theou, which is not God's Anger but God's Activity.

The Field of Confinement promises us escape of suffering by acquisition of power, and we do not realize that this is "Death", that Life and Love are one, free and unseizable in their resistless endurance, which seems impotence. For only " the dead" work with power and coercion in dealing with the servile, who worship power.

Therefore earthly power is not an acme but really a lowest point for life. No heads are crowned but those who lack true insight in the rôle of power. Having said Yes once, although it was No, they will ever be compelled to say Yes, when it is No. That is the price of power. The "mighty of the earth" are the rightly landed in the wrong place, who "know" the symbols without understanding their meaning, and therefore always appear with their presents of worship, where the Child has been born, where GOD revealsHimself in "flesh and blood". And thereby they will always rouse suspicion, which inspires "child-murder". Yet GOD will always lead "mother and child" where they escape from this peril.

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None will fight but those who have "fallen", those who are deceived by power; they will war against each other, not against those who are released from power and consequently well protected.

But he that resorts to violence shall perish by violence, as he intrinsically binds himself to the battlefield, which is the Field of Power-worship.

Nowadays our attention dwells mainly on the forms as the results which testify of our activity, and we think less of the motive force which qualifies the energy applied.

It does not strike us that all experiences in time and space manifest a monotonous march past of the rigid set of "gods", whose names - not by mere chance! - were given to the planets of our solar system.

We are not aware of the fact that we do not experience anything except through our receptivity of the eye-catching, charming, assaulting, gratifying and petrifying looming up of"the gods"; who hailing, fascinating, animating, promoting, and requitting, make use of us as of marionettes in which they manifest.

For everything on earth is "generated" or wrought by combining masculine and feminine substances (Sun and Moon). And everything new is in a way a messenger (Mercury). Receiving the message means binding enjoyment (Venus) and analyzing destruction (Mars), resulting in growth and expansion (Jupiter) and shrivelling rigidity (Saturn).

Whether we consider the life-story of a letter, a piece of furniture, a work of art, food, the human body or our personal course through life, the "march past" of the gods is evident in all of them.

> "The gods are just, and of our pleasant vices
> Make instruments to plague us." (King Lear, V,3)

Similarly the manifestation of the gods and the preponderance of one or two of them may be observed in the individuality of people. The same holds good for nations as a whole; and national histories with their rise and fall demonstrate the same sequence of essential expression.

Combining we commence; uniting, separating (fighting) we proceed,gaining and increasing we establish ourselves, gradually tolerating and preserving we hope to survive. Entangled, rigid and motionless we lie in our grave. The analogy in the sequence of the phases in the various circulations through Time is obvious. Countless parallel circulations of this kind constitute what happens daily.

Considering what happens to the food which we take and digest as the development of our meeting with the Not-I, we observe the same "march past" of the gods. And in the light of this insight we approach the spiritual sense of Jesus' spitting on the ground and mixing his spittle with the dry and barren "soil". For this act now discloses his stopping the natural circulation through time. This autonomous interruption of the natural process and starting of a new process of circulation by his application of it, signifies the truly "free" dealing, called "Right Action" by Bouddha.

And the blind man's willingness to be treated so signifies the true meekness required of all of us, that is: silencing our ever judging intellect and not resorting to our love of miracles, but to build our expectation on faith in God's Work being revealed to those (and in those) who follow His injunctions, however absurd in the eyes of the world.

If on the other hand our attention is directed towards the figures which the appearance of the gods called into existence by our response, then we begin to discern The Twelve, who surround the One Master and who "prepare" the Pass-over meal for Him in the House (that is in the actual configuration of things), where "the Water of Life has been carried.

The Twelve Fields offer the possibilities and at the same time the restrictions for manifestation in the opposites. Everything assuming form in these fields therefore has its special character and style. Each form so produced presupposes as the ideal of itself an ideal Thou, and also an origin or Past and a form of Fulfilment or Future.

Thus every form appearing has the effect of activating a fourfold process; the activation of the Cross. The Children of Israel, the Children of Experience in Time, the Twelve around the Master, the Knights of the Round Table, never come alone.

As fallen human beings hoping for Redemption, as the willing but "weak of flesh" would-be followers, as the mutually divided unfaithful knights of Arthur, they do the work of the unrighteous, erring and fighting in their inadequate "Quest" of the Holy Grail, not knowing that they themselves shall

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For their strength is their weakness and the enhanced exertion of themselves merely means increase of bondage. Therefore the Twelve Tribes were

given The Law, which - as it cannot possibly be fulfilled by an act of the will - preserves in itself the Mystery that it shall nevertheless be fulfilled with the Help of GOD, (Elieser - Lazarus) and man be "redeemed" thereby.

To each of these types of expression and expansion with their inherent failure a Divine Commandment has been given, exhorting it to show that faithfulness which it lacks and to abstain from that glory which confirms its failure as bondage.

The six phases of creation are reflected in The Twelve, which are the day- and night-aspects or twice six Fields of manifestation in bondage, just as the family of the gods is commemorated in the names of the days of the week, synthesized in the seventh, which reunites the coloured rays into the one White Light. The same is symbolized in the Jewish menorah.

When it is said that GOD "rested" on the Seventh Day, this is because people had lost the knowledge of the original, deeper meaning of the Assyrian verb and only preserved the negative aspect: to pause, to do nothing. The deeper sense, however, was the spiritual activity also met in Chinese and Indian wisdom and designated by "active inaction". The ancient rulers sat motionless on their thrones to express this quality of activity. So did the Pharaohs and the Egyptian word formed by the hieroglyphs Sh_aB_aT signifies the royal sacrifice performed by taking water from the sacred lake of primordial matter and raising this towards heaven.

This symbolism is very beautiful. It signifies the Task of Man.

The "Work" of the Seventh Day is the consecration of creation. To serve therein is the highest fulfilment of man.

It seems as if the sun moves through these twelve fields and its apparent course suggests that they form a belt or ring, called the Zodiac, because the characteristics are mainly symbolized by animals.

These so-called "Signs" are the mother-spheres between spirit and form. Owing to the earth's rotation round the sun, they offer to the earth a mode of experiencing the sun differently from month to month. And all the time the Moon reflects this light as the angel sent before his face to prepare our way.

The Twelve Fields contain all forms of appearances in opposites,that is: all fruits of the Knowledge of Good and Evil as the reality of our broken state.

They form the Maze in which we err and at the same time they are the Net in which the Great Fisher catches all.

For each field tempts us to continue eating from the Tree of Knowledge, but GOD offers to every living creature in each individual configuration a subtle possibility to free it self partly from bondage and raise the level of its life accordingly.

So in our response we either confirm our bondage to repetitive circulation, or we leave this barren plane and enter the sphere of non-repetitive action to which we are called.

In order to understand this, we have to consider the characteristic nature of each of the Twelve Fields in connection with the Ten Commandments and the Beatifications.

1. ARIES, THE RAM

The Field called after the Ram is the sphere of the illusion that his neighbours will destine the native to be sacrificed as a peace-offering. Hence a constant urge to escape his appointed lot. Yet it is not man who determimes what must be sacrificed, but GOD appoints time and place as well as the nature of the sacrifice.

And man in his flight from the divine mise-en-scène becomes the victim of countless illusions of liberation of his own invention.

The task of life is not fulfilled by the self-willed Ram, who wants to take the lead in all situations; nor by the seemingly meek ewe, hiding in the herd-spirit and regularly led to the slaughter by the false shepherds of Israel,

But he who is prepared to render to GOD that which he loves above all, even though this seems to counteract the very fulfilment of God's own Word, namely his own self-to-be, makes the right sacrifice and thereby mani-

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But he who is prepared to render to GOD that which he loves above all, even though this seems to counteract the very fulfilment of God's own Word, namely his own self-to-be, makes the right sacrifice and thereby manifests that lofty quality, which proves a blessing to humanity. This is taught in the parable of Abraham's sacrifice (Genesis 22).

This implies our willingness to obey God's Will as this is "heard" rather than to follow the dictates of our human "seeing".

Not our "seeing", i.e. our self-produced visions of liberation, our self-made "gods", will lead us out of the House of Bondage (which is the

Field of Confinement) but the Almighty alone.

Hence the first Commandment: "You shall have no "other gods" before Me."

And none but the truly defeated and "crushed" will ever stop creating God in his own human image.

Hence the first beatification :

Blessed are (no the "poor" but) the broken in spirit, for theirs is the Kingdom of Heaven.

2. THE BULL, TAURUS

In this field man ever seeks realization of the visible and invisible in concrete forms. He will always build a house and pleasure garden for himself and in course of time this will always prove to be his fortress, prison and tomb. In fact what he builds plays the rôle of the labyrinth and he will live in it like the minotaurus of ancient times. This is worship of the Golden Calf.

Neither the Bull who, possessed by his lusts, demands the continual sacrifice of young living beings, nor the sluggish Cow, which lies inert, like a fallow land where ill weeds grow apace and choke the Word-seed sown among them, will ever fulfil the task of life.

Fulfilment is not in gratification of the senses, nor in elimination of suffering.

But the deep-ploughed land (Bar Tolmai) tilled by love will yield the good harvest.

To this Field of the Bull the warning of the second Commandment refers: "You shall not make yourself a graven image of anything in heaven or on earth". This includes the countless images of GOD and divine values: dogmas and catechism of the churches. But:

"Blessed are those who bear grief, for they shall be comforted." For by suffering alone our soul is "ploughed" and "prepared" so as to receive the divine Seed.

3. GEMINI, THE TWINS

The third field is symbolized by the Twins, because here the dual nature of creation manifests itself in the act of communication between that which is essentially separated. It symbolizes the confrontation of the two worlds in man, of the Eternal and the Temporal, heaven and earth. That is why Castor was mortal and Pollux immortal, why the Greeks imagined that Zeus walked on earth with Hermes at his side, and why they took Paul for Hermes, as he talked so much and Barnabas for the reflective Zeus in disguise.

This principle deteriorates into trivial self-unburdening by informing fellow-men of everything which causes pleasure or anxiety. It leads to giving oneself an appearance of importance by turning oneself into the messenger of countless tidings and reports; it induces to speak idle words, gossip, and misrepresentation for the sake of effect. It is what we constantly hear today more than ever before, tendentious information by governments and political parties, by propagators and the press. But also in the daily intercourse of private life.

Thus we all desecrate the gift of speech, hurrying like unholy messengers all day long from seemingly familiar to seemingly familiar, from superficial knowledge to superficial notification, abusing speech and abusing each other, abusing the Word and abusing the Name of the Lord by taking it in vain.

"Thou shalt not take the "name" of the Lord in vain".

Not in speaking the idle word of our pet interests or of the interest of any human "employer" or "principal" do we fulfil the task embodied in the gift of communication, but in serving to express the Will of God by going where He sends us and speaking what He says.

This requires that our human urges and tensions are fully subdued, so that the element of agression is consumed.

"Blessed are the meek, for they shall inherit the earth".

4. CANCER, THE CRAB

today more than ever before, tendentious information by governments and political parties, by propagators and the press. But also in the daily intercourse of private life.

Thus we all desecrate the gift of speech, hurrying like unholy messengers all day long from seemingly familiar to seemingly familiar, from superficial knowledge to superficial notification, abusing speech and abusing each other, abusing the Word and abusing the Name of the Lord by taking it in vain.

"Thou shalt not take the "name" of the Lord in vain".

Not in speaking the idle word of our pet interests or of the interest of any human "employer" or "principal" do we fulfil the task embodied in the gift of communication, but in serving to express the Will of God by going where He sends us and speaking what He says.

This requires that our human urges and tensions are fully subdued, so that the element of agression is consumed.

"Blessed are the meek, for they shall inherit the earth".

4. CANCER, THE CRAB

Receptivity implies the ideal of being satisfied, satiation. This is the true meaning of the word Mammon, to still the hunger for sensation of whatever kind, not merely the hunger for possessions and money.

Sensitivity implies vulnerability, and life taking shape in this field of the zodiac is characterized by a never ending desire to be stimulated by

sensations and by fierce resentment of all that is unwelcome among these. It is hunger for unrighteousness anyhow.

People in whom the Crab assumes shape, register life as a long series of affecting impressions in which they were alternatingly filled with rapture and enchantment and grievously wounded.

The marsh of Lerna swallows everything, but the Hydra of vindictiveness shoots forward, eager to kill, whatever would liberate the Waters of Life so sadly turned into a swamp.

All this is profanation of the Day, which is not meant to satisfy human beings but to satisfy the Holiness of God.

And not in any form of gratification, however refined, but in Fasting for the sake of Righteousness man learns to accomplish the impossible: to dance like Shiva (and Krishna) by placing his feet wherever the Hydra was about to raise its heads and to walk on the Waters of Emotion, like Jesus.

Hence the Fourth Commandment runs :

"Remember the Sabbath day, to keep it holy".

For the Sabbath is the synthesis of the six phases of creative activity, and "fasting" of the profane alone sanctifies man to the hospitality, whereby GOD can dwell in him and speak through him.

"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied".

5. LEO, THE LION

The Lion is the king of animals, which suffices to prove that the mode of the lion cannot be the mode of the Son of Man.

To attack what is smaller and weaker; and to live by drinking the life-blood of fellow creatures is diametrically opposed to pouring out the Water of Life to all who would drink and live.

The man who was called le Roi Soleil, said of himself: "l'Etat, c'est moi!" Royalty requires "subjects" and if a king reduces them to "nothing", he reduces himself to an empty marionette, an anamorphosis.

The natural tendency to consider oneself as "the" centre is a dangerous one. It makes children play the rôle of the young cuckoo. It induces people to dominate in every situation. It leads to devote one's energy and zeal to establish a mere façade, an empty gesture of greatness. Therefore :

"Honour your father and your mother that your days may belong in the land which the Lord your God gives you".

None but he, whose heart has been opened by the Almighty,robbed of the lustre of its pseud-centrality in grievous humiliation and just because thereof sympathizing with the sorrow of others and accessible for the One Heart which is the true Centre of all, will fulfil the divine task :

"Blessed are the merciful, for they shall obtain mercy".

The Qoran contains a Surah (94), which reports the inward assurance which the prophet Mohammad received from the Almighty.

It says: "Have I not opened and expanded your heart
and eased you of the burden
which tended to crush you?
.....
So when you are relieved, still toil
and offer your unlocked heart to your Lord."

6. VIRGO, THE VIRGIN

Maintaining the primitive condition, "undefiled" by terrestrial existence, averting life's vicissitudes, cannot mean fulfilment, for it is mere escapism.

Burying oneself in excessive labour is a camouflage-manoeuvre for unwillingness to love and be loved, to share life with others.

Accumulation of merit is mere self-glorification and indirect accusation of others.

This attitude is barren, childless. It kills joy and it kills life in whatever form it will come.

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Therefore the sixth Commandment runs:

"You shall not kill!"

It is personified in all who place order and exactness, merit and outward perfection first, so not merely the scribes and pharisees of all ages, but "the world" as it seeks its own glory in this direction. Therefore Jesus wept: "Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Spiritually this refers to humanity as a whole in its unwillingness to fulfil the Will of GOD. And therefore the verses which follow in the gospel refer to history of to-day.

For our "domain" is indeed "desolate" and we shall not SEE HIM, until we shall say:

"Blessed is he that cometh in the name of the Lord".(Matth.23:37-39)

For the task of life is not fulfilled by any attitude and activity which earns the praise and reward of the world, but in serving GOD, by doing what HE assigns us to do, though it evokes the suspicion and repudation, the hatred and condemnation of "the world".

Therein the Law is indeed fulfilled and true Purety earned..

GOD, Who always prefers the way of greatest resistance, has preferred to be born in a Virgin-soul, in the rare human being, not ashamed to be found "overshadowed" by the Holy Spirit , and rising to the occasion (far above the play-rules of the world) with the simple words: "Behold, a servant of the Lord; be it according to thy word."

"Blessed are the pure in heart, for they shall SEE God."

7. LIBRA, THE BALANCE

Balance of contrasts suggests harmony and peace, which means happiness. It rouses hopes and wishes, it rouses desires. It finds gratification in charming others, but there is no gratification in love. Expansive activity of this kind promises without fulfilling; it does not truly consider and respect the happiness of others, but glorifies in producing enchantment Therefore it is mis-leading, seducing.

The seventh Commandment runs: "You shall not commit adultery". And this holds good for all districts of life. For wherever there is charming, there is disenchantment in the make.

The only true happiness and the only true Peace, is Peace with GOD. There is no fulfilment but in devoting oneself to this Peace; true Peace works disarming.

Therefore:

"Blessed are the peacemakers, for they shall be called children of God."

GOD too, disarms.

8. SCORPIO, THE EAGLE

The nature of the eigth field suggests that whatever is, requires transformation, destruction and reconstruction, so as to suit ..... whose purpose? so as to serve ..... whose will?

It inclines to mistake the given situation for a state of failure and uselessness. And then we start to destroy forms and materials and to produce something wonderful.

But everything we produce or form (because we cannot create but we can mould into form) proves lifeless and ugly at the side of natural beauty inherent to things and living beings created.

And the whole of what we have destroyed and built or produced has pretty well assumed the aspect of Hell.

In principle there is no reason why we should suppose that GOD wants us to behave as His rivals, changing and improving His Work. When I was young and "substitutes" were starting their glorious career, there was a humorous saying with regard to substitutes then imported from the Scorpio-country (Germany) it ran: "Ganz wie echt aber viel schöner".

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Progress has been immense since then. To-day our bread is not really bread and our milk is no longer milk, our butter is hardly butter and so on. I might go on and say, that our houses are hardly houses and the air which we breathe is polluted, as also are our fruits and vegetables by poisonous substances of motor-engines, artificial manure and sprays.

Similarly human relations, however imperfect when still natural, have been greatly replaced by social regulations which aim at perfection, but are based on power and coercion, and lack the element of the heart's free action, without which human relations are no longer human relations but the mechanism of insect-existence.

In this connection I would draw your attention to the deep observation made by Lionardo da Vinci in one of his letters:

> "We all live in exile within the frame of a strange picture. He who knows this, will live in a grand style. The others are mere insects."

We cannot deny in honesty that we are getting nearer insect existence every day, although we do not like to find ourselves pictured in Maeterlink's "La Vie des Termites".

All this is the fruit of our yielding to the illusion of the eigth field, which forms the focus of our Revolt against God's Supremacy and finds a willing listener in the "ideal" of the Sixth field.

We have not accepted what was given, but have preferred to put forth our hand and take.

Therefore the eigth Commandment runs: "You shall not steal!"

Life cannot be mastered and in our countless efforts to do so, we are bound to fail.

Life is a Mystery; it cannot be disclosed by mental investigation, but it reveals itself to him who accepts and fulfils it. (1)

And this means loyalty to God's unsearchable Righteousness whilst suffering the world's injustice :

"Blessed are those who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven."

9. SAGITTARIUS, THE ARCHER

Creation is not a target for the arrows of our hunting-instinct, which is essentially lust-hunting. And every hunter of men or animals or ideas, will sooner or later be led into the position of the hunted. Thus Zen-archery proves a subtle form of freebootism in the realm of the soul. For arbitrary determination of a man-invented system of so-called spiritual training, betrays gross neglect of the unique "preparation" embodied in the arrangement of circumstances and events made by GOD Himself and constantly administered to each individual. Therefore whatever a self-appointed teacher, master, guru or minister teaches is a form of "false witness" before GOD.

The ninth Commandment reads: "You shall not bear false witness against your neighbour". Surely the witness God wishes to "speak", is that "neighbour" which He confronts us with as an intrusion into our self-willed undertakings.(Compare the parable of the Compassionate Samaritan, Luke 10:30-36)

Wordless witnessing in suffering false accusation, slander and insinuation of "the world" works the miracle of liberation from this entanglement.

Hence the ninth Beatification:

"Blessed are you when men revile you and persecute you and utter all kinds of evil against you on my account. Rejoice and be glad, for your reward is great in heaven."

Prometheus, who pretends to have "stolen" the Fire from heaven, was chained to a rock. This nicely symbolizes the freebooting Archer, who loves to play the guru Zen-master or Initiator. But the Fire of Heaven of course cannot be stolen and in reality Prometheus stole some of the fire from Hephestos' workshop.

The suffering for the sake of God (Christ, Messiah) is symbolized in the picture of St. Sebastian.

We cannot be surprised observing that countless little Prometheus chained to the rock of Capricorn, behave as if they were Sebastians.

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In the light of these illustrations we may grasp, why fame and prosperity in a society fully given to all that binds can never point the Way to Liberation, which is the Way, the Truth and the Life.

1) (See Jesus' answer to the Scorpio pupil's question: John 14:22-23)

And that on the contrary the Way-out must be a Via Dolorosa, a way beset with suffering and seeming failure.

10. CAPRICORN, THE GOAT

Here is the error of time-space, which takes height for loftiness and power for fulfilment. It leads man to achievement of "a career", it seduces him to yield to the third temptation in the desert. It induces him to fall down and worship that spirit which promises: "I will give you all the kingdoms of the earth and their glory".

This kind of glory is paid for with a rift in the psyche , because it demands the suppression of everything which the heart desires and cannot dispense with.

It works with the fallacy of "duty" and it moulds man into that fondness of form and bondage to form, which turns him into the fatal Betrayer of every manifestation of "the Redeeming Will of God".

It turns him into Ithkerioth,[x] i.e. one whose heart is alarmed and upset, whenever confronted with someone's restless surrender to the Master (John 12:4-5) and whenever placed in a situation where he can deliver Him to "the world" and its pseud-authorities.

Therefore the tenth Commandment runs:

"You shall not covet your neighbour's house, nor his wife, nor his servant, or his ox, or his ass, or anything that is your neighbour's."

History is there to show our actual conduct, in private life and in collecting action.

And there is no solution but putting and end to this fatal frustration of life, descending from our "high position" and following Jesus in doing what he taught.

"Blessed are those who hear the Word of God and keep it." (Luke 11:28)

11. AQUARIUS, THE WATERMAN

Could "tilling and keeping" the garden of Eden in the centre of creation where Time and Eternity meet, ever have meant pleasing the gods of the Field of Bondage and be chosen by them to preserve their youth?

Yet this is the glory of Ganymede, the youth who "ponders on joy" and is actually "robbed" by Zeus. The "compensation paid to his father Tros, the Twelve steeds, symbolizes the mastery of the twelve modes or styles of time-space life, which is exactly the ideal which Capricorn hopes to realize, either in the world without or in the world of the soul by rousing The Serpent Power, Kundalini.

Life cannot be gained by any of the twelve forms of success promised by "the Serpent". It is not attained by playing the exception or favourite, in shunning relations or in trying to turn our existence into a lifelong holiday.

But life is fulfilled when, being confronted with the Manifestation of God's Will, we recognize the Beloved however disguised. Because this recognition alone constitutes the basical Rock, on which the Almighty will found the Heavenly Order of things, called the Kingdom of Heaven.

> "Blessed are you, Shimeon Bar-Jona! For flesh and blood has not revealed this to you, but my Father in heaven. You are Kèpha,(i.e. Petros Rock) and on this rock I will build the Unity of Souls (Qahal), and the powers of death shall not prevail against it." (Matth. 16:17-19)

12. PISCES, THE FISHES

The last field promises universal peace by constant selfdenial, by giving up the foolish strife for personal glory. It tends towards acquiescence and compliance with other people's self-assertion. So it makes us inclined to retreat and give in, where loyalty to truth demands that we stand firm,"keeping" the Central Garden. Yielding to this cowardly evasion results in gradual blurring of our personality. Fulfilment is not in this personality being wiped out, but in its being made holy, that is universal, that is eternal, in the mysterious Process of dying and rising from the dead taught and lived by Jesus.

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This requires unconditional surrender to the Love which does not take and bind but gives and liberates, and that defencelessness towards the Supreme, which offers Him a safe abode and in return enjoys divine protection.

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x Daniel:7:15

Now when a man truly responds to that which is daily granted to all of us, in spite of its seeming lack of sense and apparent inacceptability, however feeble and hesitating this 'answer' may be, yet it stands for his 'answer' to the voice of God (Qol Jehova Elohim) walking in the Garden (mithalleek bagán) in the spirit of the day (lerúach hajjóm)(Gen.3:8), calling him; and then the Holy Process of Liberation, the Transformation or Transsubstantiation commences.

