

Asiatic Notes 4

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Editor's Note: The Asiatic Notes series consists of Asiatic Notes 1, 3, 4, and 5 – Asiatic Notes 2 has been lost. These are essentially Book Notes files, but are separated from the Book Notes series under the categorization of "Asiatic." These notebooks reflect the birth and growth of "East-West" comparative philosophy from the late 1930s into the 1960s. They include articles exploring the influence of Eastern thought on Quantum Physics, Psychology and Mysticism. The majority of the articles reference Hinduism, Tibetan or Japanese Buddhism, Chinese thought (Buddhism, Taoism and Confucianism), and a few (then) modern movements based on these traditions, such as Subud. The material itself ranges from the profoundly philosophical, the professionally academic to what can at best be labeled 'speculative.' This latter material is often blatantly fictional and written with a very gullible audience in mind. PB strongly disapproved of these latter works and spoke out against them both publicly and privately. On the other hand many of these documents are excerpts from some papers which were presented at conferences, and which are otherwise unavailable. We do therefore recommend a perusal of these volumes, but with a critical eye as well as an open mind.

As for the present volume, we can identify texts from as early as 1948 and as late as 1975, but most are from the late 1940s and 1950s – so this volume follows naturally from Asiatic Notes 3. There are still some items from the theosophists, but they are fewer (as that organization itself was on the wane). There are several items from Ramana Maharshi or his followers, as well as from or about Atmananda, both of whom PB visited in South India in the 1930s and – in the latter case – the 1940s. The other thing worthy of note is the sheer size of this volume – over 700 pages! That alone makes it a daunting read, fortunately or not, many of the articles herein are substantive and rather dense, but regardless of their significance vis-à-vis PB, are worth checking out.

The material in the Asiatic Notes series is, generally speaking, not PB's own writing. The vast majority of the material in these four files is excerpts from other authors; most of it has been retyped from its original source. PB considered these notes to be for his own personal reference, and never meant to publish them – as such he rarely indicates his intent for these notes, nor does he consistently cite his sources. PB usually excerpted material from books that struck him as well-written or representative of the original author's thought. He often edited these excerpts as he typed or had them typed – thus they may very well contradict the original text, as PB sometimes thought that a writer had inverted their own intuition and said black when they meant white. While these changes are informative of PB's thought-process, they are too numerous to chase down and annotate. Thus the reader should be wary of taking a quotation as a reliable extract from an original. We focused our efforts primarily on PB's unpublished philosophical writings; as a result, this file has been formatted but not proofread or fully annotated – some of the proper nouns in this file may be misspelled or spelled in archaic fashion.

For more information about the people and texts PB quotes or references here, please see the file titled "Wiki Standard Info for Comments." For more information about the editorial standards, spelling changes, and formatting that we have implemented – including page and para numbering – please see the file titled "Introductory Readers' Guide." We have introduced minimal changes to the text; our changes deal with inconsistencies of spelling, educated guesses at illegible words, and the rare modification of grammar for clarity's sake. Whenever there is any question as to whether what is typed is what PB wrote, please consult the associated scan of the original pages, currently to be found in a PDF of the same name. – Timothy Smith (TJS), 2020

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Mohini M. Chatterji: Bhagavad Gita

17

BHAGAVAD GITA

Mohini M. Chatterji

[1]¹⁵

(17-1)¹⁶ It is also clear, upon the authority of the Vedas, that the only thing necessary for salvation is the knowledge of the true God. "The knot of the heart becomes untied, all his doubts are dispersed, all his innate tendencies are exhausted, on seeing Him, the superior and inferior."

(17-2) It is better that they should possess even an imperfect knowledge of the Author of their existence and their real Self than that they should remain in complete ignorance of Him. The true believer, while labouring for the improvement of the spiritual perception of others, must guard against destroying the imperfect knowledge of those who are unable or unwilling to advance.

(17-3) There is the vegetable-like man who only responds to a few of the possibilities in him; like the tree, he can only assimilate food and perpetuate his species. Next is the

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animal-like man who can assimilate mental food called experience, and develop the quality of prudence. To the third class belongs to the god-like man who is hospitable to Universals, – to the laws of morality which are absolute. This marks the turning-point in the life history of the ego; it is the beginning to disentangle itself from the bonds of mere experience, and places its happiness in a region which no mortal eye can penetrate.

(17-4) I want something for my personality, for the permanence of which I am also craving. A desire for anything in the future involves the desire for the continuance of personal identity.

(17-5) This mysterious Maya did not begin in time. For time itself requires variety for its existence, and variety cannot exist unless supported by this power. Hence, it is plain that the mere lapse of time will not destroy this illusion. No one can attain Nirvana by merely drifting on the stream of evolution.

(17-6) If all one's acts are performed with the full conviction that they are of no value to the actor, but are to be done simply because they have to be done, – in other words, because it is in our nature to act, – then the personality or egotism in us will grow weaker and weaker until it comes to rest, permitting the knowledge revealing the true Self to shine out in all its splendour.

(17-7) If you have a single wish other than the desire for God, He will not deny you that wish, but you will reap fruits such as will be impossible when once you become identical with God. The right thing to do, then, is to work on, but to work with a different motive. I must no longer work for the gain of any benefit, temporal or spiritual, but to fulfil the law of being which is the righteous will of God, – to finish the day's work in order to acquire leisure for eternal communion of identity with God.

(17-8) Egotism deludes us with the feeling of possession where there is nothing to possess. This is the great enemy, – the "my-ness" in me. This is the giant weed whose roots lie deep in the human heart.

(17-9) By the affliction of sorrow which overcomes Arjuna in the beginning of the Lord's Lay it is shown that the root of all evil is the false self that hides the real spirit within man and asserts itself in the vain conceit of its own sufficiency and the lust of possession.

(17-10) This is made clear in the second chapter by exposing the deceitfulness of this false self and despoiling it of the pretence of being the real Self, which is immortal and perfectly true and pure.

(17-11) But for all but a very few this realisation is not at once possible because of the impurities of human nature that tie them to the exterior life of action. Although the highest perfection is only gradually attainable by a life of action, yet the forcible repression of tendencies to action is reprehensible. A life of right action is the means of purifying the heart for the reception of true spiritual consciousness by which the life of darkness and evil, our common human nature, is ended.

(17-12) The fourth chapter discloses the source of the teacher's authority. He interiorly is the Logos who, for the salvation of mankind, from time to time reveals to the world through human forms selected for the purpose the path of truth and righteousness. It then goes on to teach that when the man of pure heart has seen God he becomes invested with that liberty of spirit which makes it optional for him to engage in action or abstain from it. As all personal desire becomes extinguished by the sight of God, all the subsequent acts of such an one are really performed by the Divine power for the benefit of the world.

(17-13) It is true that between complete detachment and the rise of spiritual illumination in the heart nothing intervenes; yet it is better not to wrench one's self away from the life of action, but wait patiently for its dropping off in right time. The sixth chapter sets the limit to the life of action by the birth within the devotee of that purity and dispassion which serve as a barrier which the world cannot pass. At this stage the devotee becomes fit for self-effacing contemplation of the Divine Spirit. Contemplation is attainable through dispassion and long-continued loving annihilation of self before God, accepting him as the only self that is real.

Lobzang Jivaka: Imji Getsul: English Buddhist In Tibetan Monastery

18

IMJI GETSUL: ENGLISH BUDDHIST IN TIBETAN MONASTERY

Lobzang Jivaka

(18-1)¹⁷ Tibetans strongly object to our indiscriminate use of the term 'Lama.' It is not a title and not to be applied to ever one in red robes. It means 'superior person' and is given to a teacher with a reputation for learning and with disciples. To apply it to every monk is similar to calling every school teacher 'professor' Another widespread fallacy is that monks are allowed to marry. But Buddha decreed that any intercourse after ordination annuls the title. [However]¹⁸ anyone is free to return to the world if he wishes.

¹⁷ The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

¹⁸ The original editor inserted "However" by hand.

(18-2) These great ones, the Tulkus, noticeably affected Sarnath, they had something that others had not, one benefitted from their presence. The scornful attitude of many Hinayana bhikshus merely showed that they themselves had not reached a sufficient stage of development to discern what was in these true Lamas.

(18-3) Often I found that beauty of scenery is something the Indian cannot appreciate. Perhaps life is too hard and survival an all-time problem.

(18-4) The Tibetan monk rises with the dawn as a novice and long before it later.

(18-5) The Saviour idea is a distortion which was later foisted on Christ. The essence of His teaching was that men should work on themselves. However a clergyman maintained to think you could do so was the opposite to being humble.

(18-6) Gurdjieff's teaching was that the purpose of man was to evolve, that he had no self, as he fondly imagined he had, that 'I' was not a unity but a multiplicity of moods, and that the first step is to reduce the number of these 'I' s and try to unify the self. One step to this was to rid oneself of negative emotions.

(18-7) I gave up attending Holy Communion which seemed a travesty of Christ's teaching. A merely symbolical ritual in place of the much-needed brotherhood of man seemed worthless.

(18-8) Surangama Sutra: "Since beginningless time sentient beings have been led astray by mistaking the nature of their mind to be the same as the nature of any other object."

(18-9) Name labels in religion produce bigotry and intolerance, the feeling that oneself is right and the man called by another name wrong.

(18-10) The Church decided against theory of rebirth because it does not fit in with its teaching about a Saviour, and also because it is an impediment to the Church's absolute authority..For the first 500 years of Christianity it was widely accepted, but then it became connected with Gnosticism, which was condemned as ultra-heretical. In the 6th century Pope Vigilius declared it a heresy, and slowly the idea became lost.

(18-11) I was really making progress, watching certain physiological effects that deeper concentration could produce, raising the body temperature, producing rigidity of the muscles which ceased to feel tired, and reducing respiration almost to nothing.

(18-12) Tea serving is an integral part of nearly every puja. How did the monks put away as much tea as they did! there was always a lavatory built near a temple for this very reason.

(18-13) The Buddhist does not use the begging prayers of the Christian and other religions, for he knows they have no value. Pujas are a very different thing from prayers, for they derive from knowledge of the relation between body and mind (They include verse chantings mantras) whose mere repetition is helpful for producing effects through their intonation and not through their meaning. The pujas also include Mudras, strange wavings of the hands while reciting, movements from the simple to the complex and symbolical of esoteric concepts The mudras also include use of the bell and the dorje

(18-14) The correct spelling of the familiar mantra is “OM MA NI PADME HUM ‘Hail to the Jewel in the Lotus’

(18-15) There is no asking for anything and no bewailing over sins. Man has to achieve his own salvation So puja is the form that prayer takes in Tibet; it procures certain effects by interacting body mind and speech and musical sounds from instruments.

(18-16) When I was a medical student I saw a case of paralysis in a young woman, which recovered rapidly when the patient was forced to make efforts and practise movements of the limbs. Even the slightest movement could be increased by working the limb.

(18-17) Sugar is not used in Tibetan tea.

(18-18) The lamas make rain¹⁹ by the use of controlled imagination, which is the next step after concentration and of immense value, practically. If you can visualise as an actuality what you want to accomplish, then it is. The trouble is we only hope with insufficient faith.

(18-19) Phenomenal psychic powers may come at a certain stage of meditational proficiency but they should be ignored, taught Buddha. They may be used only if vitally necessary for someone else’s development.

(18-20) The Tibetan lama faces the same struggle with his belief, now that he has been forced out of Tibet and his youngsters are beginning to go to ordinary schools that the Church faced at the time of Galileo [CONT AT END OF THE CHATTERJI EXCERPTS]²⁰

¹⁹ The original editor changed “rail” to “rain” by hand

²⁰ The original editor inserted “(CONT AT END OF THE CHATTERJI EXCERPTS)” by hand. These paras are continued on page 33.

Mohini M. Chatterji: Bhagavad Gita

19

BHAGAVAD GITA
Mohini M. Chatterji²¹

(19-1)²² The immortal spirit in the breast of man is the witness of all that he does and all that he is, and yet the man cannot know it because he is always going outwards and not inwards.

(19-2) Having thus declared the real nature of the spirit within man to be pure consciousness, incorruptible, attributeless, and perfect, the Blessed Lord begins the declaration of the real nature of the spirit outside of man. With the seventh chapter begins the revelation of the mystery of the being of God. As there is nothing higher than this in the whole universe, all devotees cannot possibly receive it in the same way, in consequence of the difference in their spiritual states.

(19-3) He who with all his heart and all his soul and all his mind seeks through contemplation to find God, who, though attributeless, is the Spirit present in the devotee's own heart, in the sun, in the cause, in the effect, and in the mutual relation of cause and effect, and is the superintendent of his acts, attains to Him by progress through various celestial states.

(19-4) In His real nature God is absolutely unknowable, and nothing more can be said about it than that it is the purest Beingness, the mysterious essence of Being, the Consciousness. Yet God is not entirely incomprehensible when diligently sought after through His works. The whole universe is but a manifestation of His imperial will.

(19-5) He forgives the sins of those who seek after Him, love Him, and work for Him alone.

(19-6) But the identity of the real nature of man with the Spirit of God is of no practical use to him unless he knows it; and this knowledge he can never attain except by the grace of God.

(19-7) The true Self is God, and in supreme reality unknowable and attributeless; and the Self as perceived is nothing but the image of that Divine Self which as itself can never be perceived. In an impure heart the image of God is dark and distorted, but in a heart that is pure the image is perfect. The perception through which God is known in

²¹ The original editor changed "36" to "3" by hand.

²² Paras 19-9 through 11 are numbered V-10, V-30 and V-42, and paras 19-16 through 19-18 are numbered V-10, V-7, and V-10. These presumably refer to verses in the Gita. The rest of the paras on this page are unnumbered.

the way explained, and immortality is attained, can never exist in a being devoid of the virtues described in this chapter and called knowledge.

(19-8) In the final chapter the Blessed Lord gives a summary of His teachings, and firmly establishes the truth that the eternal life is not the outcome of man's acts, but the gift of Himself made by the Father of All when the heart is purified.

CHAPTER I

(19-9) The good man feels himself to be upheld by something beyond him; he knows that the principles upon which he stands will abide, come what may.

(19-10) Meditation on the lives of spiritual heroes, the conquerors of the serpent of egotism, is also of great value.

(19-11) An ego is born in a particular family and caste in accordance with its needs. Thus a man has not to search blindly and waveringly for a full knowledge of his duty, but starts with it in life's great journey.

CHAPTER II

(19-12) In this chapter, as well as in those succeeding, it is taught that the only reality is Consciousness, or the Supreme Spirit, which, being absolute, has no relation to any object or action. But there is a mysterious power, which though really non-existent, except in identity with the Supreme Spirit, yet appears as if possessed of a co-ordinate being. This seemingly real power presents two poles, namely, the perfect and ruling, and the reverse; each of these appears as though conscious, owing to a mysterious connection between the power and consciousness. The one pole is the personal God, called the "Son of God" in the Christian Scriptures; the other, man. As consciousness – that is to say, in reality – they are identical. Conditioned existence ceases for him who realises this identity, but not for others.

(19-13) It is clearly shown that without perception of the Spirit, which is the true Ego, power, virtue, and learning are useless. The feeling of "my-ness" is the real enemy which shrouds knowledge with ignorance and severs man from the path of duty. The only effective remedy against this spiritual evil is the recognition of the truth that as the personal ego is beginningless in time, its work throughout past eternity has not ended its suffering, and no work is therefore capable of securing "a surcease of sorrow" during the future eternity.

(19-14) 'Blindness to Spirit.' The state of one who departs this life not knowing "this indestructible God," the truest Self.

(19-15) "Supporter." The Supreme Spirit, comprehending all, – both what is caused and what causes.

(19-16) "I am thy pupil." The mysteries of the Spirit should only be revealed to a son or pupil, – such is the injunction of the ages. (Of. Matt, iv.II.)

(19-17) Govinda" – he who knows the workings of our senses and faculties. Arjuna, unable to express all that is in his mind, relies upon Divine Omniscience; hence this epithet.

(19-18) "As if in mockery." To impress him with the folly that prompted his thought, word and deed.

20²³

BHAGAVAD GITA
Mohini M. Chatterji
Chapter II

(20-1)²⁴ "By whom all this is pervaded." Without the Ego nothing can exist; therefore space is nothing but the pervasive power of the Ego.

(20-2) "Eternal," that is, is not liable to be annihilated. [B]²⁵ "Indestructible," that is, not subject to change of character. [C]²⁶ The word "fight" is not used in this verse as an injunction, but a statement of Arjuna's mental state, which has been temporarily clouded by doubts. Wisdom does not require the co-operation of any act whatever to compass the supreme end of existence, and the Bhagavad Gita is not meant for enjoining any course of action, but for the extinction of conditioned existence, which consists of grief and delusion. It is intended to disabuse Arjuna of the idea that he is acting or is to act in the ensuing battle; the whole thing is but the baseless fabric of a dream.

(20-3) The idea of a beginning, an end, and an interval separating them invariably accompanies the conception of all objects that are non-eternal. This is here denied of the Ego.

²³ The original editor inserted para numbers by hand

²⁴ The paras on this page are numbered "V-17" "C" "V-20" "V-28" "V-47" "V-49" "V-54" "V-55" "V-58" "V-60" "V-62" "V-69" and "V-1." These presumably refer to verses in the Gita.

²⁵ The original editor inserted "(B)" by hand

²⁶ The original editor inserted "(C)" by hand

(20-4) The next verse seeks to encourage Arjuna by showing him that his want of right perception of the Ego is due to the inherent difficulties of the process, and not to any extraordinary defect on his part.

(20-5) Do not impute to yourself the power to perform action rightly, as it is not comprised within the self-conscious being, – the man as known to himself.

(20-6) (a) when the thinking principle is at rest and images the Ego in serenity, it is yoga.

(20-7) Fatal errors would arise if we take this part of the discourse as having any ethical value. Let no man apply this teaching about the obliteration of good and evil to himself. For the applying of it, or even the conscious tendency towards it, is an unmistakable proof that the necessity for action still exists; “thy right is only to action;” consequently find out the best way of performing action, and strive not for the characteristics of the spiritually illuminated sage, which are not attainable by the mere striving. They are in the gift of God, and none else; they do not pertain to the personality of man that thinks, acts, and wills. When the personality is so thoroughly renounced, or, in other words, when resignation to the mysterious and inscrutable will of God is so complete, as to extinguish all sense of effort, then these attributes become natural. If perfection is attained, there can be no need for further effort; effort is of value only because perfection is attainable. Efforts made by a man without regard to the final cessation of effort in perfection, which is rest, are without doubt misdirected and useless.

(20-8) (a) “all desires... the heart;” that is, the state where there is not even the desire to cast away desires. This at once shows that this state of illumination is beyond the reach of the personal will, and therefore of all injunction and restriction. (b) The outward signs of activity seen in a sage are like those in a madman or a child; no action on his part is preceded by the determination “I shall do it.”

(20-9) “Withdraws.” This shows that the character of the senses is so changed that they can range over objects without being entangled in them.

(20-10) “The wise man” is one who perceives the evil of conditioned existence and also the truth beyond. He has the feeling that one should not desire worldly objects because they are vain and the reality is beyond the. These two together form the dawn of spiritual perception. So long as they are not co-existent the religious life cannot be said to begin, although there may be a semblance of it.

(20-11) “From desire ...anger;” that is, from opposition to desire comes anger

(20-12) "Delusion," that is, incapacity to use the power of judgment rightly. Wrong appears as right. [B]²⁷ If, as has been said, the thought of objects is so dangerous, and yet the forcible suppression is condemned, what then, is the path? Especially as some thought is necessary for the maintenance of the body, without which we are destitute of means for obtaining knowledge of the Supreme Spirit.

(20-13) The sage who has realised the identity of the Ego with the Supreme Spirit cannot have egoistic consciousness in regard to any object, whether the body appears to be awake or asleep. Therefore, all scriptural injunctions as to specific works as well as ethical rules, so necessary for ordinary men, are to him perfectly meaningless. He has no wish either to violate or follow them; they relate to the false self-conscious life of the personality, which he knows to be illusive. Even the aspirant for the realisation of the Truth must give up the ambition to be good; in other words, must feel spiritual poverty and devote himself entirely to the increase of Faith, the consummation of which is Truth. In fact, every desire must vanish before Truth can be truly seen. For the innermost thing in us is Truth, and the only expedient necessary for its realisation is the removal of falsehood, which is the warp and woof of the self-conscious life.

CHAPTER III

(20-14) "By far action is inferior to knowledge," throughout this book means real consciousness, and not acquirements of the intellect.

21

BHAGAVAD GITA

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Chapter III²⁸

(21-1)²⁹ (Verse 3) (b) It is justly said, the Ego is never bound or loosened; that is to say, one who is liberated is not conscious of being liberated after bondage or desiring to be liberated, – the Ego per se.

(21-2) Through sattva the Ego appears to be happy and wise. To be happy is an experience; therefore happiness is an object, and consequently its relation to consciousness is not essential, but is produced by false knowledge. Similarly, when wisdom is attributed to the Ego it is through false knowledge. The true Ego is absolute. "I am that I am."

²⁷ The original editor inserted "(B)" by hand

²⁸ The original editor inserted "5" at the top of the page by hand.

²⁹ The paras on this page are numbered 6, 7, 9, 16, 25, 6, and 8, making them consecutive with the previous page.

(21-3) Rajas seems, as it were, to lay the colours on the transparent sattva. "I am happy, I know," is the expression of the pure, calm state of the heart. On this ground, like patches of colour, arise such thoughts as, "I want this, I have it, I like it, and want to keep it." Thus it manifests itself in thirst for absent things and relish in possession of them.

(21-4) "Veiling," etc.; that is, obscuring the clearness of perception due to sattva, causes non-performance of right action. The power to perceive spiritual truths belongs to sattva, but tamas causes their oblivion at time of action.

(21-5) "Pain" is the consequence of action in which right is mixed with wrong; pain predominates, while there is still some pleasure.

(21-6) "Abandoner;" engaging in no action not indispensable for the maintenance of the body.

CHAPTER XV

(21-7) It has been said that by right knowledge the bondage of conditioned existence is cut asunder (Chap. XIV. v.19). It has also been said that this knowledge can be acquired only through the grace of God, who grants it to the aspirant either through another human form, called his preceptor, or in some inscrutable way (Chap. IV) v. 34.) The truth that the fruit of all action and the realisation of identity with God is real essence, or as consciousness, are dependent finally upon God's will, and not upon human will, is declared as supreme. In the last verse but one of the foregoing chapter the Blessed Lord says that He grants liberation to His devotee.

(21-8) (Verse-1*) The endless stream of evolution is represented as a tree for the purpose of teaching that without complete purification through dispassion no one can ever know the mystery of God's being. At the same time it is not true that every pure and dispassionate man necessarily attains that knowledge of God which gives salvation. Besides purity of heart it is necessary to have the aspiration to know God; and this aspiration may be called love of God, love of liberation, love of Nirvana, love of Truth.

(21-9) Illumination which comes according to no law. (Cf. Matt. xiii. 32)

(21-10) Ignorance of the universal Spirit is the essential condition for the existence of the individual spirit. It may be urged in opposition that the relation between the two is not identity, but some other which would enable the two to exist, and yet the individual knows the universal; this is self-contradictory. The idea of individuality does not admit of the existence of things similar to itself. That is not individual which is unrelated to the universal, and it is obvious that that which is related to many can have no relation to the universal, which to be must absorb every variety within itself.

All being thus reduced to duality, it is clear that the universal Spirit must know the individual spirit. Otherwise, where would the consciousness be to support the latter's existence by knowing it? It cannot know itself as the individual spirit except it also knows the universal Spirit, in relation to whom alone the individual is the individual, as has been said before.

The individual spirit can, therefore, exist only as "I do not know myself;" the "myself" in both cases being the same, and identical with the real nature of God.

This "I do not know myself" considered apart from consciousness is the primeval darkness over which the spirit of God or consciousness broods, and contains within itself the whole warp and woof of all that has been is, or can be.

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BHAGAVAD GITA

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Chapter XV

(continued from the previous page) The son of God or universal Spirit knows this darkness is not I, and in this way is omniscient. Thus divested of self-identity with all objectivity, the self-existent consciousness is perceived not as an object but as the Self; while the individual knows that there is an I which he does not know, and is also contented with the want of knowledge. In other words, the individual believes himself to be an object; the stuff of this false belief about the Ego or Spirit is false knowledge (avidya), because the Ego is not an object. This seeming or false knowledge by its own nature counterfeits the I. The knowledge that the Ego is not an object is the only true knowledge of the Ego, which does not require to be known in order to be. Spiritual knowledge is not an intellectual acquirement; it is dispassion, universal love, and faith that I am pure consciousness and nothing that can be the object of any operation; its consummation is Nirvana.

(22-1)³⁰ "Impure hearts;" those who have no control over their senses, and cannot concentrate their minds on one thing except for a short time.

(22-2) "Supports;" that is, without effort, but His mere being. The absolute does not lose its character in supporting the universe.

CHAPTER XVI

(22-3) Those who aspire for salvation must cultivate the godlike attributes and abandon the others.

³⁰ The paras on this page are numbered 11, 17, 1, 3, 2, 3, 9, 18, 21, 22, 2, 18, and 28. These presumably refer to verses in the Gita.

(22-4) "Knowledge;" instruction about the real nature of the ego and non-ego given in the scriptures and by preceptors. (b) "Realisation"; constant effort to verify these truths by personal experience. These three are the most important of the attributes called godlike. The nature of a man in whom these attributes exist is said to pertain to the quality of sattva. (c) "Gifts"; sharing one's possessions with others. (d) "External restfulness;" repose of manner; absence of nervousness.

(22-5) "Purity"³¹ means both mental and bodily cleanliness. External impurity can be removed by water and other purifiers. The mind also requires purification whenever anger is felt, or a falsehood is told, or the faults of another needlessly disclosed; whenever anything is said or done for the purpose of flattery, or any one is deceived by the insincerity of a speech or an act. Habits of internal cleanliness should be cultivated with even greater care than those of outward purity. The agent of internal purification is shame and repentance. Entertaining anger or hatred is more loathsome than falling into a sewer; and self-gratulation and self-praise are as offensive as foul sores.

Godlike attributes are spoken of as "the fruit of the Spirit" by Saint Paul (Gal. v. 22, 23). Against such, as the apostle says, "there is no law," because they lead to liberation, as is expressed here in verse 5.

(22-6) "Superiority over temptations"; freedom from agitation in the presence of temptation. (b) "Shame"; all genuine repentance must be preceded by shame.

(22-7) "Power," to overcome opposition.

(22-8) "Little reason," because confined to that which can now be perceived.

(22-9) The supreme Spirit, as consciousness, witnesses all that a man does.

(22-10) "These three;" the chief among the demonic attributes; if these three the root of all evils, are abandoned, the rest will soon disappear.

(22-11) "Proceeds to the supreme goal;" avoiding the trinity of evils, the man not only attains the supreme goal, or Nirvana, but also lives a happy, peaceful life on earth.

CHAPTER XVII

(22-12) In the preceding chapter the Scriptures are said to be men's eyes in regard to spiritual matters. Those who have no faith in any revealed Scriptures are liable to be the victims of their own fancies;

³¹ The original editor inserted quotation marks by hand

(22-13) These and many similar passages in the Gita condemn an idolatrous veneration of the letter of the Scriptures. In brief, the Scriptures are invaluable as means for the attainment of truth, but only as the means; if accepted as the end they are not only not good, but evil. The letter killeth.

(22-14) This study of the Scriptures is a sacred duty, incumbent upon all capable of it, and no study is perfected unless the knowledge acquired from it is conveyed to a least one other person. Those unable to study fulfil their duty completely by simple obedience to the lawful authority.

(22-15) "Uncertain and transitory;" their effect is entirely confined to this life, even when they do not disappoint the performer.

(22-16) Asat, that is, unrighteous, and not bringing the actor to God; the opposite of sat which literally signifies Truth or Beingness.

23

BHAGAVAD GITA
Mohini M. Chatterji
Chapter XVII³²

(23-1)³³ It is here taught that those only should renounce the world who are detached from it by absence of natural affinities for it, and not those who must wrench themselves away from it.

(23-2) He can not stop them by simple wishes, and certainly cannot even wish to stop them unless he hears and believes that some other state is possible and ought to be aspired to.

(23-3) (a) Action is indispensable for all but the spiritually wise. (b) Even they may be at their choice act for the benefit of the world. (c) The unwise are bound by the desire for the fruit of their action.

(23-4) If all creatures work according to their nature, – and there are none who are entirely independent of nature, – what is the object of the ordinances of the Scriptures and the commandments? The answer, in brief, is that nature's work is twofold; it causes creatures to recede from truth and it draws them to it. The relation between spiritual teaching and the latter mode of nature's operations is the same as that between

³² The original editor inserted "7" at the top of the page by hand.