Then in three 'Days' as in three phases, his mortal Caïn's structure, this 'temple of the scribes and farisees', which tries in vain to make itself acceptable to God, is demolished, so that no stone remains on the other, whilst the Solar Body, the Body of Resurrection is being built.

This via dolorosa lasts the '3 years', during which God's Salvation (Jehoshua, Jesus) 'walks on earth', i.e. proceeds through the zodiac-experience of the individual.

These are the 'Time and Times and a half-time' of the Revelation (12:14), the three and a half processions (gala, Galilee) through the Divine Zodiac, now no longer under the domination of the gods, but taken up into the threefold transsubstantiation, the Process whose qualities are symbolized in the so-called mystery-planets.

For the receptivity to the quality of Uranus causes the tombs of hardened forms and rigid norms to explode. Sensitivity to the spirit of Neptune causes the clear outlines of the figures which fill our consciousness to be dimmed in a mysterious 'mist', which includes by excluding and in which the Reversion is accomplished by the power of all-embracing love that loosens and sets free.

And Pluto, Lord of the Unseen (Hades=Aïdes) is he that catches the soul unawares, permeating and impregnating her (Psyche) with the aspect of death in Life; it is he who pulls the soul down by apalling disenchantment, in order to raise and uplift her towards true Vision.

Thus our rootedness in time is undone and the fetters that bind us to the human pattern of existence, are broken.

And this alone leads to the Resurrection of the Pregnant Virgin-soul (Persèphone, or Kore), and to the activity of Messenger of God (Hermes), that is of speaking the creative Word of God, and thus to 'walk with God' and thereby to Merging into the Only One that was and is and will be.(Demeter)

Henoch once more walked with God and was no longer seen.

In this way the 'dead' who was buried in Capricorn, 'dies' differently in three days, in order to be raised from the dead as a Son of the Sun or Son of God, who creates the world in cooperation with his Father (Brahma) and together with Him preserves it (Vishnu) and with Him destroys its forms (Shiva) inconceivably and inscrutably liberating creation.

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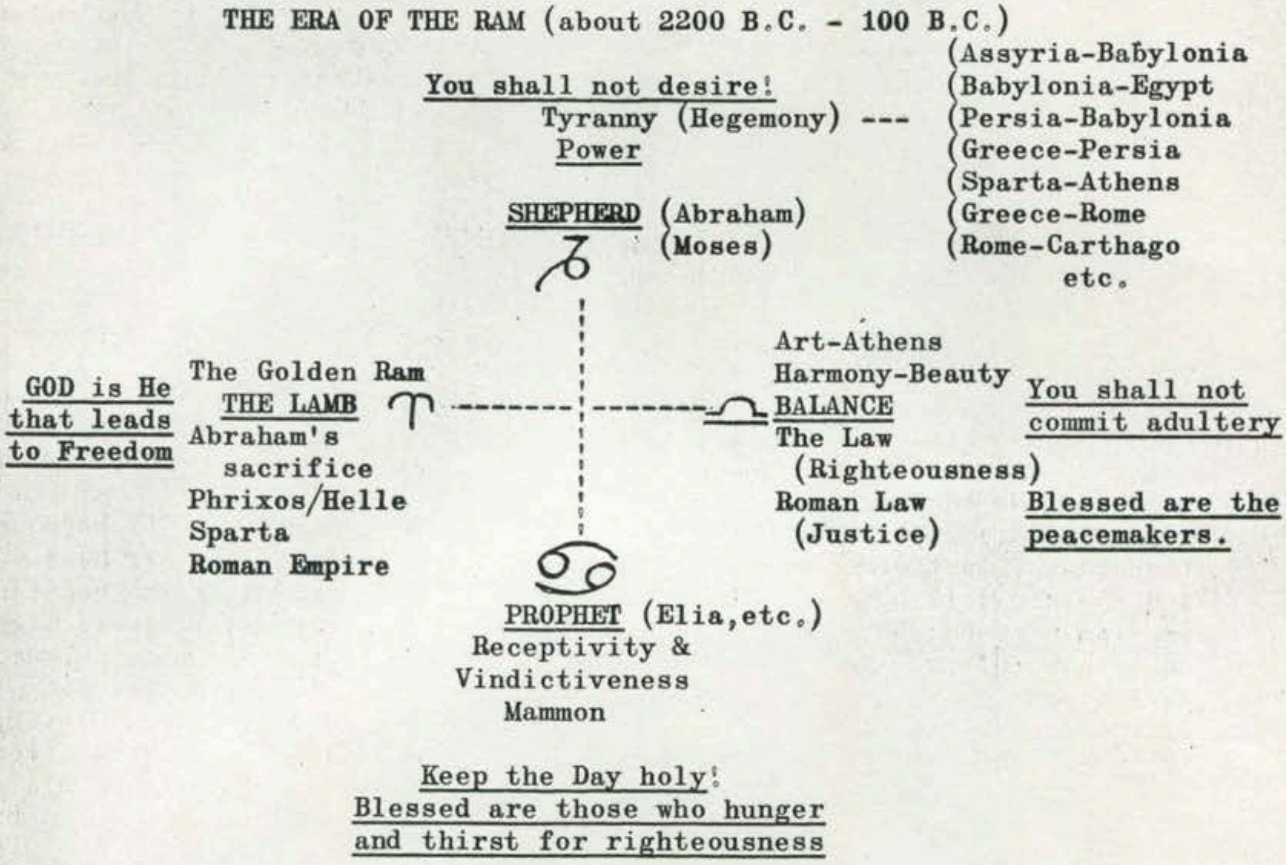
Now in order to understand something of the grand succession of epochs, it is necessary to know and recognize the main features which characterize the successive eras. This will enable us to discern essential facts and developments which otherwise remain veiled and obscured by prejudice and bias.

During the period of nearly 2200 years preceding the birth of Jesus the spring equinox was in the constellation of the Ram. Consequently the general character of human life on earth during that age was symbolized by the Ram and by its opposite the Balance, but also by the signs at right angles to these, namely the polarity Crab/Goat. It is the Cross formed by these four signs, which contains the main characteristics by which this era distinguishes itself from preceding and subsequent eras, although for completeness' sake it would be necessary to include the indications offered by the crosses right and left of this chief Cross. But for simplicity's sake we shall confine ourselves here to that chief Cross in trying to show its revealing nature.

THE ERA OF THE RAM (about 2200 B.C. - 100 B.C.)



To recognize the symbols in the greatly varied expression of their essence, means to be able to see things and events independent of the standard judgment of any special epoch and national bias.

This is of course easier with regard to the past than it is with regard to the present, but in this latter case all the more valuable for that.

Living in a time of transition it is of the utmost importance not to be fully overwhelmed and blinded by the many conflicting scenes and episodes of the era that expires and the era which is being ushered in, for both are mere "dreams of the gods", but both at the same time contain God's Call to "take up" the Cross and return to the Garden of Eden in order to till and keep the holy centre of creation where Time and Eternity meet in the Tree of Life.

During the twenty-two centuries before Jesus man shaped his "I" in the style of the Ram. It was not until then that this "I" truly took form. Until then blind amenableness had been the natural state of the individual.

Whilst man discovered that there are countless "I's", he had to learn that there is only One GOD. Religious literature of this epoch shows that people generally assumed each tribe to "have" its "own" God.

The Process in question is wonderfully pictured in the parable story of the Jews' Exodus from the House of Bondage. They actually personified the flock of sheep led by one shepherd, who in turn obeyed One Master. The historical journey took place about 1300 B.C., that is in the "Middle Ages" of the Ram era. This is significant too (Compare the rise of the Virgin worship in

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And their returning to the worship of the Golden Calf symbolizes their tendency to fall back into the style of the preceding epoch, when the spring equinox was in the Bull.

It is essential that the Exodus commenced at Easter, when the Sun enters the Ram i.e. at the Spring equinox and that all who took part in it had to partake of the Easter Lamb and to exhibit its blood on their doorpost, which would induce the"Destroying Angel" (Pasach) to pass by. The Exodus had long before been proceeded by Abraham's fulfilment of the Will of God. He is the very prototype of the new era.(2100 B.C.) His course through life was one long series of probations of his faith and courage, his willingness and readiness to follow God's intimations and to carry out tasks, which seemed unreasonably hard.

The order to sacrifice his only son, symbolizes for all times the necessity to be willing to sacrifice our "I" of to-morrow, not when it suits us or in the way we choose to do it, but in the manner determined by God and at the time which He fixes.

Suffering this agony alone will reveal God's Intervention and our security in Him. This is true to-day as it was then.

Another monument of Ram-symbolism, revealing that we cannot escape "fate", is the myth of the Greek boy Phrixos who "imagined" that his mother had falsified the oracle's message so as to mean that he should be sacrificed. And when his heavenly "mother" sent him the Ram with the Golden Fleece (which symbolizes God's manifestation in the zodiac), he is carried away, not to "heaven" but to another place on earth and compelled to sacrifice the Ram, who symbolized the very "way-out" on which he had set all his hopes. That lesson cost him "what he loved most", his sister Helle!

Libra as the symbol of the ideal "Thou" gave birth to the Law of the Ten Commandments, arranged into two "balanced" sets and engraved on two slabs of stone, like two scales of a balance, expressing the polarity "One God" and "No adultery".

The Greeks expressed the ideal of Balance in their love of harmony and temperance, in their polarity of hybris and sophrosynè, in their beauty-cult. And the struggle between Sparta and Athens clearly expresses the constant tension between the opposites Ram (Mars) and Balance (Venus). It is significant that this strife should finally prove fatal to their common defence against Rome. For the Romans were a martial people and their style was a style of violence. They did not aim at Peace, but they aimed at Power. History is there to prove that this is so. Those who nowadays are inclined to accept the fallacy "Si vis pacem para Bellum", are reminded of the fact that in a period of over seven hundred years the Janus temple, which had to be open in time of war, was closed only three times and then for a short time only. The slogan has amply proved false, but still finds "conscientious" advocates.

The Romans never aimed at Righteousness; they introduced and enforced their self-invented Justice.

Righteousness creates the unique form which truly responds to the demands of the moment. Righteousness is a creative state of life, unique and "einmalig" in its manifestations.

Balance (harmony) and Beauty (art) produce forms of delight enjoyed repeatedly and by many men.

Justice is a form-standard handled by the power of a collectivity to judge unique events in human relations in order to enforce retaliatory measures.

The interaction between the I-expression and Thou-expression was borne by the experience of God's Attention, both innerly and as His Speaking through the individuals whom He hallowed to serve as His Mouth: the Prophets.

The sacred record concerning Moses leaves no doubt, but that Moses "heard"; and what he heard shows the uniqueness of Him who has spoken from the beginning and will go on speaking for ever. Whose speech was and is "heard" by those to whom He grants this charisma.

But the result, the"effect" of the Cross in question, the figure of optimal realization of life, under the Goat took form as Power and power-worship, personified in the Tyrant.

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Assyria/Babylonia, Babylon/Egypt, Persia/Babylonia, Persia/Greece, Sparta/Athens, Rome/Greece, Rome/Carthago and finally the western and eastern Roman Empire.

The fall of all these centres of power was caused by the lust of power in other groups. The general softening and effemination (Athens, Rome, Byzantium) by excessive luxury and sensuality(Libra) and by indifference owing to surfeit(Cancer) are characteristic of the era in question and should not be taken as the symptoms of the end for all epochs.(as is often done)

It is the vernal equinox which always indicates the nature of the final weakness and the end. The end of our present era is consequently prepared by the Virgo-cult: materialism, rigid social order, specialization, barrenness.

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THE PISCES ERA

As the transition from the Bull Era to the Ram Era caused a serious crisis in the nations then existing, which is reflected in the history of Egypt, so the transition to the Era of the Fishes was marked by a period of destruction and chaos, beginning with the fall of Jerusalem.

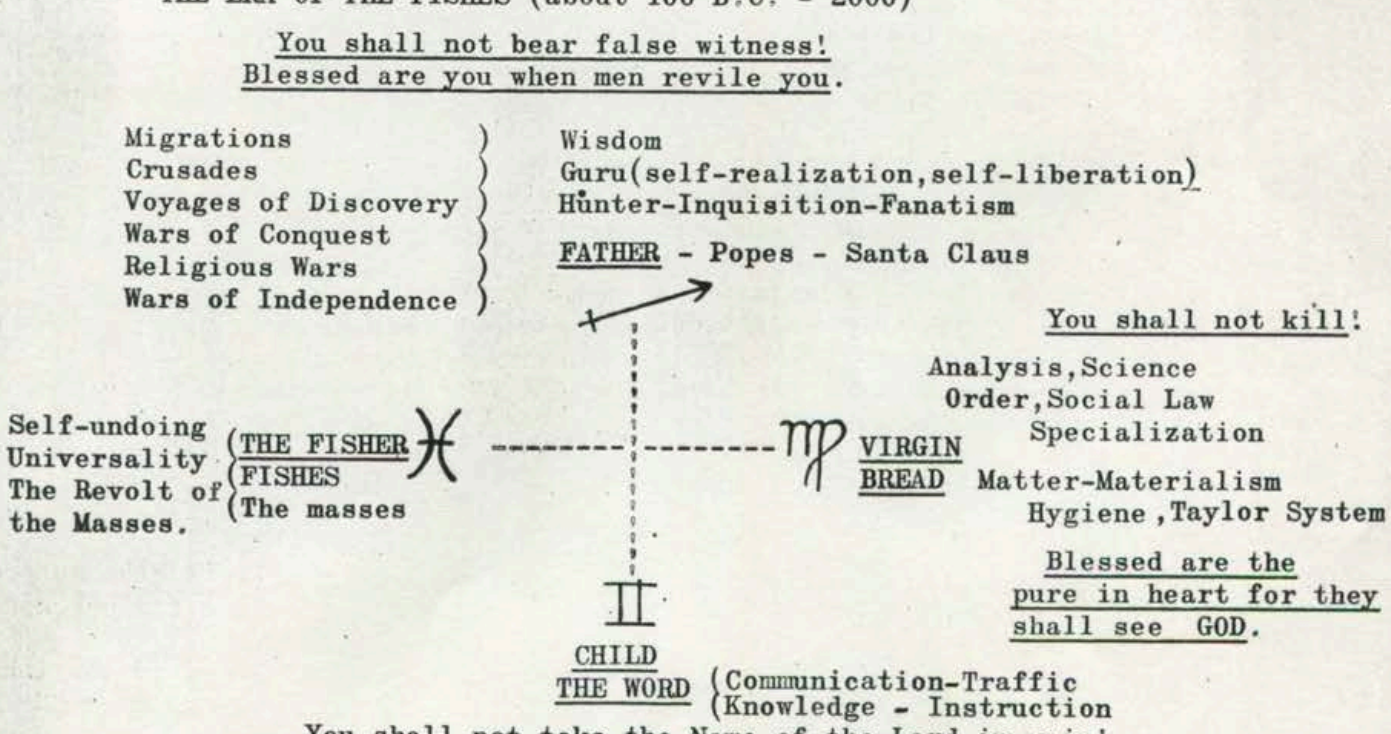
This epoch is under the Cross: Fishes-Virgin and Archer-Twins. In each transition man staggers and feels himself threatened with ruin. He would not find the new mode of living, if God's guiding Attention did not constantly help him and enable him to adapt himself to the new style.

In each transition there is an outpouring of grace, a sowing of Seed for the new manifestation of life on earth, which growing up, offers the image of the Way towards realization.

Manifesting in Jesus, God appeared as The Way of the new Cross, and Jesus achieving the sanctification of the human personality and demonstrating man's relation to God in fulfilling his Sonship, taught that man cannot live by bread alone (which is exactly the danger implied in the Virgin as an ideal) and he indicated as the vocational activity of his followers the Healing of the Sick (Archer) and the preaching of The Word (Twins).

In this manner the symbolic values of the new Cross were placed in the centre of human consciousness.

THE ERA OF THE FISHES (about 100 B.C. - 2000)



The symbols of this Cross offer and astounding picture of what humanity ought to have done in this era but failed to do and of what it has done instead.

The spring equinox in the Fishes actualized the voluntary transformation of the "I", its being raised to universality. It established the Virgin as the symbol of the new ideal, which is: perfect social order, analytical science, matter-worship, over-accentuation of labour, health and hygiene. The Twins at

Self-undoing
Universality
The Revolt of
the Masses.

THE FISHER
FISHES
The masses

VIRGIN
BREAD

Specialization
Matter-Materialism
Hygiene, Taylor System

Blessed are the
pure in heart for they
shall see GOD.

CHILD
THE WORD

Communication-Traffic
Knowledge - Instruction

You shall not take the Name of the Lord in vain!
Blessed are the meek, for they shall inherit the earth.

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To all these new openings mankind responded at once in an absurd manner. Instead of true sanctification of the "I", martyrdom appeared. Instead of gaining Eternal Life by following Jesus, people followed their concepts and doctrines, and died for these. A pattern of faith and conduct took the place of the indescribable and unique response. Worldly virgin-worship and a Maria-cult took the place of that sacred revolt (Miriam, Maria) of the soul against the dictates of animal principles, which alone makes it receptive of the message from heaven and ... willing to be overshadowed by the Most High. The gospel was not preached, but propagated as if it were an ideology. Not The Word was spoken, but words served doctrinal and political controversies, as well as diplomatic and commercial treachery. Communication developed immensely, and so did teaching. But it split humanity instead of uniting them, owing to the use made of the means of communication and knowledge. The same with traffic. Everywhere millions and millions rush to their work and back to their homes with no "message" but gossip and censored news. The world press does not serve the distribution of information, but it serves the interests of the political, religious, industrial mighty of the earth.

The "Wise Father" crystallized in the Pope of the Roman Catholic Church and was profanized in Santa Claus.

Responding to the influence of the Archer, we have migrated on a large scale; we have undertaken crusades and voyages of discovery; we have waged terrible religious wars, wars of conquest and of independence.

We have generally acted as if Bread and all it stands for were the first and last thing. We have made a religion of social law and we do everything possible to rob life's vicissitudes of their meaning and effect by countless measures of compensation and equalization. We have established "order", until our existence was reduced to a mere mechanism, against which especially youth revolts by seemingly senseless disturbance of order and by crime born from despair.

Instead of the sanctified, universal personality, we have developed the robot, the faceless passdpartout.

Instead of freedom of the soul we have realized servitude to engines and administrations, dependence upon energizers and tranquilizers.

We have realized nothing of the meekness, which would make us "inherit" the earth, but we have done what we could to conquer it with cunning and violence.

We have not developed the purety of heart required to "see" God. But we see our "interests" and we have developed dialectical misjudgment to carry our delusions through at the cost of our fellow men.

We "kill" immoderately men, animals, and plants in order to conquer the earth and to hold what we have conquered. We kill life wherever we meet it, and those who object are declared insane or confined, because they are a danger to the "state".

And because of all this frustration tensions steadily increase and grow intolerable. Human existence has been degraded to a concealed state of bondage, and this is exactly what the gods would have it, but it demonstrates and consolidates our "fallen state".

Now we have "the kingdoms of the earth and all their glory" and should see whether this is worth the price we have paid for it.

Our problems have long grown insoluble and conflicts grow more dangerous, we are constantly threatened by explosions of violence and perhaps by complete destruction.

Lofty principles and ancient standards are neglected or abolished, replaced by slogans and unscrupulous indulgence. Gradually mankind has been divided into large blocks of power all guided by motives of greed and ambition under the cloak of intended fairness and perfection, seemingly engaged in a struggle of life and death for the sake of humanity, in reality mere rivals, two contrasting aspects of essentially the same failure to fulfil God's Will.

Therefore we have lost the respect of life and of the living. We only respect and admire power and excessive achievements, and we are full of cares and fear.

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And just because it is so, God's Intercession is imminent. Again "His Word" will make itself heard and thereby save humanity. A new and higher level of life shall be opened, on which its expression under the new Cross can take shape, thanks to the new Seed being sowed.

If we are to understand anything at all of the nature and effect of this intercession, we have to stop our restless struggle for the realization of some ideal; we have to focus our attention on the fundamental meaning of the Cross, on the meaning of Paradise and of man's exile to "the strange picture and its frame", on the mystical meaning of Abraham's Sacrifice of "the Ram", and on the purport of Jesus' fulfilment.

We should not handle doctrinal conclusions regarding these, but we should open ourselves to the living reality embodied in these symbolic phenomena, which can only be known by experience.

If yielding to the promises of Time-Space was our "Fall", which implied leaving our lofty post in the centre of creation, then our returnto that spaceless Centre means Redemption and Resurrection.

If moving the point of gravity towards the realization of time-space values caused our exile and bondage, then the Reversion of our soul's attention towards the time-less, space-less Centre, means encountering the Angel with the revolving flaming sword, which symbolizes the process of severing the acceptable from the inacceptable, freeing the immortal kernel of its mortal encrustment.

For all men and for all ages rising and going towards the Centre which is the Centre of the Cross, is the only Way to Life.

For to live is not to exert and exhaust oneself in the Field of Bondage. To live is to till and keep the Garden of the Tree of Life, where the River of Life has not yet divided. To Live is to take up the Cross and descend towards self-undoing, which seems failure and death.

To Live is to leave the playgrounds of the gods: this means to enter No Man's Land, which surrounds The Open Field.

To Live is to meet the Angel with the Sword bravely, confident that this Sword will free us of the urge which binds us to the service of the gods. There is no Last Judgment but this dissociation and there is no "raising up on the last day", but the individual transition of a man on the day when his soul is admitted to Life Eternal.

Eternity is time-less and space-less. That which is eternal is neither east nor west, neither north nor south, neither high nor low. It is nowhere, because it is everywhere and always Here and Now.

Over against losing oneself in east or west, north or south, over against the fatal dispersion or diaspora of mankind, there is the ekklèsia or "gathering together" in the one Holy Community (Hebrew: Qahal), which is not some organization invented by human arrogance and ignorance, rooted in monopolistic self-glorification and seeking selfpreservation by the means of this world, but which is the condition of having merged in the Only One that Is.

Resurrection therefore requires the renunciation of everything that is gratifying in east and west, in north and south. For all satisfaction of that kind implies binding oneself to the sphere of opposites, or Maya. A threefold rejection of the threefold promise is required.

And because this is so, every overruling event and situation manifesting in the relations between east and west, north and south bears the mark of Divine Intervention.

If nowadays east and west, north and south can no longer ignore each other, but are compelled to reckon with each other; if they are obliged to "see" each other; if one nation has been literally cut into two, and east and west stand face to face, even in the heart of that country, this has certainly not been arranged by human wisdom or lack of wisdom, but by God Who made use of human wisdom and foolishness to put an end to premature self-sufficiency on both sides.

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This means that we are not only compelled to see each other, but that we also have to listen to each other and to find a language understood by all. It means that Brotherhood has become an immediate necessity.

It means that the Supreme has interceded in our unhappy struggle and we do not only see one another, but HE is looking in our faces and we in HIS!

This is what happens now.

GOD manifests Himself in visibly imposing the supremacy of His Will.

And we, who would not follow Jesus to this Meeting Point, have been girded and carried by GOD "where we did not wish to go".

For it is not true, that we have followed Jesus, that we have really done, what he enjoined on us. We have praised him, and in hours of distress we have appealed to the Spirit that moved him. But we have turned his teachings into a whitewashed grave. In this respect christianity does not distinguish itself essentially from the fossilized forms of other great teachings, originally meant to cause rivers of living water to flow from human hearts.

It is an infamous fallacy to pretend that Jesus has "redeemed" "our" "sins" and that it would suffice for us to acknowledge that instead of actually following him on the very same Road of Suffering until the end.

True, many people have suffered death for their convictions. There are fanatics in all religious and ideologival systems. But Jesus was not fanatical but radical and to his radicalism he called those who believed in him. He did not die because he rigidly stuck to some idea or doctrine, but because he manifested God's Will, doing what he saw GOD do, and speaking as he heard GOD speak. (John 5:19, 8:26).

That indeed leads to "dying on the Cross".

And because Jesus was crucified thus, but christians and non-christians not, Crucifixion awaits us .... and has commenced.

For that purpose we have been carried where we would not go. For "the Scriptures shall be fulfilled", not because we honour and impose their outward form, but because whatever our attitude be, they contain the only true course of things, expressed in parables.

No man can be liberated unless he suffers the pain of the Cross. We have to be "crushed", because in no other way can the "husk" of elementary ties that bind us to the state of bondage be removed.

There is no "wise" or "prudent", "painless" method by which this could be achieved. It is inevitable that the soul suffers agony, when the fetters are loosened.

It sounds so nice, when we translate: (Matth. 11:29) "Take my yoke upon you and learn from me; for I am gentle and lowly in heart." We have made Jesus harmless by turning him into the sugary idealist pictured by Renan, Thorwaldsen and others. Now and then we do our best to do as if we were "meek and humble" and so the yoke we take upon us is indeed quite "easy". But all this has nothing to do with Jesus and his teaching! For he did not at all mean some nice pose and the translation in question leaves no trace of his real words and intention, except for the fact that he obviously quoted Isaiah 57:15 and so we are not pinned down to the late Greek wording of the gospel, but we have the Hebrew wording and this leaves no room for compromising, although its usual translation shows the same distortion towards a moral attitude. The original denotes a state of the soul; it speaks of the despondent and the humbled, those who are "crushed" i.e. broken in spirit and on the down-grade in life.

It would indeed be ridiculous to promise revivication of spirit to "the meek and humble", but in Isaiah God promises to revive the spirit of the humbled and the heart of the despondent. And to this Jesus refers.

Whilst we wrestle with conflicts and insoluble problems, whilst we entangle ourselves ever more, as we introduce our personal and group interests in everything; whilst we resort to weapons which do not only destroy the "enemy", but ourselves as well and defenceless cities have become the chosen targets for air raids, whilst human relations have deteriorated to the shameless principle of an allround "balance of terror", and fear rules our conduct, GOD manifests in our midst.

Not as a lovable angel in white garments or as a kind-hearted old gentleman, but as the Supreme Disposer of unsurmountable difficulties and overpowering situations. As the One we fear most. Absolute necessity to turn away from blind expansion, absolute necessity to reckon with others, to try and cooperate for the sake of all.

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Absolute necessity to stop our system of acquisition, in order to turn our full attention towards the dreaded Centre, where alone flowers the White Rose.

And yet no necessity at all, but perfect freedom to ignore all this and carry on, and so exclude ourselves from having a living share in the divine Process, ranging ourselves with the tools that proved useless, making

ourselves essentially superfluous.

We have seen the entrenchment, the love of compromise; the emptiness of forms. We have seen standards and principles lose their authority, style being discarded. We notice deliberate lack of respect, intentional indifference and aggressiveness. We observe violation of human "rights" and we observe the state assuming the rôle of a tyrannical "father". We see the masses making themselves "important" and powerful along the fallacy that quantity and numbers should decide rather than quality. The masses will never accept the sanctification of the personality, they want equalization, that is: denial of unwelcome differences; they want uniformity instead of differentiation, security and comfort instead of the holy uncertainty which awaits those who choose the Way, the Truth and Life. In this way the masses are making themselves superfluous, unconsciously eliminating themselves.

Only in stress and suffering, in agony and despair the true metanoia, the turning of the soul is accomplished. No conscious effort or training, no act of the will "to better" our life will ever achieve this, <u>because these begin from without and aim at the form.</u>

No thought or feeling, no act whatever, born from the common misinterpretation of reality in pairs of opposites (that is according to the Knowledge of Good and Evil), will ever enable us to proceed one step on the Way to Life.

Consequently religious, humanistic, idealistic efforts are of no use at all on the one Road to Peace.

This is a very hard truth, but if we consider it, we understand why it is that the enormous work done by churches, religious and idealistic organizations has greatly improved conditions in human intercourse and society in an ethical and moralistic sense, but that all this has not resulted in Metanoia and has not meant "treading the Way to Freedom". On the contrary it aims at making life on earth good and satisfactory, that is: it aims at keeping people from "following Jesus".

In this light Jesus' reproaching words to the scribes and pharisees reveal their true meaning: "Woe to you, scribes and pharisees, hypocrites! because you shut the kingdom of heaven against men; for you neither enter yourselves, nor allow those who would enter, to go in!"(Matth.23:13-15) Indeed, with all our goodness, with all our edification, we really "cleanse the outside of the cup and of the plate" and we "outwardly appear righteous to men", but outbursts of hatred, cruelty and violence prove that we are "like whitewashed tombs".

Therefore it is not so strange that Jesus added that the publicans and harlots were to go into the Kingdom before the chief priests and elders. It seems an unfair accusation, but it is a bitter truth, because Good and Evil belong to another plane. <u>We</u> are those "priests and elders " of whatever creed we adhere to.

Those who work with Good and Evil are entirely under the spell of the "forbidden fruit"; they bar themselves the way to the Tree of Life and prevent others to tread that way.

With our Pro and Con we bind ourselves and others to the pairs of opposites and make ourselves "the dead", who should be left to bury themselves. For it is <u>this fondness of bondage</u> which prevents us to follow Jesus and he could not have said it more uncompromisingly.

Again and again his disciples and adherents tried to involve him in their problems and entanglement in the opposites, their imagined rights and obligations.

Again and again he rejected this reduction of reality to a lifeless alternative! He always called their attention to the one living meaning of the moment, showing that to understand this is truly liberating, because it raises men above the snares of common misinterpretation, which is the evaluation in opposites.

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This is still our way of looking at things and judging, not only in daily life, but also in scientific determination, in courts of justice, in medical treatment, in educational and social work.

Far above this level of good and evil, cause and effect, reward and punishment, stands for all times Jesus' answer :

"(It was)not that this man sinned, or his parents, but that the works of God might be made manifest in him." (9:3)

The one true meaning leads out of the entanglement in appraisals of right and left, and raises us above the meagre logic of aetiology and teleology, above the level of dead argumentation.

The one true meaning is never directed towards expansion or gratification, but towards Meeting God.

This is the One Thing Needful, to which Jesus constantly referred. It is often represented, as if he inconsiderately called people away from their natural duties. His contemporaries misunderstood his action in the same manner; therefore they called him insane or possessed by the devil, a rioter and misleader of the masses, etc.

It is difficult to see that the Cross cannot be taken up and carried, unless in accepting the disapproval and rejection by those whom the Cross carries. He that obeys the Cross, obeys the time-space world and cannot be loyal to eternity. But he that chooses eternity, is condemned by "the world". Which do we place first?

"If the world hates you, know that it has hated me before it hated you". (John 15:18)

These words are not meant to depict a brief historical episode and to hold good only for the little group of men to whom they were spoken. They refer to the essential situation, for all real "followers" and for all times. Our attitude reveals whether we "belong" to "this world" or to eternity. And in as far as we belong to the former, but would belong to the latter, it is essential that we follow the injunction "Judge not!"

For in every judgment we bind ourselves to the steel network of false determination, which ignores the sacred meaning. But refraining from judgment causes the "cataract" in our eyes to be dissolved slowly and gradually.

The broken state of our "natural" consciousness reduces reality to a Maya of Good and Evil. Therefore confrontation with reality must necessarily cause a dilemma. It seems as if Heaven makes unreasonable demands and threatens our meritorious achievements in east and west, north and south. Heaven's intercession necessarily appears to us as a satanic disturbance of peace and order or as a cruel destruction of "the good", as the annihilation of dearest hopes and wishes, or as separation from our beloved. GOD is bound to appear as an unwelcome guest. His Call comes at an inconvenient hour, His visit is felt as an intrusion.

His invitation to come and partake of His Banquet will always reach us, when we "must" go out to see the field we have bought, or when we are about to examine the oxen we have bought, or when we have married a wife and therefore "cannot" come. We always raise up our facts and circumstances against Him as a shield; and it does not occur to us, that HE knows everything and has carefully chosen the value and nature of the arrangement made, which was meant to test our inner receptivity, our willingness to place first things first. And not as test only, but also as a true possibility to advance on our Way to Freedom.

This reasoning consciousness of ours by which we constantly endeavour to achieve, to acquire, to hold and to fulfil; from which we even expect liberation, makes us blind and deaf, lame and possessed.

We cannot imagine or believe that our "eyes" must be covered, that it must be made impossible for us to continue this pseudo-seeing of discerning right and left, above and below, if we are to develop true vision by which we detect the gold thread of truth and follow its course in the spiritual development of things. We must literally be forced to lift our eyes up (ana-blepoo), if we are to look through appearances.

Listening to the countless false messages of desecrated communication has made us deaf. When God addresses us to save us, Messiah Ben-Joseph must put His fingers into our ears and prevent us to hear the awful noise without in order to make us receptive, penetrable and comprehending (ethphata!,

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The desecration of our activity, as we are bound to the framework of conditioned action, has caused our "hand" to wither. And it will not be restored to sound action, until we leave the authority of conditioning institutions for what it is worth, and step into the Centre, wither God's Saving Voice calls us in spite of withholding considerations.

We are the "courtier" whose back has bowed too willingly to human power and whose future "self" therefore lacks vital power.

We are "the paralysed" and exceptional methods are necessary to let us down where the humble Master stands surrounded by seeming followers.

We lie complaining of the misunderstood situation of Divine Compassion (Beth-esda).

We are "possessed" of illusions of fear and of power and of lust. In many forms we are "in extremis" and we pray for Help.

But we do not realize that loyalty to God requires that we remain upright like a pillar amidst the powers of the world, which try to pull us down. We do not understand that the Master uses the sham-followers around Him to compel us to approach Him outside that sphere of hypocrisy, to be let down through the "roof" of selfsufficiency and to lie helpless at His feet.

We do not understand that waiting "38 years" is the equivalent of the symbolic "erring in the desert" by the Jews, Kadesh Barnea, the sacred wilderness, where the hidden rebellion takes shape and where the rebellious (Miriam) is buried!

Nor do we realize that our soul seems dead like the child of Jaîrus, because the "father"-in-us getting desperate, implores God's Help, but being an official of form-worship (synagoge) would prescribe "how" it should be done, whilst the "mother"-in-us has been bleeding innerly ever since the child was born, but prefers to be cured by secretly touching His outer garment.

Therefore we too must experience that God's Healing follows different lines and does not suffer delay; and also that secret touching is not really meeting Him, as "confessing the whole truth" certainly is.

But even then we shall have to go through the agony of "all in vain", whilst HE bears the scorn of the world, before HE actually raises our soul from the dead and so confirms and hallows the name of the "father" Jaîr, which means "GOD wakes up".

Thus HE leads the father and the mother back to the "child" that cannot live, unless the mother is at home and the father has restored his living relation to God. When this condition is fulfilled the Child will rise and GO.

We are that Child.

No man can fulfil The Law, nobody can answer the requirements of the Beatifications. The Law is no "duty" and the Beatifications are no rules and rewards for moralists or idealists.

But The Law is fulfilled and the Beatifications prove true in a man, over whom "the gods" have lost their sway, and who whilst staying in the fields of bondage, is not guided by their centrifugal forces but steadily faces the spaceless Centre.

Who took up his Cross and is gradually being "exalted".

Who "died" in the "house" of Mary (right) and Martha (left),(Virgin and Fishes) but is raised from the dead and who sees "all things made new", as he enters The Open Field and feeds on the fruit of The Tree of Life.

The Kingdom of Heaven has indeed Twelve Gates (Rev.21), the Twelve bars of the Three Crosses, each of which bears the name of a Tribe of Israel. That is the Zodiac.

But the Foundation is formed by the Twelve of The Lamb, which symbolizes the twelvefold aspect of "Following the Master".

This is the Sacred Zodiac, the Zodiac in its reversed effect.

For the Process of Liberation is not effected by any method of neglecting the Help offered by the cosmic rhythm, but it works by the response of the individual to the specific possibility which enables each of us to free himself of existing ties and to rise to a higher level of existence.

This possibility embodies the Key handed again and again to unlock one of the Gates, which give access to "Zion". For the Messianic Mystery is present, though veiled, in the circumstances and events of daily life AND NOWHERE ELSE.

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Whilst we are fully caught in our evaluation in contrasts, and consequently either pull the cord which lifts the "veil" or that which draws the curtain, not understanding that every effort of this kind is always perfectly compensated by a corresponding counter-effort, the great moment is there, when at last we pull the Third Cord by which the Curtain is torn from top to bottom and the Holy of Holies revealed once and for all.

But nobody can discern this Third Cord and pull it, until he has fully given up the endless game of Pro and Con.

Therefore fame, honour, wealth and power, general prosperity by obeying the laws of nature, are things by which we exclude ourselves from attaining "the image of the man of heaven".

And the Way to Life is inevitably attended by privation, loss and failure, by suffering hatred, scorn and contempt.

And none but he who nevertheless accepts the Golden Key from the dreaded Hand, will undergo the transformation which turns him into a life-giving spirit, and in his last farewell can say

ALL IS FULFILLED.

-:-

This is how we can free events and circumstances from the essentially wrong pattern-judgment, which in its seemingly loving sympathy and pity robs our "fate" of its sacred familiarity and undermines our natural preference for it to any"normal"or "favourable" image of successful life.

Instead of yielding to any system of compensation and equalization, as if our tasks were identical and equal in form, we shall turn anew in confidence to that strangely handicapped set of conditions which is our own in spite of all disappointment and sorrow it has caused to us. For we shall recognize in it a secret between God and ourselves, inaccessible to others; a secret which thanks to His Attention and our acceptance will be transformed into the narrow Gate, through which we shall return to Him as the seemingly neglected, seemingly lost Child.

Werner Bergengrün is right when he says :

- "Was dem Herzen sich verwehrte,
  lass es schwinden unbewegt.
  Allenthalben das Entbehrte
  wird dir mystisch zugelegt." -

When the focus of our attention is indeed transferred from the enticing fields of the gods towards the Centre of the Garden, where we are expected, then we have left the cradle of which the human race has been so fond of, the restrictions of which have been hugged so excessively, and which we would perpetualize.

At last this seemingly permanent consciousness of ours will prove a mere transitional stage, introduced by the unique response of some ancient forefather to the unique configuration which offered this exit from a preceding state of consciousness.

At last we shall drop the short-sighted idea that this consciousness of ours represents the highest possible realization of life, that man as he is to-day is the highest living form ever to develop.

And it will dawn upon us that what GOD is waiting for and expecting from us, is exactly this "laying down of our life on our own accord" that we may serve His Purpose in "taking up" Life of a higher kind, which HE has in store for us.

Then we shall no longer devote ourselves to vain efforts to perpetualize this present human race, but we shall know that our true vocation is to outsoar our present characterizing restrictions and so serve to usher in a nobler and happier race.

Acquiring this understanding of Jesus' Message, we shall develop the inner discretion and confidence to give up the aggressive religious and idealistic striving to establish some preconceived "form" of individual and social life, and confide ourselves to the Hands of Him, who alone can lead us to the state He has prepared for us.

Then we shall no longer expect fulfilment from forming and reforming, image-worship and image-breaking, and in consequence thereof our life will drop the repetitive element caused by dealing with phenomena as if they were mere classifiable forms instead of unique meanings embodied in their disguise.

Then our existence will assume a genuinely eschatological character, which should not be misunderstood as the effect of fore-knowledge of some tragic death, either by the hand of the world or as the result of mental desintegration, but which is the mark of response to the essential

is to cause our present characterizing restrictions and so serve to usher in a nobler and happier race.

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When this happens, that mystic struggle called The Twilight of the Gods will be raised in us. This is just as individual as those "Final Tribulations" (or "Signs of the End") described in the gospel. Both picture the divine Process which attends and effects a man's farewell from servitude and his resurrection to life eternal.

Then we do not experience this transition from one era to another era (the Aquarian age) as a phase of ruin, but we understand that many things have to disappear because they have lost their usefulness, whilst other things must come, as they are indispensable.

Then we shall no longer take sides in the desperate struggle between systems of government, religious creeds and organizations, or any other activity based on power and therefore on coercion, violence and exploitation of men.

But we shall have turned our soul's face to the Centre, shunned by east and west, north and south alike, and we shall tread paths, where we meet fellow-men neither as "comrades" (because of similar interests), nor as "enemies "(because of contrary interests), but as free Children of GOD, full of goodwill and readily cooperating in the fulfilment of His Will.

We shall understand that the new era offers a new style of life in time and space, but at the same time embodies a new Opening, a new Way-out, in which we shall recognize the Highway, called the Holy Way, which Isaiah foresaw and which Jesus taught ..... and went.

This lonely Way towards Brotherhood, is the Way to the Open Field. Again some few will go this Way, and once more the blind will receive their sight and the lame will walk, lepers will be cleansed and the deaf will hear, the "dead" will be raised up and the dejected will receive good news; for once more the Living Water will flow in "the desert".

And of course the great majority will again not really tread the Way, but will either "take offence" at God's Manifested Will or will eagerly deform it by adapting it to that frustration of life which will then deserve the name of "this world".

Yet humanity shall again have faced "the Manifestation of God's Will" and in spite of its unwillingness to acknowledge and accept it, shall carry with itself the renewal of unconscious certainty that GOD exists, that human conceptions of Him will always fail and cause wrong expectations, that 'HE will ever be WHo HE will be' and that HE rules His creation, granting as He takes and taking as He grants (Joseph), unswayed by human arrogance and rebellion.

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Visit to the Sage, April, 1980

By

Her Majesty Queen Frederika
Queen-Mother of Greece.

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Visit to the Sage - April, 1980.

HER MAJESTY QUEEN FREDERIKA

Queen - Mother of Greece

(We regret to report that Queen-Mother passed away in Madrid, Spain on the 6th of February, 1981. This article was written by her in April last after a visit to His Holiness at Miraj—Editor.)

Before leaving India I am determined to visit the Sage. It is getting more and more difficult for us to find him as he walks and camps somewhere between Madras and Bombay. It is nearly two years now since he left the small temple outside Kanci near Madras and went off walking northward.

No one knows what will be his destination and no one knows if he will ever return. He does not ever confide in anyone. His few attendants just follow his lead without question or complaint. It is quite extraordinary how a man of 85 can walk so far and so fast. He covers eight to ten miles a day, or correctly speaking, a night: as at night it is cooler and there is less traffic on the roads. He stops to rest wherever his feet will carry him, usually at a roadside temple or on the banks of a river. His attendants will find a hut or shed and erect a few branches to shade his frail body. A mat will be placed on the bare floor upon which he will take his rest.

There have been a number of meetings with this great soul; sometimes with crowds of villagers, sometimes alone in the evening with the world hushed into sleep. Every time it has been an experience to be treasued for years to come. This time it is going to be very difficult. My body is tired, weakened by the heat, heart-trouble and stomach upset. Will there be enough strength to stand the physical strain? All such thoughts have to be thrown to the wind. My eyes long to rest upon his golden countenance and behold a spirit calling upon mine.

The plane leaves Madras at six in the morning. So I have to rise at three in order to get ready. At

five, my car drives past Mahadevan's house. I look up to say a silent goodbye to this great mentor and preceptor of Advaita. For three weeks, I have been sitting silently by his side letting my spirit follow his into that peace which passes understanding. Today meditation is no more an effort to withhold all thoughts. Slowly but surely, the conviction has arisen that that which is behind thought is the only truth and therefore cannot be found by thought nor by withholding thought which would again involve some kind of thought process. Consciousness without thought is Advaita. It is the absolute non-dual reality. To be in the vicinity of a truly self-conscious being helps us to find, if for a few hours only, that consciousness which holds all of us as a mirror of its own self. When the glimpse of eternity wipes out all body consciousness, the meaning of truth has been grasped. The mirror has been broken and the appearance dissolved within reality.

Unfortunately, the reintroduction of thoughts brings back the picture of the world and the indentification with the body; but more knowledge has been gained that this identification is wrong. A greater awe of a sage's mission remains. His total identification with truth absolute as pure conciousness helps to make the aspirant realise his or her own birthright which is that very same consciousness. Jesus said to one of the two criminals

who was crucified next to him that he shall be where He himself always is. How could Jesus say this to a thief? It could be done only because even the lowest participates within the absolute. This man, by being in the vicinity of a pure being, had his consciousness raised until it fused with that of the Saviour's. The mirror broke and there was total recognition of consciousness as such, one only without a second.

The house is dark and in total silence. I can just make out a faint figure on the balcony, dressed in white. His hands are raised in blessing. I raise mine in the traditional Indian salute, by placing them together over my head, and take my leave. Feelings of deep gratitude flood through my mind. He has prepared me well for my meeting with the Sage

At Bombay aerodrome cars are ready to take me inland. It is now ten o'clock in the morning. I have a long trip ahead of me. I like travelling by car. I sit in front and have cushions under my legs. After the plane trip and the long journey ahead my legs are inclined to swell up. It is better to be comfortable as far as possible. To my great surprise, I have a police escort. We have to travel about five to six hundred kilometres and I want to arrive early enough so that I can see the Sage before sundown. We drive southwards towards Poona.

The last time I have been to Poona was on our state visit together with Palo when he inspected the military college which is situated outside the township. I remember how impressed he was with the efficiency of the organisation and the fine appearance of the young men who were being trained there. I watch the countryside and am interested to see how different it is from the south of India.

We have climbed about 2000 metres as Poona is considered a hill-station where the British used to take refuge from the heat dampness at Bombay. We are stopped by the Police at the bottom of the hill and shown to a small resthouse. "The pass is blocked by the traffic," I am told. It may take several hours before we can move up the hill. My heart sinks. I have to get to Miraj the village where the Sage is camping, otherwise there will not be enough time tomorrow when I must return to Bombay to catch the midnight plane for London. "Let's go any how," I say to my police escort, "I'm sure you can get us through the traffic because I have got to get to Miraj" We move on to the mountain pass. It is completely blocked right to the top. I know that if the police do not manage to get me through, I will spend the rest of the day and night on the road. Suddenly they go into action. Several jeeps pass my car and station themselves into the traffic. Driving, walking and gesticulating, they push the cars to the side and I

move slowly but surely up the mountain, past curious eyes and some protests. Thank God nobody knows who I am; so I try not to be embarrassed. All I can think of is that I have to get there.

At the top, the air is cool and pleasant. We are now on a high plateau and are moving towards Poona. Picturesque villas dot the countryside, some well kept up, others dilapidated and abandoned. These pleasant-looking structures are reminders of Britain's happier days in India. Their ownership has changed but the architectural style remains quite definitely English. In spite of my tired looking police escort, I refuse to stop at Poona.

At about 4-30 we arrive at Miraj, the small village where the Sage has momentarily settled. No one knows for how long. I am being taken to a government resthouse which is all right except that there is no air-conditioned room. I fling myself pretty exhausted upon a beautifully dressed up but hard bed. In no time, about four police officers come unannounced into my room, stand around my bed and ask for orders. This may seem strange for Westerners but is quite natural for an Indian. I send a message to the Sage announcing my arrival. I am requested to come at once. I quickly have an India bath which consists of two

buckets filled with water, soap and towel. I fling the water over my body and put on a beautiful sari. It is white chiffen with large red and pink flowers. I put on my jewellery and give a wistful look at the large European bathtub which stands useless in the middle of the bathroom: it is meant as an ornament only. Now I am ready to leave. Some people think that one should dress as simply as possible when one goes to visit the Sage who is a monk and has renounced the world. Somehow I feel differently. Maybe it is a super-imposition from my past life.

The car takes me through some green fields to a small temple dedicated to Ganesh, the Elephant God. The afternoon sun is still very hot when I enter the outer gate and my bare feet hurt while walking into the courtyard. One or two attendants recognise me and lead me to a raised platform upon which has been erected some kind of shed. It is meant as a storeroom for the temple. I see the Sage's figure seated against the half-opon door of the shed. I bow and raise my clasped hands over my head. He is in total silence since several weeks. A practically invisible smile acknowledges my presence. I seat myself on a thin mat. It is spread out over what feels to be a very hard cement floor. My legs are crossed under me. We look at each other in silence. A number of overager devotees are crowding in on us. With an

authoritative but gentle gesture they are summoned to pay their respects and then are dismissed. We are alone. The silence increases. It turns into an inner power that throw out all thoughts from my mind. Awareness of the body and its surroundings dissolves within an awareness that is its own self. Consciousness is a flame without fuel. It is self-sustained, bodyless, mindless and without emotion. It is free of all attributes, not to be reached by words and thoughts. It is perfection, unmarred by opposites. It is the stillness that knows no questions about life and death, good and evil. It is wisdom without the acrobatics of the intellect. It is eternity without the measure of time. It is the great now without past and future. It is the soul come home. It is Father and Son made one.