³³ The paras on this page are numbered "V-3" "V-5" "V-29" "V-33" "V-39" "V-42" "V-43" "V-1" "V-6" "V-11" "V-16" "V-18" and "V-19." These presumably refer to verses in the Gita.

the allurements of the world and the former mode. Those who are of the flock will hear the shepherd's voice.

(23-5) The unwise man, thirsting for enjoyment, can never recognise the true character of desire, and so regards it as a friend.

(23-6) The doctrine of the identity of God and the Ego is liable to be misunderstood with the most frightfully evil consequences, and this is why the injunction against "throwing pearls before swine" is so strict and universal. God is, and the Ego is, and they are one, being consciousness; this is not the same as the denial of God and the investiture of self-consciousness being with the glory of God.

(23-7) It is to be noted that throughout this chapter the internal faculties are taken to be three, namely: - (a) Manas, - or the thinking self, which manifests itself as the power of making hypotheses, - "is it this," or "is it that?" (b) Buddhi, or the principle of judgment which selects one out of the endless possibilities conjured up by the manas by investing it with the conviction of certainty, - "it is this." (c) Ahankara, - or egotism: that within us which says, "I am the actor; for my benefit all this is being done."

This analysis of the inner faculties is the same as that of the Sankhya philosophers. The orthodox Brahmanical system, the Vedanta, adds to these three a fourth, Chitta, the principle of desire or the power of searching for things agreeable to the ahankara.

CHAPTER IV

(23-8) "This...spiritual truth;" the right performance of action which by purification of the nature of man renders him fit for the reception of spiritual illumination.

(23-9) All that men can know of the Deity by observing the history of any divine incarnation is not the Deity himself, but his unsearchable, mysterious power. Be it always remembered that God is one. (b) The words have translated "inscrutable power" are usually rendered "illusive power;" but the present form is preferable because it clearly conveys the idea that it can only be known as the unknowable. No one is to think that this unknowableness is due to defective perception on the part of the knower; for he knows it perfectly when he knows it as the unknowable. It is no defect in him that the thing is unknowable. In other words, it is only that which we should call unknowableness, and to know it as such is to comprehend it fully.

(23-10) The Divine Author bestows free-will on all His creatures to approach Him or not.

(23-11) "Action ...not action." It is understood that "action" means all movements of body or mind, and "not action" its opposite. It means what is, and what is not to be done, – right action

(23-12) Sometimes this verse is erroneously interpreted to mean that a man ought to abandon the sense of right and wrong and act according to his impulses, thinking all the time that he, being one with the Supreme Spirit, cannot act; and in this manner it is imagined that inaction is perceived in action. It is easy to see that if the principle of this verse is rightly applied thinking is to be regarded as action. No thinking can in consequence make wrong right. Furthermore how can a man who is conscious of egoistic impulses, and for whom there is therefore action still to be done, be called "the doer of all action?" With the cessation of these impulses such thinking becomes meaningless. In fact, what is here stated has no ethical meaning or bearing, and is merely the declaration of the want of relation between action and the true Ego, which is absolute.

(23-13) Some difficulty arises as to how such a man can act at all. But it must not be forgotten that such wise men, from want of a motive to put an end to life, will perform the action necessary for the maintenance of life, and their existence on earth leads to the establishment of the law of righteousness among men.

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Chapter IV

(24-1)³⁴ "Even though engaged in action," which was commenced before the time of his illumination. Since the body is non-existent for the sage who knows himself to be pure consciousness, and as such is identical with the Supreme, there is no motive for stopping the wheel already in motion.

(24-2) "Stopping, etc.," retention of the breath within the body.

(24-3) "Prostration." By humility before the teacher; without this sentiment one can never learn. [A]³⁵ "Question," for example, as to the nature of knowledge, liberation, individual and universal spirit. [B]³⁶ "Service." By constant service to the teacher the pupil comes into the necessary harmony with him.

CHAPTER V

³⁴ This para was originally marked "V-3" presumably referring to a verse in the Gita.

³⁵ The original editor inserted "(A)" by hand

³⁶ The original editor inserted "(B)" by hand

(24-4) He who sincerely aspires for the life eternal may renounce all action if he chooses, or may engage in right performance of action if he thinks best. That Arjuna understood Krishna to mean this appears from his question.

(24-5) The spirit within us, is essentially identical with the Deity. In fact, the difference between the innermost Spirit and the Supreme Spirit is merely one of nomenclature.

(24-6) The sage does not die on attaining illumination, for then the world would soulless and mankind teacherless. (b) It is taught here that the Supreme Spirit, being changeless, is not liable to create; but the divine creative energy is the cause of all things, though it is itself nothing independently of the Supreme Spirit.

(24-7) "Joy is within," that is, in the true Self and not in objects. [A]³⁷ "Light is within," that is, the true Self is his light, and not sense, mind, etc.

(24-8) "Fixed the eyes... eyebrows," that is, not opening them completely for fear of the attraction of external objects, nor shutting them lest sleep should creep on. [A]³⁸ "Unified," etc., letting breath neither go in nor come out of the body.

(24-9) This chapter shows that for one not divinely illuminated the right performance of action is a more effective instrument in rendering the heart a fit temple for the Spirit of God than renunciation of action. But the right renunciation, in other words the natural dropping off of action, is superior to its performance, inasmuch as it is immediately followed by everlasting life.

CHAPTER VI

(24-10) "When thus mounted," etc. Each time that in right action an interior peace and a feeling of having no responsibility is experienced, a step is taken toward right meditation. When one has begun to obtain these glimpses of the great peace, right meditation is not far from him. The power to remain fixed in meditation is the purification of the heart from desire of action here called cessation of action.

(24-11) "Acceptance," that is, sense of possession, even in relation to the rags of clothing and bits of food given to him by others.

(24-12) "Firm," not liable to be disturbed by instability. [a]³⁹ "Not high," for fear of falling. [b]⁴⁰ "Nor low," for fear of illness from damp etc.

³⁷ The original editor inserted "(A)" by hand

³⁸ The original editor inserted "(A)" by hand

³⁹ The original editor inserted "(a)" by hand

(24-13) "As if beholding;" the meditating mystic does not really look at his nose, but in consequence of his not looking at anything and not shutting his eyes, the lines of sight from the eyes naturally converge near the tip of his nose.

(24-14) The proper amount of food is half of what can be conveniently eaten; and the same rule applies to the quantity of drink which is taken.

(24-15) The "heart" is the combination of the principles of will, thought, and egotism. "Remains at rest," being applied to the true Ego, which is the same as the Supreme Spirit in the exclusion of all objects. This stage is not final emancipation, for individual consciousness is not yet merged; it has yet an object, namely, the Supreme Spirit.

This condition, described above, is the conscious beatific vision. But in Nirvana (to be described vv. 20 – 22) there is nothing which can specialise consciousness as individual or universal. Yoga is the state described; it is defined by its greatest master as the cessation of the activity of the "heart."

(24-16) The great Master of yogis, Patanjali, says that is injurious to attempt to fix the mind at once on the Supreme Spirit.

(24-17) Whenever the mind, which, owing to natural discursiveness, is repugnant to concentration, is snatched away by any object, the best thing to be done is to perceive how worthless that object is in comparison with the prize that awaits the aspirant on the successful termination of his labours.

(24-18) "Without difficulty," that is, without effort, through divine grace. [a]⁴¹ "Union," that is, perception of identity.

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Chapter VI⁴²

(25-1)⁴³ "Long continued practice" is that of holding the mind fixed in any particular function without interruption, for a long time. "Absence of desire" is loss of relish in enjoyments, present and future, by realising their evil consequences. According to the

⁴⁰ The original editor inserted "(b)" by hand

⁴¹ The original editor inserted "(a)" by hand

⁴² The original editor inserted "9" at the top of the page by hand.

⁴³ The paras on this page are numbered "V-35" "V-41" "V-1" "V-7" "V-15" "V-27" "V-3" and "6." These presumably refer to verses in the Gita.

great Master of yoga in India, these two are the chief means of attaining to meditation, – all others are secondary to these.

(25-2) “Prosperous,” because of his desire which led to his fall from meditation (v-44) If one neglects all duties of life to know the nature of meditation he is superior to the performer of all works. Even in this it is to be understood that the desire is sincere and earnest, and not merely an excuse for lawless conduct.

CHAPTER VII

(25-3) (a) Conditioned beings cannot possibly deal with the supreme truth except through symbolism of words which, without defining, indicates it. Hence, it is clear that the value of these symbols depends upon the response which the nature of these beings makes to them. Consequently, as the characters of men differ, the symbols must differ also, in order to be of the same service to all.

The method of approaching the inconceivable Deity must therefore vary in order that all men may have the possibility of accepting some scheme of salvation which is synonymous with the knowledge of the Deity.

(b) All these devotees attain Nirvana – those of the first class as soon as the truth which they perceive extinguishes the illusive identity of the self-conscious principle and the Ego. This is accomplished by the separation of interest from the mind by repeatedly bringing it to rest in the Truth perceived.

Devotees of the two other classes progress through higher and higher spiritual states before attaining final rest.

(25-4) “Practising meditation” is the means for acquiring exclusive devotion to “me,” with the Supreme Spirit, whose mysterious nature is declared herein.

(25-5) “All this is ...me,” as the string, though unseen, keeps together the gem-beads that it threads, so consciousness, though not perceived, keeps together the universe of objects which are but manifestations of its power.

(25-6) “Demonic dispositions, “characterised by cruelty, untruth, and other similar qualities. “Disposition” is a lasting mood.

(25-7) The “opposites” are the species contained in the genus “attraction and hatred.” As they arise, the tranquillity necessary for wisdom is disturbed by the feeling that “I am undergoing change.” The egotism thus strengthened prevents the realisation of the true Ego.

CHAPTER VIII

(25-8) If they are meditated upon in exclusion of every other object the Truth will be perceived. The acme of meditation is to lose self-consciousness in the object of meditation and thus to become it. It is true that no one can ever “become” the Supreme Spirit, for in reality he is never anything else. To know and to become the Supreme Spirit is really the same thing; the difference in expression is due to the difference in the inner peace of the different classes of devotees.

It is also to be borne in mind that the Supreme Spirit is not in Truth liable to be known as an object, Being nothing but pure consciousness, where is to be found anything else to know it? Nor can consciousness know itself. For to be known is to cease to be consciousness. The purpose of spiritual culture is not intellectually to explain Nature and God, but to purge away our humanity and leave divinity as the only Truth and Ego.

(25-9) Adhyatma is the same Brahma, appearing by its own mysterious power as the individual spirit, the innermost thing in man, the very ownness. If the mind, unfettered by desire or hatred, follows the thing which answers to the word, “I,” acknowledging and at the same time denying identity with the assemblage of the body and the inner faculties, the pursuit will go on uninterruptedly until it disappears, as appetite disappears by eating. The ultimate reality obtained on the cessation of this pursuit is Adhyatma, or ownness, which differs from the exhaustless Supreme Brahma only in name.

CHAPTER XIII

(25-10) The true Ego being the object to be known, or realised, the apparent knower is really the knowledge. Spiritual knowledge is not the product of effort, for no effort can produce that which is absolutely nothing before the effort is made. Nor is it a thing which pre-exists the effort which can be said to establish a new relation between it and the maker of the effort, as is the case with any object of possession, where ownership results from the action of the owner; for spiritual knowledge cannot co-exist with the sense of proprietorship or any other form of egotism.

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(continued from the previous page) Such questions can only arise in regard to the false nature of the Ego as opposed to its true nature. The traditional reply to such questions as “Who is bound by ignorance, and who is liberated by spiritual knowledge?” is the demonstration of their irrationality.

⁴⁴ The original editor inserted para numbers by hand

The ascriber is also that false nature and not other. As an actor may personate a king without being a king without being a king, so the false nature personates the Ego without being it. The actor may pretend to die on the stage and yet his real personality suffers no injury; he remains unchanged when his part is finished. So when the false nature shall finish its pretences the Ego will be itself, – that is, the same it was in the beginning and is now, – having no more parts to play forever and forever. This is the last thought on the stage of the world before the false Ego, or, more strictly speaking, the false-hood about the Ego, finally disappears as the baseless fabric of a dream.

Thus ends the working of the false nature, not indeed by merely a lapse of time. As a play does not end from this cause, but by the consummation of the purpose of the play, so by the realisation of the purpose of existence, namely, the perception of all that exists, man's destiny is fulfilled; then comes the disappearance of that perception because all things have been perceived, as appetite ceases when a satisfying meal is eaten. Spiritual knowledge is the revelation of this purpose, the completion of the destiny of man. A man hears from those who know what the destiny of man is, and then realises his own destiny, the purpose of his being. This is spiritual knowledge, to exist no more as a man.

(26-1)⁴⁵ (a) "Inoffensiveness," causing pain to no creature by mind, speech, or body. (b) "Ostenation" is the disclosure of one's spiritual condition. (c) "Forgivingness," want of perturbation in the mind on being injured. (d) "Sincerity," harmony between act and feeling; the sage having no personal motive has no thought as to how he acts. (e) "Firmness," perseverance in working out one's salvation. (f) "restraint of self." "Self" is here the union of body and the faculties, which produces our present being. Its restraint is in the power to end their natural union, which is manifested as the tendencies of the natural man.

(26-2) "Dispassion...sense," that is, want of attraction towards sensuous object, experienced or unexperienced. This comes by-[a]⁴⁶ "Meditation upon the evils," even while thou livest the body is liable to be afflicted by the most loathsome diseases and the mind by the intensest sufferings from passions and the uncertaintie of life."

(26-3) "Self-effacement," or Samadhi; a state of spiritual exaltation in which consciousness of the present self is completely obliterated. (a)⁴⁷ "Fondness for secluded spots;" perception of the Spirit is obtained in such places. (b) "Congregations of men;" in the midst of unregenerate men the eye of the spirit is blinded.

⁴⁵ The paras on this page are numbered 7 through 14a. These presumably refer to verses in the Gita.

⁴⁶ The original editor inserted "(a)" by hand

⁴⁷ The original editor inserted "(a)" by hand

(26-4) By constant thought about Nirvana, or eternal life, the mind begins to believe that of⁴⁸ all things this is the best, and acquires strength to work for it. (b) It being impossible to make any affirmation about the Deity, – since all that is, but falsely imputed to Him as His attributes, – negation is the only right method of declaring Him, who cannot be found out by searching. [How] is this different from universal negation? In this: that about which the verb “to be” is used in an affirmative sense exists, and the reverse does not. But the employment of the verb for affirmation or negation is an act of mental operation, which cannot extend to the Supreme Spirit, who is not an object limited by the mind. (c) There is a power called divine grace or spiritual illumination, which makes the Deity known, not indeed as an object, but as the consciousness within us (Cf. Matt. x. 27; John v. 21, 26). Consciousness alone is life in itself, or is self-existent; and the moment it is perceived that I, the Self, am the Spirit or pure consciousness, immortality is achieved. (d) The knowledge of the Deity is the realisation that that the Deity is unknowable by reason of His absoluteness, but being Consciousness, He is that which every creature feels after as the “I.” The world being His power is in reality nothing but Himself. (e) Consciousness cannot be known except as that by which and through which all things are known; and no thing can exist that is not known. Consciousness is independent and self-existent, while all things can and do exist only through it. Hence, the whole universe is the power of consciousness; in other words, the universe, is, and can cease to be, only by the power of consciousness; the power which destroys the universe would itself be destroyed if rejected by consciousness. (f) Fully to realise this is to know God with true knowledge. No being can thus know God except those who, thoroughly purified by complete renunciation and perfect resignation, know Him as the Self, know Him by the knowledge “I am He.”

(26-5) Nothing can exist without consciousness, yet nothing is consciousness, therefore it is said to be reflected, – consciousness appears as though acting. “He seems to rest, he seems to move, says a sacred text.

[a]⁴⁹ “Unattached yet all supporting;” that is, though the Spirit is without relation to anything, yet if it were not, nothing would be. Even the seeming reality of the world requires The Reality to be simulated.

27

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CHAPTER XII

(27-1)⁵¹ (Verse-2) Among those who are not worshippers of the unmanifested, exhaustless essence, the most illuminated are those whose hearts are never void of me.

⁴⁸ “of” was typed below the line and inserted with an arrow.

⁴⁹ The original editor inserted “(a)” by hand

⁵⁰ The original editor inserted “11” at the top of the page by hand.

(27-2) "Incapable of being pointed out," that is, being unmanifest, cannot be pointed out as "this" or "that." (b) "Unthinkable," that is, not representable by the symbolism of words or any intellectual form.

(27-3) The perfect worship of the attributeless consists in gaining through study of the Scriptures a direct perception of the truth they contain, continuous and unbroken like the line formed by the closely adhering drops of oil when it is poured out.

(27-4) Whenever the heart wanders in search of pleasure in worldly things, bring it back to me by the conviction that of all joys the highest joy is the Deity. The supreme bliss is the Supreme Spirit; of this bliss that which the infinity of creatures enjoy is but an atom.

(27-5) Knowing that all things come from the Deity, do not believe that any result can come from our efforts except by Divine grace. Therefore, the foreseen and unforeseen consequences of our acts are only apparently their effects; in reality, they are sent by God for our perfection. Living this life of faith, perfection becomes attainable. (b) But it must never be forgotten that this dependence on the Deity does not imply recklessness of conduct. With self-control and thought we are to do the duties pertaining to our condition in life, with the firm conviction that whatever comes to us, joy or suffering, is from the Deity.

(27-6) "Ever content"; that is, does not think of gain beyond what the body needs in order to be kept alive.

CHAPTER XIII

(27-7) When the reward of spiritual living is spoken of, the object is not to encourage selfishness, but to remove obstacles from the path of the disciple by quieting the unrest which comes from manifold desires. (b) "How can that which is come from that which is not?"

(27-8) "Recuperative power" is the energy supplied from within a creature for the purpose of maintaining the organism and its functions. This power revives the sense when weakened by fatigue; it also shows itself as mental and physical endurance. No amount of food could invigorate a man if this power did not exist before eating. Authority and argument prove these powers to be properties of spirit, and not matter. The Vedic text says: "Desire, intention, effort, belief, non-belief, recuperative power and its opposite, shame, intelligence, fear – all this is but the mind. "The Ego not being

⁵¹ The paras on this page are numbered "2, 3, 4, 9, 11, 14, 4, 6, 5, 19, 21, and 22. These presumably refer to verses in the Gita.

a object cannot be related to any of these things, which can be experienced and are therefore objects.(cont Now)

CHAPTER VIII

(27-9) The right way of approaching the Deity at the time of death is to meditate upon "Me indeed;" that is, upon the Deity as he is, and not in the various aspects here described.

(27-10) Vain are the efforts of man to find any happiness in the world; there is a power which overbears him, and he is chained to the wheel of pain.

CHAPTER XIII

(27-11) The bondage of the ego is neither essential nor accidental, but false, being due to ignorance or illusion. The ego thus bound is liberated by the realisation that in truth it is not subject to such bondage. The thinking principle is the cause of bondage as well as of liberation. When operating in relation to objects it is bondage; when not operating in relation to objects by reason of the perception of their false hood and the reality of the ego alone, it is liberation.

(27-12) Know that which thou callest "I" and blindly givest attributes to is the Absolute Emperor of the universe the Creator, Destroyer, and Preserver of all. The being within thee which experiences objects is the personal ruler of the universe; the true Self is the consciousness which manifest this knowledge, and therefore identical in all but name with the consciousness in the First Cause.

28

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(28-1)⁵² Does death of the body then follow the attainment of spiritual knowledge? No; as in that case no spiritual teacher could have existed; and without spiritual teachers the acquirement of knowledge is quite impossible.

What Karma is it, then that keeps him alive? The Karma that was in operation at the time when knowledge was attained. It is difficult to understand how this residue is left on the consumption of Karma by the fire of knowledge. The explanation is that all acts done by the sage after his illumination, are not done by him, because he knows himself to be the unknowable consciousness which is identical with the Absolute and

⁵² The paras on this page are numbered 23 through 34. These presumably refer to verses in the Gita.

Actionless Spirit. Consequently such acts produce no change or effect in him such as could be the seed of future Karma.

The stored-up Karma is destroyed because its root, avidya, and desire are destroyed by knowledge and dispassion. But the Karma already in operation is not destroyed, because it is not perceived by the sage, as his body is to him like a shadow, or as one of the illusions created by avidya and previously considered as himself. He now realises that his body has nothing to do with him, the Ego, or true Self; but as knowledge is no impediment to the operation of illusion in regard to others, so in the case of the body its acts are perceived by them to continue as begun.

(28-2) "Meditation, "which consist in withdrawing all the senses from their objects and merging them in the mind, and then the mind in the individual spirit. This is appropriate for the moderately spiritual, who cannot perceive the truth from its simple declaration, but must quiet all disturbing influences by concentration of mind on the scriptural declarations about Truth which is the real nature of the Spirit. (b) "Karma Yoga"; the dedication of all action to the Deity. Fit practice for those incapable of the others. (c) "Worship assiduously;" that is, meditate on it constantly. (d) "Go beyond death;" that is, escape from conditioned life by slow degrees.

(28-3) This false knowledge disappears when it is perceived that consciousness has no relation to objects.

(28-4) The Deity is differenceless since he is the one and secondless consciousness; there is nothing either similar to or different from the Deity. It must not be forgotten that in the Deity the idea that "I am and nothing but I am" does not exist. The meaning of the saying that "the Supreme Spirit is one and secondless" is the negation of such an idea, which would imply a searching for something, and then feeling that the impulse to search finds rest without finding anything. This, being a mental process, is to be negative with regard to the Deity, who is "without life and without mind," according to sacred authority.

The Deity is the plenitude of bliss, is unconditioned consciousness, the absolute perfection, and therefore devoid of all impulse of any kind which, being the invariable sign of want and invariable sign of want and imperfection, do not belong to the real nature of the Deity.

(28-5) All that appears to exist is really Self appearing in so many forms through the power of illusion, which is also called the creative energy.

(28-6) By the realisation of objectivity and its distinctness from the Ego, which is in reality pure unconditioned consciousness, not different from the Supreme Spirit, all and ever suffering comes to an end, and the crown and consummation of being is reached.

(28-7) (Verse-1) (a) "Again"; although the purport of what follows is found in what has been said, it is again presented on account of the great difficulty in properly comprehending the truth. (b) "Supreme;" that is, relating to that which is the supreme end of existence.

(28-8) The specific result is here mentioned only to attract the hearer to the right path. By the figure of speech called understatement, the absolute being, or Nirvana, is intended to affect the hearer for whom the absolute would be a mere word.

(a) "Having taken refuge;" that is, performing all that is needed for the reception of truth; namely studying revealed philosophy, meditating on it, assimilating it, and then being effaced in the truth thus made manifest.

29

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(29-1)⁵⁴ (Verse-8) The thinking self loses its restlessness and becomes engrossed in the perception of a single object, which in this case is the Deity considered as an object of perception. In order to bring the thinking self to this condition, long continuous, and loving meditation on the Deity is to be practised again.

(29-2) "Perfectly concentrating;" that is, the self-consciousness being transferred through the fervour of meditation to the Logos in whom the powers of cognition and action are at rest. This is a mystery of the Spirit which is not generally understood.

(29-3) Vain are the efforts of man to find any happiness in the world; there is a power which overbears him, and he is chained to the wheel of pain.

(29-4) "My supreme abode, "that is, Nirvana, which is not a state, but the very self or being of the Deity. This term is similar to "my consciousness;" there is no ego outside the consciousness to possess it.

CHAPTER IX

(29-5) If the Deity is perfect, and has no desire, no action, then how does creation take place? Who creates, for whose benefit, and how?

⁵³ The original editor inserted "13" and "Chapter VIII" at the top of the page by hand.

⁵⁴ The paras on this page are numbered 8, 10, 19, 21, and 9 through 18. These presumably refer to verses from the Gita.

(29-6) It is not possible for anything to take place unless there be consciousness somewhere; for things take place only in connection with some "onlooker," or witnessing power. (b) As regards the question which are before the mind, consideration will show that they can only be proposed under misapprehension; and any answer other than the demonstration of their illegitimacy can only arise in misconception.

Who creates? No one; for nature is unconscious and cannot create; consciousness is incapable of action. Creation is but the fact of the co-existence of nature and consciousness, destruction being another mode of this co-existence. (c) For whose benefit? Benefit supposes a conscious enjoyer of the benefit. Now, if there is to be an act (such as creation) for the benefit of some one, one of two conditions must exist, – either the Creator himself is to be benefited, or some other beings are to be so. It is clear, even at first sight, that the latter supposition is untenable, because it supposes the existence of some one not the Creator, who yet exists before creation. On the other hand if the Creator be the only being in existence, possessing all the powers that are in the universe it is impossible to imagine a motive for Him to change his condition of inactivity and become active. (d) How was the universe created? The universe never was created; for time is the power of marking change, and therefore is a part of nature in the sense of the totality of Divine powers. Consequently if the universe is supposed to be non-existent (as suppose it we must in order that creation should be possible as a subsequent fact), time itself is non-existent, because no power to mark change can exist where there is no change to be marked. (e) These considerations amply demonstrate that such questions ought not to be entertained, for they are as baseless and irrational as it would be to ask "Why is the human mind made of tin?"

The fact that such questions do arise, and an apparent view of the universe does support them, is to be noted. The cause of this seeming is the creative power of the Deity, which makes a thing appear to be what it is not. To know this affords the only real and legitimate solution of the questions under consideration.

(29-7) Every other mode of worship is defective, but not evil; because, after all, it is the Deity who is worshipped.

(29-8) (a) "Father," as the consciousness. (b) "Mother," as Priority, or power. (c) "Regulator" is the preserver of the sequence of cause and effect. (d) "Grandfather" is the Deity in whom the distinction of subject and object does not exist. (e) "The object of knowledge," that is, he whom the sages seek to know. (f) "The...Om;" according to the four Vedas, the Deity can be known, as far as that is possible, by the proper comprehension of the mystery of this sound.

(29-9) "In identity," that is, recognising Me as the only Self. (B) "I bear.. possessions;" as they wish for nothing but Me, so I, in consequence of identity, provide them with what they need and prevent their loss.

(30-1)⁵⁵ The power of the Deity comprehends and yet transcends the universe; for the universe is nothing but the power of the Deity, but the Deity is not the universe. If the Deity be the same as the universe, then it is a mere multiplication of words without meaning to speak of universe and Deity. If the universe were different from the Deity, and both real, there would be a higher reality embracing the Deity and the universe.

Pantheism as well as Deism must be rejected. "Moveless and profound, neither light nor darkness, without name and manifestation, a mysterious reality."

(30-2) "Full of love;" God is the only joy in existence, but through the darkness which envelops our nature things seem attractive which are not God, and therefore not joy. The worship of God is not an obligation, but a privilege and delight.

(30-3) The lamp of knowledge is the perception of truth. The lamp is the passionless heart; its oil is Divine Grace; the air that keeps it burning is the breeze of love that blows between man and God; and the boisterous wind from which it is protected is the desire for things perceived by sense or mind. (b) "Want no more," cessation of want may be produced by conviction of the hopelessness of the desire or by its full gratification. Worshippers of the Deity want nothing, because they are full of enjoyment of God.

(30-4) "By thyself...thyself;" that is, thou art the only instructor about thyself.

(30-5) "How shall I... Know thee," that is, after the purification of my nature is accomplished.

(B) "In what forms;" for the facility of meditation it is the practice among mystics to concentrate their minds on some emblematic representation of the Divine Spirit, and then gradually to efface the imagined figure from the mind, part by part, until at last the mind can render itself perfectly pure, for the rising of the spirit of illumination in the clear sky.

(30-6) "Divine," that is, independent, not produced by any secondary cause.

(30-7) "O, conqueror of sleep," implies that this Supreme Deity is only approachable by one who has awaked from the sleep of delusions. [B]⁵⁶ "I am the Ego... creatures;" this is the form in which it is best to meditate on me, but failing that, the forms hereinafter

⁵⁵ The paras on this page are numbered 8, 11, 15, 17, 8, 19, 20, 33, 38, 41 and 8, 17, 36, 37, 46, and 55. These presumably refer to verses in the Gita.

⁵⁶ The original editor inserted "(B)" by hand

set forth may be meditated on, because “I am the beginning, middle, and the end of all creatures,” and as such may also be meditated upon.

(30-8) “Endless Time;” not time that is counted by months, years, centuries, etc; but the power of causing succession.

(30-9) “The secret,” those who through maturity of spiritual knowledge have gone beyond the need of speech, and “silence” is the wisdom of such beings.