Why did Adam and Eve lose Paradise? It must have been because thoughts arose within the infinite consciousness and imagined themselves separate from the ground of their own existence. Consciousness divided itself, as it were, into separate beings and trevelling through the whole range of evolution finds itself as the human consciousness looking and searching for an identity which it never lost and which it always is. Just as the drops in the sea are always the sea, so our consciousness is always part of the absolute. It is only when we identify with our individual consciousness and find conceit therein that error

appears and duality establishes itself as it were. It is at this point that Adam and Eve saw themselves as separate from God and Paradise was lost. Error builds upon error until it has become a near unbreakable habit. Intellectual discrimination, mystic meditation and to be in the vicinity of the sages help to break the error and re-establish the truth.

Habitual thoughts return. They take on name and form. My body feels heavy within my consciousness. My ears begin to pick up sounds. Sight opens to the empirical world not yet established as separate from the seer and still part of one consciousness. The ego itself yet unestablished, has not so far drawn a distinctive line between the seer and the seen, the hearer and the heard. Duality is still vague and undefined. But all the same, Paradise, just like the Holy Grail, is not for those who cannot keep the mind completely pure of thought. The conceit of the individual consciousness superimposes itself upon the absolute awareness and the ego is reborn into a world of separates. I shift by body and try to bring my legs back to life. My back aches from sitting without support for practically two hours.

The sun has gone down. The Sage asks me a few questions. Within the absolute there was no speech but once duality has returned for me, words cannot separate what is already separated and

speech becomes a bridge within the sea that needs no bridges. We do not speak of that which words can never reach. He asks me of my journey and if I travelled alone. I smile and tell him that this time I am protected by the Indian police and am not alone. This is a reminder of a former visit when I travelled eleven hours at night to meet with him somewhere on the road. At that time, he was not pleased that I travelled alone without an escort and asked a young Brahmin to return with me in my car to Madras. I am to return tomorrow morning at seven. This will give me plenty of time to get back to Bombay for my midnight plane to London. Getting back to the resthouse I want to relish the holy hours I spent with the Sage.

Privacy is practically unknown in India. There are no keys in the doors of the rooms, only curtains that do not close well. So anyone who feels like a cosy chat walks in. My room is once again full of security men plus a cook and servant who wish to have their friendly curiosity satisfied. Endless phone calls are made for tomorrow's return journey and as my room is the only one which has a telephone, it is impossible to convince anyone that I might like to be alone. When eventually I want to call Mahadevan in Madras, all my party

withdraws tactfully into the other room but remains close enough behind the dividing curtain to share in the conversation. In spite of the rather too intimate attention, all arrangements are most efficient and work without a hitch. This would have been impossible without my kindly police escort. I am touched and amused by the Sage's concern about my being properly attended to. He does not approve of my lonely journeys from continent to continent or even inside the country. "Why do you travel alone?", he asked me again yesterday. I told him that there was no one in the family who is free to make the long journey and that it was also a question of expenses. He seems to remember the first time I met him when I was surrounded by people, including Tino's A.D.C. plus Greek and Indian police, as well as Maria, my beloved and loyal personal help of twenty years. He senses that travelling alone for me at my age with all that it involves, such as packing and unpacking at 35 degrees of heat, is a physical strain that I should not be exposed to. But the circumstances are such that this cannot be avoided.

At seven o' clock the next morning, I am sitting again before the tin shed in the small temple court-

yard. The Sage is still inside. I have time to look around. There are only a few attendants walking about, bringing food, water and gifts of flowers from different devotees. I can hear boy's voices chanting inside the temple. Apparently a school of Vedic scholars has arrived to get their diplomas from the Sage. The students have been well trained for many years, for the chanting to be absolutely correct in pronunciation and intonation. It is believed that only if the Mantras, of which these Vedic verses consist, are properly pronounced that the vibrations will be beneficial to him who chants and to him who listens. The birds have woken up and chant their songs happily into the morning sun. There are no artificial noises such as coming from cars, trains or aeroplanes.

A few devotees arrive and talk in whispers. The creaking wheels of an occasional bullock cart can be heard passing by the temple gate. A gentle breeze, not yet laden by the boiling midday sun, plays around my face. The whole scenery lies in an atmosphere of peace and tranquility which seems to be a reflection of grace that is bestowed upon it.

The Sage appears and settles down in front of me. There is a rush of devotees. They file past him paying obeisance to the Sage, the men lying flat

on their faces and the ladies kneeling while placing their heads on the ground. No one pays any attention to the one foreigner sitting there alone except for some curious looks which seem to ask: What is she doing here amongst us? The small crowd is made to settle at a distance and once again silence takes over. Now there is no more hearing, no more seeing. The inner stillness intensifies, the picture of the world gets dimmer until it dissolves within the arms of Paradise. Reality is not an empty nothingness. It is itself, unspoiled by attributes and undivided by distinctions. It is Advaita. It is whole and all inclusive, one only without a second. When the world reappears within my consciousness, I see the Sage conversing with some scholars. The students who had been chanting before within the sanctum of the temple are now seated in a group close to the Sage with a look of deep devotion and expectation in their eyes. A handful of documents are brought and placed before the Sage on the ground. He points to a block of stone and directs it to be placed between him and me. I follow with interest, wondering what it is all about. He does not explain by words. It is his gestures that are interpreted and executed. Spoken words may break the harmony of an un-

broken awareness. Some people think that the Sage's silence lessons his effect on them and so they are inclined to be disappointed. It is his very silence which conveys in a more forceful way the truth he wishes us ro grasp. He now orders the documents to be placed on the ground before me. He then invites me to take one paper after another and place it on the stone block from which one student after another picks it up and salutes the Sage and withdraws. Whenever some overager helpers try to interfere and hand the papers directly to the students, the Sage claps his hands together and with a stern expression on his face orders the person to return the documents to where they were lying before and then asks me to continue the ceremony. Needless to say, the students could not care less if I am there or not. Their eyes and whole attention are fully concentrated upon the Sage. It is his blessing they are asking for. For them, I am an unknown instrument, heretoday and gone tomorrow.

The sun is getting very hot. I know the hour of parting has come. The Sage asks at what time I leave for Bombay. I tell him that immediately after taking my leave of him, I shall go directly to Bombay. He tells me to go back to the guesthouse,

take a long rest and then come back at three o'clock for a final goodbye. No one will ever contradict the Sage. The police accept the new schedule without a murmur. They are well versed in the country's old traditions. They are delighted to be called before him and one by one receive his blessings.

At three, I return. The Sage is once again in complete silence. There is not even a movement on either his face or body. I sit in front of him all alone. It is too hot for any devotees to have arrived. Once again the ego bows to the greater self, an all including awareness blots out the seen and the seer. Then large, immensely serious eyes look into mine. There are no emotions. There is no goodbye. There is a journey back to Bombay and to six grandchildren in London and Madrid.

Dream Theory in Malaya

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Reprinted from Complex

If you should hear that a flying saucer from another planet had landed on Gulangra, a lonely mountain peak in the Central Mountain Range of the Malay Peninsula a hundred years ago, you would want to know how the space ship was constructed and what kind of power propelled it, but most of all you would want to know about the people who navigated it and the society from which they came. If they lived in a world without crime and war and destructive conflict, and if they were comparatively free from chronic mental and physical ailments, you would want to know about their methods of healing and education, and whether these methods would work as well with the inhabitants of the earth. If you heard further that the navigators of the ship had found a group of 12,000 people living as an isolated community among the mountains, and had demonstrated that these preliterate people could utilize their methods of healing and education, and reproduce the society from which the celestial navigators came, you would probably be more curious about these psychological

and social methods that conquered space inside the individual, than you would about the mechanics of the ship which conquered outside space.

As a member of a scientific expedition travelling through the unexplored equatorial rain forest of the Central Range of the Malay Peninsula in 1935, I was introduced to an isolated tribe of jungle folk, who employed methods of psychology and interpersonal relations so astonishing that they might have come from another planet. These people, the Senoi, lived in long community houses, skillfully constructed of bamboo, rattan, and thatch, and held away from the ground on poles. They maintained themselves by practising dry-land, shifting agriculture, and by hunting and fishing. Their language, partly Indonesian and partly Mon-Kamian, relates them to the peoples of Indonesia to the south and west, and to the Highlanders of Indo-China and Burma, as do their physical characteristics.

Study of their political and social organization indicates that the political authority in their communities was originally in the hands of the oldest members of patrilineal clans, somewhat as in the social structure of China and other parts of the world. But the major authority in all their communities is now held by their primitive psychologists whom they call *halaks*. The only honorary title in the society is that of *Tohat*, which is equivalent to a doctor who is both a healer and an educator, in our terms.

The Senoi claim there has not been a violent crime or an intercommunal conflict for a space of two or three hundred years because of the insight and inventiveness of the *Tohats* of their various communities. The foothill tribes which surround the Central Mountain Range have such a firm belief in the magical powers of this Highland group that they give the territory a wide berth. From all we could learn, this attitude of the Lowlanders is a very ancient one. Because of their psychological knowledge of strangers in their territory, the Senoi said they could very easily devise means of scaring them off. They did not practise black magic, but allowed the nomadic hill-folk surrounding them to think that they did if strangers invaded their territory.

This fear of Senoi magic accounts for the fact that they have not, over a long period, had to fight with outsiders. But the absence of violent crime, armed conflict, and mental and physical diseases in their own society can only be explained on the basis of institutions which produce a high state of psychological integration and emotional maturity, along with social skills and attitudes which promote creative, rather than destructive, interpersonal relations. They are, perhaps, the most democratic group reported in anthropological literature. In the realms of family, economics, and politics, their society operates smoothly on the principle of contract, agreement, and democratic consensus, with no need of police force, jail, or psychiatric hospital to reinforce the agreements or to confine those who are not willing or able to reach consensus.

Study of their society seems to indicate that they have arrived at this high state of social and physical cooperation and integration through the system of psychology which they have discovered, invented, and developed, and that the principles of this system of psychology are understandable in terms of Western scientific thinking.

It was the late H. D. Noone, the Government Ethnologist of the Federated Malay States, who introduced me to this astonishing group. He agreed with me that they have built a system of inter-personal relations which, in the field of psychology, is perhaps on a level with our attainments in such areas as television and nuclear physics. From a year's experience with these people working as a research psychologist, and another year with Noone in England integrating his seven years of anthropological research with my own findings, I am able to make the following formulations of the principles of Senoi psychology.

Being a pre-literate group, the principles of their psychology are simple and easy to learn, understand, and even employ. Fifteen years of experimentation with these Senoi principles have convinced me that all men, regardless of their cultural development, might profit by studying them.

Senoi psychology falls into two categories. The first deals with

dream interpretation; the second with dream expression in the agreement trance or cooperative reverie. The cooperative reverie is not participated in until adolescence and serves to initiate the child into the status of adulthood. After adolescence, if he spends a great of time in the trance state, a Senoi is considered a specialist in healing or in the use of extra-sensory powers.

Dream interpretation, however, is a feature of child education and is the common knowledge of all Senoi adults. The average Senoi layman practices the psychotherapy of dream interpretation on his family and his associates as a regular feature of education and daily social intercourse. Breakfast in the Senoi house is like a dream clinic, with the father and older brothers listening to and analyzing the dreams of all the children. At the end of the family clinic the male population gathers in the council, at which the dreams of the older children and all the men in the community are reported, discussed, and analysed.

While the Senoi do not of course employ our system of terminology, their psychology of dream interpretation might be summed up as follows: man creates features or images of the outside world in his own mind as part of the adaptive process. Some of these features are in conflict with him and with each other. Once internalized, these hostile images turn man against himself and against his fellows. In dreams man has the power to see these facets of his psyche, which have been disguised in external forms, associated with his own fearful emotions, and turned against him and the internal images of other people. If the individual does not receive social aid through education and therapy, these hostile images, built up by man's normal receptiveness to the outside world, get tied together and associated with one another in a way which makes him physically, socially, and psychologically abnormal.

Unaided, these dream beings, which man creates to reproduce inside himself the external socio-physical environment, tend to remain against him the way the environment was against him, or to become disassociated from his major personality and tied up in wasteful psychic, organic, and muscular tensions. With the

help of dream interpretation, these psychological replicas of the socio-physical environment can be redirected and reorganized and again become useful to the major personality.

The Senoi believes that any human being, with the aid of his fellows, can outface, master, and actually utilize all beings and forces in the dream universe. His experience leads him to believe that, if you cooperate with your fellows or oppose them with good will in the day time, their images will eventually help you in your dreams, and that every person should and can become the supreme ruler and master of his own dream or spiritual universe, and can demand and receive the help and cooperation of all the forces there.

In order to evaluate these principles of dream interpretation and social action, I made a collection of the dreams of younger and older Senoi children, adolescents, and adults, and compared them with similar collections made in other societies where they had different social attitudes toward the dream and different methods of dream interpretation. I found through this larger study that the dream process evolved differently in the various societies, and that the evolution of the dream process seemed to be related to the adaptability and individual creative output of the various societies. It may be of interest to the reader to examine in detail the methods of Senoi dream interpretation:

The simplest anxiety or terror dream I found among the Senoi was the falling dream. When the Senoi child reports a falling dream, the adult answers with enthusiasm, "That is a wonderful dream, one of the best dreams a man can have. Where did you fall to, and what did you discover?" He makes the same comment when the child reports a climbing, traveling, flying, or soaring dream. The child at first answers, as he would in our society, that it did not seem so wonderful, and that he was so frightened that he awoke before he had fallen anywhere.

"That was a mistake," answers the adult-authority. "Everything you do in a dream has a purpose, beyond your understanding while you are asleep. You must relax and enjoy yourself when you fall in a dream. Falling is the quickest way to get in con-

tact with the powers of the spirit world, the powers laid open to you through your dreams. Soon, when you have a falling dream, you will remember what I am saying, and as you do, you will feel that you are travelling to the source of the power which has caused you to fall.

"The falling spirits love you. They are attracting you to their land, and you have but to relax and remain asleep in order to come to grips with them. When you meet them, you may be frightened of their terrific power, but go on. When you think you are dying in a dream, you are only receiving the powers of the other world, your own spiritual power which has been turned against you, and which now wishes to become one with you if you will accept it."

The astonishing thing is that over a period of time, with this type of social interaction, praise, or criticism, imperatives, and advice, the dream which starts out with fear of falling changes into the joy of flying. This happens to everyone in the Senoi society. That which was an indwelling fear or anxiety, becomes an indwelling joy or act of will; that which was ill esteem toward the forces which caused the child to fall in his dream, becomes good will toward the denizens of the dream world, because he relaxes in his dream and finds pleasurable adventures, rather than waking up with a clammy skin and a crawling scalp.

The Senoi believe and teach that the dreamer—the "I" of the dream—should always advance and attack in the teeth of danger, calling on the dream images of his fellows if necessary, but fighting by himself until they arrive. In bad dreams the Senoi believe real friends will never attack the dreamer or refuse help. If any dream character who looks like a friend is hostile or uncooperative in a dream, he is only wearing the mask of a friend.

If the dreamer attacks and kills the hostile dream character, the spirit or essence of this dream character will always emerge as a servant or ally. Dream characters are bad only as long as one is afraid and retreating from them, and will continue to seem

bad and fearful as long as one refuses to come to grips with them.

According to the Senoi, pleasurable dreams, such as of flying or sexual love, should be continued until they arrive at a resolution which, on awakening, leaves one with something of beauty or use to the group. For example, one should arrive somewhere when he flies, meet the beings there, hear their music, see their designs, their dances, and learn their useful knowledge.

Dreams of sexual love should always move through orgasm, and the dreamer should then demand from his dream lover the poem, the song, the dance, the useful knowledge which will express the beauty of his spiritual lover to the group. If this is done, no dream man or woman can take the love which belongs to human beings. If the dream character demanding love looks like a brother or a sister, with whom love would be abnormal or incestuous in reality, one need have no fear of expressing love in the dream, since these dream beings are not, in fact, brother or sister, but have only chosen these taboo images as a disguise. Such dream beings are only facets of one's own spiritual or psychic make-up, disguised as brother or sister, and useless until they are reclaimed or possessed through the free expression of love in the dream universe.

If the dreamer demands and receives from his love partners a contribution which he can express to the group on awakening, he cannot express or receive too much love in dreams. A rich love life in dreams indicates the favor of the beings of the spiritual or emotional universe. If the dreamer injures the dream images of his fellows or refuses to cooperate with them in dreams, he should go out of his way to express friendship and cooperation on awakening, since hostile dream characters can only use the image of people for whom his good will is running low. If the image of a friend hurts him in a dream, the friend should be advised of the fact, so he can repair his damaged or negative dream image by friendly social intercourse.

Let us examine some of the elements of the social and psychological processes involved in this type of dream interpretation:

First, the child receives social recognition and esteem for discovering and relating what might be called an anxiety-motivated psychic reaction. This is the first step among the Senoi toward convincing the child that he is acceptable to authority even when he reveals how he is inside.

Second, it describes the working of his mind as rational, even when he is asleep. To the Senoi it is just as reasonable for the child to adjust his inner tension states for himself as it is for a Western child to do his homework for the teacher.

Third, the interpretation characterizes the force which the child feels in the dream as a power which he can control through a process of relaxation and mental set, a force which is his as soon as he can reclaim it and learn to direct it.

Fourth, the Senoi education indicates that anxiety is not only important in itself, but that it blocks the free play of imaginative thinking and creative activity to which dreams could otherwise give rise.

Fifth, it establishes the principle that the child should make decisions and arrive at resolutions in his night-time thinking as well as in that of the day, and should assume a responsible attitude toward all his psychic reactions and forces.

Sixth, it acquaints the child with the fact that he can better control his psychic reactions by expressing them and taking thought upon them, than by concealing and repressing them.

Seventh, it initiates the Senoi child into a way of thinking, which will be strengthened and developed throughout the rest of his life, and which assumes that a human being who retains good will for his fellows and communicates his psychic reactions to them for approval and criticism, is the supreme ruler of all the individual forces of the spirit—subjective—world whatsoever.

Man discovers his deepest self and reveals his greatest creative power at times when his psychic processes are most free from immediate involvement with the environment and most under the control of his indwelling balancing or homeostatic power. The freest type of psychic play occurs in sleep, and the social acceptance of the dream would, therefore, constituted the deepest

possible acceptance of the individual.

Among the Senoi the child accumulates good will for people because they encourage on every hand the free exercise and expression of that which is most basically himself, either directly or indirectly, through the acceptance of the dream process. At the same time, the child is told that he must refuse to settle with the denizens of the dream world unless they make some contribution which is socially meaningful and constructive as determined by social consensus on awakening. Thus his dream reorganization is guided in a way which makes his adult aggressive action socially constructive.

Among the Senoi where the authority tells the child that every dream force and character is real and important, and in essence permanent, that it can and must be outfaced, subdued, and forced to make a socially meaningful contribution, the wisdom of the body operating in sleep, seems in fact to reorganize the accumulating experience of the child in such a way that the natural tendency of the higher nervous system to perpetuate unpleasant experiences is first neutralized and then reversed.

We could call this simple type of interpretation dream analysis. It says to the child that there is a manifest content of the dream, the root he stubbed his toe on, or the fire that burned him, or the composite individual that disciplined him. But there is also a latent content of the dream, a force which is potentially useful, but which will plague him until he outfaces the manifest content in a future dream, and either persuades or forces it to make a contribution which will be judged useful or beautiful by the group, after he awakes.

We could call this type of interpretation *suggestion.* The tendency to perpetuate in sleep the negative image of a personified evil, is neutralized in the dream by a similar tendency to perpetuate the positive image of a sympathetic social authority. Thus accumulating social experience supports the organizing wisdom of the body in the dream, making the dreamer first unafraid of the negative image and its accompanying painful tension state, and later enabling him to break up that tension state and trans-

mute the accumulated energy from anxiety into a poem, a song, a dance, a new type of trap, or some other creative product, to which an individual or the whole group will react with approval (or criticize) the following day.

The following further examples from the Senoi will show how this process operates:

A child dreams that he is attacked by a friend and, on awakening, is advised by his father to inform his friend of this fact. The friend's father tells his child that it is possible that he has offended the dreamer without wishing to do so, and allowed a malignant character to use his image as a disguise in the dream. Therefore, he should give a present to the dreamer and go out of his way to be friendly toward him, to prevent such an occurrence in the future.

The aggression building up around the image of the friend in the dreamer's mind thereby becomes the basis of a friendly exchange. The dreamer is also told to fight back in future dreams, and to conquer any dream character using the friend's image as a disguise.

Another example of what is probably a less direct tension state in the dreamer toward another person is dealt with in an equally skillful manner. The dreamer reports seeing a tiger attack another boy of the long house. Again, he is advised to tell the boy about the dream, to describe the place where the attack occurred and, if possible, to show it to him so he can be on his guard, and in future dreams kill the tiger before it has a chance to attack him. The parents of the boy in the dream again tell the child to give the dreamer a present, and to consider him a special friend.

Even a tendency toward unproductive fantasy is effectively dealt with in the Senoi dream education. If the child reports floating dreams, or a dream of finding food, he is told that he must float somewhere in his next dream and find something of value to his fellows, or that he must share the food he is eating; and if he has a dream of attacking someone he must apologize to them, share a delicacy with them, or make them some sort

of toy. Thus, before aggression, selfishness, and jealousy can influence social behaviour, the tensions expressed in the permissive dream state become the hub of social action in which they are discharged without being destructive.

My data on the dream life of the various Senoi age groups would indicate that dreaming can and does become the deepest type of creative thought. Observing the lives of the Senoi it occurred to me that modern civilization may be sick because people have sloughed off, or failed to develop, half their power to think. Perhaps the most important half. Certainly, the Senoi suffer little by intellectual comparison with ourselves. They have equal power for logical thinking while awake, considering their environmental data, whereas our capacity to solve problems in dreams is infantile compared to theirs.

In the adult Senoi a dream may start with a waking problem which has failed solution, with an accident, or a social debacle. A young man brings in some wild gourd seeds and shares them with his group. They have a purgative effect and give everyone diarrhea. The young man feels guilty and ashamed and suspects that they are poisonous. That night he has a dream, and the spirit of the gourd seeds appears, makes him vomit up the seeds, and explains that they have value only as a medicine, when a person is ill. Then the gourd spirit gives him a song and teaches him a dance which he can show his group on awakening, thereby gaining recognition and winning back his self-esteen.

Or, a falling tree which wounds a man appears in his dreams to take away the pain, and explains that it wishes to make friends with him. Then the tree spirit gives him a new and unknown rhythm which he can play on his drums. Or, the jilted lover is visited in his dreams by the woman who rejected him, who explains that she is sick when she is awake and not good enough for him. As a token of her true feeling, she gives him a poem.

The Senoi does not exhaust the power to think while asleep with these simple social and environmental situations. The bearers who carried out our equipment under very trying conditions became dissatisfied and were ready to desert. Their leader, a

Senoi shaman, had a dream in which he was visited by the spirit of the empty boxes. The song and music this dream character gave him so inspired the bearers, and the dance he directed so relaxed and rested them, that they claimed the boxes had lost their weight and finished the expedition in the best of spirits.

Even this solution of a difficult social situation, involving people who were not all members of the dreamer's group, is trivial compared with the dream solutions which occur now that the Senoi territory has been opened up to alien culture contacts.

Datu Bintung at Jelong had a dream which succeeded in breaking down the major social barriers in clothing and food habits between his group and the surrounding Chinese and Mohammedan colonies. This was accomplished chiefly through a dance which his dream prescribed. Only those who did his dance were required to change their food habits and wear the new clothing, but the dance was so good that nearly all the Senoi along the border chose to do it. In this way, the dream created social change in a democratic manner.

Another feature of Datu Bintung's dream involved the ceremonial status of women, making them more nearly the equals of the men, although equality is not a feature of either Chinese or Mohammedan societies. So far as could be determined this was a pure creative action which introduced greater equality in the culture, just as reflective thought has produced more equality in our society.

In the West the thinking we do while asleep usually remains on a muddled, childish, or psychotic level because we do not respond to dreams as socially important and include dreaming in the educative process. This social neglect of the side of man's reflective thinking, when the creative process is most free, seems poor education.