(30-10) “Portion;” it must not be supposed that the Divine Power is liable to be portioned, but it seems as though it were portioned.

CHAPTER XI

(30-11) “Eye divine;” that is, the spiritual illumination which a man cannot get from within his self-conscious nature.

(30-12) “So difficult to behold,” for those not favoured by Divine Grace.

(30-13) “Shows love to thee,” that is, the Deity, being the true Self in all creatures, is the most beloved of all; in fact, is Love.

(30-14) Brahma; In Brahmanical theology he is not the maker of the plan or idea of the world; his own being is limited by the Divine Idea, in obedience to which he makes perceptible and sensuous what the idea contain in a imperceptible and super-sensuous state.

(30-15) Neither can there be a second Supreme Spirit, nor can any one see or know Him as a object of consciousness. The Blessed Lord knew Him as the true and only Ego, and hence incomprehensible.

(30-16) The final verse contains the essence of the whole Bhagavad Gita, which in its turn is the essence of all the Vedas. This verse is therefore the very jewel of knowledge, the very pearl of price. (b) “Devoid of zest in things, that is, being ready at every moment to part with wife, children, friends, wealth, for the sake of the Lord. (c) “Devoid of hostility,” that is, free from the least tendency to injure any creature, even such as are engaged in doing the greatest harm to himself.

⁵⁷ The original editor inserted “15” at the top of the page by hand.

(31-1)⁵⁸ (a) If all desire for benefit from action is to be given up, what reason can there be for acting at all? First of all it should be impressed upon the mind that no man can be saved by acts, because salvation is not an act, but a new life or consciousness. Suppose a prince to be stolen at birth and brought up among swineherds, with no knowledge whatever of his royal descent. Can he by any act change his consciousness of being a swineherd's son? It can only be changed when the statement of some other person as to that fact proves to be true.

In a similar manner no conditioned creature can cease to be conditioned by any act. It can only be changed by a new consciousness arising from a source different from the conditions which seem to limit the ego. It is also true that this new consciousness cannot be given unless its recipient has faith in the source from whence it comes.

Therefore, in order to attain supreme faith which is not merely the assent of the intellect, – the approbation of the stranger which influences one to test him, – but a new consciousness or life, works also are needed. At the same time, if the works are done with some other purpose than to prove the stranger's veracity, no good comes from them; the real end for which works are prescribed is defeated. The true purpose of religion is not to direct and facilitate the self-improvement of the faithful, but to lead them to the life hidden in God, ethical improvement being one of the preliminary requisites.

(b) "the yogi does not leave action, but action leaves him."

(c) The distinction between renunciation and the giving up of results is here made for a definite reason; otherwise the two might be included in the resignation of the personal will. Absolute resignation characterises the state of those who have reached the supreme condition of spirituality described in the concluding verses of the second chapter, and in the fifth verse of the twelfth chapter. But here the Blessed Lord is not speaking of those; He speaks of such as are devoid of wisdom and in bondage to action, but are desirous of escaping from bondage by realising identity with the Deity in the manner described in Chapter XIII.

It is necessary for these seekers for spiritual life to know that after a time the road is divided into two paths. It is absolutely necessary to give up all special works, such as would secure a livelihood, longevity, and other kinds of worldly prosperity. Let no one who desires salvation strive for these things himself, or by deputy, or advise any one to do so. Other works are not to be necessarily given up, but the expectation of personal advantage therefrom must be resigned, absolutely and forever.

(31-2) The "works" especially referred to here are the Vedic ceremonials: and the chief objection against them, made by Kapila and afterwards by Buddha, is that they involve the taking of life. Attachment and aversion are also to be given up as impurities.

⁵⁸ The paras on this page are numbered 2, 3, 6, 8, 9, 10, 11, 12, 13, and 15. These presumably refer to verses in the Gita.

(31-3) "Even these works are to be done renouncing all personal interest in them or in their fruit." (b) Whenever any act leaves in the mind any feeling other than that the command of God has been fulfilled, that feeling is produced by egotism.

(31-4) No man does right who gives up the unmistakable duties of life, resting on divine command expecting when, through realisation of identity with the Deity, these duties naturally become impossible, of fulfilment.

(31-5) He who performs duties thinking that if they are not performed some evil will come to him, or that their performance will remove difficulties from his path, works for result. Duties should simply be done because commanded by God, who may at any moment command their abandonment.

(31-6) "Sattva quality" fits one for spiritual illumination. (b) "Doubts cut asunder;" that is, false knowledge extinguished by true knowledge. (c) "Unfavourable works," that is unfavourable to the attainment of liberation, such as forbidden works, or those which only lead to personal benefit. (d) Nor is... works," that is, has no special pleasure in them; performs them involuntarily, without thought, in the same way as he breathes.

(31-7) "A giver-up;" that is, in a secondary manner; so far as a man in that condition can be.

(31-8) In the next five verses the reasons are given which makes complete renunciation possible for the illuminated only. The sage has realised that the Ego never acts, and knows that all acts are done by the five agents now to be enumerated, which are brought into existence by the illusive identification of the Ego with objects. Those who accept these agents as the Ego are naturally unable to free the mind from all impulse to action.

(31-9) "Extinguishes all action;" because spiritual knowledge comprehends all action (Chap. IV. v. 33).

(31-10) "Lawful or the opposite;" these include the functions of the body because good or bad health is caused by prior deeds, good or bad.

(32-1)⁵⁹ “Unpurified understanding;” not refined by the instructions of the Scriptures, religious teachers, and philosophers. Those who believe in doctrines that imply the actorship of the true ego are included in this class, because such doctrines are not meant for those of purified understanding.

(32-2) “In whom Buddhism does not adhere;” realising the true character of the Ego, does not feel “I have done this, and in consequence will have to go to hell or suffer in some other way.” Those who have realised identity with the Deity in the sense in which it is understood in the Vedanta, namely, identity of will and design with God, in consequence of participation in Divine nature, are beyond all rules, and the responsibility of their acts belongs to the Deity, who is absolute.

(32-3) Sankhya philosophy is not to be followed in regard to the being of God, it is authoritative in regard to the present subject.

(32-4) “That knowledge” whereby the identity between the Ego and the Deity is attained.

(32-5) “Attachment,” that is, self-identification with it through the feeling of being the actor.

(32-6) “Transparency of the understanding;” that is, the purified understanding, or heart, becomes transparent to the light of the Spirit.

(32-7) “Is like poison;” by causing loss of strength, reputation, health and vigour, discernment, memory, and energy. Sensuous pleasures are undesirable for this reason.

(32-8) Dispassion is extremely difficult of attainment. It does not consist in simply suppressing the outward activity of the body; but in complete unconsciousness of any impulses of the mind or body coloured by the feeling that these impulses are from within, or that they should or should not be suppressed. It is foolishness for a man to imagine that by a particular course of action he can be freed from personality. Such a thought is the most powerful manure for a luxuriant growth of the upas-tree, A personal man can only become impersonal through what is very rightly called a supernatural means, or an act of grace generating a faith in that which is absolute and beyond the reach of mind and sense.

To escape from personality, and consequently from suffering, a man must look for an expedient which is beyond experience. In fact, he must accept a mystery. So long as this faith is wanting there is no hope for salvation. But when this faith is obtained, one of two equally good results will follow.; either a complete abandonment

⁵⁹ The paras on this page are numbered 16, 17, 19, 20, 23, 37, 38, 40, 47, 48, 51, 52, 53, 54, and 55. These presumably refer to verses in the Gita.

of the world, or else remaining in it and working as an unprofitable servant carrying out the commands of a master whose will is not subject to question or full comprehension.

Let no one think under these circumstances to enlarge one's duties and responsibilities in life by one's own initiation, but simply to keep the divine commandments; not even attempting to do something not commanded, thinking that it would be acceptable to the Master. For nothing is acceptable to Him but perfect resignation to His will, under the conviction that he is the Master, even of those who do not consciously submit to His will.

This resignation cannot be an act which brings about a new relation between the Master and His servant, but is the recognition of a fact which always exists.

(32-9) "Duties of another;" because a thing is right in the abstract it does not become right for everyone to do it.

(32-10) "Must not be abandoned" it is possible for those, who have realised the Ego, and know that it is immortal and therefore unaffected by time, to be actionless.

(32-11) "Patience," as influenced by the quality of sattva (v. 33) (b) "Beginning with sound;" that is, the objects of the senses. Such a disciple abandons everything not absolutely necessary for the support of the body, and even for that has neither attachment or aversion.

(32-12) "Light in food;" and therefore free from drowsiness, heedlessness, and idleness, as well as healthful in body, mind and speech. (b) "Concentrated contemplation"; that is, the thinking principle at rest after being turned towards the Spirit. (c) "Detachment from all objects";⁶⁰ including divine worship through body, mind, or speech, which interfere with unbroken contemplation.

(32-13) "Desire, anger, acceptance;" through perfect purity of nature the sage does not feel that he accepts anything, even that which is necessary to maintain life; but he does not resist the natural workings of the body. (b) "is⁶¹ worthy to be the Supreme Spirit;" meaning that the realisation of identity with the Supreme Spirit takes place at this stage.

(32-14) "Equal towards all creatures;" that is, perceives the grief and joy of all creatures by comparison with his own.

(32-15) "What I am in reality;" attributeless consciousness. (b) "Then"; This doesn't show that after the Supreme Spirit is known the final consummation comes; for the knowledge of the Supreme Spirit is Nirvana. Each one knows the Supreme Spirit as

⁶⁰ The original editor changed colon to semicolon by hand

⁶¹ The original editor inserted a space by hand

himself; so although the Supreme Spirit is one, and Nirvana also one, yet, as each one who attains Nirvana realises the Supreme Spirit as himself, each one is absolute.

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BHAGAVAD GITA

Mohini M. Chatterji

(33-1)⁶² "Depending upon Me;" that is, fully convinced that God is the Ego in him, and therefore not wishing for reward. (b) "Through my favour;" the knowledge that sets man free is not attained by any acts; it is a gift of divine grace. Salvation, or Nirvana, cannot be gained through action.

(33-2) "Heart fixed in Me;" do not turn to any other source for help. Put your trust in Him even though he should slay.

(33-3) This verse is intended to deny fatalism. Although God is the performer of all action, yet each man feels that he has a free will; and unless the free will is freely resigned to the will of God, the ceaseless assertion of it will continue. Consequently, no peace can come to such a man. All that is necessary for salvation is spoken in one word, "obey."

(33-4) "Gone before;" that is, all past Karma, - all causes of every kind leading to the present situation.

(33-5) "With all they soul;" in mind, body and speech.

(33-6) "Bow down to Me;" that is, surrender to Me thy goal and the means thou employest for its attainment.

(33-7) The true life of man is rest in identity with the Supreme Spirit. This life is not brought into existence by any act of ours; it is a reality, the truth, and is altogether independent of us. The realisation of the non-existence of all that seems to be opposed to this truth is a new consciousness, and not an act. Man's liberation is in no way related to his acts. In so far as acts promote the realisation of our utter inability to emancipate ourselves from conditioned existence, they are of use; after this is realised act become obstacles rather than helps. Those who work in obedience to Divine commands, knowing that the power thus to work is a gift of God, and no part of man's self-conscious nature, attain to freedom from the need for action. Then the pure heart is filled by the truth, and identity with the Deity is perceived.

⁶² The paras on this page are numbered 56, 57, 62, 60, 62, 65, 66, and 68. These presumably refer to verses in the Gita.

(33-8) “Those who have love for Me;” this shows that the purity of devotion to Krishna, even in the absence of other qualifications, renders the devotee fit to receive these doctrines.

Lobzang Jivaka: Imji Getsul: English Buddhist In Tibetan Monastery

(33-9)⁶³ They will learn that the earth moves round the sun, and then the crisis will occur, that scientific inaccuracies are contained in their Tan-gyur.

(33-9) The word ‘Wung’ is usually translated as Initiation. Actually it means ‘power’ and it is a ceremony in which something is transferred from the Lama’s mind to the disciple’s for the furtherance of his development. There are some persons who collect wungs and do not use them but let them lie fallow, or use one and before they have had full success with it, take others. This practice is ill-advised; the hidden talent, unproductive, can have a deleterious effect on the hider. It is possible to be given a wung and yet not to receive it. If it is received, then a physical reaction takes place at the critical moment in the ceremony. If received it must not be taken about to anyone who has not received it.

(33-10) How can a Tulku (i.e. reborn Abbot, equal to Nirmankaya) supposed to be on a higher plane than others, ever exhibit human weaknesses or fall into temptation? My master gave 2 answers: 1st, In each life even a Tulku has to overcome ‘body-karma,’ the disadvantages of his genetic makeup, which might sometimes prove too strong. He could then slip back from the more perfect states. 2nd: Investigating lamas admit they can make mistakes in identification and that the tests are not infallible. Also if a monastery is suffering for lack of a head, someone may be installed and regarded as a Tulku without his actually being one

(33-11) In the small nation of Tibet in proportion to the population there are more spiritually highly developed men than can be found in any of the other nations today

(33-12) The Void is not Emptiness. It is the se ret of the Infinite, both the All and the Nothing, the meeting-place of opposites. Any statement made about it is untrue, trying to view the Infinite with finite senses.

(33-13) I squashed the louse. My master was repelled by the act and said it was utterly contrary to the Bodhisattva mind.

⁶³ These paras are a continuation of the paras on page 18.

(33-14) Tibetans do not like to shake hands, although those who have now spent some time in India are becoming accustomed to the convention.

(33-15) Gurdjieff teaching deals strongly with the negative emotion of self-pity. One cannot prevent negatives arising but can stop them from continuing, to torment one.

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IMJI GETSUL: ENGLISH BUDDHIST IN TIBETAN MONASTERY
Lobzang Jivaka

Radhasoami Papers

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RADHASOAMI PAPERS
Warning⁶⁵

(35-1) A WARNING

A gentleman from India, now located in Canada, is writing to American disciples, seeking to gain our confidence and to get us to change our allegiance. He wants us to recognise another leader, who is held out as the successor of our late Beloved Master Sri Hazoor Satguru Sawan Singh Ji Maharaj.

He relates that two gentlemen are seen inside at the time of initiation. He claims that his minor son sees and tells of visions, which we are to keep to ourselves. Clearly this is propaganda. He is conducting a raid on our membership to secure followers for a rival leader. He asks the names and addresses of our fellow disciples, which we hold in confidence as we are directed. He asks from us the originals and copies of letters to us from the Master, intending to publish them, though lacking permission or authority. We American Satsangis should avoid creating a schism among ourselves by listening to his tales and visions and carrying on correspondence with him; though, of course, every one is free to follow his own bent of mind. The time wasted in such confusing letter writing can very well be applied to concentration and meditation.

Dr Pierre Schmidt tells us how our late Beloved Master chose His successor (Bulletin X Page 6). Anyone in doubt upon any point may please refer to Dr Pierre Schmidt. It does not become the Master to enter into such matters. Let none of us engage in a controversy with this gentleman in Canada, over such matters, and let us be on our guard.

⁶⁴ Blank page

⁶⁵ The original editor inserted "(19) and "(41-a)" and "OVER" at the top of the page by hand.

July 14, 1950.

HARVEY H. MYERS

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RADHASOAMI PAPERS

Warning⁶⁶

(36-1)

July 26 1950

Dear Dr Brunton: Mr Meyers the representative of RS in Us mailed us the circulars. Thought you might be interested in reading it. Throw away.

All parcels have gone forward. Several days after we mailed yours Romaine sent us an amended address adding Ltd and a zone number to London address which we did not have when the package was mailed. Doubtless it makes little difference and you will get it as well.

Our best thoughts-
Fred.

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RADHASOAMI PAPERS

Explanatory Notes⁶⁷

(37-1)

EXPLANATORY NOTES

Sar Bachan, Chapter 4, Song 8

(1) Astral form. (2) Eye-focus. (3) Worldly desires.

(4) Eight-petalled lotus. (5) Mind is the bee.

(6) Worldly attachments, desires. (7) "The word is the light in all, but the darkness comprehendeth it not"

(St. John). (8) Cycle of birth and death.

(9) The stream of transmigration.

(37-2) EXTRACT FROM A SERMON OF OUR BELOVED SATGURU

SARDAR BAHADUR JAGAT SINGH JI MAHARAJ, M. Sc.

The Dera: D/ 10-6-49:

(37-3) Spiritually speaking the human body may be divided into two parts. One part is from the soles of the feet to the eyes and the upper part is from the eyes to the top of the head. The lower part, including the eyes is meant to function in this material world. This is known to the common man. But what is not known to most people is that the upper part was meant to connect the soul and the mind with higher regions.

⁶⁶ The original editor inserted "OVER" at the top of the page by hand.

⁶⁷ The original editor inserted "(21)" and "41b" by hand

This connection begins at the eye-centre when the soul and the mind have vacated the lower portion; which is possible by means of repetition, with attention fixed at the eye-centre. The object of repetition is to accomplish this. Thus repetition is not an end in itself. It is the means to an end, that is, to take the mind and soul to a point leading to the upper portion. When this point has been gained then the Sound-Current is to lift the soul, so collected, towards the top of the head in order to establish connection with the higher planes.

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RADHASOAMI PAPERS

Extract from a Sermon

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RADHASOAMI PAPERS

The Death and Cremation Ceremony of The Master⁶⁹

(39-1) Continued from Bulletin No. XI

At 5 P.M. in very windy, gray and stormy weather – all Nature being upset and in movement – the precious body was confined and the catafalque, marvellously decorated, was carried by twelve of the Master's most intimate Satsangis, the new Master included, to be transported from the village to the edge of the Beas river, down to the sandy cliff shore – 4 miles from the Dera – in the old bed of the river. The coffin bearers had to cross sand hills and water up to their knees and the journey took them one and a half hours, hemmed in by 20,000 people, throwing flowers and money as is the custom, vociferating, jostling and hustling, raising clouds of dust around and hiding almost completely the catafalque and its porters, who had to be changed during the crossing.

CHAPTER VIII

A barrier of ropes had been put around the funeral pyre, but the crowd was so great that in a moment the ropes had been surmounted as everyone wished to be nearest to the pyre, which was being erected with precious woods, especially sandal – the wood which perfumes the axe that cuts it! These big logs of sandal wood were circulated through the crowd as it is the custom that everyone has to touch them before they are burnt. The pyre was then completed, the body of the Master being placed upon it and covered with other pieces of wood. All interstices were stuffed with twigs of sugar cane mixed with clarified butter to which were added aromatics and precious oriental perfumes. And the fire was lighted.

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⁶⁹ The original editor inserted "23" at the top of the page by hand.

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RADHASOAMI PAPERS
The Death and Cremation Ceremony of The Master

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RADHASOAMI PAPERS
The Death and Cremation Ceremony of The Master⁷¹

(continued from the previous page) I had retired to the back of this noisy multitude with my faithful assistant Dr Puri. We were as though isolated, praying silently in our hearts to our Master, seemingly out of the world. I felt a poor foreigner wondering if I were still living. I was saying to myself: "I am now orphanlike, having lost everything, abandoned, with nobody from whom to seek advice and help, a poor soul lost in the desert..." and at this very moment the crowd opened, making way for a white personage, with quite a following and with an expression of divine goodness and love. It was the new Master coming with outstretched hands and asking me - can you believe it? - if He could sit beside me! What an answer to my broken heart and my despair! What a touching and moving symbol of the Master's blessing! We remained silently seated, attending piously the ceremony, hearing the crackling of the flames mixed with the singing of the people. Nuts, dried dates, pieces of nutmeg were thrown around as is the custom. It was windy and raining slightly; all Nature was sad and dark.

After some little while the Master rose and asked me to follow Him. I walked near Him holding my umbrella against wind and rain, lifting, like everyone else, my trousers with one hand to prevent them getting too dirty when suddenly, as we stopped and looked backward at the glow of the fire, the storm - the rain and the wind - ceased and behind the Dera a most extraordinary sunset allowed us to see the Satsang Hall, built by our Master, profiling itself in black over a blood-red sky, making an awe-inspiring and grandiose scene!

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The Death and Cremation Ceremony of The Master

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RADHASOAMI PAPERS
The Death and Cremation Ceremony of The Master⁷³

⁷¹ The original editor inserted "25" at the top of the page by hand.

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⁷³ The original editor inserted "27" at the top of the page by hand.

(continued from the previous page) On one side the multitude surrounding the mortal remains of their venerated Master, still being consumed and on the other the fiery sky as an echo to this unforgettable ceremony.

A guard of four men had been placed over the pyre, which burnt for a day and a half. The night of the 2nd April was appalling, terrible sandstorms, rolling claps of thunder and flashes of lightning and then waterspouts of rain. In spite of all of this the four Satsangis squatting down remained throughout the night round the pyre watching the sacred mortal remains of the Master still burning, completely detached from those bursting and breaking elements of Nature!

On the afternoon of the 4th April the ceremony of the ashes was performed. Milk was thrown over the sacred bones to cool them. Then the intimate disciples and members of His family, one after another, after filling many buckets, passed them over to a long row of Satsangis, who numbered 300, strung across the river, where the ashes with the sand were thrown into the river. This ceremony lasted the whole afternoon.

They very kindly gave me a horse to ride back to the village on and I felt deeply touched by the many delegations of people who came to thank me for attending the Master during those three months. The new Master came personally to my bungalow and, taking me in His arms, thanked me in the most touching way. This very moment, this, as I might say, translation from one Master to

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The Death and Cremation Ceremony of The Master

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The Death and Cremation Ceremony of The Master⁷⁵

(continued from the previous page) another impressed the very depth of my heart and I shall never forget this instant which I felt was sacred and like an infinite blessing.

Hazur Maharaj Sawan Singh Sahib was a real and great Master. He is still in the hearts of all His initiated disciples till they shall meet Him in His Radiant Form.

Geneva Switzerland

2 April 1949

Dr P. Schmidt.

VISIT OF INDIAN DELEGATE TO UNITED NATIONS

(45-1) The American Satsangis lately were favoured and honoured by a visit from one of our sister disciples holding a responsible political office. The Indian Government in December 1949, appointed the Rani Lakshmibai Rajwade, M.D., to be its alternate

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⁷⁵ The original editor inserted "29" at the top of the page by hand.

delegate to the Social and Economic Council of the United Nations, meeting at Lake Success, New York.

The lady visited the Master at the Dera in January, then flew to New York, spent four weeks with the U.N., went to the Indian Embassy at Washington D.C. and flew to Los Angeles on March 22. Here she was the guest of Dr and Mrs Sharma.

When in Los Angeles, she expressed a desire to meet some of the California satsangis. In the time we had, we were able to notify a few by telephone and twenty-one persons drove through heavy rain and met in a private dining room at a Crenshaw Boulevard cafeteria on the evening of March 24. We listened to a very gracious talk given by the Rani, telling of R.S. philosophy, sayings of the Master and events at the Dera. She thoroughly captured our hearts, and we regret that her stay was all too short.

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Visit of the Indian Delegate to The Un

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RADHASOAMI PAPERS
The Illustrated Weekly of India⁷⁷



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⁷⁷ The original editor inserted "105" at the top of the page by hand.

(47-1) CHANTING VERSE from his "Atma-Darshan" (reviewed on p. 43), the Sage throws light on a point under discussion, in the garden of his Trivandrum house.

(47-2) a flow of rich Indian and foreign customers to sustain the trade.

The philosopher lives in a spacious though in-expensive house, with his wife, children and grandchildren. An ill-kempt garden greets one. Mr Menon usually remains upstairs, where he lives and receives visitors. He is broadminded and does not impose his views on others: the day I called on him I found an astrologer casting the latest grandchild's horoscope in the porch, with cowrie shells, to the satisfaction of the young mother and the aged grandmother.

Tolerant and understanding, the grandfather answered a bombardment of questions. Although I came with some prejudice, such was his calm friendliness, his complete simplicity, and the depth of his common sense, that I could not help but feel that here was something different. As he explained, man is the victim of his own boundaries, of his own prejudices, which are based on memory and memory itself is incomplete because based on the testimony of the senses. Man reaches truth only when he loses himself completely and becomes independent of his senses or his mind, when he is, for example, sound asleep, his body unreceptive and his mind at peace. Then the "I"-principle is experienced in freedom from its fetters.

Whether one agrees with Sri Krishna Menon or not is unimportant. After a talk with him one feels more at peace with oneself, and one is tempted to ask him for advice over personal problems, because he generates confidence. He neither lives in luxury nor does he believe in asceticism; the norm is his rule. His success with foreigners lies partly in the fact that he is deeply a Hindu of the Vedantic tradition, partly in the fact that he is a simple man, and partly in his lucid and very fluent English, which makes it possible for him to share his experience with the West. But as a rule disciples have to come to him, for he aspires neither to fame nor worldly goods. He stands for a pursuit of nirvana through normality. To him men who seek truth through asceticism, tantra, visions or samadhis, excessively luxurious or congenial living, or through any method which emphasises body or mind - whether by renunciation or indulgence - are wandering from their goal: they are still the sons of their own limitations.

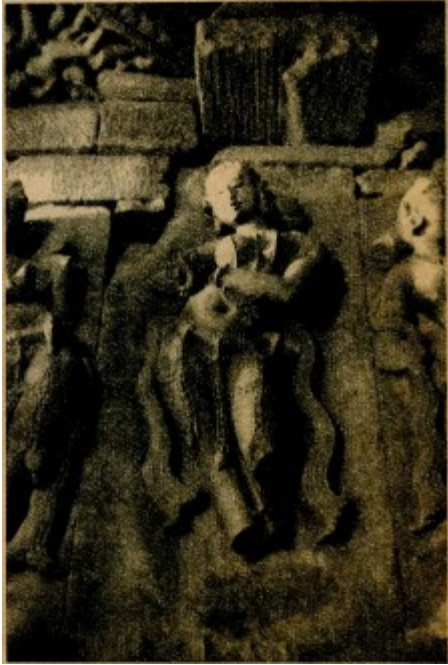


(48-1) FIGURE OF A GOD, now housed in the museum at Sikar.

The art expressing these ideals had been revolutionary, dominated by the grandest, the most profound mystic vision.

But by the 9th century a new society had been formed, and with it the age of tradition began. Tradition meant vested social interests, priestly and aristocratic privileges, a rigorous strait jacket of caste rules, customs, prescriptions and rituals, until the country was sufficiently weakened, and society sufficiently divided to be overrun by the Muslims. Now, art became different. The books in which artists once had tried to formulate, in intellectual terms, their creations, became text-books, first a mere framework for the artist, then, finally, prescriptions slavishly followed without understanding of the spirit that once had inspired them.

Through the great mystic period, the forms of the temples, sculptures and paintings had been fluid. By the 9th century they became fixed in a detailed theological system. The only freedom left to the artist was to elaborate more and more the composition and ornamentation of a canon laid down in almost all particulars. The images of the gods and goddesses became formulas, replete with theological symbolism; but the overwhelming life which once had filled them had disappeared.



(48-2) A GODDESS, in the sanctuary of the Harshanatha Temple
Sanctuary Of The Lord Of Loy

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RADHASOAMI PAPERS
Christmas Message For 1954⁷⁸



(49-1) His Holiness
Sardar Kirpal Singh Sahib
"SAWAN ASHRAM"
Ruhani Satsang

⁷⁸ The original editor inserted "41" at the top of the page by hand.

Delhi 6, India

December 9, 1954
Washington, D.C.
CHRISTMAS MESSAGE FOR 1954



(49-1) Another precious year of our life has passed out. Some of us have travelled more, others less on the way back to our cherished Home.

Soul is an indweller of the body for a short period only. Soul's stay in the body may be compared to a traveller who stays in an inn for the night and leaves it with dawn of the day and goes on his way ahead. Why is man so much attached to it and its sensuous enjoyments? The body is not its permanent abode; it is only transitory. We have to make the best use of it. It is the temple in which soul and God reside. We have to keep it holy and not pollute it with sins connected with the five passions, viz., Lust, Anger, Covetousness, Attachment and Egoism.

God is Love, and our soul is also Love, and the way back to God can be achieved through Love. Men are in the clutches of perverted love. If it is developed in the right direction, under the guidance of a living Master, way back is ensured by listening to the rapturous strains of the Word reverberating in all creation.

There is hope for each one of us. I wish a delightful Christmas and a Happy New Year; may it bring you new hopes and renewed vigour to traverse the way before you. Let us have sincere devotion and implicit faith in the Master Power overhead extending all feasible help to enable us to stand on our own legs. My heart goes out in love to all of you.

[- KIRPAL SINGH]⁷⁹

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Kirpal Singh⁸¹

⁷⁹ The original editor inserted " - KIRPAL SINGH" by hand

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(51-1) GENERAL CIRCULAR NUMBER FIVE.

RUHANI SATSANG
(Science of the Soul)

HIS HOLINESS, SATGURU KIRPAL SINGH JI
Founder and director

RUHANI SATSANG, WASHINGTON, D.C., USA.
International Headquarters. "SAWAN ASHRAM" Gur Mandi, Delhi 6, India.

(51-2) Beloved Master Kirpal Singh was the guest speaker at the Ninth General Session of UNESCO held on December 3rd, 1956 in Sapru Hall, New Delhi, sponsored by the Society for the Uplift of Mankind. Master spoke on "World Peace in this Atomic Age" and the text of His speech is given below, along with the opening and closing speeches made by the convener and the President respectively.

OPENING SPEECH

(51-3) Mr President, Ladies and Gentlemen:

On behalf of the Society for the Uplift of Mankind I extend to you all a most cordial welcome. I offer our special greetings to the delegates to the UNESCO Conference, now being held in this country, which symbolises the wisdom and culture of ages and stands for peace and goodwill among all the nations large and small. We have all admiration for the noble objectives of the UNESCO, viz., the understanding of man as man and the unity of the family of man on the intellectual level through development of education, science and culture. We greatly appreciate the progress made by this great organisation to achieve its objectives. We, however, feel that in all our professions and endeavours, sincere as they are, we have not yet learned to live in peace, amity, and concord, as Children of One Supreme Father. On the contrary our phenomenal material progress has resulted in the destruction of faith in our true self and consequent deterioration in mankind. Man without faith is a crab without a shell. The modern scientific inventions of nuclear weapons have accelerated the collapse of moral conscience and ushered in an era of despair, despondency, distrust, and disillusionment. The ape in man seems to triumph over the angel in him and mankind seems to be rushing headlong to its own destruction. Living in the dream crossed twilights of being and not being the modern man is playing acrobatics on the edge of a precipice with abysmal depths on either side. How can this great family of man escape de-humanisation at its own hands? What is the cure for all the ills of mankind in this atomic age? How can we evolve cosmos out of chaos? These are some of the vital

⁸¹ The original editor inserted "33" and "40" at the top of the page by hand.

issues that are now engaging the attention of all great savant both in the East and in the West.

We are grateful to Sant Kirpal Singh Ji, a perfect Master in the knowledge of the Realised Truth for having so kindly consented to show us a way out of this impasse.

WORLD PEACE IN THIS ATOMIC AGE

(51-4) Mr President, Delegates, Leaders, and Friends:

It is a happy event to meet the distinguished delegates and members of the different countries of the world who have come to discuss plans and demonstrate universal brotherhood in action, in the spirit of peace and loving kindness for all the

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(continued from the previous page) world. I have love for God and for all humanity. Fully knowing that men and women of high attainments are present here, I venture to speak to you frankly what strikes my mind on the subject which is a main objective before us: namely, Peace of the World.

Man does not live by bread alone. He has to lived on the bread of life. He is conscious being and has to know himself to live on God consciousness. Man is conscious entity which expresses itself through mind and physical body. Unless he is liberated from bondage of mind and matter, one cannot have knowledge of self and of God. If mind is turned to the physical body and its needs, he becomes earthly. The inevitable result is jealousies and strifes. But if it is directed towards soul it becomes spiritual, the result will be love and peace. The preamble to the UNESCO Constitution says that since war began in the minds of men, it is in the minds of men that defences of peace must be constructed. All Masters who came in the past turned man's attention to the purification of the heart. If we want to change the outside, we should change our hearts first, because out of the abundance of the heart a man speaks. What does it avail one to wash himself outside if deceitfulness is in his heart? Purity in thought, word, and deed is what is required. The world is awakening to this truth, as is apparent from the fact that religious conferences and such organisations as this one are coming into

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⁸³ The original editor inserted "35" at the top of the page by hand.

existence for the purpose of helping mankind uplift himself, but violence and hatred still dominate the world and the doctrine of inequality of men and races is preached and practiced. Some like to dominate over others and exact and squeeze from others all that they can, and these would give little or nothing in return. All this has, as it were, formed habits that have entered into our nature. How can we change our mind and turn it to higher purpose? Mind like fire is a good servant, but a bad master. Guru Nanak said: "Victory over the mind is victory over the world."

Let us consider how we can conquer our mind and change our hearts. Man is composed of body, mind (intellect) and soul. We have to develop all around. We have sufficiently developed physically, socially, and politically. We have become intellectual giants and made wonderful inventions, such as telephones, wireless, telegraphy, radios, televisions, aeroplanes, rockets, atom bombs, etc., but both physical body and intellect depend on the soul within about which we know little or nothing.

"What does it profit a man if he gains the possessions of the whole world and loses his own soul?" As we have not known ourselves, all advancements we have made on the physical and intellectual plane is going against us. In a European conference of Scientists held recently, the President of the Conference stood up and said in his speech that we have gained control over the forces of Nature before knowing our ourselves. That is why various inventions are going to help in the destruction of mankind. Had we known ourselves before we got control over the forces of nature, all these inventions would have gone to help in our uplift. All Masters in the olden times, namely: Buddha, Nanak, Christ, Prophet Mohammad, exhort us to "KNOW THYSELF." For knowing ourselves we have to rise above the body consciousness by practical self-analysis. The Scriptures say, "Learn to die so that you may begin to live." Christ said, "Except ye be born again, you cannot enter the kingdom of God." Nicodemus was a very learned man, He came up to Christ and said to Him, "Master, how can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" You will see intellectual people fail very badly when the practical side is concerned. Christ replied, "Art thou a master of Israel and knowest not these things?" "Don't you know that flesh is born of flesh and spirit of the spirit?" To be born anew is to rise above the body-consciousness by practical self-analysis to enable one to know himself and the Overself which is called by so many names. Kabir says, the same thing, "Learn to die a hundred times a day, not once." You must know how to rise above the body consciousness so as to know who you are or what you are. Intellectually we know so much about it, but practically we know little or nothing. It is a matter of rising above the body consciousness and opening the inner eye or the Single Eye to see the Light of God by practical self-analysis, which we have forgotten. It is an old, old science.

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(continued from the previous page) All Masters who came in the past were fully conversant with these facts but unfortunately we have forgotten them. Can we have an experience of this? That is the question. Can we rise above the body consciousness? Can we leave the body and then come back? These are the teachings given by almost all the Masters whether they came in one country or in the other. Maulana Rumi said, "My dear friends, learn to die so that you may have an everlasting life." So this is not a new thing, but an old, old thing which we have forgotten. So the Master says: "Yes, we can have this experience as surely as two and two make four, very definitely, at the feet of a competent Master, as King Janka had at the feet of Ashtavakra in a very short time." I need not dwell on this subject any longer. Those who may be interested in solving the mystery of life can refer to the pamphlet "Man Know Thyself" which has been distributed to everyone here, for further information.

To achieve this end, man must have an ethical or moral life which is a stepping stone to spirituality. Christ said, "Blessed are the pure in heart for they shall see God." Guru Nanak said, "Be pure that truth may be realised."

While pressing for the moral and intellectual solidarity of mankind, we have not laid any stress on the spiritual aspect of man which is the most vital but a sadly ignored proposition. It is a cementing factor running throughout all humanity without which all our attempts in the intellectual and moral planes may succumb and collapse. On my tour of England, Germany, and the U.S.A., last year, I was asked, "How can we evade the danger of the atomic war?" I told the listeners, that we can avoid this, if we but live up to what the scriptures say. We know so much about the Sermon on the Mount, the Ten Commandments and the Eight-fold Path of the Buddha, for preaching to others, but we do not live up to what we preach. "Be the doers of the words and not hearers only - deceiving your own selves." Reformers are wanted, not of others but of THEMSELVES. Learn to live just as Yudishtra, one of the five Pandos did. It is said that five Pandos were placed under the tuition of a teacher and the teacher gave them a book which started, "Tell the truth, don't be angry, and so on." Four of the brothers memorised the full booklet. When the turn of Yudishtra, the other brother came, he said, "Well, Master, I have learnt one sentence fully and that is to tell the Truth, and don't be angry, I have learned only have of it." The Master was enraged. He said, "What will I answer to the king?" In two or three months he'd learned only one sentence and another only half. He began to slap the boy - once, twice, thrice. Then he said, "Why don't you tell the truth?" Yudishtra said, "I do tell the truth that I have learned one sentence - to tell

⁸⁵ The original editor inserted "37" at the top of the page by hand.

the truth, and the other only half, 'not to get angry.' And now I tell you the truth that in the beginning I was not angry, but when you went on slapping me, I got angry in my mind." So unless we learn to live as Yudishtra did, there can be no advancement in any phase of our life. Food which is digested gives strength. If we put into practice, what we have learned, all danger of an atomic war will be evaded.

Now let us see what the scriptures say for our guidance. We are all worshippers of the same power of God, called by so many names. God made man, ensouled bodies. Our soul is environed by mind and matter. God is all consciousness. When we liberate ourselves from the bondage of mind and matter we find we are conscious entities – souls. We are, as it were, drops of the ocean of life. If we know ourselves by analysing ourselves from the physical body, we will meet the world from the level of the body. So we have got a very strong background to stand on, viz., God-consciousness. But we have been living only up to the "shalts" and "don'ts." We shall do this and do that or don't do this or don't do that, but really we have strong background to stand on. "There is no Hindu, no Mohammeden, I may add no Christian or any other by birth." That is what Guru Nanak said.

The Israelites came up to Christ and put to Him the question, "Our king demands a tribute from us, what should we do?" And He told them to bring Him a coin. And when the coin was brought He asked whose inscription was on it; when told it was Caesars, He said, "Give unto Caesar what is Caesars. Your souls are of God, give unto God." All Masters' viewpoints have been the same. As man is a social being

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(continued from the previous page) social institutions of various religions were made for the uplift of soul, so that it may pass its earthly sojourn amicably and prove to be helping to all humanity, as well as to aid one to know himself and know the overself – God. God cannot be known by intellect, the outgoing faculties, or Prana. It is only the soul that can know God – that is why all Masters who came in the past enjoined "KNOW THYSELF." They further gave two most important commandments: (1) Love thy God with all thy heart, with all thy soul, and with all thy strength, and (2) Love thy neighbour as thyself. For God resides in all hearts.

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⁸⁷ The original editor inserted "39" at the top of the page by hand.

We are all conscious entities being of the same essence as that of God. There is one underlying unity – as such we are brothers and sisters in true sense of the word and form the universal brotherhood which can be cemented if the much needed inner unity is realised. Now we know all things intellectually. As we have not known ourselves, our inner eye is not opened to see the light of God, which is all pervading. When your inner eye, single eye, or latent eye is opened then only you will see the same light of God working throughout all. You will have true love for all and true regard for all scriptures left by the past Masters. All scriptures say that God resides in all creation and is imminent in every form. Guru Nanak said, “We live and have our being in God. We should treat everyone as our own flesh and blood.” Prophet Muhammad said, “We are all members of the same family of God.” All other Saints said the same thing. We should, therefore, love all – love of God and love of all mankind are the two great fundamentals or main commandments on which the work of all the Masters hang. If we follow them in practice, there will be peace on earth; the kingdom of God will come on earth – and there can be left no danger of an atomic war.

There is one reality working in all. All mankind is one. The differences are man-made – arisen out of self-aggrandisement due to ignorance of one’s own-self. It is said of St. John that he was invited to a school. He came over and was asked to give a talk. He stood up and said, “Boys, love one another,” and sat down. The secretary in charge asked him, “Haven’t you got anything more to say?” He again got up and said, “Boys, love one another,” and sat down. Again the secretary asked him if he didn’t have anything more to say. The third time he got up and said, “Boys, love one another. Love and all things shall be added unto you.” To achieve this end man must be ethical or moral. This is the gist of the teachings of all the Masters, whom we have with us. Naturally who ever loves God will love all.

Without love no lasting peace can be maintained in the world and without the spiritual aspect of man being realised you cannot have true love. God is love and our soul being of the same essence as that of God, love is innately enshrined in us. Shamas Tabrez, a Muhammadan, said, “If you be performing the outer rituals and ceremonies or worship for a hundred years, you cannot be true worshippers. If by doing these you have not developed love for Him, you cannot be aware of the mystery of God.”

Guru Gobind Singh, the tenth Guru of the Sikhs said the same truth, “Hear ye all, I am telling you the truth – those who love, they get to God.” The Bible also says the same thing. “Those who do not love cannot know God.” All others spoke in the same terms. A lover of God will be the lover of all Masters who came in the past. Love of all mankind and other creation will be lover of all holy scriptures, lover of all holy places and worshipper of places of pilgrimage. A lover of God will never think of molesting anyone in thought, word, or deed. He will be:

- 1) A true Ahimsa, which is the highest of all Dharmas.
- 2) He will live a life of truthfulness.
- 3) He will hold a high character.
- 4) He will have love for all – hatred for none.
- 5) He will lead a life of selfless service for the uplift of all humanity.

These are the five pillars on which mansions of peace can be built. These five pillars are cemented by developing the spiritual contact within. He looks to the whole world as the house of God and the various countries as so many rooms therein.

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(continued from the previous page) The governments are raised as custodians for the good of the people. They are doing their best to restore peace and order in various ways in the world. UNO was also formed to secure this end.

The governments can control the bodies of men, but cannot do man-making – until the hearts and minds change, the world situation cannot change. Change must come from within. As I told you already, “Out of the abundance of his heart a man speaks.” The very words he utters are charged with it. If he has love for all mankind, naturally his words will be charged with love. Whatever comes from the heart, that goes to the hearts of the people. This is the sole work of really spiritual men and not sectarian, who are to do this job, without which no government can be fully successful. Paid preaching. I am forced to mention this thing, because it has done more harm to humanity than the helping of it. Paid preaching carried on by professional and narrow minded preachers has made matters worse in all religions. They, instead of uniting mankind, have assisted in separating man from man. Look to the olden days. Four phases of life were prescribed for man. The first twenty five years of age were spent to learn all the scriptures and other knowledge. After that twenty five years to attend to household affairs. After that, a man had to go into seclusion for about twenty five years in order to realise his ownself and to realise God. When he had realised himself and God, he was to go around from place to place for preaching to all mankind selflessly. Such persons were called Sanyasins who were required to preach. All Masters enjoin us to love God and to love all humanity with all our soul, with all our heart, and with all our strength. Masters who came in the past told us to go by the scriptures. How many of us should do this? At least those who are awakened to this truth should do that. Let them start from themselves. God wants reformers, as I told you before, not of others but of themselves. So many people sitting here, say six hundred to seven hundred, if

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⁸⁹ The original editor inserted “41” at the top of the page by hand.

we just start doing that – there will be a change. Those who come in contact with you they will also change. So you see it requires a very rational way of preaching by those who have universal love, who follow the true import of the holy scriptures which are with us today fortunately. Had we come, say a hundred years before or four hundred years before we would not have the scriptures or experiences of those who came within these periods, vis., Rama Krishana and others. Had we come before five hundred years we would not have the scriptures of the Sikh Gurus, which is a voluminous treasure of divinity with us. Had we come another fourteen hundred or fifteen hundred years back, we would not have the holy Quran with us. Further, go back to 2000 years, if we happened to have come before that, we would not have even the Bible. 5000 years back had you come you would not have even the scriptures of Buddha and Mahavir. So we are fortunate these days in the 20th Century that all those who came in the past with fine records of their personal experiences which they had with the self and with the Overself are with us today. We can be benefited there from, but unless we know the true import of the scriptures, understand the one underlying principle, therein, and live up to them, we are nowhere. What do they say? They advise us to have a robust physical life, to have an ideal moral life and to know our ownself and to know God.

There are two kinds of knowledge, one is called Aparā Vidya and the other is called Para Vidya. Aparā Vidya consists of reading of scriptures and performance of rituals and other ceremonies, giving alms, etc., these are the elementary stages required for paving the road to spirituality. The main purpose underlying this is to create in us the interest for knowing self and knowing God and also lead an ethical life, which is the stepping stone to spirituality. For that, naturally, we have to seek the guidance of some one who has realised that spiritual life. The main drawback is that we do not know what we are and where we stand. Our soul is under the bondage of mind and matter. If you learn practically how to analyse yourself and rise above the body consciousness, you will see that you are not the body, nor the intellect, nor the outgoing faculties. We know so many things but only intellectually. Is it possible to know one's self and know God? As I told you before, yes, it is possible by following Para Vidya, the Science of practical-self-

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⁹¹ The original editor inserted "43" at the top of the page by hand.

(continued from the previous page) analysis in the natural way, which can be followed by men of all ages. Unless you know who you are and what you are, and what your relation is with God and all creation, you cannot be fully at peace.

There is no matter of feelings, emotions, or inferences arrived at by intellectual wrestling, as they are all subject to error. This is a matter of seeing, which is above all of them and given out by all Masters who came in the past. This applies to all, irrespective of whether you belong to one country or the other, or one religion or the other that makes no difference. Since man is a social being and as such, social institutions were formed just to enable him to lead a life of high morality, of chastity, and of love for all mankind and pass days of life in peace. To achieve this end, we have to see the unity underlying all creation by knowing ourself and knowing God. We have wonderfully developed in the way of Science but still with all the amenities it has afforded to us, we still are not happy. The true happiness will come if you will know yourself.

We were talking of the governments that they can control bodies, but cannot make men. Making of men will be the job of really spiritual people. Look at the kings of old like Dashratha, Asoka and others, almost all of them had in their courts really wide awake seers of spiritual status whom they consulted in all matters affecting humanity as a whole and received substantial help in carrying out the work of their states without having recourse to the use of physical force. If similar guidance can now be had, it would go a long way to secure peace in the world. You will see that our success in achieving self-government in India without a regular war was mainly due to the wise counsel and guidance of Gandhiji which were based on moral force with some spiritual background. All of us owe respect to him. If you follow the principles as I have told you, there will be peace on earth. It is not a new thing. It is already there in the scriptures left by Masters who came in the past. They all gave out the same thing. But we know all this only intellectually. The only thing required is to just put into practice what we know. Instead of preaching to others we should start preaching to ourselves. Live up to what we say. There will be a very definite change arising. It may be there is danger of war over head but if we at least know what we are and try to live up to what is said above, that will not make matters worse; that will help the majority of people. It is true when the house is on fire, a well cannot be dug out then and there. If we just start living up to what has been laid before us, viz., love God, and as God resides in all hearts, we should love all humanity and all creation that will go a long way to help us. In the Hindu scriptures, you will find that they give milk to the serpents, Gugapir, as it is called because God is immanent in all forms. A question was put to Christ as to how should we behave toward others, and He said, "Love thy neighbour as thyself." When He was asked what to do with the enemies, He said, "Love thine enemies." The true spiritual man looks to the very God in all hearts. He works from that level. Such people, the more in number, will go to create more peace and love for one another. So, with these words let me thank you all for the patient hearing that you have given and take leave. After this you will have a little picnic, there

will be as good opportunity for those who would like to have a free talk on the subject as well. (Cheers)

Talk given by Kirpal Singh, Founder and Director, Ruhani-Satsang, Sawan Ashram, Gur-Mandi – Delhi 6, India.

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Dr Kim⁹³

(63-1) Mr President, His Holiness, the Master, Ladies and Gentlemen:

I am grateful to be here with you all and I hear word by word correctly, what shall I do here. A few days ago I was begun to acquaint with Mr Harbans Rai, who came to me to Jan Path Hotel. He approached me, "Are you Christian?" "YES."

"Then you will be very pleased with the peace on earth."

"Might be – Sure."

"Then you can read these books." He gave me a couple of pamphlets. It was just seven days ago. Tonight I say a few words. The whole pamphlet says, if you analyse yourself carefully and correctly, everything will be solved, not only peace. Let us say by yourself then all the world will be saved. How can we analyse ourselves? Through meditation, through self-introspection. Couple of hours, sometimes two to three hours, sitting down and carefully examining by themselves. Very simple. So I tried right away. Seven days ago I tried. From that time on I faced about alcohols, beverages, fish, meat, everything. Just a vegetarian and not drinking. This is the first requirement. The pure in heart, no hatred, love everybody, even the enemy. You must love everybody then peace may come on earth. I am a Christian. I am eldest from Church, but still today, until today, I was just obscured, but now precisely, he pointed out to me you be sure, always, be pure at heart and conduct by yourself. So I am quite convinced. If you are all pure in mind peace may come on earth. Christ came and told us, "He makes a peace for us." So we should follow Him also we should make peace on earth. In the conference we spent about forty days. How can there be a peaceful solution? Everybody is to seek inside and not outside. Just see what you are doing, you are thinking of atomic bomb, so and so, just outside. Why don't you see inside your body, inside your mind. I am now quite interested inside the mind. I can avoid everything even alcohol to see inside my mind.

CLOSING SPEECH BY PRESIDENT

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⁹³ The original editor inserted "45" at the top of the page by hand.

(63-2) UNESCO-NINTH GENERAL SESSION. December 3rd, 1956. Ladies and Gentlemen:

I was invited here to be a humble listener like you sitting in those chairs when I was ushered up to be a president of this august gathering. I had not yet recovered from the shock of this sudden dignity conferred upon me. You have heard a most excellent address given by His Holiness Sant Kirpal Singh Ji, and I really do not think that I am competent enough to say anything further. The only thing which strikes me as an intuition is that if in this world people could stop being double-faced, I think the peace will prevail. As His Holiness has just said that what you say you must practice and you are sure in your own minds that nobody likes to say bad things in public, particularly so, and if you do not like to say bad things in public you must not try to practice bad things also. So what is the ultimate analysis? It is the purity of yourself and if you try that, you purify the world as a whole and there will be peace. With these words I think you would like me to thank Sant Kirpal Singh Ji on your behalf for this excellent guiding talk He has given to us and I am sure, like I am, that all of you are going back with something most precious to try on and try to study yourselves. (Cheers.)

(Published by Dr Ann L. Martin – 1808 Electric Avenue – Nashville 6, Tennessee.
USA

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Closing Speech

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Letter to Initiates by Master Sawan Singh (For Initiates Only)⁹⁵

(65-1) April, 1927

Dear Daughter,

You speak of your husband's illness and loss of position, naturally you feel very much disturbed and disheartened. Rest assured that before you were born here, the arrangement of your livelihood was made. The pains and pleasures and general run of life were then determined. This was not by any haphazard process, but by a carefully regulated system known as the Rarinicham.

Nothing happens here of its own accord. The pains and pleasures of life are the result of our own actions. He who is born, no matter in what form (all forms) cannot help doing actions and all actions must have reactions. Every action is indelibly written

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⁹⁵ The original editor inserted "47," 41c," and "Radhasoami Cult" at the top of the page by hand.

in our minds. The memory is poor and the whole record is forgotten, but it does not mean that there is no record.

All actions leave an impression behind, which dull minds fail to decipher. Only when the mind develops – and this it does when we travel within and upwards – the memory revives and the record becomes intelligible. Briefly, the Karmic theory is as follows: A farmer acquires land and prepares it for seed. He has the option to sow whatever he likes. He will reap what he has sown. Next year he will eat what he gathered last year, and he has no alternative; but he has the choice once again to sow what he now likes. In case he has a bumper crop and finds it more than he needs for present consumption, what he does is to store a part as reserve against lean years. Every bumper year he adds to his reserve. Like the farmer, everybody here is (a) preparing his land, (b) living upon his previously gathered grain, and (c) has a reserve accumulated to meet emergency. (a) Is a fresh action depending upon our choice. (b) Is an action to be undergone where there is no choice. (c) Does not interfere in our present life. (a) and (b) are running concurrently and it is rather difficult for people to decide whether any particular action of theirs is of the (a) or (b) class. A rough test may however be applied and that is that which is done by effort and struggle is (a). And that which happens in spite of all precautions is (b).

Main events of the life therefore are the results of our past actions, and this is the debt that stands against us; and like a debtor we should be happy when the debt is being paid off. The debt has to be paid. We incurred it one time as cheerfully as some people are now doing. It seems painful now to pay, but we were not cautious when we incurred it. The only course open now is to reconcile ourselves with what is happening, for happen it must, and undergo it WE MUST, then why not do so without opposition?

It is difficult to be happy in calamity, but you will find much change if you look at it from the viewpoint just stated. Nanak, a great saint has said, “Misery is medicine and pleasure is disease, because in pleasure mind scatters, and in adversity or misery it contracts.” The teachings of the Saints is to subordinate and merge the individual will, in His will.

The Saints and the world differ here. The world pays the debt and weeps or laughs; while the Saints neither weep or laugh, but are unaffected by the pains or pleasures of this life. The question arises: “What supports the Saints in this attitude?” The answer is that while they have bodies like us and live under the same external circumstances in which we live, they are not attached to the bodies as we are.

They can withdraw the attention from the body AT WILL – not only from the material body, but also from the astral and causal. When the attention is withdrawn and in proportion to its withdrawal the influences of pain and pleasure is not felt; for the mind that was to feel (attention) is not there for the time being. They withdraw the attention and live in the sound current, the current is their life. They teach the same to us and not only wish it but make him a Saint who follows them. Hence with patience, perseverance and faith try to rise up, first to the eye focus by repetition of names, and then catch the current there and reach your home. In all ordinary persons the focus of attention is normally at the heart centre. By effort they eventually rise to the eyes but

more easily fall to the lower centres. The attention is running up and down in the six centres, from lowest to highest, but its headquarters is the heart.

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RADHASOAMI PAPERS

Letter to Initiates by Master Sawan Singh

(continued from the previous page) As long as the heart is the focus the mind continues generating thoughts – wool-gathering, and the individual is impressionable to circumstances. When the focus of attention had been raised to the eyes, and the mind has entered within, then the mind ceases generating thoughts; it is now running within instead of outside. The individual then is necessarily unaffected by external circumstances or changes.

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RADHASOAMI PAPERS

Letter to Initiates by Master Sawan Singh⁹⁶

(67-1) In other words a person behaves according to the focus of his attention. As long as the focus of attention is below the eyes there is no difference between man and animal except in form, the actions are alike. Now the change of focus is done by constant practice or effort to rise up, and fix and hold the attention at the higher centres. This is the underlying idea of the repetition of the names. Each name gives you an idea of something within you and above the eyes. Every time you repeat a name ATTENTIVELY you are trying to rise up, and sooner or later the eye focus will become the headquarters of your attention. Patiently persevere, avoid hurry. With a calm mind sit in the exercises.

The determination and faith should be so strong, that even if nothing comes out of it until the last moment of life, there is no wavering of faith. There is no other way to rise up besides this. Let one seek and inquire as much as they like they will have to come to this conclusion. It is the natural process. But effort must bear fruit. A labourer receives wages all right from his employer; will the Creator then keep back the reward from one who is seeking Him? The moment He considers it the fit time to give, He will give. He is waiting for you at the eye focus, and is making the path smooth for you. Your trouble was the outcome of your past actions (b) class and I congratulate you for having undergone it so patiently. When you have altered the focus of attention you will not be so impressionable. I am glad to read in one of your letters where you speak of your determination to rise and say “if applying myself will get me anywhere I will surely reach the goal.”

As long as the Karmic debt is not paid, return to the original home is not possible. The utmost rise can only be to the second stage – Trikuti. But no higher.

⁹⁶ The original editor inserted “49” at the top of the page by hand.

Trikuti is in the mind range. The three kinds of actions, (b) and (c) have to be paid. An individual is subject to the influence of (a) as long as his attention is on the heart centre, and not risen to the eye focus. The influence of (b) called Fate, will be undergone up to the first stage – Sahansdal Kanwal. When the attention has crossed this stage the effect of (b) actions will be borne conveniently. The (c) type of Karma is not undergone by the devotee, the Master takes this upon himself. The (b) has to be undergone, the Master does not usually interfere here.

These actions determine the course of life. To interfere with them is to interfere with the life course, and this is not considered advisable. By the time the life comes to an end these actions have been undergone, and this account is balanced. But what about (a)? If (a) is being added on how can the account end? Here the attitude of a devotee should be that of an agent and not of a primary. Let the devotee do his work as an agent, doing it faithfully and vigorously, as he would if he were working for himself. But if he does them for the Master, then the Master is responsible and not the agent.

In case a child is born in the family why should the agent rejoice; and if there is a death in the family why should the agent weep? The profit and loss that may accrue are to be borne by the Master and not by the agent. The business of the agent is to do the best he can according to his lights. Therefore (a) does not accumulate if done as an agent; (b) will be paid during this life time; (c) has been wiped out by the Master. What is left then at death that can bring him back to this world or life here again? No action, no form, no life here, the soul must of necessity go back to its real home.

Below is the answer to your question: "How does repeating the names help me on the journey?" As pictured above the names do reveal to us something that lies within us and above the eyes. The deities do respond when their names are spoken but your receiving apparatus is not yet attuned to receive their message.