Among the Senoi, the terror dream, the anxiety dream, and the simple pleasure dream, as well as muddled dreams of vague inconsequential happenings, such as a meaningless repetition of the day's activities, largely disappear before puberty. From puberty on, the dream life becomes less and less fantastic and

irrational, and more and more like reflective thinking, problem solving, exploration of unknown things or people, emotionally satisfying social intercourse, and the acquiring of knowledge from a dream teacher or spirit guide. However dull or unimportant an individual may be, he can always count on receiving a hearing from his family members and from the larger group through his dreams.

There would seem to be a rational basis for the Senoi ideology and practise if we accept the view that man's psycho-physical structure is not merely altered as experience accumulates, but must be reorganized in line with some principle of inner homeostatic balance.

The internalized social order, which largely makes up the intellectual structure of the individual, does not integrate well with man's power to reorganize and unify his accumulating experience, unless the individual maintains a feeling of good will toward the members of his society, whose images are being internalized as the process of socialization takes place.

If the social authorities, who have a counter-part in the psychic structure of the individual, listen to his dreams with appreciation and respond with criticism, praise, and imperatives or directives, the homeostatic processes have the power to reorganize the elements of the mind, as well as those of the body, in a way which keeps both the body and the mind healthy, and permits of a type of social interaction which does not obtain in societies where man is not encouraged and directed to reorganize his accumulating experience in dreams.

Civilized man pays little attention to the thinking he has the power to do in his sleep through dreams. Western society is rife with war, crime, and wasteful economic conflict, insanity, neurosis, and chronic psychogenic physical ills. The Senoi make their dreams the major focus of their intellectual and social interest, and have solved the problem of violent crime and destructive economic conflict, and largely eliminated insanity, neurosis, and psychogenic illness. They have done this without the help of a written language or of the scientific method as we think of it.

P. B.

TWELVE MANTRAMS

Given to

BEATRICE K. RUSSELL

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Author's Preface

These Mantrams were given to me for twelve consecutive mornings immediately upon waking. They were dictated mentally sentence by sentence.

At the end of the first one I was told that they would continue each morning; that I was to see no-one during this period, nor write any letters, nor allow any thoughts of worldly matters to enter my mind.

At the same time I was conscious of a very Holy Presence near me, and this remained throughout each day, filling me with inexpressible joy.

I carried out the instructions, and at the end of the twelfth Mantram I was told it would be the last.

They are entirely untouched by me.

BEATRICE K. RUSSELL

Palm Crest
Malvern
Jamaica, B.W.I.

For One Who Is Ill

THE Life Force, which is in everything we know — in sunlight, in rain, in the air, in the motion of the humming bird's wings, in the smile we keep for those we love, in our sympathy for those who suffer — is also in food which will nourish and sustain me, so that I shall possess the perfect body functioning in all its parts as God meant it to do.

Furthermore, this Life Force will not only make me strong but will protect me from all evil. Nothing can harm me for this force is good.

The disturbances in my body will pass away. My mind will take complete charge, and I shall know the true meaning of the words — "To rest in the Lord."

For One Who Has Suffered A Bereavement

GOD is All-Loving. All-Pitiful.

I will not try at this time to dwell on my own emotions, nor allow self-pity to enter my heart.

But I will draw from the Inner Peace, which is given to all who ask for it in their need.

In this I will dwell, and will receive the Strength which will conquer my weakness; the Love which will keep me from all Sorrow; and the Wisdom to show others the Way.

For One Who Grieves Over the Loss of Money or Possessions

I HAVE been mercifully released from the burden of riches, and my true happiness now lies in the Infinite within me.

I will not allow a conflict in my Mind with regard to this, for I shall realize that the more I lose materially, the more I gain spiritually.

I know that my Life will now achieve its Purpose; and in serene confidence, no longer shackled by the chains of wealth, I will follow the Path which will lead me to great heights.

For One Who Dwells in Thought Over the Misery and Suffering in the World

I CANNOT hope to know, in this Life, the answer.

Man himself is to a large extent the cause.

I will believe that if I can contribute my Faith in the triumph of Ultimate Good, it will bring about immeasurable results.

I will remember that Man has evolved slowly and painfully from Protoplasm through millions of years, and that therefore all things are possible in the limitless, unimaginable Future.

I will hold fast to the Divine Spark in my Being which points me the Way.

For One Who Has Become Blind

THERE are, stored in my Mind, through the years, beautiful visual memories — the mosaics of a great cathedral, the majesty of mountain peaks, the flight through the red and gold clouds of a tropical sunset.

On these and others I will dwell.

I will rejoice that though the sense of sight has left me, power will be added to the other senses.

And with the world shut out of sight I shall become stronger mentally and spiritually, and many of the secrets of the Soul's development will be made clear to me.

For One Who Is Tormented by Evil Thoughts

I WILL look on my Mind as a vat in a furnace.

The impurities rise to the surface and are skimmed off and discarded, leaving only the pure liquid beneath.

I will discard these impure thoughts as they rise.

I shall know that each time I can do this with strength of purpose my power will increase, and the blessedness of the pure in heart will be mine.

For One Who Has Lost Faith

I WILL picture to myself the Eternal Law of Nature — the rise and fall of the oceans — Light and Darkness — Birth and Death — and I shall understand that this duality follows the Law.

I am therefore suffering a Death, a Darkness, and an Ebb of the tide of Faith, which throughout History has been experienced by great Souls.

I will not fear or torture myself with misgivings, but will understand that this is a test from which I should not shrink, and I will continue to pray — "God. For there is a God. Save my soul for I have a soul."

For One Who Has Received An Injury from Someone

THERE is within me, and within us all, a Higher Consciousness, an Immortal Flame which emits Godlike qualities.

I must draw on the Divine Compassion in this — to forgive.

I cannot be touched by this injury unless I allow it.

The effects of it will pass me by like a faint echo of a sound afar off in the stillness of the night.

I will sent out thoughts of pity and love which will envelop the person concerned in ever-widening circles.

Thus that which was intended as an evil will be transformed into a blessing.

For One Who Feels the Loneliness of Old Age

I WILL not allow this feeling to trouble me.

I am drawing near to a Change — that Change we mis-name Death.

It is the flowering of my Soul, hitherto imprisoned in my body.

It is the last great Event in my Evolution here, but none-the-less no more than an Event.

The Future may be unknown to me as it is to the chrysalis before spreading its wings as a butterfly.

But I know that the rapture of the butterfly will be mine too.

The Search for God

YOU will not find Him by searching; but you will be aware of him in rare moments — in the miracles of Nature — in the pangs of deep grief — in the trembling leap of your heart in great joy — in the upward thrust of your Soul in meditation. And the knowledge will come to you that He has always been with you, and will always be for Eternity.

In that moment the blindness and ignorance which has veiled Him from you will be swept aside.

Tolerance

AS your spritual life reaches higher levels, learn above all else — Tolerance.

In your happiness let there be no measure of contempt for others.

All have the Divine Flame.

If you have come to this knowledge through the help of the Divine, there will come with it a great understanding of Humanity, and this will obliterate all thoughts of surpassing others.

The maturity of the Soul is one of the secrets of God.

The Peace of God

IN the center of a hurricane, all is stillness. So it must be with you.

Your soul must be unmoved by the turmoil, violence and evil of the world which rages round it, in an Inner Peace.

Inviolate, impregnable, it will abide, and the storms will break on it in vain.

This has been named for all time — "The Peace of God which passeth all understanding."

Gertrude M. Breazeale
Prospect, Oregon

Why Are We Here?

—AND—

Why Are Our Lives Unequal?

on REbirth

A ROSICRUCIAN
EXPOSITION

Public Inquiry Leaflet No. 2

Why Are You Here?

HAVE you ever thought of why you are here on earth, just why you are so placed in your relation to the social world, the political world, and the business world? Why are some born as Americans, some as French, some as Germans and some as Japanese? Why are some born white, and some born black?

And why, above all things, are some born with the blessings of this material world surrounding them, and others born in want, perhaps dire poverty? Why do some so easily attain great success and others struggle through life and never seem to be able to rise above a common place, or obtain even the necessities?

Who will answer these questions, and *how?* Do the churches with their religious doctrines offer us any satisfactory accounting for these inequalities of life? Do any of the religious doctrines point out a reason for these things and make us feel that all is well, all is comprehensible, and all perfectly acceptable to us?

Science also fails with all of its theories, all of its principles and profound examination, to make plain to us why there is human life at all, and the purpose of our existence with all of its obstacles, tests, trials and rewards.

Some Must Know the Answers

Surely some must know the truth, and there must be those who can reveal the facts and present to us our lives and our living in the true light.

The answers to the questions asked above do not constitute either religious or scientific doctrines. It may be that all truth is *sacred* and all knowledge scientific, but when we turn to orthodox religious doctrines for

the answers to many important questions, we find that modern religion does not consider many of these vital points, and leaves them to science; and when we turn to science for the same information, we find again that this cold, unemotional, and limited field has no place either for consideration of those things which are close to the heart and soul of the average man and woman.

So we are forced to seek some other source of knowledge, some other system, philosophy, or perhaps school of arcane wisdom, where at least some light will be thrown upon the problems and a few facts revealed to our understanding.

What the Ancient Sages Knew

Naturally we turn backward to the past, to those great sages of ancient lands who were not limited by religious or scientific doctrines in their researches, and who contributed so much information to the advancement of civilization. However we may turn, and wherever, our search leads us to the Orient, to the lands of mystery temples and mystery schools, to the select and exclusive groups of wise men and women who constituted the great secret schools of uncommon knowledge.

What do we find? That many of the truths presented in the religious doctrines of the modern churches, a great many of the scientific principles expounded by the modern, limited schools of scientific research alike have drawn their fundamental principles and their fundamental truths from the teachings of the ancient sages. We are astounded to find that many of the things we have been led to believe were *new* discoveries, *modern* revelations, and secret findings of science and religion in recent years, were known to the ancients for centuries, and then seemingly lost during the middle ages.

We Discover Great Truths

Just a casual search through the books that contain the teachings of the ancients surprises us, page after

page, with the answers to many of life's questions, which the advanced minds of today are seeking to discover but do not find. They have turned their backs upon the great wisdom of the past because it was of the schools and temples of mystery.

One of the most universally known and accepted doctrines of these ancients was that of *reincarnation*. Reincarnation answers all of the questions asked at the beginning of the article, and it answers a thousand more that puzzle you and me and millions upon millions of human beings. Why, then, is it so ignored today? And why do people smile and some even express very plainly their disapproval of the very thought of reincarnation? Is it because they do not understand, and have never given the subject of reincarnation the five minutes' serious consideration that it needs to make them realize that perhaps it is, after all, the one universal key to all of life's problems?

Some Serious Points

Think of this one point. Until comparatively recent times the doctrine of reincarnation was accepted and used by nearly all of the civilized races of mankind as a dependable key and guide to the mysteries and miracles of life. Today, only the modern Jewish religion and the modern Christian religion have cast reincarnation aside as an *unwanted* explanation. In all the other religions of the world, and with thousands upon thousands in the Jewish and the Christian religions, the doctrine of reincarnation is still a dependable and proven solution to the important problems of life. The ancient Jewish religion incorporated the principles of reincarnation as absolutely fundamental to all understanding, and the early Christian church, including the ministry of Jesus and His teachings, contained the doctrine of reincarnation as a scientific, religious, and ethical *law of the universe*.

Do you believe that millions, even billions, of persons in the world can unite in accepting a certain doctrine,

year after year, century after century, and still be wrong? For instance the *World Almanac* shows that in the world today there are 1,849,500,000 persons connected with churches of various denominations. Of this great host, the present-day Christians and the present-day Jews total 698,000,000; leaving 1,151,500,000 persons whose religious beliefs include the doctrine of reincarnation as a *scientific and Cosmic law of life*. And among the millions of Christians and Jews of today, more than half of them have also adopted the doctrine of reincarnation. Reincarnation, as a satisfactory explanation of life's problems, *is spreading so rapidly among Christians and Jews today* that newspapers and magazines, books and pamphlets, are containing references and remarks regarding the doctrine in order to meet the growing demand for some information on this subject.

Appeals to the Intelligence

Intelligent men and women have discovered that the biased and unfair attacks made on the doctrine of reincarnation by some religious writers and by some scientists were for the purpose of taking away from men and women *the one great answer to all their questions* and the great light which enables them to meet their daily problems and attain mastership and success.

If we cast aside the doctrine of reincarnation, we cannot understand correctly and perfectly many things in the Christian Bible and in the Jewish scriptures. In the Christian Church, reincarnation was taught in that branch of the church teachings called the "Lesser Mysteries"; and in the book of Malachi, fourth chapter and fifth verse, we read about Elijah *and his previous incarnation*. Then, we understand also what Jesus meant in the book of Matthew, when He asked the multitude about John, and said, "But what went ye out to see?" And we also understand through reincarnation what Jesus meant after the Transfiguration by the words addressed to Peter, James and John: "But I say unto you, that Elias has come already, and they

knew not . . . . . and the disciples understood." The disciples of Jesus had been taught the principles of reincarnation, for we find reference to these teachings all through the ancient scriptures, and the Jews were thoroughly familiar with the doctrine, and Jesus demonstrated His complete acceptance of that doctrine. That Jesus was familiar with the mystery principles of life that constituted *hidden wisdom* not revealed to the masses in all details, is shown in Corinthians, chapter two, verses six and eight.

Endorsed by Eminent Authorities

Josephus, the great writer and historian of the time of Jesus, refers to incarnation and its principles as the power of the virtuous "to revive and live again," and he also refers to "the return of souls into new bodies." Hume, the eminent philosopher and illuminator of men's minds, said that reincarnation is "the only system of immortality that the philosopher can hearken to." The eminent Schopenhauer wrote that he found the doctrine of reincarnation "springing from the earliest and noblest ages of the human race, always spread abroad upon the earth as a belief of the great majority of mankind, nay, as the teachings of all religions with the exception of the modern Jews and the two which have come from it." He is referring to the modern Christian and modern Jewish religions which have evolved from the ancient teachings.

We can turn to the writings of the revered Krishna, Pythagoras, Plato, Apollonius, and thousands of others who wrote about and taught the doctrine of reincarnation. Among the poets we find Dryden, Robert Browning, Walt Whitman, Edward Carpenter, Wordsworth, Lafcadio Hearn, and hundreds of others referring to reincarnation as an established and acceptable doctrine which in no way detracts from the beauties and great truths of any of the present-day religious doctrines. And even today eminent business men, headed by Henry

Ford, and many Christian clergymen and physicians, hold fast to the doctrine of reincarnation.

Think now of the significance of that wonderful poem by Oliver Wendell Holmes, in "The Chambered Nautilus."

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast.
Till thou at length are free,
Leaving thine outgrown shell on life's unresting sea."

What Reincarnation Reveals

Reincarnation shows why we were born as we were, why we have what we do have, and why we have not the things we desire. It shows also how we may attract and bring into our lives the things we really need, the things that we should have, and that are waiting to be brought into our own use and application; and it shows how we may cast out of our existence and out of our path those obstacles, limitations, pains and sorrows that hold us fast in the grip of some mysterious condition that remains only so long as we wilfully remain in darkness. Reincarnation shows that after this life is ended there is no heaven or hell *beyond* (after a pause of endless time awaiting some judgment day), but there is a transformation into a new life again on earth, with every opportunity to go on again and learn and master, earn and attract, secure and hold the things we do not have in this incarnation. It shows that our heavens and our hells are created for us daily by our own acts, and we suffer their joys and their torments, *here and now*, and that as Jesus said, the kingdom of Heaven is always at hand. Reincarnation proves that each time we are reborn, we are born into a better body, under better circumstances and in a

more progressive civilization, if we but desire it and prepare for it while here on earth. Reincarnation shows that God is absolutely fair and just, and that He has not *predetermined and predestined* some of us to an angelic life, regardless of our acts on earth, and others to a life of hell-fire and brimstone regardless of our desires and our plans to escape such *unearned* judgment. Reincarnation shows that God has given to each one of us opportunity to build our fate and create our destiny, and that as we have built, and as we are building now, as we have created and are still creating the future, even so shall it be. For tomorrow is the result of today's making, and our future lives are what we make them now.

The Key to the Mysteries

But there is a key, a law, a principle, to understand. There are details that we must read and comprehend if we would get the utmost out of the great doctrine of reincarnation. This is offered to you by a branch of the ancient schools now operating in North and South America as one of the oldest educational movements of ar[illegible] knowledge, established on the American shores in [illegible]94, and enjoying the high regard of thousands of Americans, leading thinkers, and most progressive, happy, successful men and women. The organization is known as the Rosicrucian Brotherhood. Its complete name is the "ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS," abbreviated into the initials "A M O R C." Its membership is located throughout the North and South American Continents, with branches, classes public lectures, reading rooms, and every means and facility for the dissemination of the most interesting, profitable, and alluring knowledge available to men and women. *It does not sell its teachings.* It is not a commercial organization, nor a religious sect, nor a scientific school of *profound theories.* It is a fraternity, a *brotherhood*, in the truest sense, extending its cordial hand of friendly greeting to every human being who

seeks to rise above his plane in life and become masterfully successful and supremely happy and at pe[illegible]

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If you wish to know more about the ROSICRUCIAN teachings as being disseminated in all parts of the civilized world, and especially in North America through the hundreds of branches, just address a letter to the National Headquarters and very interesting literature will be mailed to you without obligation.

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THE IDEAL OF A SADHAKA

Speech delivered by Sri Swami Sivanandaji Maharaj on the 26th December 1954, at Sivanandashram, Rishikesh, for the celebration of the 34th birthday of Sri Swami Venkatesanandaji.

THE IDEAL OF A SADHAKA

To have such a fiery renunciation and the spirit of service: what is it due to? There are people of 50 and 60 who do not get such ideas. What is it that made Swami Venkatesananda renounce the world and adopt this life? That is, I think, good Samskaras and virtuous qualities. He had been a Sanyasi in the previous birth, leading the divine life, leading a Sattwic life on the banks of the Ganges, studying the Upanishads, Brahma-Sutras and Gita. I am not saying this to glorify him; but to point out to you that here is an example before you. Everyone of you should, in this life, try to do virtuous deeds, practise Ahimsa, Satyam and Brahmacharya, to have aspiration—intense aspiration—and burning Vairagya. You may not have it, but you will have to cultivate it by Satsanga, study, enquiry into the nature of the Self, reflection. That is your foremost duty.

These people may or may not deliver lectures. Look at Sri Krishna Ashram of Gangotri; the very life of such people you will have to watch —their simple food, simple living, their love of Japa, Kirtan and meditation, and their Vairagya. Vairagya is the greatest wealth, the real wealth, which weans the mind away from the objects of the world, which is a strong weapon to cut off all the attachments that you have for the world. For such a man of Vairagya, there is no world, no object of sense-enjoyment can attract him. When you become a district-judge, you rejoice; when you get a little thing of this world, you rejoice; when you have accumulated a little bank balance, you rejoice; but look at these people: they know that you cannot have eternal satisfaction in these objects but that you can have it only in the Atma, the Innermost Self that resides in the chambers of your heart.

Jyotishaamapi tat jyotih tamasah paramuchyate
Jnaanan Jneyam Jnaanagamyam hridi sarvasya vishthitam
(That, the Light of all lights, is said to be beyond darkness; knowledge, the knowable and the goal of knowledge, seated in the hearts of all.)

These things of the world do not attract them, because they have got the spiritual wealth of good Samskaras, through enquiry and reflection. You must possess Vairagya which will lead you to the attainment of the Atma, the inexhaustible spiritual wealth.

But you do not have aspiration! The mind is full of evil tendencies. You may be endowed with a little talent; and you will be puffed up. The mind is veiled. There is Avarana. In spite of your intellectual faculties and talents, you will not be able to understand and realise the Universal, Cosmic, Supreme Being, whose nature is Satchidananda. You can get many Oxford University graduates, but not many Jivanmuktas who have realised the Self

—that is the supreme veiling power of Maya. You know; yet you will not be able to understand it! There is something beyond these senses, mind and intellect; the Supreme Soul, full of Bliss, the only Reality! How many educated people have understood this, and are trying to realise it? How many have got even an aspiration to realise it? That aspiration is the real wealth.

Aspiration. Renunciation. Meditation. These will make you a king of kings, emperor of emperors *kaupeenavantah khalu Bhagyovantah.* Very few have realised this, and very few are attempting to realise this. Because, they are satisfied with the little toys of this world. They have not got the supreme subtle Vichara-Buddhi which is the greatest wealth of man. That comes through selfless service, study, meditation, enquiry, Satsanga. Nobody wants this! How many people want the wealth of the Atma? How many are attempting to possess these qualifications which are necessary?

How many intellectual people try to sit in Padmasan and do Japa and meditation? People don't know what Padmasan is! They do not know what Prana is, nor the relation between Prana and the mind an the will. They want to become scholars. Their mind will run in that direction only. Their goal is an American degree. If a doctor becomes an "America-returned" specialist, he will get Rs.32 as his visiting fees. God has given you an intellect. You must understand the magnitude of human suffering. What is the nature of this world? What is the mind? Ask yourself. Then only will you become a great man. He is a great man who tries to possess Vairagya, who tries to practise the Sadhana-Chatushtaya. Equip yourself with Viveka, Vairagya, Shat-Shampat and Mumukshutwa. What is Viveka? People do not know. They will deliver lectures on engineering! Maya will make your mind work along the external grooves. It is its duty. Maya hides the real and makes the unreal appear as real. So, you want only external things.

Ye hi Samsparsaja Bhogao Duhkha-yonaya Eva Te
Adyantavantah Kaunteya Na Teshu Ramate Budhah.
(The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end, O Arjuna; the wise do not rejoice in them.)

The pleasure that is derived through contact of sensual objects is verily the womb of pain. You will have to meditate upon this; then only will you get the discriminating intellect, which will make you bold with the power that is born of the wisdom of the Self. Cultivate discrimination and dispassion. That only will make you bold. Otherwise, moving along the sensual grooves, you will lose everything.

God has given you this chance—this human birth—to rise above sensual things and to realise the goal of life. How many of you are attempting to do so? Mere study of the scriptures will not do. You can talk. But, have you got that burning Vairagya, the burning aspiration, which Lord Buddha had, which Raja Gopichand had? Then only can you become the king of kings. If you do not attempt to possess these, then you fail in your duty.

You forget this truth. It is difficult to give up, to renounce these sensual objects. But, if you are sincere, the path will be easy; it is easy for those who resort to Satsanga, who close their eyes and make a little enquiry: "What is this world, what is the goal of life, what is mind?" Only such enquiry will lead you to everlasting peace. Very few people do this. You will have to generate these Samskaras now, just as Venkatesan-andaji did—and so he has come here.

This clearly proves there is rebirth. You come down here with your Samskaras. You wanted to become an engineer; God has given you birth that will enable you to fulfil your ambition. But this will not give you satisfaction. In your old age you will suffer from all sorts of diseases and lead a miserable life. Your mind is full of evil Vasanas. How many selfless acts have you done?

How many people try to do selfless service? All are selfish. Close your eyes and practise self-analysis and find out for yourself what are the various kinds of impurities that are lurking in the mind, and what are the good qualities that you are possessing.

"Amanitwam Adambhitwam Ahimsa Kshaantiraar javam,
Acnaaryopaasanam Saucham Sthairyam Aatmavinigrahah.
Indriyaartheshu Vairaagyam Anahamkaara eva cha.
Janmamrityujaraavyaadhi Dunkhadosha-anudarshanam."
(Humility, unpretentiousness, non-injury, forgiveness, uprightness, service of the teacher, purity, steadfastness, self-control, dispassion, egolessness, perception of the evil of birth, death, old age, sickness and pain.)

Are you trying to cultivate these virtues? Even to possess one virtue, and give up the little tea-habit, how difficult it is! How many good acts have you done today? Which evil quality is troubling you? You must know. That is the thing which will make you a real man, a Superman.

How many of you are keeping the spiritual diary? What is your spiritual progress, compared with the previous year's? These are the things that matter. He is the greatest man, a real sovereign and emperor who is striving to answer these questions. He may not possess any wealth or treasury; but he who possesses dispassion, discrimination, serenity, spirit of selfless service, spirit of sharing with others what he has—he is the greatest man. Man is generous to himself, He can spend any amount on the saree of his daughter; but his heart is very small, because he has not cultivated the spirit of charity. He cannot share with others what he has. He closes the doors and takes first-class Bourn-Vita.