By repetition therefore we attempt to hold the attention at the eyes. It is thus withdrawn from outside and below the eyes. Fixing the attention at any point means its withdrawal from other points. When the attention has been withdrawn from the body below the eyes, and has been fixed in the eye focus, we become unconscious of the body below the eyes, but we are superconscious within. It is just the opposite of dreaming and deep slumber.

(continued from the previous page) In these states the attention goes to the throat and navel centres away from the brain and the farther it is from the brain, the more unconscious we become; and conversely, the nearer we are to the brain the more conscious we are. By rising to the eye focus we are unconscious of this material world. The material region has been crossed and we have entered the astral region. One stage of the journey is passed. Behind the eyes there is an aperture; on this side of which is the material world, in which we are living now; and on the other side is the astral

world. Entrance in this aperture means death to this world, or death from this side but life on the other side. When the attention reverts and comes out from the aperture, back to

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RADHASOAMI PAPERS

Letter to Initiates by Master Sawan Singh⁹⁷

(continued from the previous page) centres below the eyes it establishes its connection again with the material world, and retains the recollections of the Astral world.

So devotees who have access to this aperture die daily and come to life again daily. The attention is not COMPLETELY withdrawn, but the momentary coming and going remains. Connection is not altogether out off. But there is no fear of death. We fear because it is so painful to withdraw the current from the body.

If by practice one has become able to withdraw the current from the body below the eyes, and in fixing it in the eye focus, he knows what is death and knows how to die and does die daily.

Another question: "When I pass out where is my next step?" Behind the eyes the whole vast region of the astral world lies. This region is crossed by following the Sound Current. It is not desirable to tarry here, in spite of its attractions, for it is all deception, intended to hold the soul down. The Master guides and takes care.

Only those devotees whose tendencies for things of this world are deep rooted, and whose curiosities have not yet been satisfied, are temporarily held here. And if the case is as you say: "I shudder at the thought of returning to this world." There will be no stay here. These go upward right through.

"Will I ever be conscious of my loved ones and can I help them? Yes, when the attention is fixed in the eye focus and on the astral plane, you can see sitting in America what is happening anywhere else on the material plane. Similarly, after crossing the astral plane and making entrance into the causal plane, you will be able to see anywhere in the astral plane. Not to say of one past life, but of all your past history, you will become familiar as you rise up.

It is not advisable to try to find it out, however unless the third stage – Dashwan Dawar has been reached, because lower than this is the mind zone, no matter how fine yet it is mind. It was our connection with others which kept us back so long and it is those associations, and their consequences, that we are trying to get over now; hence as long as we are in the mind zone, we are liable to renew those associations and get entangled.

But this much is certain a devotee's past relatives do get help. The proof of all this lies within. A traveller sitting in a train sees the country around and also comes to the end of his journey. Similarly if the attention remains in the Sound Current, the journey is progressing, and occasional places around give some idea of the plane

⁹⁷ The original editor inserted "51" at the top of the page by hand.

through which the upward journey is continued; but if the Sound Current is given up by the attention, and it is wholly given to scenes then the upward journey stops.

“I receive no results from the exercises.” Your mind is wavering yet. Do not hurry, but sit in the exercises with great calmness. The desire to see even scatters the mind. The moment the mind contracts into the eye focus it will see the light. The light is already there. The attention which is to see the light is outward, yet. Again the ups and downs of worldly affairs will continue. They never cease; hence time for our exercises must be found in whatever circumstances we find ourselves placed.

“If a form or something should come will it be entirely inside? If I took my hands from my eyes would I see it on this plane with me?” When the attention has gone within then the body will become unconscious. The eyes, the power to see will be seeing within, and very likely your hands will not be on your eyes then. Whatever you see then you will be seeing within on the astral plane. On coming back into the body you can only see what is on the physical plane.

But when the coming in and coming out is at will, then the impressions of one merge into the other, a moment here and a moment there as it were. You wish that many more converts may come in. That is a natural desire. A generous heart wishes that everybody should get what it has; but do not go out of your way. Whomsoever is to get on the path will find a way. As long as the Master does not will to give it to anyone, no amount of effort can succeed with him. Time is a great factor. Everybody has his time fixed. When his turn will come, a desire for going within will spring up. This world will look hollow, whenever it is to rain the clouds proceed to gather.

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RADHASOAMI PAPERS

Letter to Initiates by Master Sawan Singh

(continued from the previous page) Fred Wagner told me that a Radha-Soami disciple he knows was taught that his Karma would be wiped out by the Master. Instead of that he found after joining that all sorts of new troubles appeared!⁹⁸

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RADHASOAMI PAPERS

Great Prajnya Paramita Sutra⁹⁹

(71-1) MA-KA HAN-NYA HA-RA-MIT-TA SHIN-GYO

Great Prajnya Paramita Sutra.

KAN-JI-ZAI BO-SATSU GYO JIN HAN-NYA HA-RA-MIT-TA JI
Avalokitesvara Bodhisattva practice deep Prajnya Paramita (when),

⁹⁸ The original editor changed period to exclamation mark by hand

⁹⁹ The original editor inserted “53” at the top of the page by hand.

SHO-KEN GO UN KAI KU DO IS-SAI KU-YAKU SHA-RI-SHI
perceive five Skandas all empty, relieve every suffering. Sariputra,

SHIKI FU I KU KU FU I SHIKI
form not different (from) emptiness, emptiness not different (from) form;

SHIKI SOKU ZE KU KU SOKU ZE SHIKI
form is the emptiness, emptiness is the form;

IU SO GYO SHIKI YAKU-BU NYO ZE
feelings, perceptions, impulses, consciousness also like this.

SHA-RI-SHI ZE SHO-HO KU-SO FU SHO FU METSU
Sariputra, this everything original-character; not burn, not annihilated;

FU KO FU JO FU ZO FU GEN ZE-KO KU CHU
not tainted, not pure; no gain, no loss. Therefore, (in)-emptiness,

MU SHIKI MU IU SO GYO SHIKI
no form, no feelings, perceptions, impulses, consciousness;

MU GEN NI BI ZETS SHIN NI
no eye, ear, nose, tongue, body, mind;

MU SHIKI SHO KO MI SOKU HO
no colour, sound, smell, taste, touch, object(of mind);

MU GEN KAI NAI-SHI MU I-SHIKI KAI MU MU-MYO
no eye world, until-we-come-to no consciousness world; no ignorance

YAKU MU MU-MYO IIN NAI-SHI MU RO SHI
also no ignorance annihilation until-we-come-to no old-age
(and) death

YAKU MU RO SHI IIN MU KU-SHU METSU DO
also no old-age, death annihilation; no cause-of-suffering, Nirvana Path;

MU CHI YAKU MU TOKU I MU SHO TOK-KO
no wisdom also no attainment. Because-of-no-attainment,

BO-DAI-SAT-TA E HAN-NYA HA-RA-MIT-TA
Bodhisattva depends-on Prajnya Paramita.

KO SHIN MU KE-GE MU-KE-GE KO MU U KU-FU
Because mind no obstacle, because-of-no-obstacle no exist fear;

ON-RI IS-SAI TEN-DO MU SO KU-GYO NE-HAN
go-beyond all upsetting-views attain Nirvana.

SAN-ZE SHO BUTSU E HAN-NYA HA-RA-MIT-TA
Three-world's all Buddhas depend-on Prajnya Paramita,

KO TOKU A NOKU TA RA SAN-MYAKU SAN-BO-DAI
therefore attain supreme-perfect-enlightenment Samma Sambodhi.

KO CHI HAN-NYA HA-RA-MIT-TA ZE DAI SHIN SHU
Therefore, know Prajnya Paramita (as) the great holy Mantra,

ZE DAI MYO SHU ZE MU-JO SHU ZE MU-TO-DO SHU
the great untainted Mantra, the supreme Mantra, the incomparable Mantra,

NO JO IS-SAI KU SHIN-JITSU FU KO
capable (of) assuaging all suffering; true, not false.

KO SETSU HAN-NYA HA-RA-MIT-TA SHU
Therefore, he-proclaimed Prajnya Paramita Mantra,

SOKU SETSU SHU WATSU
and proclaimed Mantra says:

GYA-TE GYA-TE HA-RA GYA-TE HARA-SO-GYA-TE BO-DHI SOWA-KA

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RADHASOAMI PAPERS
Great Prajnya Paramita Sutra

(72-1) [Have been sitting in meditation with a Japanese for Buddhist this month]¹⁰¹

Sadhu Arunachala: Ramanashram Rediscovered

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¹⁰¹ The original editor inserted ““(Have been sitting in meditation with a Japanese for Buddhist this month)”

(73-1) SUNDAY: APRIL 27, 1952.

VOL. LXXIII.17.

[by Sadhu Arunachala]¹⁰²

ARUNACHALA is old, so old. Old as the world itself, the geologists say. We are down to bed-rock here. The grey, granite boulders of which the hill is comprised are prehistoric. It was there before the Himalayas were ever born. It has always been a place of pilgrimage, and there is said to have been a temple on the site of the present one, thousands of years ago. One can quite believe it. For, as the local train bustles into the station, one feels a strangely disturbing atmosphere, while even the sight of the hill from the train, some miles before one reaches one's destination, causes an uncanny stirring of the heart.

It was to this place that Sri Ramana Maharshi was himself drawn as a boy, nearly 60 years ago, and here he lived for the rest of his life. It was here that eventually, in 1922, Ramanashram started, to become known in time to people in all parts of the world. From the small, leaf-thatched tomb of the Sage's mother, it grew to a number of solid, granite buildings, always filled with devotees. While, during the last few months, when he was known to be near his end, the place became more and more crowded, and Tiruvannamalai was suddenly transformed from an unknown, sleepy town, which only awakened during the annual Karttikai festival, into a place of international importance.

When I first came to the Ashram, seventeen years ago, life was much simpler than it became in later years. In those days, the Maharshi was installed in the old hall, a mud-walled building, roofed with country tiles. There was one room which did service first



¹⁰² The original editor inserted "by Sadhu Arunachala" by hand

(continued from the previous page) as his bathroom, then as the dining room, while the rest of the day it was used as the Ashram office. This was the only permanent building except for the hall, but it had unfortunately to be completely demolished to make room for the new temple, and at one end of the vacant space the Sage's samadhi has been put.

Available Always Life in those days was very much freer. The Maharshi was always available, at any hour of the day or night – did he ever sleep? – and always ready to answer questions. But, as time went on and the number of visitors increased, some restrictions had to be enforced to limit their movements and the times at which they might go into the hall. It was essential that the Maharshi should be allowed some time each day for rest. But otherwise, until near the very end, he was always accessible, and the hall was opened from five in the morning till eight at night, except for two hours at mid-day.

How many thousands in India took advantage of the unique opportunity of sitting for a while in his presence! Will we ever forget the crowd, squatting upon the floor of the hall, before the couch on which the Master always reclined, drinking in the words of wisdom that flowed from his mouth? To one, the exact word that he was waiting for to clear his doubts, to another a syllable of cheer in his distress, of which the Sage did not need to be told, to a third some question as to the doings of one of his children or some other relation – Bhagavan knew about them all – and to another, just a glance, but such an understanding glance that it said far more than any number of words. Does not Edward Carpenter seem actually to have known him when he says, "... he will present something absolute, primal – the living rock – something necessary and at first hand, and men will cling to him therefore?" In those days it was just one huge family. Everybody knew everybody else, more or less, especially the regular visitors, and one and all looked upon him as their father.

But in April, 1950, he discarded the body, leaving a tremendous gap in the lives of most of us. We had become so used to his physical presence, to his word of help, to his glance, that we now felt lost without it.

The crowds vanished and the Ashram emptied, for did not people say he was dead. Dead...impossible! But some visitors still continued to come. And strangely enough it was the foreign element that were amongst the first to rediscover him, just as it had been Humphries and Brunton who had



THE LATE SRI RAMANA MAHARSHI, followed by attendants and devotees, makes his way amidst the cluster of granite buildings, to which the Ashram finally swelled. Behind him is the big dining-hall and kitchen.

Ramanashram Rediscovered

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RAMANASHRAM REDISCOVERED

Sadhu Arunachala

(continued from the previous page) broadcast his name many years before. Until their arrival, indeed, India had hardly seemed aware of the stature of one of her own greatest sons.

Before the passing, I had always surmised that the Ashram would hold small attraction for the West thereafter. Westerners were, I thought, primarily interested in a personality. They would never trouble to travel thousands of miles, just for the sake of a tomb. But I was wrong. Many, who never knew the Maharshi, have visited the Ashram since, drawn by some irresistible urge. And that, in some cases, not even consciously.

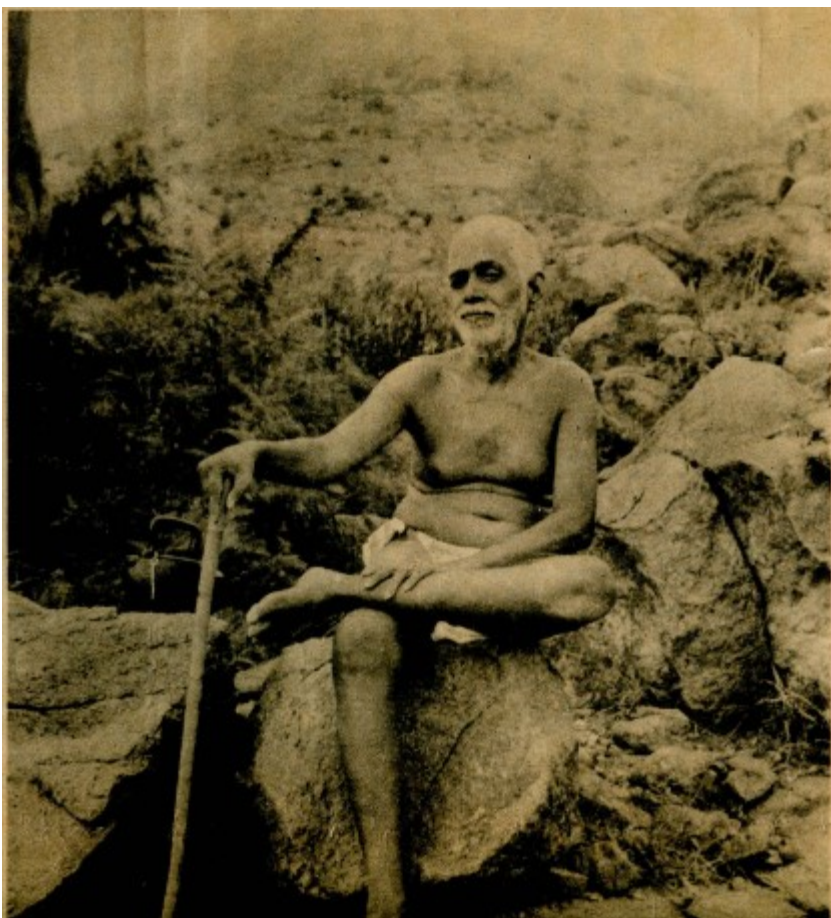
There was one person who was on her way from S. Africa to Australia. She had proposed to an English friend of hers, who lived in North India, that he should come and meet her in Ceylon, where they could spend some time together while she was waiting for the boat to take her on her journey. Owing to the various restrictions and regulations, entailing vaccination and injections, which he would have to undergo before he could land in Ceylon, the English friend suggested that they might meet half way in Tiruvannamalai, where he had friends, living near the Ashram, who would put them up during their stay.

The lady duly came, but her friend was delayed for some weeks. Her hostess being a great devotee, it was only natural that she too should pass much of her time sitting in the Ashram before the samadhi – there was really nothing much else to do. In spite of herself, she was completely captivated by the atmosphere and the living presence of the Sage, and told me one day: “I do not feel there was the least need to have known him when he was alive – he is just as real and active now as he can ever have been, possibly more so.” The last I heard of her was that she was broadcasting in Australia on the Maharshi and his teachings.

Another English woman had been waiting for fourteen years for an opportunity to come and see the Maharshi, but she could not find sufficient money. Eventually, she sold her furniture and came. She was thus able to spend some three weeks in the Ashram before returning to England in search of another job. “I always longed to come and see him. I have been trying for 14 years. I thought I should be disappointed when I knew that he was dead, but I wasn’t. It was worth it, every moment of it.” she told me. “Now I can only look forward to the day when I shall come back again.”

Old Faces Disappear These are only two instances out of many. Yet the old devotees, for the most part, have ceased to come. “He is no longer there,” they say, “so why should we come to a place where everybody is squabbling and so upset our peace of mind?”

As regards his being no longer there, that is incorrect. He is now there more than ever, as I have



RAMANASHRAM REDISCOVERED
Sadhu Arunachala

(continued from the previous page) tried to show above. With regard to the squabbling – was there no squabbling while he was alive? Besides, after the passing, the Ashram had naturally to go through a period of transition. But everything is quiet now and one can sit tranquilly for hours, enjoying Bhagavan's presence to the full, and nothing and nobody will disturb one.

Many strangers pass through – some of them from among the most exalted of the land – and pay their respects. But I am daily filled with surprise that so many familiar faces are lacking: so many of the most ardent devotees never appear at all. "Did it all mean nothing?" I ask myself. "Was it just show?" The Ashram was the cynosure of all eyes in those days, and just to be seen there, to be known to be connected with it, added a certain dignity to one's position. Yes, but did it mean no more than that to them? I cannot believe it – they must really think he is no longer here.

The routine observed in the Ashram today is, as far as possible, kept up as in the days of the Master. Veda parayana is chanted morning and evening before the tomb, and the usual pujas are performed. The hospital has its own doctor, who attends to

Ashram devotees; the gardens are beautifully maintained, the place being a sylvan paradise amid its parched surroundings; the goshala is still there though the number of cows is somewhat reduced (they still win prizes, however); and the kitchen and dining-room continue to function, though on a less extravagant scale – for the falling off of the old devotees has greatly reduced the income of the establishment. But at all hours a number of people will be found near the samadhi, as they were found formerly in the hall, meditating. And Bhagavan's presence is very real to them.

But how long will all this be able to go on? That is the question that worries me at the moment, though I have a firm faith that the Ashram will never have to close entirely. Things may have to be more severely curtailed in the future, but can any of his devotees bear to contemplate for a second the place where the Maharshi lived so long being neglected? To me this is inconceivable. Does the picture of a dilapidated Ashram mean nothing? For it may come even to that if the devotees do not rally round.

"But he is no longer there," you say.

Come and see for yourself and then tell me that!

SADHU ARUNACHALA



BACKED BY ARUNACHALA, the sacred hill which is revered as Shiva himself, the Maharshi sits in the pose of Dakshinamurti, the primordial Guru, whose teaching was conveyed by silence.

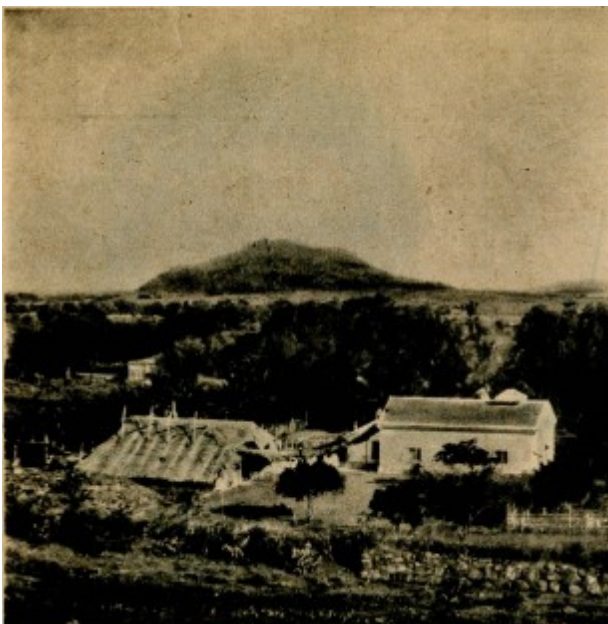


THIS PEACEFUL COTTAGE – one in the small township raised by devotees on arid waste land outside the Ashram – has been visited by some of the most distinguished figures in the country, including Dr Rajendra Prasad.

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RAMANASHRAM REDISCOVERED
Sadhu Arunachala¹⁰³

(77-1) April 27, 1952



¹⁰³ The original editor inserted "57" at the top of the page by hand.

THE ASHRAM, as it appeared some 17 years ago, from the slopes of Arunachala. The white building is the old hall.



IN THE OUTER COURT of the great temple dedicated to Arunachalishwara, patron deity of the Hill, at whose feet it is built.

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RAMANASHRAM REDISCOVERED
Sadhu Arunachala

(78-1) **SRI RAMANA MAHARSHI'S ASHRAM**



THE SAGE, reclining on his tranquil majesty, as thousands have seen him, from all corners of India, from every stratum of society, from all quarters of the globe.

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RAMANASHRAM REDISCOVERED
Sadhu Arunachala

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RAMANASHRAM REDISCOVERED
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**Appu of Ramanashram: Kavyahanta Vasishta
Ganapathi Muni**

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KAVYAHANTA VASISHTA GANAPATHI MUNI
Appu of Ramanashram¹⁰⁶

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¹⁰⁶ The original editor inserted "5" and "59" at the top of the page by hand.

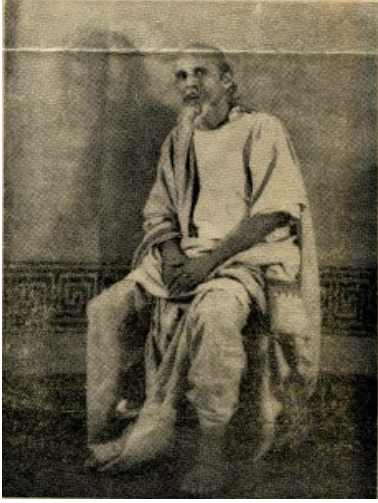
(81-1) "Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear."

PROVIDENCE has, from the twilight of Time, always been very partial and bountiful to the land of our birth – Bharat, in bestowing upon her the choicest children. We had a host of Saints and Seers during the venerable Vedic Age who have immortalised their names for their dynamic spiritual insight and whose inspired words of wisdom stand even today as the bed-rock of our religion, outliving the ravages and devastations of Time. Have not the Immortal Vasishta and Viswamitra, the most outstanding Divine Bards and Illustrious Seers, whose sublime message of mature wisdom has transfigured the opaque mortal into a transparent Immortal converted this Globe of Death into a world of bliss? They saw the Being. They lived in the Being, and they, with supreme delight, enjoyed its becomings.

Then came the Era of the Epics which witnessed the Heavenly Sight of the descent of the Invincible Rama and the illustrious Krishna, with a host of heroes and warriors who destroyed the legions of oppression and the forces of darkness and unfurled the standard of Virtue on the human soil. The venerable Valmiki and the wise Vyasa have left, in their Immortal poems – Ramayana and Mahabharata – the most precious records of their wonderful heroism and their moral and spiritual grandeur. Dharma and Dharma alone was the stern ideal of their noble and righteous lives. They exalted Tapas as the means to find out God and discover the human soul and founded a glorious civilisation, unique by itself and which is still surviving, while others had faded into oblivion into the mists of antiquity. Who does not feel a thrill of regard and reverence at the mere thought of those illustrious ancestors of ours?

Now India, after centuries of strife, struggle and slavery, is again fortunate to be proud of her blessed children. The Great Sculptor, Time, is chiselling, carving and releasing these living images to the gaze of the expectant world, as the needs arise. The dawn of the Twentieth Century had already seen the advent of a Mahatma in Gandhiji, a Maha Yogi in Aurobindo, a Maharshi in Ramana and a Maha Muni in Vasishta.

This Vasishta was no other than the late revered Kavya Kanta Ganapathi Sastri, the scholar-patriot, the seer-poet of our age. His magnetic personality, his masterful expression, his brilliant exposition, his deep insight and inspiration, his versatile approach to any and every problem of the day, and, above all, his consuming patriotism, rank him as one of the greatest architects of modern India. The blazing feeling of love for his afflicted Motherland was a fire in his bosom even from the age of twelve and he dedicated all his talents and sacrificed his whole life to serve Her till his last breath. Inspired was he from boyhood of the great spiritual ideal of Tapas of our ancient Rishis and so fired up was his soul to follow the stirring example of the noble heroes of the Epics. Tapas, and Tapas was the one raging passion that was vibrant in his soul, to achieve Atma Shakthi – Soul Force, through the Grace of God, to raise Bharat from servitude to Swaraj and to rouse up Her slumbering children



Sri Kavya Kanta Ganapathi Muni.

(continued from the previous page) from their ignorance, indolence and incompetence to their ancient ideal of spiritual splendour.

This great genius, Vasishtha, was born in November, 1878, in an obscure village, Kalavarai near Bobbili in the Visag District. His descent is from a stock of cultured people who had migrated from Velingiman near Kumbakonam to adorn the Durbar Halls of the Rajas of Bobbili and Visianagaram a couple of centuries ago.

While his father was in penance in Benares, he had a strange vision of a babe crawling up to him from the huge and imposing Idol of Ganapathi, and to the child that was born to him soon after he gave the name Ganapathi. Up to five years of age, strange to say, Ganapathi was dumb and was also afflicted with many kinds of ailments, to the great dismay of his anxious parents. Following the custom of the village, he was branded with a red hot iron and lo! the latent marvellous talents in him began to exhibit themselves rapidly one by one, and ere he was fourteen, he was already a great scholar in Sanskrit, a budding poet, mastering almost all the classics in Sanskrit in that short time! His knowledge of astrology, even at this tender age, was so profound that his correct readings and prophetic utterances were admired and courted by one and all. He was, as it were, the wizard of the village and the neighbourhood. Whatever he read once, once only, mark you, he remembered so well that he would repeat it, at will, from beginning to end without a slip, to his wondering listeners.

¹⁰⁷ The original editor inserted "5" and "59" at the top of the page by hand.

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One day, like Dhruva, he left his home for Tapas to distant places of pilgrimage on the banks of the Godavari, Nerbada, Ganges and Jumna to see God face to face and to demand from Him, a boon to emancipate his Motherland from foreign yoke. During his wanderings in the woodlands of Aryavarta, chance took him to Navadwip – modern Nuddea, when he was barely twenty-two. There he dazzled the assembly of seasoned and venerable Pundits, with his brilliant scholarship in Sanskrit and scintillating repartee and exhibited his ready resources to solve with the greatest ease the intricate puzzles that they flung at him. The furious speed of his poetic flow, overawed them and they, in respectful recognition of the unsurpassed merit of this young prodigy, reverently hailed him 'KAVYA KANTA.' Here is the facsimile of the credentials they bestowed on him on the occasion – (See opposite page):

The so-called distracted and wayward ways of this saintly lad so much disturbed his father, Sri Narasimha Sastri, a Patel of the village and a respected gentleman of the neighbourhood, that he arranged the marriage of his son as soon as he came home to a fair young girl, Sri Visalakshi, the beloved daughter of a small patriarch of the next village (hoping that this would automatically curb his wander-thirst). Even this was of no avail and once again the innate fire smouldering in young Ganapathi flamed up and we now see the Tapasvin wending his way southward and reach Madras on his pilgrim path in 1904. The elite of that City soon discovered in him a great genius and an extempore poet in Sanskrit and a faultless Satavadhani. Many educated young men gathered round him in large numbers to listen to his stirring exhortation to perform Tapas, get Atma-Shakti – Soul-Force, and free our Motherland from slavery. During his sojourn in Vellore, a band of enthusiastic young men pledged themselves to dedicate their lives for his Great Mission and served him with selfless devotion, whole-heartedly. In Tiruvannamalai, a Divine Call sounded in his ears to see the Brahmana Swami of the Hill. He rushed to Him and prostrated before Him at full length and with tears in his eyes prayed to Him in extempore slokas for His Grace and Illumination. He discovered a great sage to the world and he enjoined his followers and devotees to venerate Him (the Brahmana Swami) as "Maharshi" and since that memorable day the world knew

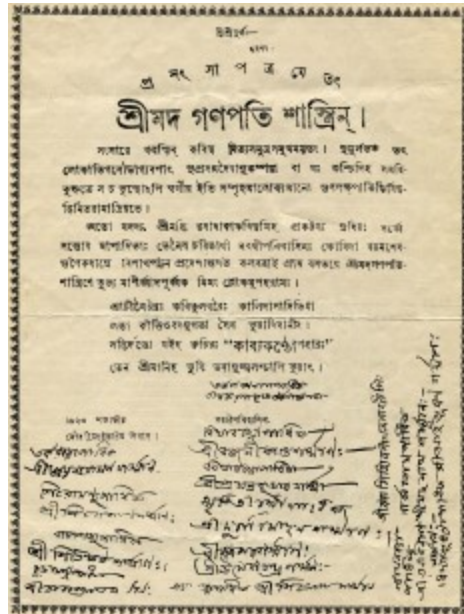
him as “Ramana Maharshi.” The disciple’s austere simplicity, sparkling intellect and deep devotion to Tapas, amazed even Sri Ramana that he loved him dearly and would call him endearingly by the name of “Nayana,” and the great Kavya Kanta has since been known as “Nayana” to one and all. From now, Nayana’s tapas took a new practical shape¹⁰⁸

83

KAVYAHANTA VASISHTA GANAPATHI MUNI

Appu of Ramanashram¹⁰⁹

(83-1) FACSIMILE OF CREDENTIALS GIVEN TO KAVYA KANTA.