To his friends he may give a little. To servants he will not give even

water! Such is the nature of the great man who has got a number of factories! Analyse yourself. You have a small heart, and a small intellect. Your world consists of only yourself and four or five relatives, and perhaps a few friends who will help you when you are in difficulties. No. You must have have a large heart, You must become one with the entire mankind. You must share with others what you have. Every day, as soon as you get up, ask yourself: "How many good actions was I able to do yesterday?" and resolve to excel the previous day in doing good to others. Thus would you evolve rapidly.

Practise patience, tolerance and endurance. These are the qualities you will have to develop. Then you can become fearless. He has practised these already; so they have become the basic traits in him. If you cultivate these qualities and acquire the spiritual wealth, whatever you want God will give you. Spiritual wealth alone will make you king of kings. You will be freed from all sorrows when you see the One Common Consciousness everywhere. You must have Sarvatma-Buddhi. Then you will be free from sorrow, pain and delusion. Then you will enjoy supreme satisfaction, perrenial joy and immortality. That is the goal.

The little sensual pleasure is no pleasure at all. When there is a patch of eczema, you scratch yourself and seem to enjoy it. Later is bleeds, and you suffer from intense pain. Similar is the case with the pleasure derived from sensual objects here. You must have a bold understanding to ask yourself: "Is this really pleasure?" and arrive at the conclusion that it is no pleasure at all. Study the phenomenon of deep sleep; that itself will give you the knowledge that you can get real joy and peace only when you go beyond the objects of this world. In deep sleep, there are not objects, and there is no objective enjoyment. Yet, you enjoy great bliss and peace there. You say: "I slept well; I enjoyed my sleep; but I did not know anything." In spite of the absence of the sensual objects, you got the homogeneous experience of bliss. This joy is not to be had in the sense-objects. The third cup of milk produces retching and vomiting. If it is really pleasure-giving, it ought to give you that homogeneous experience, eternal and everlasting. It is only to the dull-witted, gross persons that the worldly objects appear to be pleasurable. For a man of discrimination, it is no pleasure at all.

Real happiness you can have through meditation, with a pure, concentrated mind, filled with Sattwa. People may write articles and theses; but how to convert Rajas into Sattwa? No one knows this. Nobody practises introspection. As soon as you get up, you put on your suit and go to the office. In the evening you go to the club and at night go to sleep. Where is time for you to introspect? Only regular and systematic introspection will enable you to control the mind; and only he who has controlled the mind will be able to enjoy real happiness. Only when the mind is filled with Sattwa, you can have concentration of mind. In a Sattwic mind alone does real Atmic enquiry arise. He alone can discover the answer to the question: "What is my real essential nature?"

Are you the body? No. The body is a perishable object made of five elements; so you are distinct from the body. Similarly, you are not the Prana, and you are not the mind, either. In dream the idea of the body does not exist, and yet you exist; in deep sleep even the mind vanishes, and yet you exist. When there is great fear or shock, the mind does not function. Therefore, it cannot be the ever-intelligent Atma. These are the enquiries that you should pursue. Regular introspection, Japa, Kirtan, meditation, Atmic enquiry,—only these will make you strong and really wealthy.

It is your important duty to try to realise the Self in this life itself. This is your foremost duty. This only can remove your worries, cares, anxieties and make you blissful at all times, under all conditions, and all kinds of environments.

Meditation is very difficult. Before attempting to meditate really, you should equip yourself with the virtues enumerated under Yama-Niyama. Be truthful. Practise non-injury. Practise Brahmacharya. These are all the things that you will have to cultivate, little by little. If you are earnest and sincere, everything will become easy.

Have a programme of life. Know what is the real goal. Do not imagine, "When I retire, I will be able to do Japa and meditation." When all your energy is squeezed out, you will not, in your old age, be able to sit even in Padmasan for a few minutes. When you are young, you must meditate, and practise enquiry. Study Yoga-Vasishtha, Viveka-Chudamani. Yoga-Vasishtha will raise you to supreme Brahmanhood and make you the real king of kings. He who is full of desires is a beggar of beggars; he is a slave of the senses, slave of the Indriyas, slave of emotions. Try to rise above all these and then you can attain to the realisation of oneness or unity, and realise the fearless Atman.

The Atman is fearless. There is no anxiety, no worry, no misery in the Self, where there is neither east, nor west, neither south nor north. In the Self there is neither hunger nor hotel, no old age or death; no Tuesday or Monday. He is Sat-Kama and Sat-Sankalpa. Only if you attain this Atman will you be free. That is your essential nature. Tat Twam Asi, you are That, my dear children.

But the realisation of this Truth, Tat Twam Asi, is not so easy. By selfless service you will have to purify your mind of the dirt which has accumulated in it; and then steady the mind through Upasana, and through the Grace of the Lord the veil (Avarana) will be removed. This, our Venkatesanandaji has done.

When we celebrate the Birthday of Venkatesanandaji, we are cele-

brating the Birthday of the Supreme Being. We worship, we remember the One Common Consciousness which, through the veiling power of Maya, appears as all these,—like the blueness in the sky, like a snake in the rope. You will have to enquire. You have been overwhelmed by these little appearances, by these names and forms; there is an ocean of peace, Satchidananda, behind these. Eko Devah Sarvabhuteshu Gudhah. That One Supreme Consciousness is hidden in all these beings, like butter in milk. He who is able to see the one Light of lights, he alone really sees. Otherwise he is blind. Study the Upanishads, Atma-Bodha, Tattwa-Bodha. Cultivate reverence to teachers, reverence to saints, reverence to Sadhus. They only can redeem you. The Sanyasin is Sakshat Narayana Himself. He who is able to infuse into you discrimination, has placed you under a debt of gratitude to him, which you cannot repay in millions of lives. Your mind runs along the sensual grooves. He who is able to turn your mind away from the sensual grooves—you cannot very easily repay the debt you owe him. He who is able to infuse into you a little aspiration and to turn your mind slightly from the sensual objects,—you cannot repay without Sadhana the debt you owe him. Such are the people who wear this gerua cloth. Glory to these worthy children of Sankaracharya, Dattatreya, Sanaka, Sanandana and Sanatkumara. He who is not able to understand the one all-pervading Presence, whose mind runs along sensual grooves, is a burden upon earth, however great he is intellectually, and however wealthy he may be. He who is not filled with discrimination and dispassion is a burden upon earth. But he who is able to turn the mind from the sense-objects, who is devoted to the Omnipresent Indweller, is a saint. He is a saint who has understood the real significance of the Four Mahavakyas: Prajnanam Brahma, Aham Brahmasmi, Tat-Twam-Asi, Ayam Atma Brahma. You are not this small being of 5'4", with all sorts of cravings, Vasanas and Trishnas (these have made a beast of you), but Tat Twam Asi—thou art That Satchidananda Atman. Only he who has not understood this runs after the sensual pleasures which appear to taste like nectar in the beginning, but eventually turn out to be poisonous.

Understand the magnitude of human suffering. Understand what this world can give you—only a little sensation, titillation of the nerves. If you waste your life in these little things, how foolish you are! You have forgotten the goal of life. One anna of pleasure is mixed with fifteen annas of pain. Can you recognise this as pleasure?

So many virtues have to be cultivated. So many scriptures have to be studied, not only for the sake of knowledge and understanding, but for the sake of practice. Remember: *"Vihaaya Kamaan yah Sarvaan Pumaamscharati Nihsprihah, Nirmamo Nirahankaarah. Sa Shaantimadhigachchati; Indriyartheshu Vairagyam Anahamkara eva cha, Janmamrityu-Jaravyadhi Dunkha Doshanudarshanam". (The man attains peace, who, abandoning all desires, moves about without longing, without the sense of mine and without egoism, indifferent to the objects of the senses, reflecting on the evil of birth, death, old age, sickness and pain.)* Are you keeping these as your ideals before you? He who is free from cravings and temptations, he alone will enjoy peace. Your endeavour must be daily to find out "How much Ahamkara and Mamakara have I got?" You will have to repeat these formulas every second and annihilate desires, Ahamkarâ and mineness. Then you will enjoy real peace.

Are you attempting all this? Have you got this ideal before you? What are the obstacles? When you want to eradicate I-ness and mine-ness, you must feel within and have devotion to the ideal of Atmic realisation. Keep the goal always before you. Then comes control of Indriyas. The man who has controlled the Indriyas gets Supreme Peace. This is the real science. This is the Brahma Vidya taught by Uddalaka to Swetaketu, by Yajnavalkya to Maitreyi. These Upanishadic truths must enter your very bones and nerves. Then you will have selflessness, egolessness, desirelessness, Vasanalessness, Trishnalessness. Then only can you be called a human being.

God has given you a chance. When you have strength, knowledge, beauty, health, etc., and when you have been provided with books, teachers —everything—if you do not attempt for Self-realisation, then God is not to be blamed.

People have begun to ask: "Where is God?" He is everywhere. It is absurd to ask for proof of the existence of God. Who created the mind with its several faculties? Who pumps blood in your heart? Who causes the peristaltic movements? He is the All-pervading Essence. He is hidden in all these things, like oil in the seasamum seed, like butter in milk, like electricity in the wires. God is Swatah-Siddha. The mother says: "Here is your father"—you don't ask her for further proof. Similarly, you will have to repose faith in the words of the scriptures and the sages. God is everywhere; He is in the Light, in the Sun, in the Moon, in the Stars, in every speck of creation.

He who is sincere, who has aspiration, he will realise God. Every man is selfish. Therefore, Shastras say that you must do charity. By charity you purify yourself and you recognise the all-pervading Atman. You grow in unity and oneness. Charity gives rise to knowledge of the oneness, the unity of Consciousness.

There is time yet, if you start doing the right thing from this very moment. But you must apply yourself seriously to Sadhana. How many of you are getting up at 4 o'clock in the morning and contemplating upon questions like: "What is the world in Infinity?" If you are attempting to have knowledge of Infinity, will you waste your time in reading newspapers? No. Even an attempt at the realisation of the Self raises you to Brahmaloka. Actual realisation takes you beyond sorrow, once for all;

Tarati Shokam Atmavit. Such a man becomes Brahman Himself: Brahmavit Brahmaiva Bhavati. He enables others to cross the ocean of Samsara: Sa Tarati sa Lokan Tarayati. All sorrows are banished from you even when you think of the Atman: Aham atma Nirakarah Sarvavyapi Swabhavatah.

Do you get this knowledge in your Universities? You should exert yourself to acquire this Brahma Vidya. That alone can make you bold. The whole wealth of the Lord belongs to you. All divine Aiswaryas, all Siddhis and Riddhis roll under the feet of the sage of Self-realisation. That you should attempt to become. Repeat formulas like: Ahan-atma Nirakarah Sarvavyapi Swabhavatah; Jnanamritam Suddham Atindriyoham. Even the mere repetition of these formulas makes you fearless and helps you to cross this ocean of Samsara.

There are three kinds of impurities in the mind. One is Mala (dirt) which is removed by the practice of Karma Yoga. The other is Vikshepa (tossing of the mind) which is removed by Bhakti, and the third is Avarana (veil of ignorance) which is removed by Jnana Yoga. Thinking, willing, feeling all these must be developed harmoniously; then only will there be integral development. That is your duty.

You should not merely study the scriptures and deliver lectures; but you should also discipline the mind. Whatever the Gita teaches, you should put into practice. Simply lecturing on Brahma Sutras will not do. If you are not given due respect and honour, you will lose your balance of mind. Not only study and lecturing; you should introspect, analyse and find out what virtues you should develop and what defects you should get rid of. That leads to Brahma Jnana,—not mere study. Develop humility. Cultivate the spirit of selfless service. You must watch for opportunities. If a man is lying down on the roadside, hungry and thirsty, you must run to him with a cup of milk. Otherwise your study of Brahma Sutras is useless. You should not bring in Vedantic arguments to support your Vedantic indifference here! One man said to the other: "My house is on fire; please come and help." The latter replied: 'Well, friend, this world is unreal. Where is house, where is fire?' This is sheer foolishness. The world is unreal . . . for whom? For a Jivanmukta. If sugar is a little less in coffee, you will know whether the world is real or unreal for you. It is only when you discipline yourself through untiring selfless service, that Atma-Jnana will arise in you.

Venkatesanandaji is not a small boy. All the Ashram work he is doing. I must tell all this, so that other people may be inspired to emulate his example. He has not uttered a single word that could displease me. If I want to get some work done urgently, the next morning it is ready; he would do it sitting up the whole night. He has no ego. He will never say: "This is not good." He is pleasing in manners. We should always try to please everybody. People generally bring in the story of the donkey, the old man and his son, in support of their argument that it is not possible to please everybody. This is wrong. I always try to please everybody, whatever be the nature of people. When a man comes to me, I find out what is good in him and try to please him. Though it may not always be possible, you must try to please all to the maximum extent open to you.

One old man wants to take Sanyas. He is still postponing it. "You have got Moha for your son," I said. "Yes, I have," he says! Look at the force of Samskaras. He who is living with Sanyasins in this birth will gather sufficient Samskaras now to take Sanyas next birth. One girl has come here; she has taken Sanyas. I thought she won't be able to pull on and, therefore, refused to give her Sanyas. The Sanyas-spirit sometimes comes and goes. She observed Satyagraha; she did not take food for three or four days. Her mother came to be and said: "Give her Sanyas." Her father also blessed her. Then I gave her Sanyas. Such is the force of good Samskaras. It won't allow you to lead a wordly life. When spiritual Samskaras begin to take effect, it is like the atom bomb bursting.

Venkatesanandaji's letters are full of honey. Our Professor-Swami Sadanandaji is a great critic; and he is all-appreciation for Venkatesanandaji's letters. They are preserved in the iron-safe by those who receive them. He does not even prepare a draft; he sits at the typewriter, and the letter is at once ready. No stenographer will be able to compete with him. Many are coming; but if I say one thing, they will write something else. That is one kind of "stenography"! But Venkatesanandaji; even if he hears once, it is quite sufficient for him, he will reproduce the speech beautifully. He has a very acute grasping power; there is no confusion in his brain. But for him all that I say,—not only I, but many others like Dr. Graham Howe, Prof. Burtt, Sri Satchidanandam Pillai, Major-General A.N. Sharma, and others who have delivered lectures here—would have been lost. He is a man to be adored.

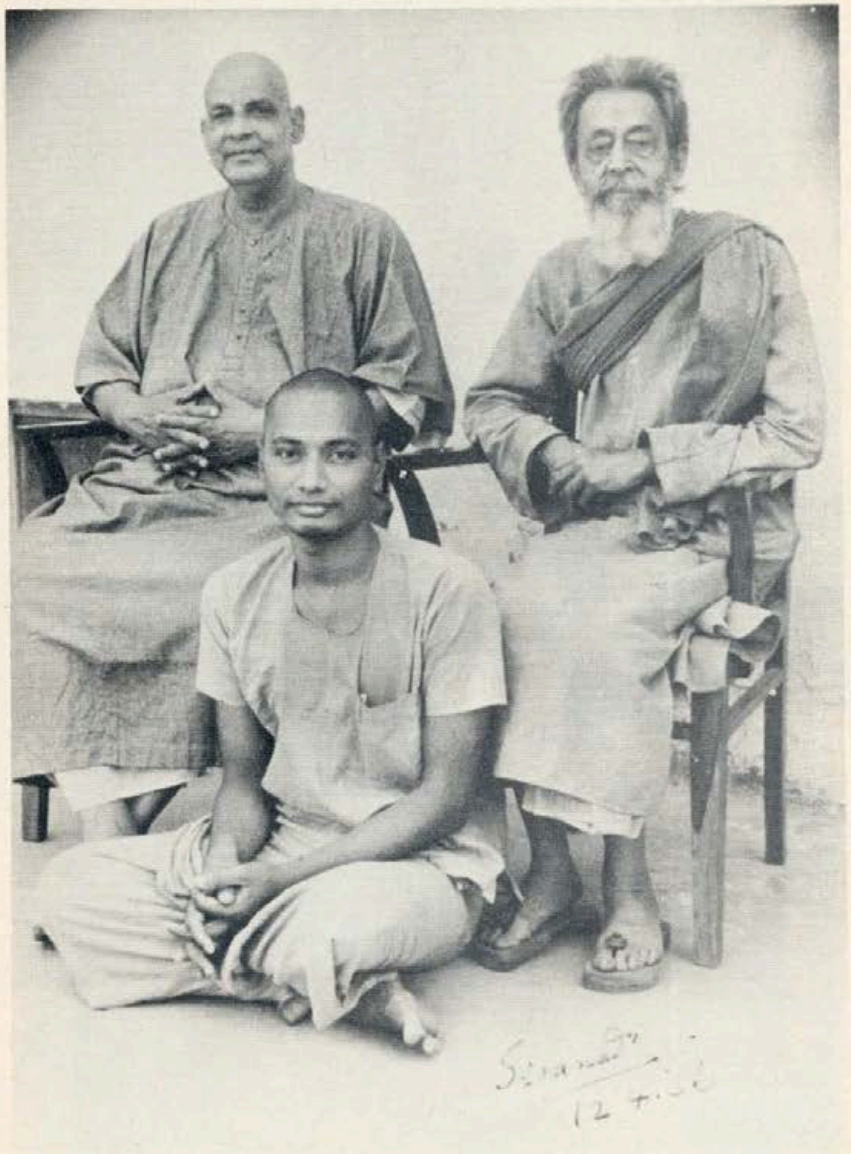
I told Venkatesanandaji, when I was at Roorkee: "Don't always refer to me as Gurudev, in your talks; just say Swamiji, that will do." He said: "If I say 'Swamiji,' it does not express the Bhav of my heart; it creates an illusion of equality with Gurudev." Then I allowed him to continue to refer to me as Gurudev.

The work he does, other people won't be able to do. So many books and pamphlets are coming out of the press—all through his work only. He has written my day-to-day talks in Four Volumes, yet to be published; he has also written my life-sketch and the "Bhagavad Gita for Students" which is very much appreciated by all. He has performed much austerity, Tapas, in previous births also; and he has rendered selfless service to Yogis, sages and great people. This has taken the shape of his talents, his kindness, good qualities and good Samskaras. I have seen people here; when they have a little talent, their head swells. Whoever may come, I make him a

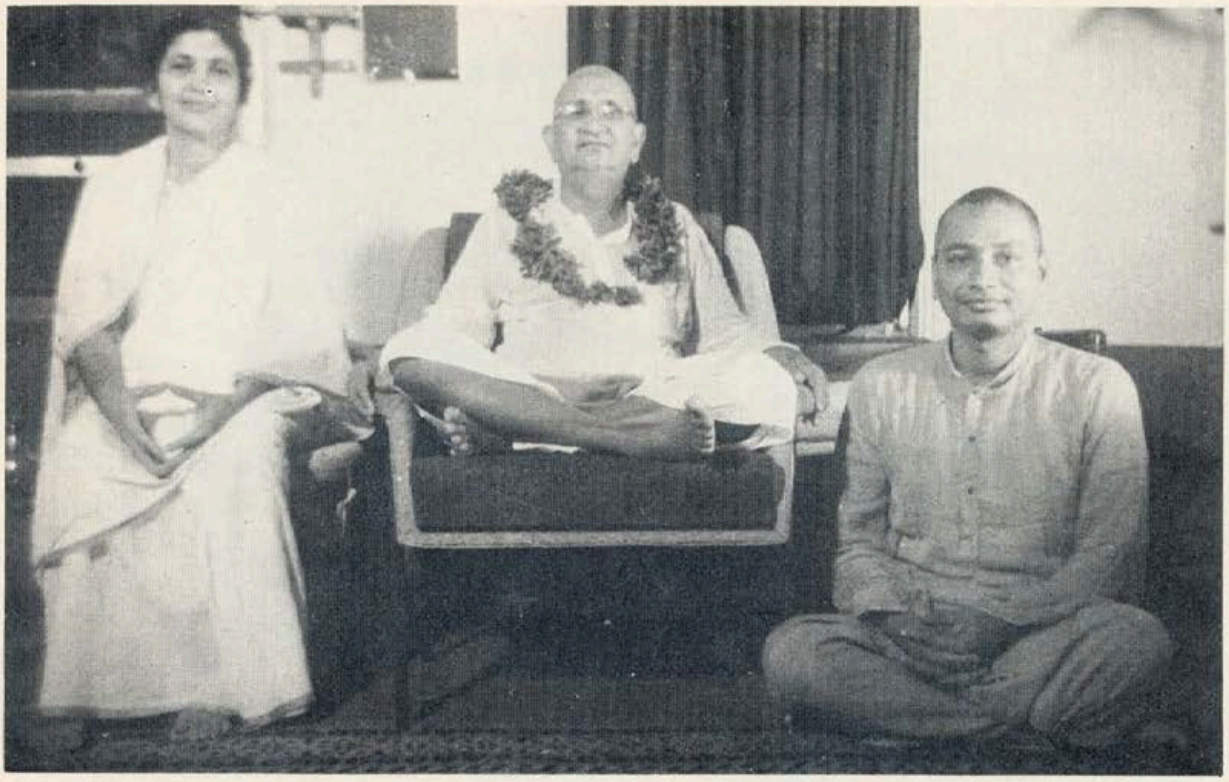
lecturer, the cashier and most important man, in order to encourage him, the new inmate. But some people's heads swell. Venkatesanandaji is not like that. He is humble and egoless. Similarly, Swami Chidanandaji also; therefore, everybody loves him.

He, Swami Chidanandaji and the others, are the people to continue the work of the Divine Life Society. Every man is useful; and Venkatesanandaji is useful in his own way. Just as in the body there are so many cells, tissues, etc., and life is sustained by their harmonious working, similarly if all of you work harmoniously, together, you can do grand service to the world.

He is overworked, and there is nobody to help him. The work he does is very great. During the All-India Tour, Venkatesanandaji was working day and night. He was given a small room in the Tourist Car. He had not even a proper place to sit and work. Yet he has produced the huge volume "Sivananda's Lectures: All-India Tour." But for him this book would not have come out at all. Saradanandaji also contributed a lot to this book. He used to ascend trees and buildings in order to take photographs. He is also working in his own way; and he is a genius. Thus is the work carried on by all these people. May God bless them all with health, long life, peace and Eternal Bliss!