84

KAVYAHANTA VASISHTA GANAPATHI MUNI

Appu of Ramanashram¹¹⁰

(84-1)¹¹¹ through the benign Grace of Ramana. A white heat of inspiration possessed him and he burst out in prayerful songs on his Guru and to Uma, the Mother of the Universe, in thousand stanzas, in classical Sanskrit – UMA SAHASRAM.

Now and then he would fall into a trance and indulge in prophetic veins of thought on coming events. The great Serpent Power – Kundalini Shakthi, was suddenly awakened in him and he was almost always floating in spiritual experiences and all wondered at the dynamic Yogi of a high order that was in the making. He later wrote

¹⁰⁸ These paras are continued on page 84.

¹⁰⁹ The original editor inserted “5” and “59” at the top of the page by hand.

¹¹⁰ The original editor inserted “5” and “59” at the top of the page by hand.

¹¹¹ These paras are a continuation of the paras on page 82.

several slokas in praise of Chandi, called the "Chandi Saptha Sathi," praying to her, in intense patriotic fervour, to emancipate the enslaved Motherland. Every line in these poems emits fire from the agonies of his burning soul. "Ramana Gita" is another illuminating work that has elicited solutions from Bhagawan Ramana on the problems that concern and confront mankind and rendered a great service to humanity by recording them. "Viswa Mimamsa," "Poorna" an interesting novel in Telugu (published in BHARATHI the Telugu Monthly, in serial form), and many other works in manuscript form are scattered here and there.

Often would he repeat and remind his hearers "India needs Shakthi. You should perform Tapas to search Him within and serve Him without (humanity at large). Patriotism alone should be the ruling passion of the Nation. Revive Sanskrit study and Vedic Culture. Search and Research shall make one a Rishi. Discover your Soul and love God."



Politics was his absorbing subject. The Congress sought him and he took a bounding leap into the political arena with a sprightly spring and a buoyancy of spirit that even the veteran Congressmen were surprised at the master-mind of this great Saint-Patriot and at his illumining addresses in the crowded halls of Congress and Conferences. In a very short time he was elected member of the Working Committee of the Tamilnad Congress and he soon sat, with familiar ease, as the Chairman of the Reception Committee of the Madras Provincial Congress held at Tiruvannamalai. He attended the momentous Congress Sessions at Madras, Kakinada and Belgaum and poured forth speeches in Sanskrit with a fluency that astounded even the great orators of the day. But restlessly would he again go back to Tapas to obtain the sanction of God and pine for His Grace. A stubborn visionary was he till the end.

On the Social side, he was an untiring Reformer and a ruthless critic of the prevalent customs and false interpretations of the Scriptures. From every platform he

denounced Untouchability and wrote a memorable treatise that there is no Divine Sanction for such unhuman treatment of Harijans in any ancient Sanskrit book. He was a personality of many facets, a multi-linguist (he could lecture in any regional language)

His wife, Sri Visalakshi, was a noble lady of sound commonsense. She joined her husband in Tiruvannamalai, followed him to mountain caves and forest homes, and led a life of austere simplicity along with him. The Rishi and that Rishi Patni, set up a model of Grihasta Dharma and are revered and remembered even today as “Nayana” and “Amma” in many homes. The followers and devotees of Nayana held her in great esteem as their Holy Mother and she treated them all as Her Own Children. She adored the Maharshi as a living God. After a short illness, she died on the 26th of July 1926, in Tiruvannamalai, in the midst of hundreds of her sorrowing children and in the presence of her “Nayana” too.

After the sudden exit of his life’s partner, the great Vasishta Muni became more solemn, more serene and austere and went in seclusion and into silence and spent the rest of his life in concentrated Tapas.

He was snatched away from us in his 58th year, on the 25th of July, 1936, at Nimpura, Kharagpur, near Calcutta. A great Tapasvin, an Inspired Poet, a vast Scholar and a Saint-Patriot, Bharat has lost in him. A great Meteor has set.

I took around and search in vain for such a Parent.

Ramana Maharshi: Interview

85

INTERVIEW

Ramana Maharshi¹¹²

(85-1)¹¹³ There are two methods of controlling mind. One is to examine what it is; it will then subside. The other is to hold on to something else and with that control mind. If enquiry be made as to whether mind exists, it will be found that it does not. This result automatically controls mind. The ordinary way of erroneously taking its existence for granted and seeking to conquer it, is just like expecting a thief to turn policeman and catch himself. Just as he will then evade capture so will the mind evade conquest.

(85-2) Once we have surrendered we must really abide by God’s will and not grieve over troubles that displease us. For then, they may develop in quite a different way than the way they seem to. Full trust in God must mean acceptance of the troubles and distresses that we find in life.

¹¹² The original editor inserted “61” at the top of the page by hand.

¹¹³ The paras on this page were left blank.

(85-3) If we are able to rest in the supreme consciousness, then neither thoughts nor activities will disturb it. That consciousness is beyond thoughts and is the real 'I' that must have been present in deep sleep, as well as in our waking and dream states.

(85-4) What else are worldly experiences than those built upon the false 'I'? The most successful worldly man does not know his knowing self. Such is the flimsy foundation of worldly knowledge.

(85-5) What a strange paradox that each one knows himself but is not aware of self.

(85-6) In actuality, every individual is solitary and does not really need to look for solitude! If he complains that the world distracts him, let him practice the enquiry as to who is being distracted and after a while he will be free from it. But let him remember that the enquirer is also the answerer – that what comes, cannot be reality and that what is, is the reality.

(85-7) A Vakil complained of the difficulty of reconciling spiritual experience with worldly work. Maharshi referred him to PB's THE SECRET PATH and especially the chapter GOSPEL OF INSPIRED ACTION

(85-8) The ego is merely identification with the body; this false self in its turn creates false phenomena and moves in them, in the world. This false ego is always associated with objects, yet is itself merely an object. The true self is simple being, not this or that kind of being nor this or that kind of individuality. The notion that I am doing this or that is a false one. We ought to let the bodily senses play their roles unimpeded by such interference.

(85-9) In the first chapters of the Bhagavad Gita, Krishna explained what reality is but Arjuna could not grasp it. Krishna's concrete form is mistaken for himself, hence He has to promise rebirth whenever the world's bad condition requires it but later He says plainly that he was not born nor will die. The earlier promise was merely a sop to the ignorance and childishness of Arjuna, who required the whole of the Gita to be unfolded to him before he finally grasped the truth.

(85-10) The sea is not aware of its waves; similarly the Self is not aware of its ego.

(85-11) You lie asleep here in Tiruvannamalai and dream you are in another town. It appears real, whereas Tiruvannamalai is then unreal. It is thus the mind which gives rise to these many different scenes. Moreover, the 'I' of the dream vanishes and a different 'I' speaks of the dream. Both these egos are as unreal as the towns.

(85-12) To a disciple who announced that he had by repeating a mantra begun to feel a throb in the centre of his chest, or a slight pressure there, accompanied by a very

forceful comprehension of the mantra's spiritual meaning, happiness and peace, was advised by the Maharshi: "Hold firmly to that sensation whenever the mind is distracted. The mantra will then no longer be necessary."

(85-13) A devotee asked in complaint: "Mind regularly alternates between spiritual clarity and dullness. What is the cause?" Maharshi answered: "It is the natural play of the sattva rajas and tamas as they alternate. When sattva comes, hold fast to it and make the most of it."

(85-14) Meditation exercises vary according to the individual; all serve. They may be directed to an aspect of God, a mantra or on the Self.

(85-15) The Buddhist teaching of the unreality of the self is correct for there are two 'I's. One, of which all are aware, is the lower and unreal; but the other is the higher and real.

86

INTERVIEW
Ramana Maharshi

(86-1) [Details especially
To be redone in light of recent astrology work]¹¹⁴

87¹¹⁵

INTERVIEW
Ramana Maharshi

88

INTERVIEW
Ramana Maharshi

(88-1)¹¹⁶ The impressions of the world cannot have an outside origin since the world does not say that it exists and can be cognised only by consciousness, It is we who say the world exists, since it is our impression that it does. Yet this impression is not consistent and not unbroken. In sleep it vanishes.

(88-2) Medicines are not essential; naturopathy can replace them.

¹¹⁴ The original editor inserted " "(Details especially)
To be redone in light of recent astrology work"

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¹¹⁶ The paras on this page were left blank.

(88-3) The present ignorant way of life is smothering the eternal blissful life. In this way everyone is a suicide!

(88-4) Q: Which comes first: the consciousness of being or that of the world's arising?

A: The being is always there and eternal and pure whereas impressions of the world is transient, appears and vanishes.

(88-5) The world is the result of our mind's activity.

(88-6) There is no meaning in seeking association with sadhus unless they have overcome the mind and remain in peace. Their proximity will then help to overcome one's own mind and to bring about the same condition.

(88-7) The mind still haunts you whether you be a householder or a monk or forest hermit. The ego created body and world and remains behind either of these states. There is no help in changing environments when the mental obstacles remain. Stay where you are and make your effort. Moreover, you will does not count. Look at me. I left the house for the forest but I have a large household around me now! Even if one spends years in samadhi, he will have to live in the destined environment. That is why Shankara preferred Sahaja Samadhi to Nirvikalapa, spontaneous rest in the primal state.

(88-8) Contact with a sadhu who has overcome his mind, provides one with unseen strength.

(88-9) It is not necessary to practise pranayam according to hathyog methods. If meditation is being done, it will be enough to practice just a little control of breath; then breath is used merely as a check on the mind. Or the breathing may be watched; this abstracts the mind from other activities. In the practise of mantra-meditation, holding the breath for a short while brings the good result.

(88-10) After a young man who stayed only two hours asked many questions but got either no answer or only evasive answers – left, apparently disappointed, M remarked: “All right, it will work.”

(88-11) In “Halasya Mahima” Shiva says that he never grants boons and that the desires of devotees are fulfilled only according to their karma. If God himself says so, what can others say?

(88-12) The essence of Krishna's advice to Arjuna is: You are being manifested by a higher power. Submit to it as a tool for if you refuse you will be forcibly drawn into it. Be a willing instead of an unwilling worker. Be fixed in the self and act without the thought of doership.

(88-13) Q: Which is better for salvation – marriage or celibacy?

A: Whichever you think better!

(88-14) The man who falls from the Rishi-state can recover it by proper bhakta; repentance and prayer will set him right.

(88-15) It is better to restrain speech while living in society than to be a mouna in solitude. When the mind becomes introverted it becomes active in its own way, and the man is no longer anxious to speak. This is natural mouna, whereas the other is a forced discipline.

(88-16) Whether to keep the eyes open or closed during meditation depends upon its strength. If weak, it becomes difficult to introvert the mind away from objects when eyes are open. For the mind must become active in its own pursuit, ignoring external impressions and not thinking of other matters.

(88-17) A kind of indescribable sensation in the heart centre may be a foretaste of realisation or it may be associated with special occasions of great fear, great excitement, etc. If the mind is kept continuously and automatically fixed on it, then that is realisation.

(88-18) Why grieve over someone's death? The dead are indeed happy; they have got rid of the trouble-bearing body. Why desire continuance of such a shackle?

(88-19) When the intellect is not operative, it becomes sattvik.

(88-20) Karel Weinfurther: I was informed by the Ashram letter that all the Paths – Karma, Mantra, Hatha or Jnana, are exactly of the same duration. Not one is a short path. If it is long, then the fault lies in the pupil and in his distant past. Therefore no matter what yoga we are practising, we shall reach the goal in the same time.

Lt. Col. P.V. Karamchandani: The End of Bhagavan Sri Ramana Maharshi

89

THE END OF BHAGAVAN SRI RAMANA MAHARSHI

Lt. Col. P.V. Karamchandani¹¹⁷

(89-1) [April-25-1950]¹¹⁸

¹¹⁷ "THE END OF BHAGAVAN SRI RAMANA MAHARSHI. *-(BY Lt. Col. P.V. Karamchandani I.M.S., D.M.O.)" in the original. The original editor inserted "63" at the top of the page by hand.

The extraordinary privilege of attending on Bhagavan Sri Maharshi during the last two months came to me rather unexpectedly and without any planning on my part.

About fifteen years ago while I was working in Trichy, a friend from Upper India wrote to me asking particulars about Tiruvannamalai and Sri Maharshi. I wrote back saying that I had neither seen nor heard about the town and the Sage and that I was interested in neither.

Then, in December last year and very soon after I was posted to North Arcot, a Medical Officer came to me, invited me to visit the hospital at Tiruvannamalai and also added that the occasion could be availed of to see Sri Maharshi. Though the casual mention of Tiruvannamalai evoked memories of my friend's query, I had no impelling urge to go to the District town.

Official work, however, took me to Tiruvannamalai some two months back. When my inspection work was over, it was suggested to me that I could pay a visit to the Ashram, I agreed. I went to the Ashram and saw Sri Bhagavan. From that time on I became his servant and he became my patient.

Before I saw Sri Bhagavan, I was told that he was four times operated on for sarcoma. When I examined him, I found a small ulcer in his arm, above the elbow. But at the upper end of the ulcer there was a swelling. I couldn't be certain as to whether this was ordinary inflammation. I suggested Penicillin to eliminate this doubt. Penicillin was not, however, given and in course of time it proved to be the tumour growth.

I was called again to Tiruvannamalai only after six weeks. When I saw Sri Bhagavan, I found a big growth almost covering the upper part of his left arm except a two-inch space in front. This growth was bleeding and losing serum, thereby directly depleting the system of actual fluids. Added to this there was pain which was exhausting the body. More than haemorrhage and loss of serum, pain was the distressing feature.

The variety of tumour that Sri Bhagavan has was spindle-shaped sarcoma probable arising from the sheath of ulnar nerve. This is a very painful tumour with its specialty of shooting pain. In medical language we call it lancinating pain. But Sri Bhagavan described it as something like insects creeping up and down the arm! And Sri Maharshi bore this pain as though the body did not belong to him. Whenever I asked him whether there was pain Sri Maharshi said that it was nothing.

Within this period I came again and found the tumour furiously growing draining the system fast and also arousing some sensation of pain in the impregnable and imperturbable personality of Sri Bhagavan. I would only illustrate this by a tiny incident. A few days before Sri Bhagavan's departure some one touched the cloth on the tumour and there appeared an expression of pain on his face. The attendant who touched the cloth said that he touched only the cloth on the tumour and not the tumour itself. To which Sri Bhagavan replied that the cloth bore the weight of mountains. Came to see Sri Bhagavan about midnight on the 13th instant. I found him resting with

¹¹⁸ The original editor inserted "April-25-1950" by hand

closed eyes. When he opened his eyes, he asked all the attendants to clear out of the room. He repeated this half a dozen times and this was interpreted as delirium. But I examined him and found him to be fully conscious and not at all delirious. Thereupon, I asked the attendants to obey Sri Bhagavan's instructions by going out of the room. I sat the night with him. There was respiratory embarrassment (Chyne stoke breathing) as we call it. Pain was very intense because even the least movement brought forth evidence of pain.

I left in the morning and came back in the evening, just two hours before Sri Bhagavan's last breath. This privilege of being by his side at that time was something which I prayed for but which I little expected. And when I entered his room, Sri Bhagavan's eyes were closed. He was propped up on his bed and breathing was very hard. The lips were parched and I thought that a little fruit juice would be better. So I asked him. "Bhagavan, shall I give you some orange juice?" I repeated the question twice and each time Sri Bhagavan shook his head to mean 'no.'

Then a strange thing happened. I stood before him prayerfully repeating the question within my mind. Suddenly, Sri Maharshi nodded his head to mean 'yes' and opened his mouth. I gave him three teaspoons of juice. Each time he opened his mouth and swallowed the juice. This was the last nourishment that Sri Bhagavan had. This was about 7.45 P.M.

At ten minutes to eight Sri Maharshi's pulse was still perceptible. A big crowd of devotees was sorrowfully waiting outside expecting and fearing that the last breath would be out any minute. I found and felt that it was not a question of minutes and to relieve the prevailing tension a bulletin was issued to the effect that there was no immediate danger to life. This relieved the assembled devotees a little. At twenty five minutes to nine, the pulse was still perceptible and the breathing was very hard and laborious. It was distressing beyond words to see that mighty personality suffering such pangs. I asked within myself why such a great soul should suffer such agonies. Had he taken on himself the KARMA of others? If he should suffer such pain what about others? Could not Sri Bhagavan relieve himself of the pain? Thoughts like these weighed in my minds I stood watching Sri Bhagavan.

As though to provide an answer to my suffering, the picture changed and changed suddenly. The pulse disappeared and breathing became slow and easy, a very normal feature at such a time and stage. The breathing became slower and slower till it completely stopped at thirteen to nine. The last breath was as easy and slow as any other previous breath. We were able to decide the last breath only from the fact that there was no breaths after. The jerk, the struggle and the gasp that usually announce the last breath in the case of ordinary people were not there in the case of Sri Bhagavan. And so slowly and smoothly Sri Bhagavan secured his release from his physical encasement. That was not the end. How could that be? Sri Bhagavan has no beginning and no end.

The Blessed Visions of Grace

91
THE BLESSED VISIONS OF GRACE¹²¹

(91-1) Salutations to Sri Ramana Guru.

On the morning (about 7 Am) of the day next to that on which, as instructed by Kavyakanta ganapathi muni, I saw Thee – Sri Ramana Guru! Thou hast, with full mercy, shed on me the Light of Grace through the corner of Thy Eye. Hast Thou not? Yes. The flood of showers of nectar}of the flashes of Light that darted through the corner of Thy Eye, does, even now stand – i.e. is stored – unchanging in the sacred and blessed tank of my

92¹²²
THE BLESSED VISIONS OF GRACE

93
THE BLESSED VISIONS OF GRACE¹²³

(continued from the previous page) heart. For this reason, I offer my prostrations to Thee – Sri Ramana Guru – the Sovereign of munies (Sages).

(93-1) Formerly, certain night of full lunar eclipse (about 10 pm) while walking on the ridges of paddy fields, a ring of luminous and shining Light surrounded me, moving with me in its midst. The moment the question arose in my heart-as to what this bright burning ring should be, there was Thy answer that that was the symbolical explanation of the sacred Pranavam “Om,” the nature of Brahman which was at the very first

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THE BLESSED VISIONS OF GRACE

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¹²⁰ “THE END OF BHAGAVAN SRI RAMANA MAHARSHI. *-(BY Lt. Col. P.V. Karamchandani I.M.S., D.M.O.)” in the original. The original editor inserted “63” at the top of the page by hand.

¹²¹ The original editor inserted “65” at the top of the page by hand.

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¹²³ The original editor inserted “67” at the top of the page by hand.

¹²⁴ Blank page

(continued from the previous page) instance, taught to me and it should always be meditated upon. Because of this I offer my salutations to Thee, Sri Ramana Guru the King of Sages.

(95-1) Seated myself on the unsaddled and unbridled horse of Narjuna whyana (undisturbed meditation), in Sookshma Sareera – astral body – and flying through the very wide expanse of sky, I went to thy presence and questioned thee “Master! Which is the seat of absorption of Jiva – the individual Ego?” Thou at once didst look at the limitless firmament. This look of Thee explained to me

that Jiva gets its absorption in Athman. For this, Thy Grace I prostrate to Thee, Sri Ramana Guru, the holiest of the holies.

(97-1) O Lord! Thou art said by the wise men to be the son of Easwara, the father of worlds and Thou art Kumaraswami who didst break the mountain of Krouncha [i.e. didst destroy the mountain of ignorance. This is curious, for Thou art the form of dispassion and Thy movement, in reality, is unworldly. Thou art the force seen in the works of creation preservation and destruction and Thou doest exist as Bliss. It is why I prostrate to Thee, Sri Ramana, the greatest of the saints.

¹²⁵ The original editor inserted “69” at the top of the page by hand.

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¹²⁷ The original editor inserted “71” at the top of the page by hand.

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¹²⁹ The original editor inserted “73” at the top of the page by hand.

(99-1) Lord! I do not fear death, nor am I afraid of birth. I am not troubled by the natural actions of indryas – bodily senses. But I am afraid lest I may lose or deprive myself of my faith in Thy lotus feet. Show art the remover of this vain fear of mine. Therefore I prostrate to Thee, Sri Ramana Guru – the best of the sages-.

(99-2) Because I am subject – i.e. I submit myself – to the flood of the sight and light of Thy Grace, like he, who had taken in a gulp of divine and sweet ambrosia, gets the attainment of divinity – i.e. immortality – I do become¹³⁰

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THE BLESSED VISIONS OF GRACE

101

THE BLESSED VISIONS OF GRACE¹³²

(101-1)¹³³ the possessor of Jnana – the knowledge of supreme existence which Thou art and which is conscious of Self. This truth which is by its own nature, changeless is practically and by Thy grace clearly visible to me. My salutations to Thee, Sri Ramana Guru, the greatest of the sages

Grace is perfect safety beyond Bhavams (thoughts and ideas and speech). It cannot be expressed or explained. It can only be experienced in “Silence.” Hence Silence is Bliss and Grace. Pranavanandam

(101-1) Lord! very kindly dwell Thou in my heart. I desire not any thing else than this. I desire the non-differentiation (oneness) between Thee and me. Mayest Thou have the will in this business! Affectionately do this. I will become steadfast

102¹³⁴

¹³⁰ The paras on this page continue on page 101.

¹³¹ The para on this page is marked with an “x,” which corresponds to an “x” on the next page. It originally read:

“Grace is perfect safety beyond Bhavams (thoughts and ideas and speech). It cannot be expressed or explained. It can only be experienced in “Silence.” Hence Silence is Bliss and Grace. Pranavanandam”

¹³² The original editor inserted “75” at the top of the page by hand.

¹³³ The paras on this page are a continuation of the paras on page 99.

¹³⁴ The para on this page is marked with a square, which corresponds to a square on the next page. It originally read:

“I was living in the vain idea of limitedness of Athman, but that day (some day – date forgotten – in 1916), there was practical and visible flash of light of the unlimitedness of Athman. Pranavanandam”

THE BLESSED VISIONS OF GRACE

103

THE BLESSED VISIONS OF GRACE¹³⁵

(continued from the previous page) and firm in consciousness of Thee-. For this act of kindness of Thee, I prostrate to Thee, the best of the saints.

(103-1) Then I saw the centre and all-round circumference of dhyana becoming one. The moment the question arose as to what this vision should be, there was the response that limit became the limitless. I was living in the vain idea of limitedness of Athman, but that day (some day - date forgotten - in 1916), there was practical and visible flash of light of the unlimitedness of Athman. Pranavanandam

I in 1916 I was in Naudyal near Nallamalais¹³⁶ with a European gentleman. In concentration I used to fix my eye on the circumference, symbol of Om. That day I could not, however much I tried, do it.

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THE BLESSED VISIONS OF GRACE

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THE BLESSED VISIONS OF GRACE¹³⁸

(continued from the previous page) Then I wanted to fix the eye on the centre of the circle, that too I couldn't. Then the question and the response - above referred to - arose in my heart and gave me a perfect satisfaction. The limit and the limitless are mental creations. Perfect rest in Peace, the Bliss, we need most and should do it best. Dear Brother! and sister! Let us do this.}

(105-1) The Beginning is the End when in Sri Ramanasram, the first glance of Light I had of Ramana maharshi in 1908, I again had on 30/12/96.

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THE BLESSED VISIONS OF GRACE

¹³⁵ The original editor inserted "77" at the top of the page by hand.

¹³⁶ Likely referring to Nandyal near Nallamalai in India.

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¹³⁸ The original editor inserted "79" at the top of the page by hand.

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(continued from the previous page) explaining to me that the beginning is the end and the end is the beginning; and the two combining together become “O” Om – the Pranavam – the life of Eternity. In eternity there is neither beginning nor end.

Pranavanom dam.

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THE BLESSED VISIONS OF GRACE

(107-1) WRITTEN FOR PAUL BRUNTON BY the late:

S. NARASIMAYA, called PRANAVANANDA, the Munshi of Vellore Being a Translation of his Sanskrit original verses descriptive of his Spiritual Experience with Maharshi

19. Avalkara street,

Vellore, 16/2/37.

Brother abiding

Dear Sri Ramana!

His Grace brought me safe to here at 7 pm, the day I took leave of you. I was so exhausted that this weak and perishable body was to be eventually taken into the house. But Grace shone with full vigour.

Yesterday I wrote my weak and poor translation of the visions have been having of his Grace. You can touch the translation and make use of it as you like. I am very tired. Please hand the enclosed letter to Bhagavan maharshigal.

I send the translation by separate book post today

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THE BLESSED VISIONS OF GRACE

(continued from the previous page) Please acknowledge it. I shall be glad to see you both before you go to Sahiadri Hills of Mysore. If possible and if not inconvenient you can halt for a minute or two in this poor house which I vainly call mine.

yours affectionately

Pranavamdam

P.S.

Because of weakness in the body and sufficient help not coming from others a poor note book is used shabby it is. Please excuse. God sees the heart. Man sees the body. I lost the stamped letter you gave me. To whose hand I gave I do not know.

There are some more small works (books) in script. Each contains here and there flashes of Light. He has given me spirit. I need strength of body and material means to send them to you.

¹⁴⁰ In this page text is fully Handwritten and we typed only legible text but most of the word its not clearly legible

T.V. Kapali Sastri: The Maharshi

109

THE MAHARSHI

T.V. Kapali Sastri

(109-1)¹⁴¹ The 'I' which started the quest was forcibly dragged in by Something tremendous. It was drowned, lost itself; but there arose another 'I,' t the Parent Self, the Original Being, the source and support of the surface man.

(109-2) Possession and Desire have to be so disciplined that they transform themselves into Sadhana; the moral principle must exercise a restraining influence over them

(109-3) When Maharshi says, "It is you who have to look within and work out your own sadhana," he puts in the needed influence, anugraha, to help you proceed and do the sadhana.

(109-4) Once you find the Divine you are no longer yourself in the usual sense: you are in His hands. A Divine will makes you do this or that.

(109-5) There is no longer any problem for you; your problems are His.

(109-6) People complain of imperfections, defects and undesirable tendencies among inmates of an ashram. Take it for granted that they are imperfect, bad. But who do people go all the way to ashrams to spot out, complain and concentrate on defects in others? Maharshi said, "Where are these defects not found? They are everywhere. If we look to our own objective, our own aim in life, these things will not detract us."

(109-7) A devotee wrote of M that rays of light emanate from him and do their work on the devotee. M corrected it to say, "He emanates and direct the rays" He meant that he was not passive in cases which required his intervention, but active and directed the rays of grace.

(109-8) M's realisation was sudden, the years of solitude and silence later were required to normalise and stabilise the realisation under all conditions.

(109-9) "I felt sorry for him," said M, "But what is to be done? People have to go through these things (suffering-PB) before they will learn" (This was after he requested a hunter not to kill a peacock. The man refused, had an accident, and had to have his arm, which shot the animal, amputated.

¹⁴¹ The paras on this page are numbered 1 through 15; they are not consecutive with the previous page.

(109-10) If the Guru takes on bad karma from disciples or devotees who visit him, he consciously throws it away: retirement for a few minutes on such occasions is then helpful. If retirement cannot be avoided of there is danger of his body having to suffer.

(109-11) M. told me that whenever he had wanted or cried to go on the Siddha-path, he was pulled back, something telling him “Here alone is the Thing” pointing to the heart.

(109-12) I found M’s teaching too direct, immediate having no steps in between starting-point and the goal, seemingly simple but not practicable to people circumstanced like myself

(109-13) Dharma, the law of being, artha (possessions) and Kama (desire) have for their aim only one object, one meaning: realisation of the Self in the heart as the ‘I’ eternal, conscious, free. The supreme Dharma holds firmly, is not destroyed.

(109-14) The character of self is Consciousness, the Supreme possession, artha.

(109-15) as the self is blissful, it is the clearest to everyone, so the core of it is the Supreme Karma, desire.

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THE MAHARSHI
T.V. Kapali Sastri

Ramana Maharshi: Interview

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INTERVIEW
Ramana Maharshi¹⁴³

(111-1)¹⁴⁴ If the inner peace which people feel in a guru’s presence fades away after they leave, that is because they have not attained mental purity and they should set to work to do so. The glimpse shows them what it is like.