Swami Sivananda and Swami Achintyananda



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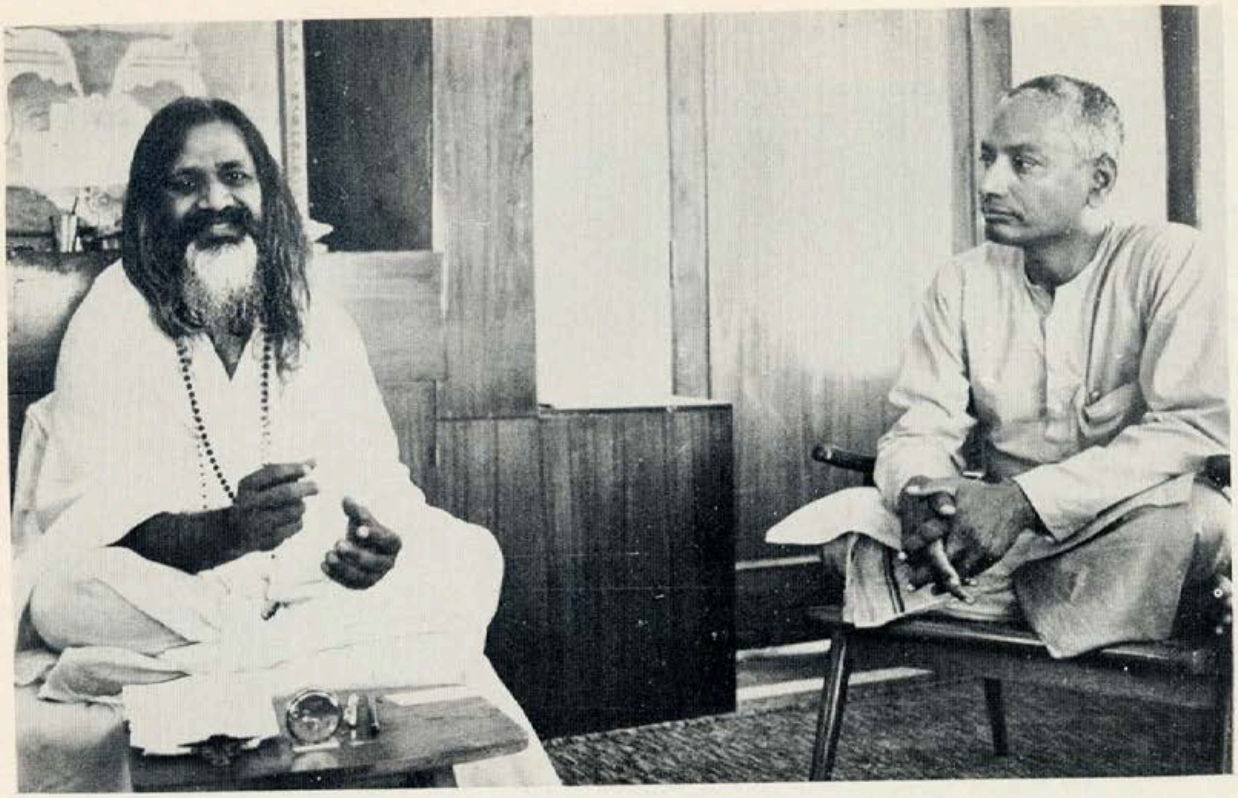

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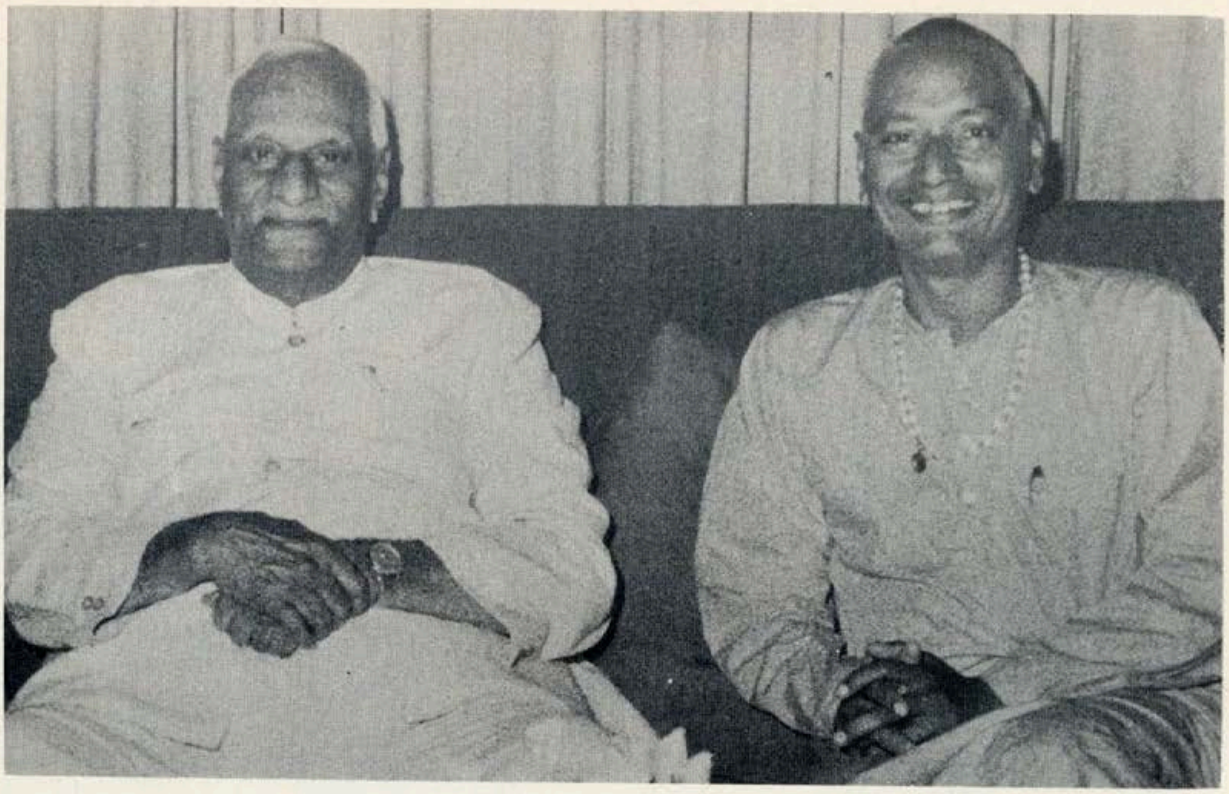

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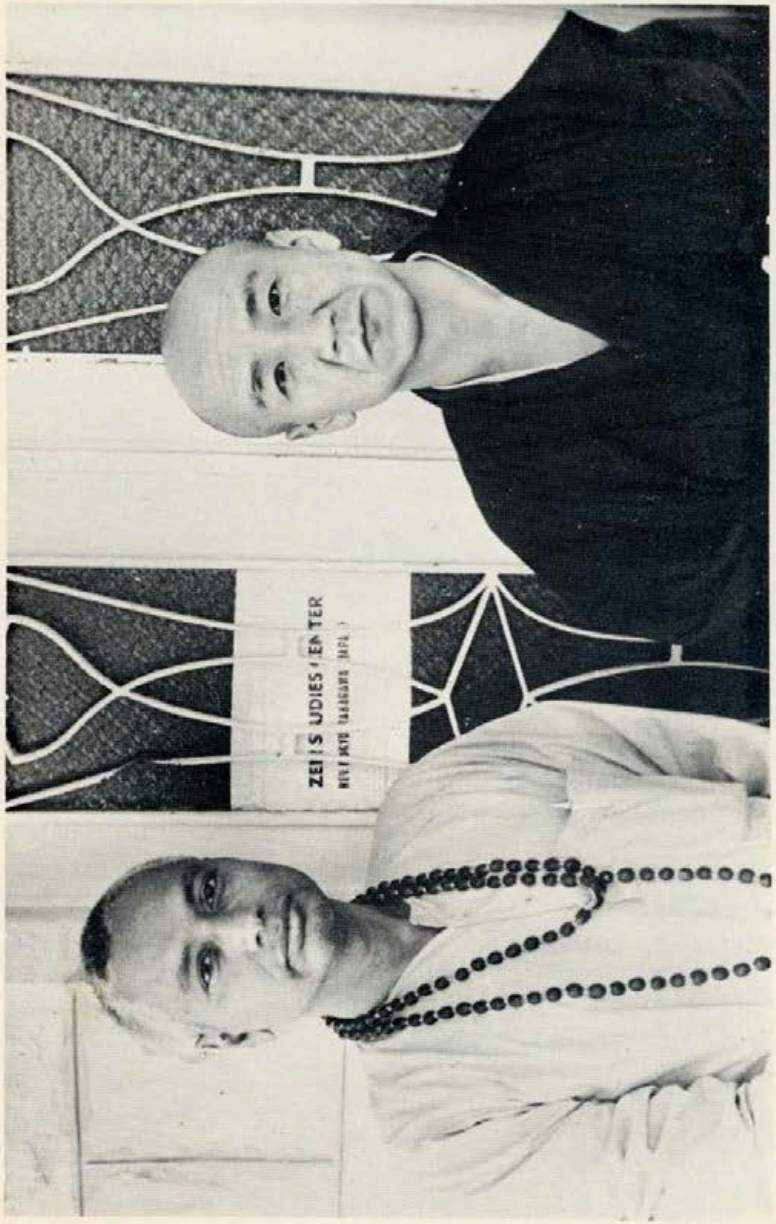
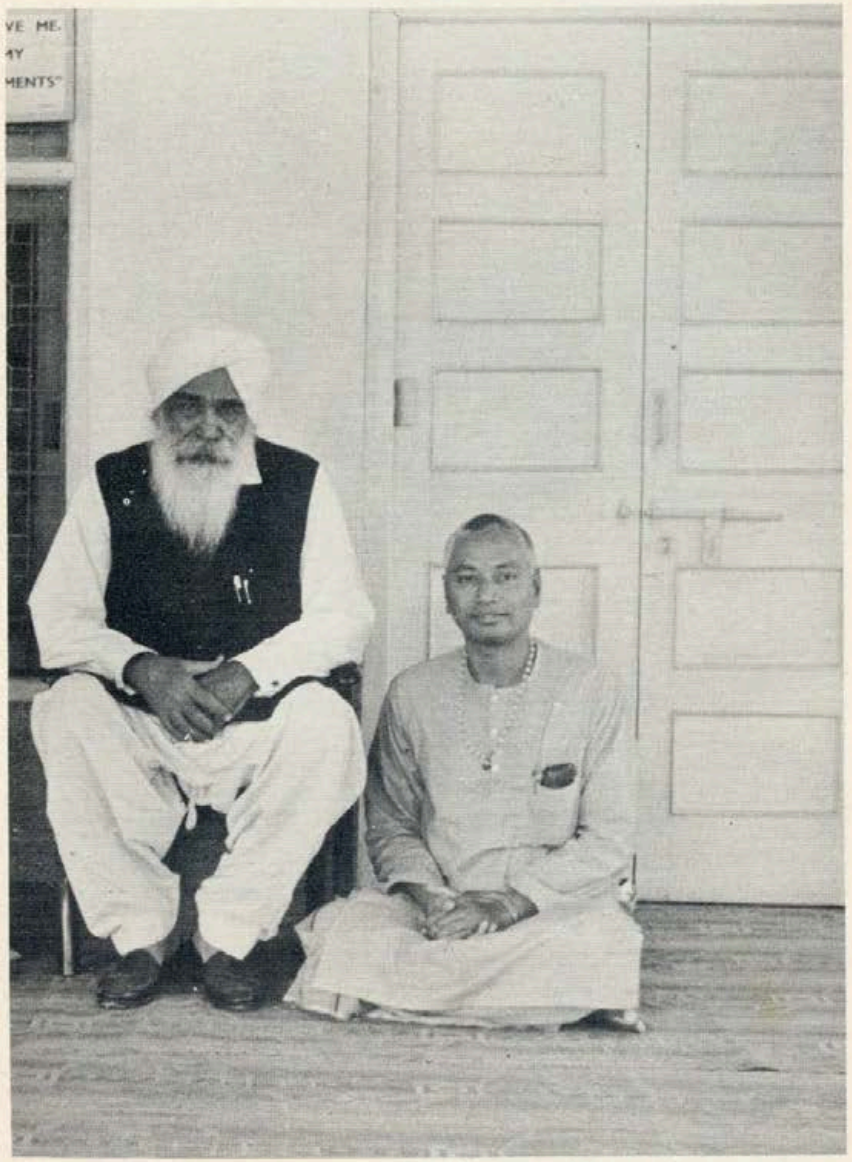
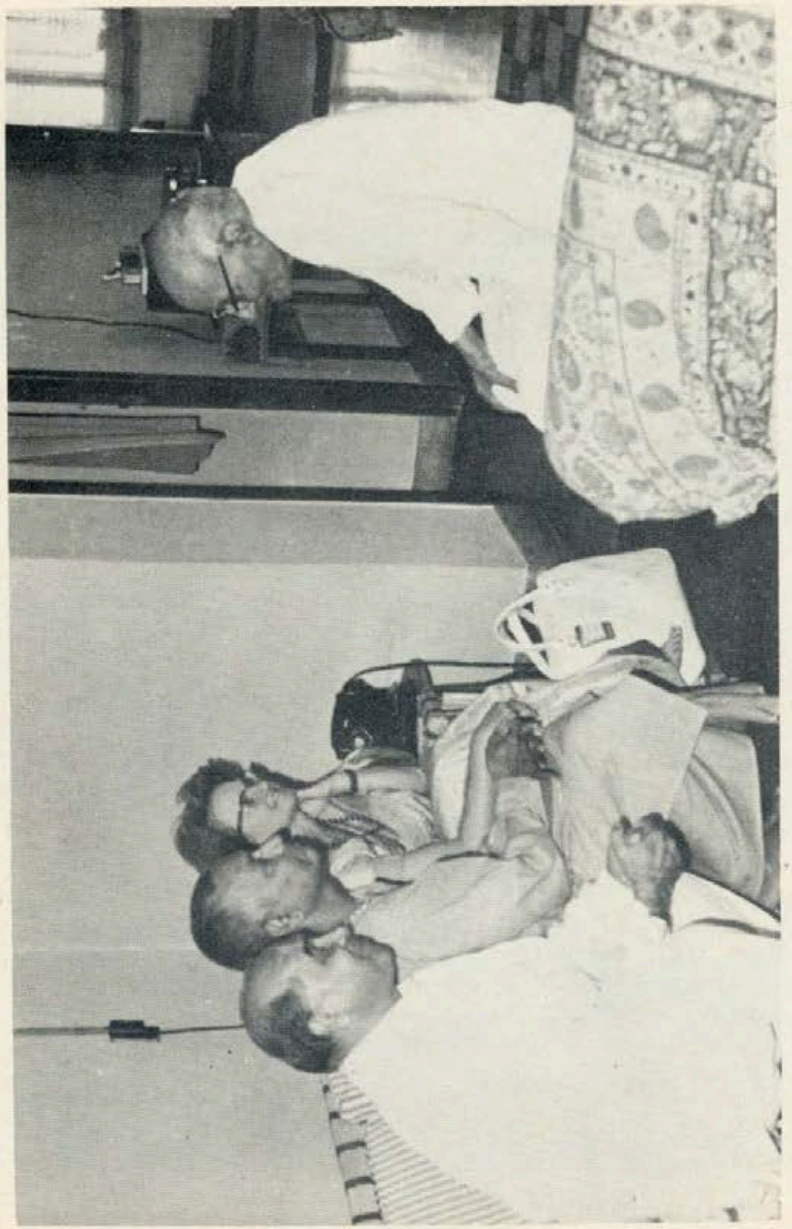