III

(111-2) Those who move closely and in sympathetic contact with masters who are perfect in samadhi, gradually absorb the habit of dissolving mind.

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¹⁴³ The original editor inserted “83” at the top of the page by hand.

¹⁴⁴ These paras are a continuation of the paras on page 88.

(111-3) The practice of stopping all mental activity, of keeping all thoughts – good as well as bad – out of the mind, is not only to be followed during set meditation times but also throughout the day at every practicable moment.

(111-4) You are so accustomed to outward existence that you have lost the knowledge of your Self, pure Being. Do not expect the body to be able to know it.

(111-5) The ego-sense is a reflected light from pure Consciousness. This reflection also creates the world.

(111-6) If you stop the mind's thought-activity, the world and the ego and the individual are stopped too.

(111-7) Think of the one to whom the question occurs, if you ask how to know the real self.

(111-8) By surrendering the mind it will become purified but not annihilated.

(111-9) It is not necessary to ask the "Who am I?" question more than once at a time, nor to keep on repeating it as a mantra. Having asked it, search deeply within yourself for the ego's root.

(111-10) In the beginning of meditation practice it will be necessary to exert some effort to overcome the mind but later it will become effortless; then the thoughts will lie still.

(111-11) The essential thing is to make the mind pure, which means keeping away all thoughts rather than freeing the character of its defects. Indeed, if one can keep the thought-less state for only two minutes, it will have powerful results in purifying the lower nature.

(111-12) The thought free state is got by constant practice in meditation.

(111-13) Meditation is required in order to eliminate thoughts and root them out. This is different from mere suppression. In the first case, enquiry the goal is achieved. This destruction of the activity of the mind is the practical path.

(111-14) What is your happiest moment? Is it not when there is no mind? Therefore the destruction of the mind is the way to the bliss of liberation and realisation.

(111-15) Mind is nothing more than a bundle of thoughts. When the thoughts are gone, there is no mind at all. What remains is the real self.

(111-16) Rangaswami, who was a personal attendant on M for 20 years, told [PB]¹⁴⁵ that he still cannot stop thinking in meditation! This proves that even the closet propinquity is not enough and that most of the other disciples are merely groping likewise.

IV

(111-17) Grace is a reality but it cannot manifest in a dark and dirty mind. There must first be mental purity, i.e. the thought-free state, then the grace will automatically manifest itself in every case. It is not an arbitrary thing but a sure one. Therefore whether the grace comes directly from within or indirectly through a guru, it can come only when this condition is fulfilled. His first duty is to get rid of all evil agitation; the mind will then become quiet of itself and grace take possession.

(111-18) The precursory stage to awakening to a further stage of spiritual development may put pressure on the physical brain and lead to a severe headache or even nervous illness.

(111-19) There are two kinds of occult powers, two kinds of Gnani. The Siddhi-Gnani performs miracles consciously whereas they happen automatically around the Suddha-gnani.

(111-20) Some aspirants attain sahaja samadhi, the state of attending to ordinary worldly life while inwardly aware, without passing through the state of deep unconsciousness of the world but others do pass through it. It depends on their karma.

(111-21) If I had known how easy realisation was, I would never have left home!

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THE MAHARSHI
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IV

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THE MAHARSHI
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VI¹⁴⁷

¹⁴⁵ The original editor inserted "The original editor" by hand

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¹⁴⁷ The original editor inserted "85" at the top of the page by hand.

(113-1) Whenever complaints were made about the Sarvadikari, M turned his head the other way and kept silent. When they were too vehement to be ignored he said, "Did you come here to reform others or yourself?"

V

(113-2) The gnani can live in the world, work in the world, even marry, and yet retain his highest jnana. Nor will he be a mere dreamer, or an unfit inefficient worker. On the contrary, he will be positive and effective, because his mind possesses the power of concentration upon what he is doing. His every act will be perfect.

(113-3) A prominent politician asked, "Why do you not go out and work for humanity?" M answered: "If I did not work, how could you have come here?"

VIII

(113-4) One should eat only sattvik food.

(113-5) Aurobindo's idea of the appearance of a Gnostic race overlooks that it will be subject to change; since it came it will have to go. By trying to understand properly what we already have, it will not be necessary to think of what might appear in the future.

(113-6) Aurobindo's idea of prolonging the body's life overlooks that the body itself is a great disease. Who wants to keep a disease for a longer time? No gnani would have such a wish.

(113-7) In 1940 M suddenly and without explanation changed his diet completely. For breakfast he gave up coffee and ate only one-half a rice and black gram bread, with a cup of hot water. For tiffin he ate one cup pepper water with small quantity of rice, without dahl and with only little vegetables. He gave up afternoon coffee. For dinners he took some plain rice mixed with hot water and fruit. He ate no butter, drank no milk, as he wanted to be on a fat-free diet.

IX

(113-8) What use to worry over world events which affect you? Do not let the intellect thrust its burdens on you. Events will take their course and cannot be changed. The intellect deceives you into feeling that you are choosing or deciding or shaping things when actually the train of destiny is carrying us all, including our baggage. Why put it on your head?

XII

(113-9) There is no other God than your Self. The idea of an Avatar is for childish minds and impossible. The Mahayana Buddhist and Mandukya Upanisad 'No-God' teaching is correct.

(113-10) The sage has found and lives always in the Golden Age.

(113-11) Silent initiation is the strongest of all. It changes hearts. It dispels doubts, by dispelling the ego.

(113-12) The Bliss is not a created one; if it were it would one day disappear again. Its very nature is Bliss, it is ever conscious itself.

(113-13) The Soul has no relation either with the individual's activity or inactivity. It exists by the power of its own self.

XIII

(113-14) What is Life? you ask. The answer is in your question.

(113-15) So long as duality to any extent remains, so long the ego must be there and its surrender will not be complete. To have any demands, even humanitarian as to what you shall do after realisation, is to show such duality.

XIV

(113-16) The beginner has to regard the world as unreal, illusion, because it changes constantly. The initiate finds that same world a part of the Real. This is because he himself has attained it. When world experience is apart from Self, it is illusory but when along with Self, it is real.

XV

(113-17) Mulaprakriti – root matter, the original matter – is the same as Chaitanya, Consciousness. Objective, manifested matter, appears to be insentient but since all is one, it is not really so. The world is Consciousness and only appears as if it were not. When you see the One you will not see the illusory Many. To get rid of the illusion, practise Self-enquiry. This is not merely intellectual but intuitive also. By knowing what the Self really is, the destruction of mind becomes easy.

XVI

(113-18) Those who object that two dreams with one inside the other in which there is a dream of a wakeful interlude, are not the same, should make their objection while in the first dream state only. They have no right to reject the dream nature of the physical world therefore. Both physical and sleeping worlds are only dream states.

(113-19) There is this difference that an ordinary dream vanishes totally on waking but a Gnani still sees the world even though he sees also that it is a dream.

(113-20) Yoga-nidra is not only the beginner's kind mentioned by Patanjali as a defect; it is really the advanced kind of samadhi, of deep inner awareness, that is, 'conscious sleep.'

(113-21) Do not weep over your departure. You are not really going away, it is only the train and the steamers which are moving you away from me.

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XVI¹⁴⁹

(115-1) Do not weep over your departure. You are not really going away. It is only the train and the steamers which are moving you away from me.

XVII

(115-2) As regards the worldly existence, your prarabdha karma makes it impossible to change it; no free will can be exercised there. But as regards the spiritual existence, there you have some power to change yourself and to exercise freedom. It depends on your own effort, the present lifetime does not.

(115-3) Fate and freewill are not two separate things but only two different aspects of the same thing. It depends on the standpoint taken whether the result seems one or the other. Everything happens by the will of the Higher Power and so happens for the best. We should accept and not question it.

(115-4) All that happens, whether favourable or unfavourable, is God's will. Therefore it is good, and therefore it should be accepted. If your coming here was the result of God's working, so also was your leaving here.

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¹⁴⁹ The original editor inserted "87" at the top of the page by hand.

(115-5) If a man abuses someone who is practising ahimsa, (non-injury) in the sense of goodwill and by goodness to all, the abuser will take away on his own shoulders part of the other man's bad Karma.

XVIII

(115-6) Instruction from a guru is needed only so long as there is no surrender.

(115-7) What is the use of starting a new Ashram or a new spiritual school when you have not found your own Self? What is the use of telling others to correct themselves when you cannot do it yourself? Better not to start one.

(115-8) An Avatar is only an aspect of God but a Gnani is God himself.

(115-9) The Guru is seeking you far more than you are seeking him.

(115-10) The guru being outside, the aspirant turns his mind inwards. The latter is ordinarily turned outward hence the guru advises him to turn inward and find the guru there within the course of time.

(115-11) Even when the mind is destroyed, the gnani's outward appearance and action is as if he still had it. But in reality it has lost the power of attachment, growth, creation, just as fried seeds have lost their power to sprout.

(115-12) There are 4 kinds of initiation by a guru. The first is mantra, giving a spoken mantra, the second is the touch, the third is the gaze, but the fourth, through the silence, is the highest. The last can be given silently and secretly to a person who may be anywhere distant in the world whereas for the others he has to be physically present. Hence its superiority.

(115-13) "May I offer M a bhiksha?" i.e. a food or alms offering. "Yes, what bhiksha? Bhiksha is to offer your mind."

(115-14) God, guru and the Self are one. Then why is the guru needed at all? Actually you do not need one.

(115-15) Once the Guru has fixed his gaze upon a devotee, the latter can never escape from him in the end. Just as the python hypnotises the small reptile to approach nearer and nearer while it waits with open jaws until the victim falls in and is swallowed, so the guru's influence proves irresistible sooner or later and, however reluctant, the devotee is pulled in. It is easier to escape from the clutches of a tiger than from the gaze of a saguru (true guru)

(115-16) Meditation requires an object to think on whereas in self-enquiry there is only the subject, and no object.

(115-17) Without first realising oneself and thus becoming able to know Brahman, how will one discover his all-pervasiveness? That should come later.

(115-18) A woman who had resided near the ashram for many years and spent a lot of time in meditation silence and solitude began to see visions every day and to write out many-paged letters to M about her psychic experiences. After the first two or three letters M refused to read any more and sent her a warning that she would go mad if she did not stop this practise. Later she went insane, and took a long time to recover.

(115-19) A yogi in the ashram who spent most of the day in meditation told M that he was receiving instructions by voices which he heard clairaudiently. M showed annoyance and replied: "Go away! Do not talk such nonsense to me again."

(115-20) When the Sarvadikari, his brother, lamented loudly over M's cancer and impending death, M answered: "Why do you weep? Is it not due to you?"

(115-21) After the publication of HTBY, when many critics vehemently denounced PB, M rejected their denunciations with such remarks as, "That is the way it strikes him. It will be all right." He never accepted the abuse of PB during all the years of the latter's absence without defending him, without showing that he had a deep love for PB which no one could shake.

THE MAHARSHI
T.V. Kapali Sastri

THE MAHARSHI
T.V. Kapali Sastri¹⁵¹

(117-1) To one who was reluctant to leave him and travel to Europe, but who asked for Maharshi's grace to extend to him there, Maharshi replied: "Think that you are always

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¹⁵¹ The original editor inserted "89" at the top of the page by hand.

in my presence. That will make you feel right.”¹⁵² Another who complained that he had lost hope of attainment because of getting no grace from the guru, Maharshi said: “Who is the one who is despondent? Seek the answer to that. It is the ego which becomes victim of such thoughts.”

(117-2) The peace found in meditation is a sign of progress. With continued practice, it will become deeper and longer, as well as lead to the goal.

(117-3) The mind is only a projection from the Self, appearing in the wakeful state. It is an unreal phantom.

(117-4) Until the state of spontaneous self-realisation is reached, effort in some form is needed.

(117-5) Your personal activities are really God’s activities. They are not your own. You are only a tool in the hands of a higher power. Hence the notion that absolute consciousness cannot be coexistent with daily work in active life is erroneous.

(117-6) Sorrows and bereavements can be better borne if the mind is turned inward, toward the infinite existence, by annihilating thoughts.

(117-7) Active life entered into unselfishly purifies the mind. Moreover try and see if you can meditate incessantly and avoid activity; the predispositions accumulated in so many births will not let you do it. Only their gradual weakening by the grace of the master progressively brings about the state of contemplation, stilled mind.

(117-8) Jesus is the ego. The body is his Cross. When the ego perishes, it is Resurrection.

(117-9) Meditation is hard because the mind wanders. It wanders because it is weak. Its weakness is due to its energy being dissipated into so many thoughts. Sticking to one thought, conserves energy and strengthens the mind, that is, concentrates it. When it ceases to wander, its dormant shakti manifests and harmonises with the life-current.

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THE MAHARSHI

¹⁵² The original editor inserted quotation marks by hand

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(119-1) Both Mouni Sadhu (ex-secretary) and S.S. Kohan affirmed that they had never heard M declare he would be present in Ashram there after death, and active, although they were with him to the end. Even if he did say so, MS rejected it as mere propagandising twisted interpretation by the ashram for its own benefit while K rejected it as the lowest-level ignorant interpretation when M obviously meant the whole physical world.

XXII

(119-2) What is the use of planning for the future? Did not events turn out differently from your planning in your own life? It is better to live in the Present, which after all will become the past and includes the future. Do not trouble about tomorrow, otherwise your thoughts have to be active concerning it and your mind loses its peace. Stay in the Present.

XXVIII

(119-3) Suffering is the greatest blessing. God should be thanked for it.

(119-4) If you do not see any help, surrender to guru or Self and you will.

XX

(119-5) (ADDENDA): A yogi in the ashram who spent most of the day in meditation told M that he was receiving instructions by voices which he heard clairaudiently. M showed annoyance and replied: "Go away! Do not talk such nonsense to me again."

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(119-6) That Sri Bhagavan completed within half an hour not merely the sadhana of a lifetime, but for most sadhakas, or aspirants, of many lifetimes, does not alter the fact that it was a striving by Self-enquiry such as he later enjoined on his followers. He warned that the consummation towards which it leads is not normally attained quickly but only after long striving, but he also said that it is "the one infallible means, the only direct one, to realise the unconditioned, absolute Being that you really are. "[Maharshi's

¹⁵⁴ The original editor inserted "91" at the top of the page by hand.

Gospel, Part II.]¹⁵⁵ He said that it immediately sets up the process of transmutation, even though it may be long before this is completed." But the moment the ego-self tries to know itself it begins to partake less and less of the body in which it is immersed and more and more of the consciousness of Self."

(119-7) The word "meditation" may be misleading as this normally implies thought and reflection. Its use by Sri Bhagavan has already been remarked upon. It may be added here that he used it for "samadhi" for which there is no exact English equivalent but which means rather thought-free contemplation or immersion in the Spirit. He also used it to mean the effort to attain Samadhi by Self-enquiry, which is not so much thought as the shutting off of thought.

(119-8) Too much turned to God to seek success or fame, Ganapati Sastri nevertheless was too anxious to aid and uplift mankind to escape from the I-am-doer illusion.

(119-9) When my daughter Kitty was going back to school and he was asked to remember her while she was away, the reply was: "If Kitty remembers Bhagavan, Bhagavan will remember Kitty."

(119-10) Sundaresh Aiyer composed a Tamil song in his praise referring to the Grace flowing forth from his eyes to sustain the devotees, and Sri Bhagavan corrected him: "No, not flowing but projected, because it is a conscious process directing the Grace to the persons chosen."

(119-10) If impure thoughts rise up they are to be treated in the same way, for sadhana really does what psyche-analysis claims to do – it clears out the filth from the subconscious, brings it up to the light of day and destroys it. "Yes, all kinds of thoughts arise in meditation. That is only right, for what lies hidden in you is brought out. Unless it rises up how can it be destroyed?" (The Maharshi's Gospel)

(119-11) Even then the vichara is still to be used, for the ego will try to make a truce with the current of awareness and if it is once tolerated it will gradually grow to power and then fight to recover supremacy, like the Gentiles whom the Hebrews allowed to remain in the Promised Land.

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Arthur Osborne

¹⁵⁵ The original editor changed "(Maharshi's Gospel, Part I" to "(Maharshi's Gospel, Part II)." by hand

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M. Venkataramiah: Philosophy of Bhagavan Ramana Maharishi

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PHILOSOPHY OF BHAGAVAN RAMANA MAHARISHI

M. Venkataramiah¹⁵⁷

(121-1) (BOOKLET)

When I look around me, I see objects of different types, whose existence is known or is cognised by me only through the agency of the mind. But mind alone will not be able to give me that perception because behind the mind there is some power without the help of which neither the eye can see nor the ear hear, nor the mind sense the seeing or hearing. This is easy enough to understand because even the organs of sense which are very useful for the acquisition of objective knowledge, depend for their useful and effective functioning, on the mind as well as on that which illumines the mind. The basic idea underlying all these experiences is that there is a consciousness which sees, hears... in other words experiences. And what is that? When I say I see, I hear; I think; and I meditate; there is a being denoted by the word "I" which on examination and introspection, is found to elude the grasp. Everything with which I become associated in all life's activities, such as eating, drinking, etc., or thinking, feeling etc., is a manifestation

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(121-2) [Sayings of Ramana]¹⁵⁸

"All the actions that the body is to perform are already decided upon at the time it comes into existence: the only freedom you have is whether or not to identify yourself with the body."

(121-3) "If you strengthen the mind then peace will become constant. Its duration is proportionate to the strength of mind acquired by repeated practice."

(121-4) Sri Bhagavan explained that Echammal's visions were due to her constant concentration on him.

(121-5) "It is, no doubt, said in some books that one should cultivate one quality after another and thus prepare for the ultimate Moksha (Deliverance), but for those who

¹⁵⁷ The original editor inserted "93" at the top of the page by hand.

¹⁵⁸ The original editor inserted "Sayings of Ramana" by hand

follow the Inana or vichara marga (Self-enquiry) their sadhana is quite enough in itself for acquiring all daivic qualities; they need not do anything else."

(121-6) He disapproved of the desire for visions and powers and how he preferred householders to strive in the conditions of family and professional life. He evoked no spectacular changes in the devotees, for such changes may be a superstructure without foundation, and collapse later. Indeed, it sometimes happened that a devotee would grow despondent, seeing no improvement at all on himself and would complain that he was not progressing. In such cases Sri Bhagavan might offer consolation or he might retort, "How do you know there is no progress?" And he would explain that it is the Guru not the disciple who sees the progress made; it is for the disciple to carry on perseveringly with his work even though the structure being raised may be out of sight of the mind.

(121-7) The influence of Shi Bhagavan was to turn one from the pleasure and pain, the hope and anxiety that are caused by circumstances to the inner happiness that is one's true nature and, realising this, there were devotees who never asked for anything, even in mental prayer. but strove instead to overcome the attachment that gives rise to wishes. Even though they had not completely succeeded, it would have seemed a sort of betrayal to go to Sri Bhagavan with a request for outer benefits, for anything but greater love, greater steadfastness, greater understanding. If afflictions came, the method was not to seek to get them removed but to ask, "to whom is this affliction?"

(121-8) None did more to spread knowledge of Sri Bhagavan through the world than Paul Brunton with his book "A Search in Secret India."

Alice Godel: Maharshi

(a) The Maharshi was unique, he was a phenomenon, something to look at, to admire and respect; dynamic in his immobility. He was unique. Not a Guru to follow. A karanaguru could be followed and imitated. (b) The, Maharshi Ashram just like the Ramakrishna Mission, has made a new religious sect.

PB's Public Reply to Ashram

(a) I am no longer interested in the ashram, and hence not even in exposing the false claims now being made by its self-appointed "committee." (b) Confronted by this amazing and unique phenomenon of the Maharishi, people were naturally overcome by it. From this to the next stage - exaggeration of all that was spiritual in him to an incarnation of God - was the next step. (c) These disciples are not looking at the Master

Himself. They are looking at something outside him – at his external statements and bodily acts.

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THE LIFE OF BHAGAVAN, SRI RAMANA MAHARSHI

Arthur Osborne

**T.N. Venkataraman Sri Ramanasramam
Tiruvannamalai: Talks With Sri Ramana Maharshi**

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TALKS WITH SRI RAMANA MAHARSHI

T.N. Venkataraman Sri Ramanasramam Tiruvannamalai¹⁶⁰

(123-1) The Straight Path. Yes, the pg. in my book was 184. Thanks. I neglected to remember that the Maharshi read about this path from Upadesa Sara to a disciple.

2nd July, 1936

(123-2) Dr Popatlal Lohara a visitor, ... His only debt, as he conceived it was the marriage of his son. It has since been performed and he now feels himself free from karmic indebtedness. He therefore seeks Sri Bhagavan's guidance for freedom from 'mental unhappiness' which persists in spite of his not being indebted.

M: Which text of Upadesa Sara did you read?

D: The Sanskrit text.

M: It contains the answer to your question.

D: My mind cannot be made steady by any amount of effort. I have been trying since 1918.

The Master quoted again from the same book: "Continuous search for what the mind is results in its disappearance. That is the straight path."

D: How to search for the mind then?

M: The Mind is only a bundle of thoughts. The thoughts have their root in the 'I'-thought. He quoted: "Whoever investigates the origin of the 'I' -thought for him the ego perishes. This is the true investigation." The true "I" is then found shining by itself

D: This 'I'-thought rises from me. But I do not know the Self.

M: All these are only mental concepts. You are now identifying yourself with a wrong 'I,' which is the 'I'-thought. This 'I'-thought [rises]¹⁶¹ and sinks, whereas the true significance of 'I' is beyond both. There can¹⁶² not be a break in your being. You, who

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¹⁶⁰ "[4th] Edition TALKS with SRI RAMANA MAHARSHI Vols. I to III 1968 Published by T.N. Venkataraman Sri Ramanasramam Tiruvannamalai, S. Inc" in the original.

¹⁶¹ The original editor changed "aises" to "rises" by hand

¹⁶² The original editor changed "be" by hand

slept, are also now awake. There was no unhappiness in your deep [sleep, whereas]¹⁶³ it exists now. What is it that has happened now so that this difference is experienced? There was no “I”-thought in your sleep, whereas it is present now. The true ‘I’ is not apparent and the false ‘I’ is parading itself. This false ‘I’ is the obstacle,¹⁶⁴ to your right knowledge. Find out wherefrom this false ‘I’ arises. Then it will disappear. You will be only what you are – i.e. absolute Being.”

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TALKS WITH SRI RAMANA MAHARSHI
T.N. Venkataraman Sri Ramanasramam Tiruvannamalai

Sri Aurobindo: The Life Divine

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THE LIFE DIVINE

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Chapter I – The Human Aspiration

(125-1) “All problems of existence are essentially problems of harmony. They arise from the perception of an unsolved discord and the instinct of an undiscovered agreement or unity. To rest content with an unsolved discord is possible for the practical and more animal part of man, but impossible for his fully awakened mind. The greater the apparent disorder of the materials offered or the apparent disparativeness, even to irreconcilable opposition, of the elements that have to be utilised, the stronger is the spur.”

“The Eternal paradox and eternal truth of a Divine life in an animal body, an immortal aspiration or reality inhabiting a mortal tenement, a single and universal consciousness representing itself in limited minds and divided egos, a transcendent, indefinable, timeless and spaceless Being who alone renders time and space and cosmos possible, and in all these the higher truth realisable by the lower term, justify themselves to the deliberate reason as well as to the persistent instinct or intuition of mankind

CHAPTER II – THE TWO NEGATIONS – THE MATERIALIST DENIAL

CHAPTER III – THE TWO NEGATIONS – THE REFUSAL OF THE ASETIC

¹⁶³ The original editor changed “sleep. Whereas” to “sleep, whereas” by hand

¹⁶⁴ The original editor changed period to comma by hand

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¹⁶⁶ The original editor inserted “The Life Divine by Sri Aurobindo” at the top of the page by hand.

(125-2) In these two chapters Aurobindo considers the great controversy of the ages. Is the Transcendent Being reality or wishful thinking? Is the material universe Nature, alone real and the Supernatural only a beautiful dream? Which is real? They are so opposed apparently that whichever is declared Reality the other must be considered Illusion.

QUOTATIONS

(125-3) "In Europe and in India respectively the negation of the materialist and the refusal of the ascetic have sought to assert themselves as the sole truth and to dominate the conception of Life. In India, if the result has been a great heaping up of the treasures of the Spirit, or of some of them – it has also been a great bankruptcy of Life; in Europe the fullness of riches and the triumphant mastery of this world's powers have progressed toward an equal bankruptcy in the things of the Spirit."

Aurobindo gives all the arguments of the materialists and the ascetics in these two chapters. Here is another passage -

"it is the revolt of Spirit against Matter that for two thousand years since Buddhism disturbed the balance of the old Aryan world, has dominated increasingly the Indian mind. Not that the sense of the cosmic illusion is the whole of the Indian thought; there are other philosophical statements. Nor has some attempt at an adjustment between the two terms been wanting even from the most extreme philosophies. But all have lived in the shadow of the great Refusal and the final end of life for all is the grab of the ascetic.

The general conception of existence has been permeated with the Buddhistic theory of the chain of Karma and with the consequent antinomy of bondage and liberation, bondage from birth, liberation by cessation from birth. And through many centuries a great army of shining witnesses, saints and teachers have swelled always the same lofty and distant appeal – renunciation the sole path of knowledge, acceptance of physical life the act of the ignorant, cessation from birth the right use of human birth, the call of the Spirit, the recoil from Matter.

For an age out of sympathy with the ascetic spirit – and throughout all the rest of the world the hour of the Anchorite may seem to have passed – it is easy to attribute this great trend to the failing of vital energy in an ancient race tired out by its burdens, exhausted by its many sided contributions to the sum of human effort and human knowledge. But we

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(continued from the previous page) have seen that it corresponds to a truth of existence, a state of conscious realisation which stands at the very summit of our possibility. In practice also the ascetic spirit is an indispensable element in human perfection and even its separate affirmation cannot be avoided so long as the race has not at the other end liberated its intellect and its vital habits from subjection to an always insistent animalism.

We seek indeed a larger and completer affirmation. We perceive that in the Indian ascetic ideal the great Vedantic formula, "One [without]¹⁶⁹ a second" has not been read sufficiently in the light of the other formula, equally imperative, All this is the Brahman." The passionate aspiration of upward to the Divine has not been sufficiently related to the descending movement of the Divine leaning downward to embrace eternally Its manifestation. Its meaning in Matter has not been so well understood as Its truth in the Spirit.

CHAPTER IV – REALITY OMNIPRESENT

(127-1) "Since then we admit both the claim of the pure Spirit to manifest in us its absolute freedom and the claim of universal Matter to be the mould and the condition of our manifestation, we have to find a truth that can entirely reconcile these antagonists and can give to both their due portion in Life and their due justification in Thought, denying in neither the sovereign truth from which even its errors, even the exclusiveness of its exaggerations draw so constant a strength. For wherever there is an extreme statement that makes such a powerful appeal to the human mind we may be sure that we are standing in the presence of no mere error, superstition or hallucination, but of some sovereign fact disguised which demands our fealty and will avenge itself if denied or excluded. Herein lies the difficulty of a satisfying solution and the source of that lack of finality which pursues all mere compromise between Spirit and Matter. A compromise is a bargain, a transaction of interest between two conflicting powers; it is not a true reconciliation.

True reconciliation proceeds always by a mutual comprehension leading to some sort of intimate oneness. It is therefore through the utmost possible unification of Spirit and Matter that we shall best arrive at their reconciling truth and so at some strongest foundation for a reconciling practice in the inner life of the individual and his outer existence.

¹⁶⁸ The original editor inserted "146" at the top of the page by hand.

¹⁶⁹ The original editor changed "with" to "without" by hand

We have found already in the cosmic consciousness a meeting place where MATTER becomes real to Spirit. Spirit becomes real to Matter. For in the cosmic consciousness Mind and Life are intermediaries and no longer, as they seem in the ordinary egoistic mentality, agents of separation, fomenters of an artificial quarrel between the positive and negative principles of the same unknowable Reality. Attaining to the cosmic consciousness Mind, illumined by a knowledge that perceives at once the truth of Unity and the truth of Multiplicity and seizes on the formulae of their interaction, finds its own discord at once explained and reconciled by the divine Harmony; satisfied, it consents to become the agent of that supreme union between God and Life towards which we tend. Matter reveals itself as the figure and body of Spirit. Spirit reveals itself as the soul, the truth, the essence of Matter. Mind and Life are disclosed in that illumination as at once figures and instruments of the Supreme Conscious Being by which It extends and houses Itself in material form and in that form unveils Itself to Its multiple centres of consciousness.

Spirit and Matter both admit and confess each other as divine, real and essentially one.