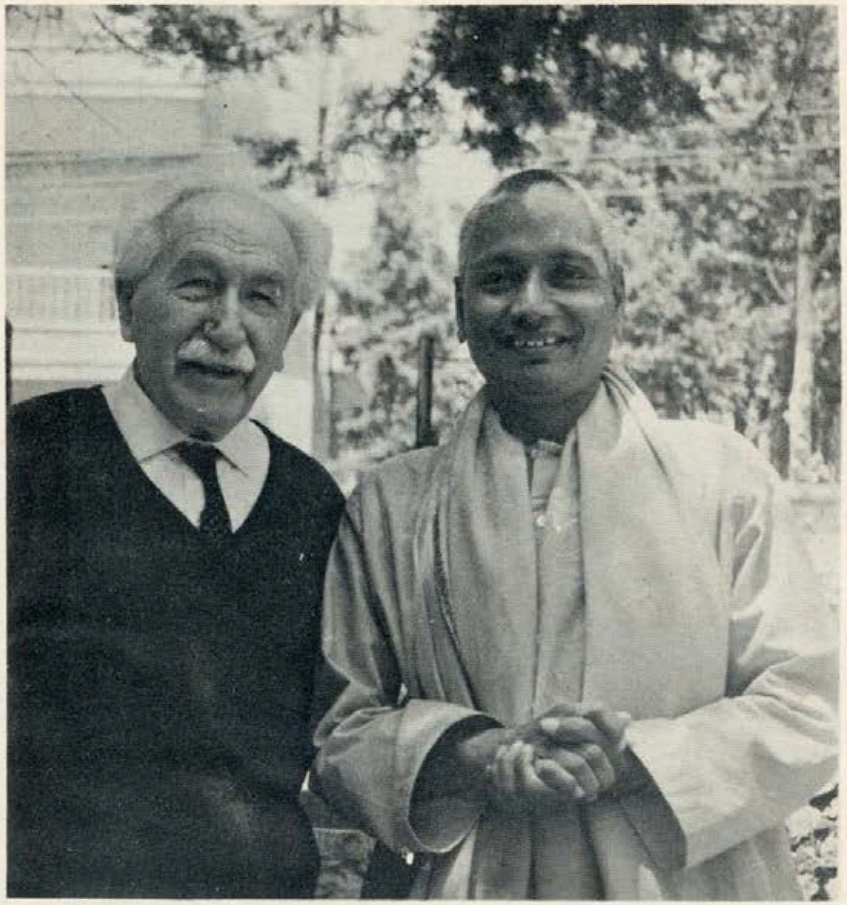
Zen Master Kyudo Nakagawa



Sant Kirpal Sing

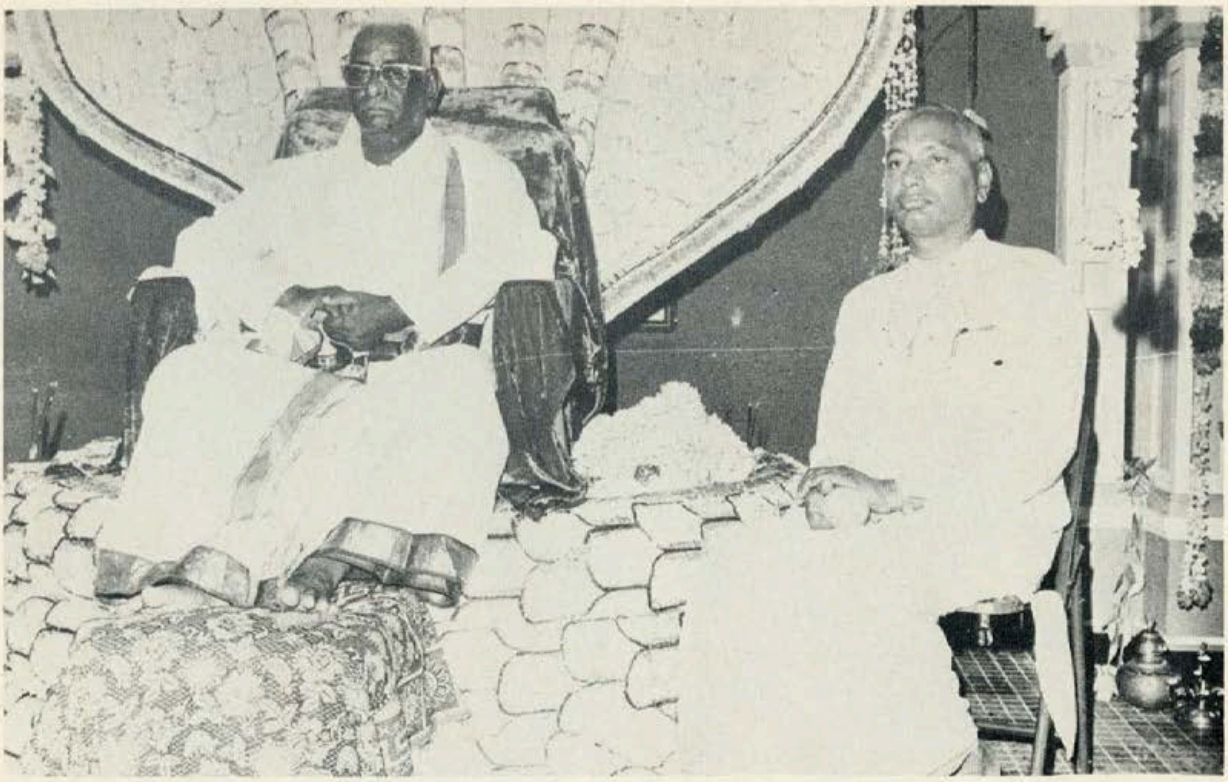


Mr. C. Rajagopalachari, ex Governor-General of India



Dr. Hugo Bergman of Jerusalem

Sister Daya Mata, President of the Self-realization Fellowship

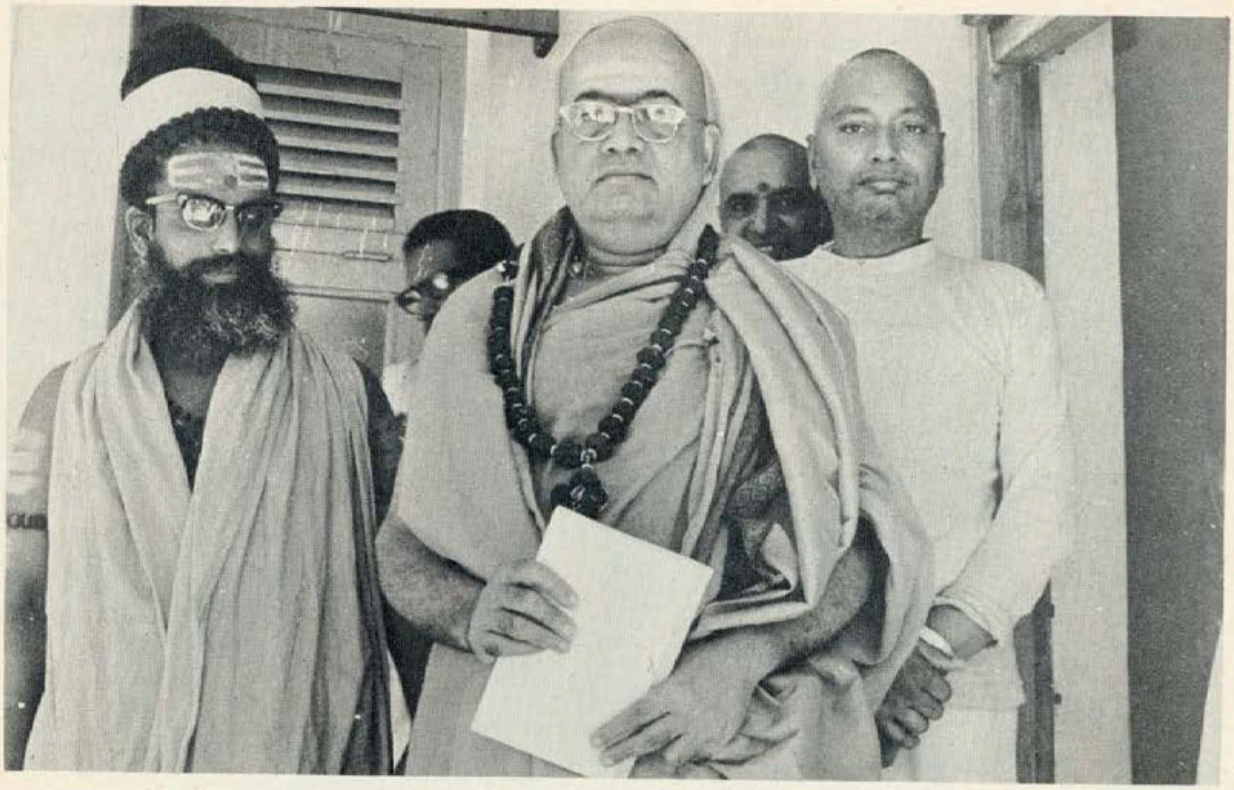


Sri-la-Sri Pandrimalai Swamigal

Archbishop Gregorios of the Greek Orthodox Church

Yogini Indira Devi of California

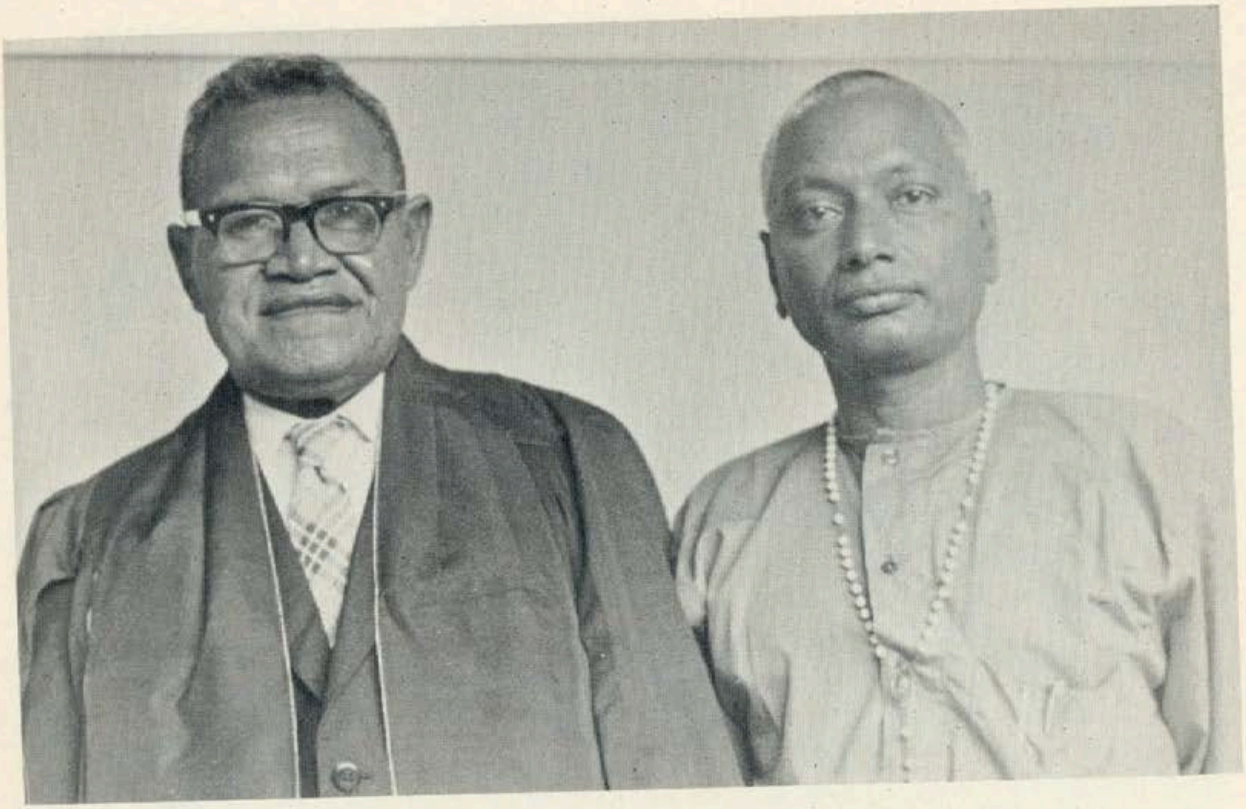
Archbishop Selby-Taylor of Cape Town



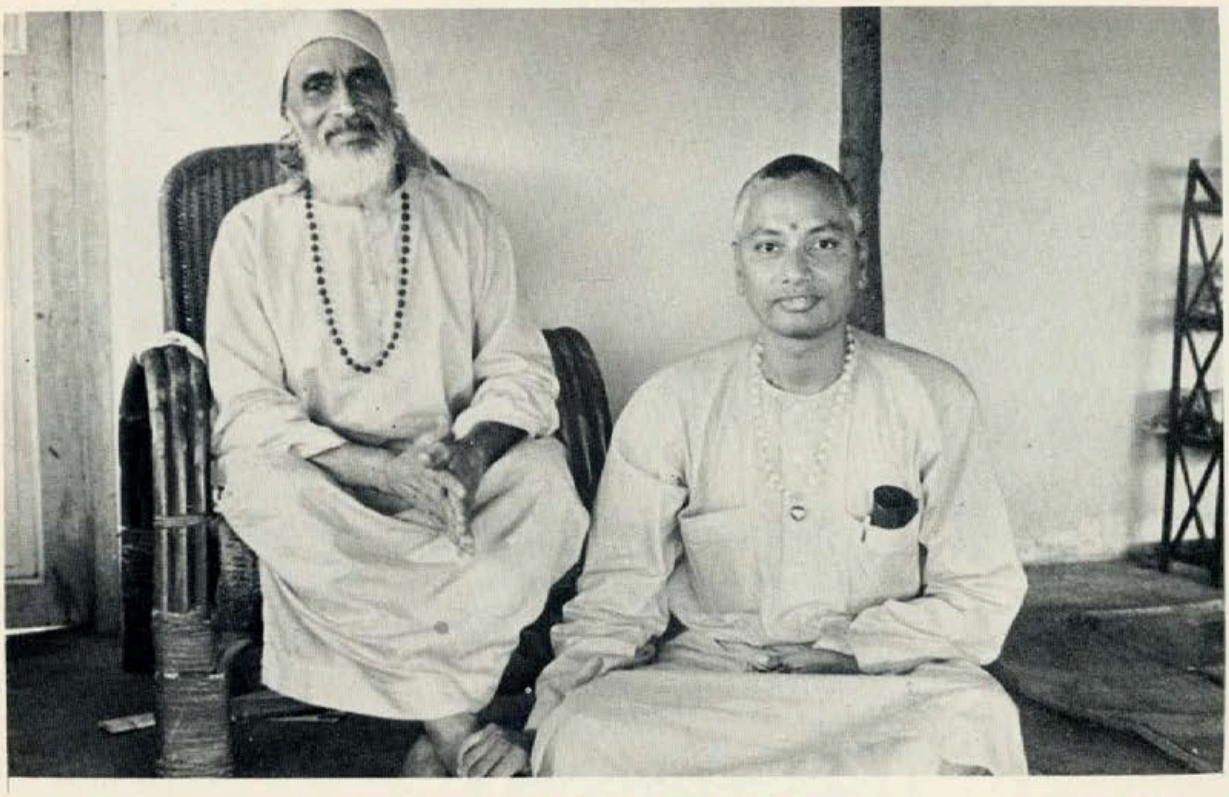
H.H. Jagadguru Shankaracharya of Dwaraka

Sadhu Murugadas of Madras

A Holy Avadhuta (naked ascetic) of the Himalayas



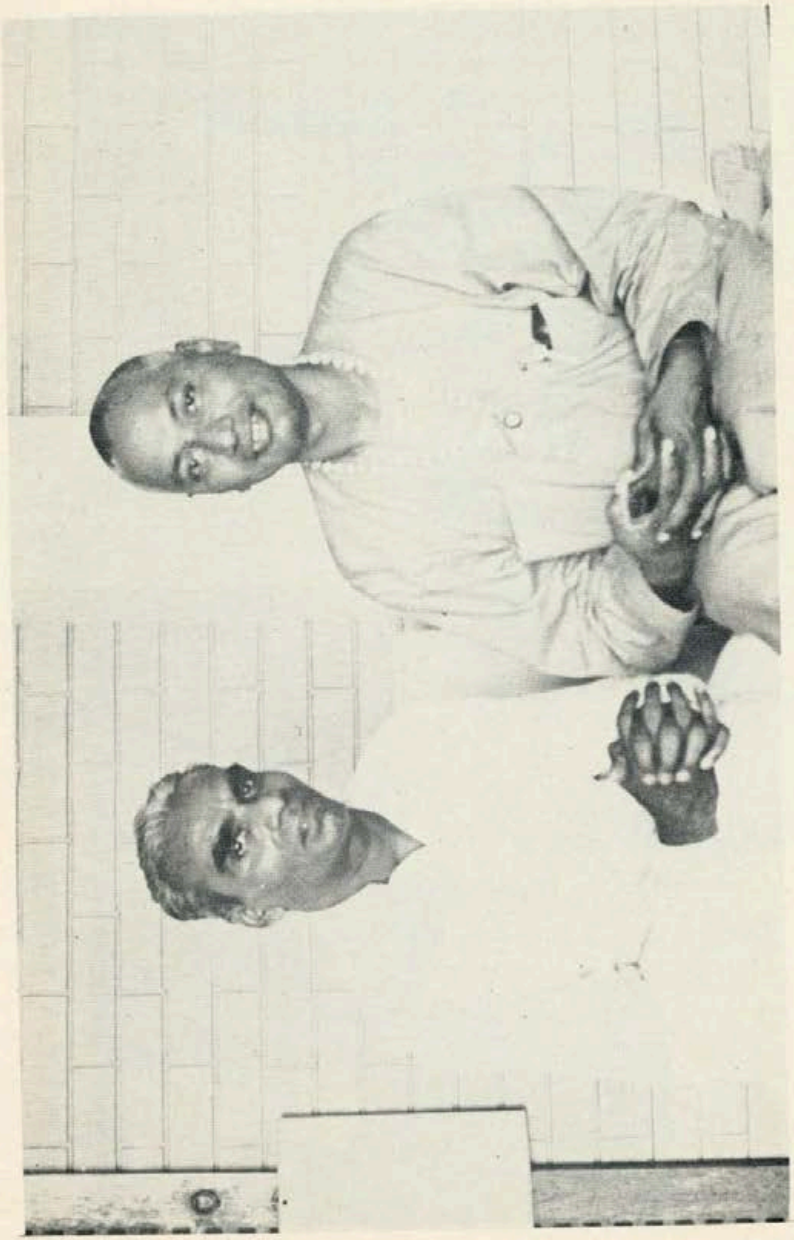
Rev. George Nakora, President, Conference of the Methodist Church of Australasia



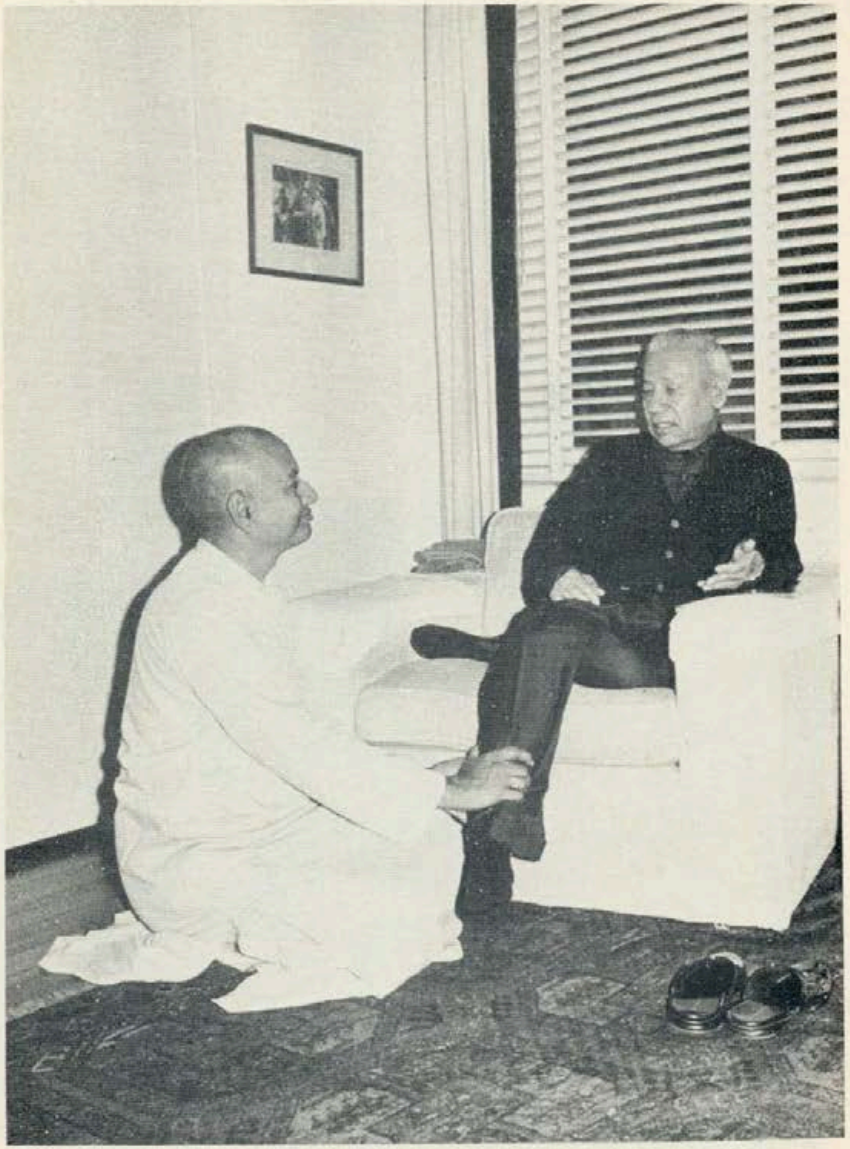
Yogi Shuddhananda Bharati of Madras

Bhikku Chaman Lal and Tibetan Lamas

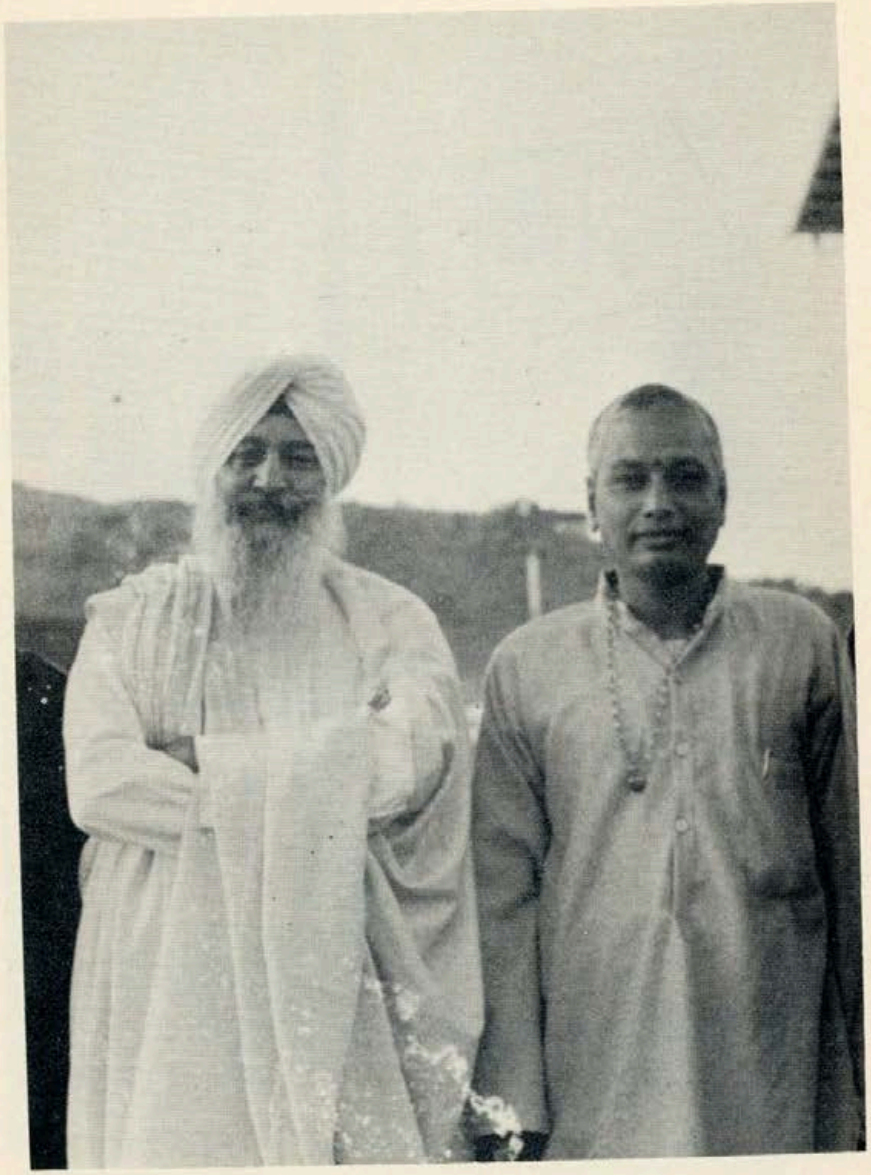
Ma Aparna Devi of Calcutta



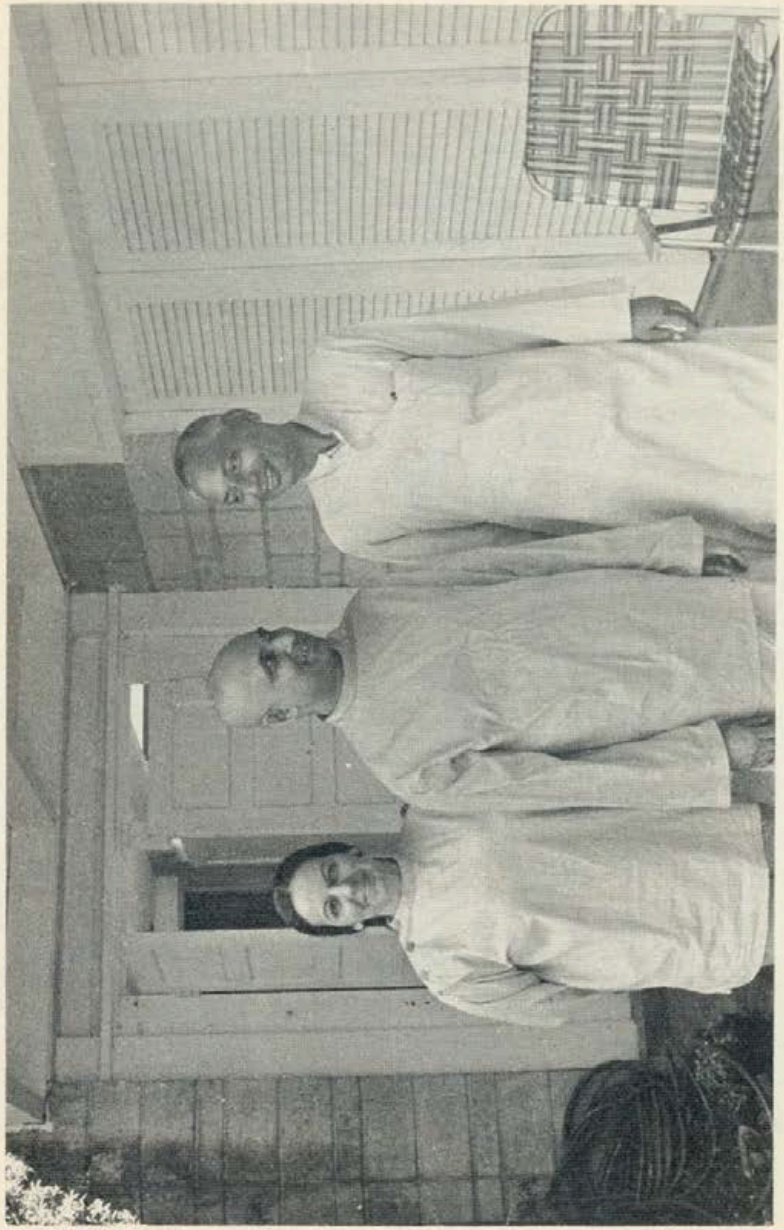
Yogi B.K.S. Iyengar



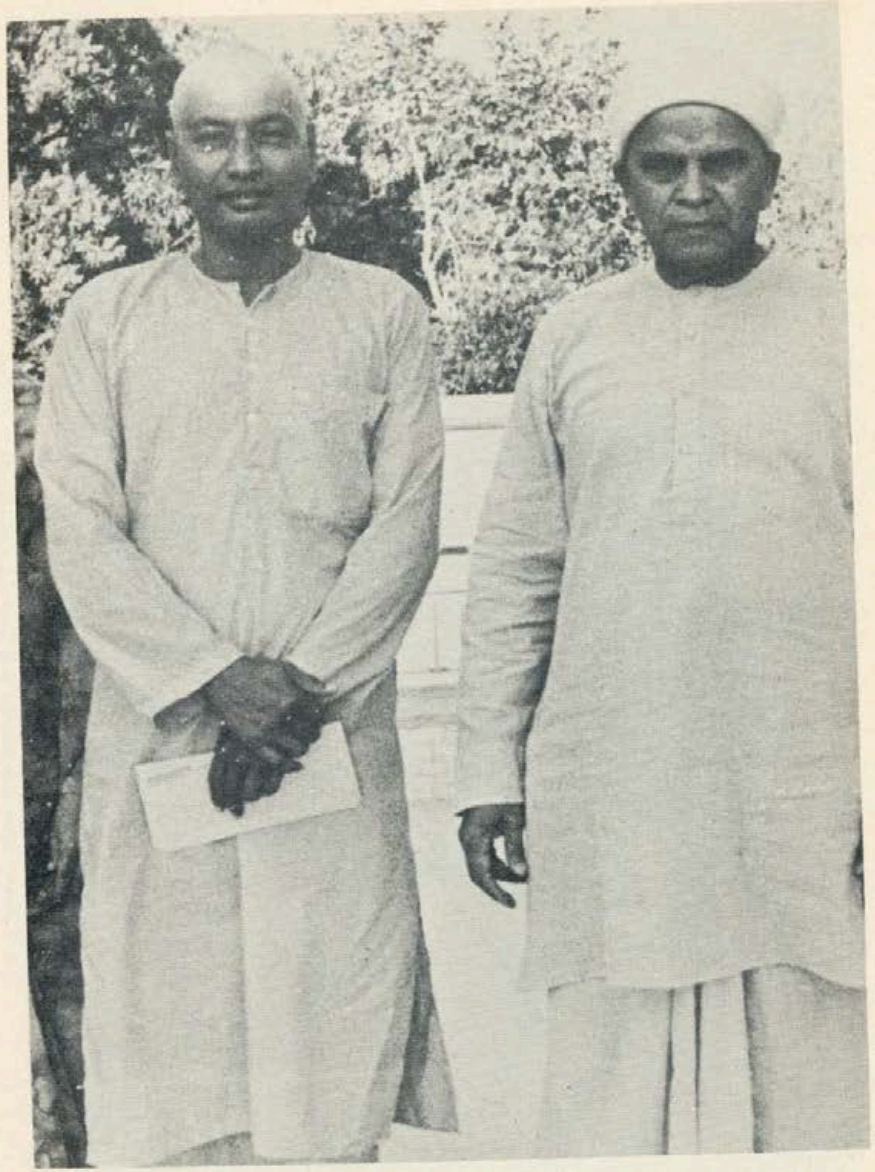
Swami Prabhavananda of California



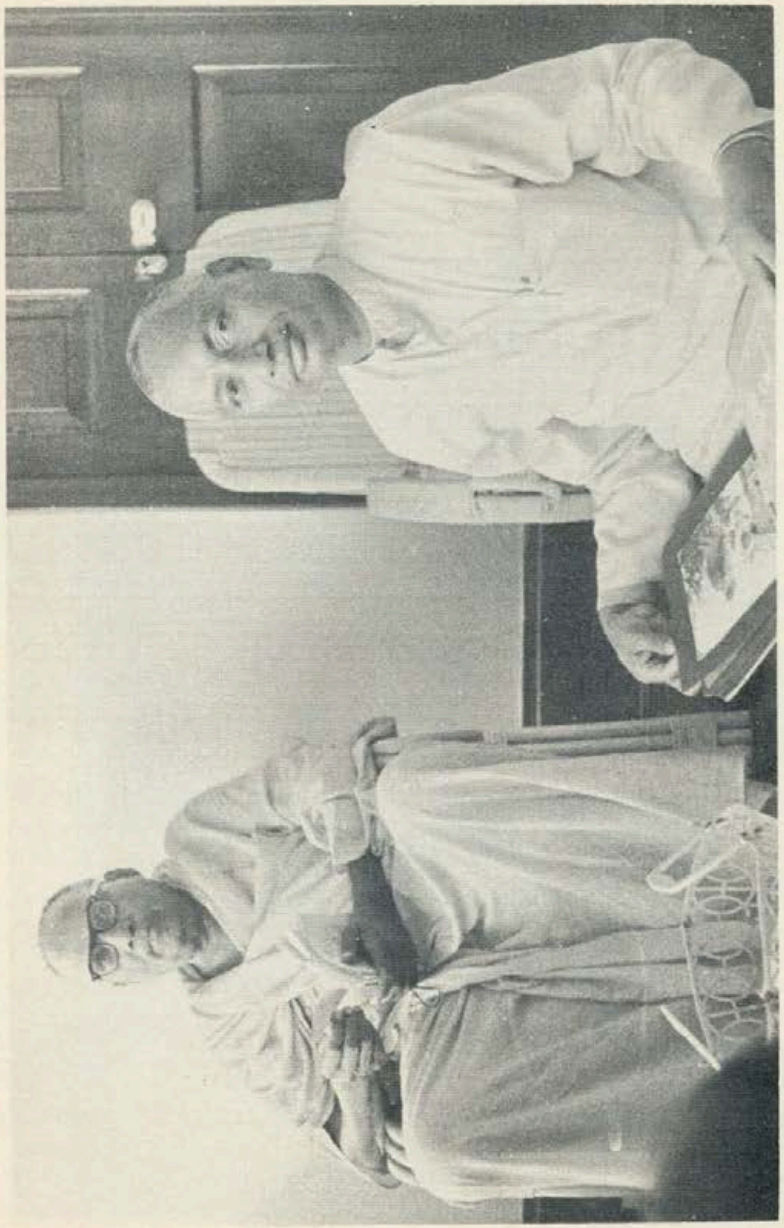
Master Charan Sing, of Beas



Swami Jyotirmayananda and Swami Lalithananda of Miami



Swami Yogeswarananda of Yoganiketan, Rishikesh



Swami Omkarji of the Peace Mission

Mr. J. Khrisnamurti — Gstaad July 1969

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