The silent and the active Brahman are not different, opposite and irreconcilable entities, the one denying, the other affirming a cosmic illusion; they are one Brahman in two aspects, positive and negative, and each is necessary to the other. It is out of this Silence that the Word which creates the worlds forever proceeds; for the Word expresses that which is self-hidden in the Silence. It is an eternal passivity which makes possible the perfect freedom and omnipotence of an eternal divine activity in

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(continued from the previous page) innumerable cosmic systems. For the becomings of that activity derive their illimitable potency of variation and harmony from the impartial support of the immutable Being, Its consent to this infinite fecundity of Its own dynamic Nature."

"If then the world is a dream, an illusion or a mistake, it is a dream originated and willed by the Self in Its totality and not only originated and willed, but supported and perpetually entertained, Moreover it is a dream existing in a Reality and the stuff

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¹⁷¹ The original editor inserted "147" at the top of the page by hand.

of. which it is made is that Reality, for Brahman must be the material of the world as well as its base and continent." If the gold of which the vessel is made is real, how shall we suppose that the vessel itself is a mirage? We shall see that these words, dream, illusion are tricks of speech, 'habits' of our relative consciousness; they represent a certain truth, even a great truth but they also misrepresent its. Just as Non-Being turns out to be more than nullity, so the Cosmic Dream turns out to be other than mere phantasm and hallucination of the mind.

Phenomenon is not phantasm; phenomenon is the substantial form of a Truth. We start then with a conception of an omnipresent Reality of which neither the Non-Being at the one end nor the universe at the other are negations that annul. They are rather different states of the Reality, obverse and reverse affirmations. The highest experience of this Reality in the universe shows it to be not only a conscious Existence but a Supreme Intelligence and Force and a self-existent Bliss. Therefore we are justified in supposing that even the dualities of the universe, when interpreted not as now by our sensational and partial conceptions but by our liberated intelligence and experience will also be resolved into those highest terms.

CHAPTER 5 - THE DESTINY OF THE INDIVIDUAL

(129-1) "An Omnipresent Reality is the truth of all life and existence, whether absolute or relative, whether animate or inanimate; whether intelligent or unintelligent; and in all its infinitely Varying and even constantly opposed self-expressions, from the contradictions nearest to our ordinary experience to those remotest antinomies which lose themselves on the verges of the Ineffable, the Reality is One and not a sum or concourse.

"Brahman is the Alpha and Omega. Brahman is the One besides whom there is nothing else existent.

An Unknowable which appears to us in many states and attributes, in many forms of consciousness, in many activities of energy, this is what Mind can ultimately say about the existence which we ourselves are and which we see in all that is presented to our thought and senses. It is in and through those states, those forms, those activities that we have to approach and know the Unknowable. But if in our haste to arrive at a Unity, if in our insistence to confine the Infinite in our embrace we identify the Reality with any¹⁷² one definable state of being however pure and eternal, with any particular attribute however general and comprehensive, with any energy or activity however boundless its application, and if we exclude all the rest, then our thoughts sin against its unknowableness and arrive not at a true unity but at a division of the Indivisible."

"It is by Vidya, the knowledge of the Oneness, that we know God; without it Avidya, the relative and multiple consciousness is a night of darkness and a disorder of Ignorance. Yet if we exclude the field of that Ignorance, if we get rid of Avidya as if it were a thing non-existent and unreal then knowledge itself becomes a sort of obscurity

¹⁷² The original editor inserted a space by hand

and a source of imperfection. We become as men blinded by a light so that we can no longer see the field which that light illumines.”

“If Brahman has entered into form and represented Its being in material substance; it can only be to enjoy self-manifestation in the figures of relative consciousness. Brahman is in this world to represent Itself in the values of life. Life exists in Brahman in order to discover Brahman in itself. Therefore man’s importance in the world is that he gives to it that development of consciousness in which its transfiguration by a

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Chapter 5 – The Destiny of the Individual

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Chapter 5 – The Destiny of the Individual¹⁷⁴

(continued from the previous page) by a perfect self-discovery becomes possible. To fulfil God in life is man’s manhood.”

(131-1) “We must accept the many-sidedness of the manifestation even while we assert the unity of the Manifested. And is not this after all the perfectly natural and simple mystery of Conscious being that IT is bound neither by its unity nor by its multiplicity? It is “absolute” in the sense of being entirely free to include and arrange in Its own way all possible terms of Its self-expression. “There is none bound, none freed, none seeking to be free” – for always THAT is a perfect freedom. It is so free That it is not even bound by its liberty. It can play at being bound without incurring a real bondage. Its chain is a self-imposed convention, its limitation in the ego a transitional device that it uses in order to repeat its transcendence and universality in the scheme of the individual Brahman.

CHAPTER VI – MAN IN THE UNIVERSE

(131-1) “The ascent to the divine Life is the human journey, the Work of Works, the acceptable Sacrifice. This alone is man’s real business in the world and the justification of his existence.”

“The truth of things that has to emerge out of the phenomenal world’s contradiction is declared to be an infinite Bliss and self-conscious Existence, the same

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¹⁷⁴ The original editor inserted “148” at the top of the page by hand.

everywhere, in all things, in all times and beyond Time, and aware of Itself behind all these phenomena; It is self-existent and does not depend for its being upon its manifestations. They represent it but do not exhaust it; point to it, but do not reveal it. It is revealed only to itself within their forms. The conscious existence evolved in form comes as it evolves, to know itself by intuition, by self vision, by self-experience. It becomes itself in the world by knowing itself; it knows itself by becoming itself. Thus possessed of itself inwardly, it imparts also to its forms and modes the conscious delight of Sachchidananda. This becoming of the Bliss-Existence Consciousness in mind and life and body – for independently of them it exists eternally – is the transfiguration intended and the utility of individual existence. Through the individual it manifests in relation even as itself it exists in identity.”

The Unknowable knowing itself as Sachchidananda is the one supreme affirmation of Vedanta. For fulfilment of life or for transcendence of life and whether purity calm and freedom in the spirit be our aim or puissance, joy and perfection, Sachchidananda is the unknown, omnipresent, indispensable term for which the human consciousness, whether in knowledge and sentiment or in sensation and action is eternally seeking.

The universe and the individual are the two essential appearances into which the Unknowable descends and through which it has to be approached, for other intermediate collectivities are born only of their interaction. This descent of the Supreme Reality is in its nature a self-concealing and in the descent there are successive levels, in the concealing successive veils. Necessarily, the revelation takes the form of an ascent; and necessarily also the ascent and the revelation are both progressive. For each successive level in the descent of the Divine is to man a stage in an ascension; each veil that hides the unknown God becomes for the God-lover and God-seeker an instrument of His unveiling. Out of the rhythmic slumber of material Nature unconscious of the Soul and the Idea that maintain the ordered activities of her energy even in her dumb and mighty material trance, the world struggles into the more quick, varied and disordered rhythm of Life, labouring on the verges of self-consciousness. Out of Life it struggles upward into Mind in which the unit becomes awake to itself and its world, and in that awakening the universe gains the leverage required for its supreme work, it gains self-conscious individuality. But Mind takes up the works to continue; not to complete it. It is a labourer of acute but limited intelligence who takes the confused materials offered by Life, and

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(continued from the previous page) having improved, adapted, varied, classified according to its power hands them over to the supreme Artist of our divine manhood. That Artist dwells in Super-mind. Therefore our world has yet to climb beyond Mind to a higher principle, etc.

The universe and the individual are necessary to each other in their ascent. Always indeed they exist for each other and profit by each other. Universe is a diffusion of the divine All in Infinite Space and Time, the individual its concentration within limits of Space and Time. Universe seeks in infinite extension the divine totality it feels itself to be but cannot entirely realise; for in extension,¹⁷⁷ existence drives at a pluralistic sum of itself which can neither be the primal nor the final unit but only a recurring decimal without end or beginning. Therefore it creates a self-conscious concentration of the All through which it can aspire. In the conscious individual Prakriti (Nature) turns back to perceive Purusha (Spirit World seeks after Self; God having entirely become Nature, Nature seeks to become progressively God.

On the other hand it is by means of the universe that the individual is impelled to realise himself. Not only is it his foundation, his means, his field, the stuff of the divine Work; but also, since the concentration of the universal Life which he is takes place within limits and is not like the intensive unity of Brahman free from all conception of bound and term, he must necessarily universalise and impersonalise himself in order to manifest the divine All which is his reality. Yet is he called upon to preserve, even when he most extends himself in universality of consciousness, a mysterious transcendent something of which his sense of personality gives him an obscure and egoistic representation. Otherwise he has missed his goal, the problem set to him has not been solved, the divine work for which he accepted birth has not been done.

The universe comes to the individual as Life – a dynamism the entire secret of which he has to master and a mass of colliding results, a whirl of potential energies out of which he has to disengage some supreme order and some yet unrealised harmony.”

“Man is the greatest of living things because he is the most discontented, because he feels most the pressure of limitation.”

“To the Life-Spirit, therefore the individual, in whom its potentialities centre, is preeminently Man, the Purusha (Spirit). It is the Son of Man who is supremely capable of incarnating God.”

“Out of false relations and by their aid the true have to be found. By the Ignorance we have to cross over death.”

¹⁷⁶ The original editor inserted “149” at the top of the page by hand.

¹⁷⁷ The original editor inserted comma by hand

“Not when he has excised the evil in Nature out of himself by an act of moral surgery or parted with life by an abhorrent recoil, but when he has turned Death into a more perfect life, lifted the small things of the human limitation into the great things of the divine vastness, transformed suffering into beatitude; converted evil into its proper good, translated error and falsehood into their secret truth that the sacrifice will be accomplished, the journey done.

Yet how can such contraries pass into each other? By what alchemy shall this lead of mortality be turned into that gold of divine Being? But if they are not in their essence contraries? If they are manifestations of one Reality, identical in substance, then indeed a divine transmutation becomes conceivable.

We have seen that the Non-Being beyond may be well an inconceivable existence and perhaps an Ineffable Bliss. At least the Nirvana of Buddhism which formulated one most luminous effort of man to reach and to rest in this highest Non-Existence represents itself in the liberated yet upon earth as an unspeakable peace and gladness; its practical effect is the extinction of all suffering through the disappearance of all egoistic idea

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Chapter VI – Man in the Universe

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(continued from the previous page) or sensation and the nearest that we can get to a positive, conception of it is that it is some inexpressible Beatitude (if the name can be applied to a peace so void of contents) in which even the notion of self-existence seems to be swallowed up. It is a Sachchidananda to which we dare no longer apply even the supreme terms of Sat, of Chit and of Ananda. For all terms are annulled and all cognitive experience is over-passed. On the other hand we have hazarded the suggestion that since all is one Reality, this inferior negation also, this other contradiction or non-existence of Sachchidananda is none other than Sachchidananda itself. It is capable of being conceived by the intellect, perceived in the vision, even received through the sensations as verily that which it seems to deny, and such would it always be to our conscious experience if things were not falsified by some great fundamental error, some compelling Ignorance, Maya or Avidya. In this sense a solution might be sought, not perhaps a satisfying metaphysical solution for the logical

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¹⁷⁹ The original editor inserted “150” at the top of the page by hand.

mind, – for we are standing on the borderline of the unknowable, the ineffable and straining our eyes beyond, – but a sufficient basis in experience for the practice of the divine life.

To do this we must dare to go below the clear surfaces of things on which the mind loves to dwell, to tempt the vast and obscure, to penetrate the unfathomable depths of consciousness and identify ourselves with states of being that are not our own. Human language is a poor help in such a search, but at least we may find in it some symbols and figures, return with some just expressible hints which will help the light of the soul and throw upon the mind some reflection of the ineffable design.

CHAPTER VII – THE EGO AND THE DUALITIES

(135-1) “IF all is in truth Sachchidananda, death, suffering, evil, limitation can only be the creations, positive in practical effect, negative in essence, of a distorting consciousness which has fallen from the total and unifying knowledge of itself into some error of division and partial experience.” “That fall is his deviation from the full and pure acceptance of God and himself, or rather God in himself, into a dividing consciousness which brings with it all the train of the dualities, the fruit of a divided being. This is the fruit that Adam and Eve, Purusha and Prakriti, the soul tempted by Nature, have eaten. The redemption comes by the recovery of the universal in the individual and of the spiritual term in the physical consciousness. Then alone is the soul in Nature allowed to partake of the fruit of the tree of life and be as the Divine, and live forever.

To Sachchidananda extended in all things in impartial universality, death, suffering, evil and limitation can only be at the most reverse terms, shadow-forms of their luminous opposites. As these things are felt by us, they are notes of a discord.

To Sachchidananda transcendent of the forms of the universe the dual terms are not justly applicable. Transcendence transfigures; it does not reconcile, but rather transmutes opposites into something surpassing them that effaces their opposition.”

“The terms in which our present consciousness renders the values of the universe, though practically justified for the purpose of human experience and progress, are not the sole terms in which it is possible to render them and may not be the complete, the right and ultimate formulas. Just as there may be sense organs which see the physical world differently and it may well [be]¹⁸⁰ better than ours, so there may be other mental and supramental envisagings of the universe which surpass our own. States of consciousness there are in which Death is only a change in immortal Life, pain a violent backwash of the waters of universal delight, limitation a turning of the Infinite upon Itself, evil a circling of the god around its own perfection, and this not in abstract conception only, but in actual vision and in constant experience. To arrive at such states of consciousness may, for the individual, be one of the most important steps of his progress.”

¹⁸⁰ The original editor moved “be” from after “and it may” by hand

“Certainly, the practical values given us by our senses and the dualistic

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Chapter VII – The Ego and Dualities

A.G. Vandenberg: The Tibetan Brotherhood of Adepts

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THE TIBETAN BROTHERHOOD OF ADEPTS

[A.G. Vandenberg]¹⁸²

Aum Mani Padme Hum!

(137-1) **THE TIBETAN BROTHERHOOD.**

DEDICATORY.

L.S.

This is a message from Dorjie (A.G. Van den Berg), Dutch writer and lecturer on Oriental Mysticism and Occultism; residing in Java, Batavia, Indonesia.

This Message is a Call for more Action, based on Occult Knowledge. It is directed to all who are in search after TRUTH, to all who are in some degree initiated, to all who practise Yoga and who experience in their inner Self the urge to come in close contact with the Masters of Ancient Wisdom.

A.U.M.

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THE TIBETAN BROTHERHOOD

[A.G. Vandenberg]¹⁸³

Organic Matter in Danger!

(138-1) ...This is the time for renewed occult action. All powers of goodwill, based on positive consciousness, now available in the world, are to be stimulated by arousing the powers of the Fire within. This Fire is hidden in man. However, by inner realisation, these powers of Mind, Soul and Spirit, may become active and constructive. They may become understandable for the being who strives to become a pure instrument for the Harmonic Vibrations which are penetrating the Mundane sphere. True understanding is the result of being in Tune with those Vibrations. Even at this very moment, they are

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¹⁸² The original editor inserted “by Dorjie” at the top of the page by hand.

¹⁸³ The original editor inserted “by Dorjie” at the top of the page by hand.

penetrating our own being, our whole constitution. We have to become aware of these Vibrations by means of cultivating the Inner Silence.

In ourselves, around us, now at this moment, there is Energy ever flowing. It is the Energy of Life. So everywhere is Energy, in different stadia, active, working on different planes, creating different forms, results, tendencies, emotions, thoughts, ideals ... Energy generates all around us. For It is the Life-Essence of an Occult Being, kingly in appearance, stern like a Judge, Serene, Angelic, full of compassion, knowledge and understanding.

It is absolutely possible to realise this fact NOW. This Fact will become visible. There will be VISION, BASED ON LOGIC and not fantasy, based on desire ... The Adepts of yore and the Masters of the Twentieth Century JOIN THEIR POWERS, in order to resist the ASSAULT ON CREATION, which will soon reach its climax. It is the assault of the Satanic Intellect, a monstrous artificial creation of a Mephisto Genius, with the purpose to vampirise on the Life-Energy and to devour the "brains of Mankind," i.e. the mental capacities which make man different from other species. For by Knowledge man may overcome Fear. So, the Grand Master of the Adepts has to create a COUNTER ACTING FORCE against the powers of destruction and chaos.

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THE TIBETAN BROTHERHOOD

[A.G. Vanderberg]¹⁸⁴

Organic Matter in Danger!

(139-1) The beginning of the present "Combat Era" was announced with the explosion of the FIRST ATOMIC BOMB, New Mexico, liberating ancient elementals from a former civilisation. These powers may be used for the good of Man. But also for his destruction. The Great Struggle between the Opposites, Good and Evil, Economy and Waste, which began with Creation Itself, has now reached the realms of ORGANIC MATTER, composed on the Etheric Plane, the plane of the Angels of Fecundity, and RUPA (SHAPE). This Organic Matter has to be RESCUED FROM COMPLETE DESTRUCTION, i.e. from disintegration and annihilation.

The Healing powers in Man and Universe have now to become PREVENTIVE ACTIVE. FOR TO CURE AFTER THE DISEASE HAS OCCURRED WILL BE TOO LATE. Endowed with this Healing Power, Man will become a true Adept or Therapeut.

So, our attitude has to be positive. Organic Matter is in danger through the working of the Satanic Intellect, by subduing and dominating the Elements of Nature and by violating the PRINCIPLES. Matter has been conditioned, made synthetic by scientific means, by planning and plotting and exploitation. Organic Matter is in danger, the Female Principle in the Universe and the Natural Mate and Mother of the Male Principle, The Lord of the World. Science will rent the Veil of Isis, stimulated by

¹⁸⁴ The original editor inserted "by Dorjie" at the top of the page by hand.

the power to KNOW, BUT BASED ON CURIOSITY, ruthless and cruel. The Fire will be made corrupt by exploitation and instead of Creative Action there will be a DELUGE. There will be an Era of Vampires, automatons. The VOODOO of Science will create monsters, galvanised into SPEED, but not endowed with a soul, a spirit, Life

The same fatal tendency is also present in so called spiritual pursuits. There are destructive elements, dogmatism, superstition, domination by fear. The Principles of Things, TRUTH, will be exploited, violated, not by means of a stupid LIE, but by intellectual comment, clever explanations, turning Truth inside out or upside down.

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[A.G. Vanderberg]¹⁸⁵

Organic Matter in Danger!

(140-1) Without true Inner Vision, based on Logic and not on emotion, the forms of "make-belief" will seem to be exactly like the Real Thing. Before the Inner Eye however the detection of Imitation is instantaneous. The Real Thing is Force, the unreal, the INVERSED THING, is forgery, not proof against the Power of Vision which creates Awareness, Discrimination and Understanding.

The events we see and of which we have the privilege to be conscious, are but reflections of actualities which are taking place in Outer Space. So this Call for renewed Action is like an "S.O.S." from Outer Space. It is like A CRY OF A SOUL IN DANGER, A BEING IN DISTRESS: Isis!!

Let us respond to this Call, with the support and help of the real Occult Brotherhood, guarded by THE SILENT WATCHER. Let we use our powers in the service of the Great Ones to count the fatal influence of the powers of the Left Hand Path. Let us not close our eyes for the Red Danger Signal. And let us listen to the Inner Voice of the Silence. In this lies our power. Because as a result of this, we will experience the inflow of Energy into our very being. We will become active, positive, alert and creative, without-using the means of suggestion, machines, drugs, propaganda, slogans, retorts and test-tubes, synthetic means and stimulæ..."

Dorjie.

[A.G. Vanden Berg]¹⁸⁶

A.G. Vandenbergh: Letter

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LETTER

A.G. Vandenbergh¹⁸⁷

¹⁸⁵ The original editor inserted "by Dorjie" at the top of the page by hand.

¹⁸⁶ The original editor inserted "(A.G. Vanden Berg)" by hand

(141-1) [This is a letter, not a teaching]¹⁸⁸ Dear Friend:

I hope you will enjoy my talks. I am glad to be able to assure you, that they are genuine, inspired by the BEINGS WHO KNOW. Much in those talks are contradictory, paradoxically and for the common intellect, not for the common believer, easily to understand.

However, be it as it may, they are real products and NO IMITATIONS. They are meant for the very few, who are inwardly ready to understand their true bearing, their essential meaning. They are meant for you!

When I started the connection with the people of U.S.A. I had a definite purpose in mind. The line of conduct in this matter is entirely stipulated by the TIBETAN ADEPTS of high spiritual rank and order, representing the only power too which I am subjecting my individuality and will.

First there is the special kind of favourable atmosphere, especially prevailing in CALIFORNIA and the Sierra Nevada. There are special occult reasons to kindle the Fire of Light, Life and Love amidst the population of the U.S.A. altogether in connection with the presence of high evolved and ancient spirits of Nature, Elementals, Fairies and in consequence the newly founded Centre of Adepts in the SIERRA NEVADA on the ASTRAL PLANE.

A unique occasion is created for the human beings, to enter in correspondence spiritually [and]¹⁸⁹ with high evolved entities, whose vibrations are prevailing throughout the entire atmosphere, but only perceptible by those whose inner psychic constitution is in Tune with those Vibrations.

What I mean to say is this: The Link with the Master and you is very real and his presence near. Be in Tune now, this very moment you read these lines. THAT INNER AWARENESS will prevail and exist permanently, if the chaotic thought vibrations are silent; when there is that receptacle attitude of your mind.

That means, altogether... POWER Solution for your problems... solace... freedom from anxieties. There will grow in you that ever present awareness of being guided by an invisible OMNIPRESENCE. For your health... ever present OMNIPOTENCE... for your daily life an ever present COMRADE! for your mind an ever present Master.

So, walk like Enoch, with God. Let he be your playmate in the Cosmic Play. You can even plan your future re-birth, you can ever have your own choice regarding surroundings sex, ability, talent LET HIS CHOICE BE YOURS. Then you will have a real free will, a real free Life.

But there is much more in store for you, it depends on your understanding of the THINGS YOU ALREADY KNOW OR POSSESS. They are costly gifts from heaven, even the so called bad things. They are meant to teach you a lesson. So you never will forget it. It is the Truth, engraved in your own mind, forever and ever. It is not the

¹⁸⁷ The original editor inserted "111" at the top of the page by hand.

¹⁸⁸ The original editor inserted "This is a letter, not a teaching" by hand.

¹⁸⁹ The original editor inserted "and" by hand

quantity of the experiences, but the QUALITY, the essential truths you are able to distillate from them.

The result will be peace, inner Peace with the world, You will never accuse something or somebody else. You will not judge, you will have no opinion based on pre-conceived ideas, nor emotions. You will become original, not eccentric. You will become positive, not aggressive. You will experience Love, no desire.

In short, you will walk the SHORT PATH, the Royal Path of the INITIATES. You will become acquainted with the very fine forces of Nature who are guarding the Law, observing the Law of cause and effect. They are real Beings. They like to be friends with you, to serve you. They are tied to humanity in the bonds of Love and Light. That is there very essence of Life..! You will be aware of them in the Silence of your room, the quietness of Nature, in wood and streams and mountains. They are the real Nature Spirits, the servants of man, (SO they are meant to be.) But the average of men is ruthless, materialistic, egoistic. Those beings shun, evade. Most of the auric vibrations of humanity they do not like. It is too disturbing. So, we should be calm inwardly.!

My object ultimately, is, to visit you personally and to have talks on this

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LETTER

A.G. Vandenberg

(continued from the previous page) subject... and practical tuition. What I need from your side, is your Positive help to enable me to see you. There is not so much time left for preparations. owing to international circumstances., and political developments in Europe and South East Asia. Join your forces and abilities. This call is urgent and in its realisation affective. Let your Inner Voice guide you by giving you the vision of this opportunity... Aum Mani Padme Hum (The Jewel in the Lotus)

Your friend and servant

Dorjie.

A.G. Vandenberg: Correspondence Course

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CORRESPONDENCE COURSE

A.G. Vandenberg¹⁹⁰

The Key to Initiation in Wisdom and Power

(143-1) Number Ten

¹⁹⁰ The original editor inserted "113" at the top of the page by hand.

The Key is Life. Nothing more or less. No mystifications or crypticism or other mean of exploitation. Plain, matter of fact. No former incarnations as princes, kings, priests courtisans or saints.

This is the bare fact of the greatest mystery in the history of the world. Its absolutely nakedness, reveals the simplicity of life, love and light. The simplicity of knowledge. The simplicity of going from one state into another. The simplicity of to be.

Of course, Life involves countless acts. Life is dynamic. It shifts quickly from one situation into another, from one shape into another, one idealism into another, and even continents into oceans, life into matter, death into rebirth. These things just happen, naturally, simply, not with the aid of scientific or intellectual or occult contrivances.

The real freed man has no choice in this matter. He just absorbs one situation after another. One condition after another. He consumes life as it is manifested into countless shapes, called Maya, or illusion, delusion, enchantment, charms, hypnotic influentions. He does this by the act of adaptation, quick switching of the mind, catching the quintessence or opportunity, present in any or every situation. It is for him the same, digging holes or searching for microbes, or detecting laws of nature, or reigning over people.

BEAUSE ANY SITUATION IS A STATE OF BEING. The state of BEING and TO KNOW IT is the highest state man can reach. Any kind of choice comes forth out of the egotistic Self., which does not know the THE FIRST PRINCIPLE OF ALL THINGS;: "THE WILL," but only its pure duplicate: "DESIRE."

False things, false initiation, are based on desire. Real initiation, real life is based on PURE WILL, the state to BE, without real choice. So it is with all things. A body, based on Desire, is a false body, and so it is with life, richness, poorness, wisdom or knowledge, faith, art, etc..This all is doomed to disintegrate, to annihilate in the end. IT IS MORTAL.

All things based on the PURE WILL ARE INMORTAL. Real initiation is initiation into INMORTALITY.

Desire finds nothing but emptiness. The real dynamic power of the WILL finds COMPLETENESS, PLENITUDE, OMNISCIENCE, OMNIPOTENCE.

This is the initiation not divided, graded or degraded, dependent from outward stimuli, organisations, schools of thought, creeds and dogma.

All manifested things, all created forms, all manifestations in one way or another, even this very talk, hides the true meaning, the true power, the true will. Because the real thing is VIRGINIAL, not yet touched by the mind, the spirit, the intellect, the body, which are but manifest forms, shapes of Maya. Nobody can be decisive about any grade, any subtle difference between one phase and another of Life. Nobody can say "this is the first, the second the third or thirty first degree of initiation. They are all forms of make-believers, based on desire, sprung up from the rooted evil of exploitation of VALUES. So man created countless values, based on subtle desires, forms of exploitation, and the sadistic tendency to be exploited, to be flogged or beaten by life, in order to beat in return somebody else. So man creates laws borders, divisions, casts

etc. with a signboard: "NO TRESPASSING, DO NOT COME ON MINE DOMAIN OF EXPLOITATION, BE IT SPIRITUALLY OR OTHERWISE.

The values are real enough relatively. But they will be exploited as soon there is exclusivity, giving birth to demons of strive, of war, pain, sufferings and slavery. But not to true Love. THE LOVE OF GOD IS WILL. All forms of desire based on exclusivity, are sources of jealousy, hate, and murder of one brother to another, one brother being to another.

However, we do not like to be in the negative, always criticising people, situations, conditions Life. Life is not to be criticised. Again: "we have to be positive. Positiveness comes from

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A.G. Vandenberg

The Key to Initiation in Wisdom and Power

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CORRESPONDENCE COURSE

A.G. Vandenberg

Method¹⁹²

(145-1) Everything around us is growing, developing, reaching at a certain stage its climax, after which it dwindles away and dies. So it seems...! But that what dies, what disintegrates is not the REAL THING for which the process of growth was necessary. Only the sheets, the envelopings the "clothes" are subject to wear and tear and ultimate annihilation. The inner Core however goes on and on, using all those garments and outer manifestations in order to express its powerful force of Creative Energy.

One phase after another, one stage after another, the SAME goes on and on expressing itself in the countless manifestations and forms and species, in all sorts of aggregation, in different environments different conditions of life, different cycles of life, different races and nationalities BUT THE SELF REMAINS.

What does this mean? Simply this: in all ways of life and its manifold expressions, there is a SYSTEM, A METHOD. Behind all this, there is LOGIC, INTELLIGENCE.

In this gigantic spiritual process, whole masses are involved, masses of people, HUMANITY, masses of animals, the Animal Kingdom, masses of vegetation and vast masses of sand and water, the Mineral Kingdom. There is method in the formation of rocks, the layers of the earths, the movement of the tides and the changes in the earths surface and constitution and at last the reactions of all those large (vast) masses on the invisible influences and rays of the outer Planets.

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¹⁹² The original editor inserted "115" at the top of the page by hand.

However, in this gigantic process, all things are completely independent from each other and act accordingly. One man dies and another is born, one nation goes under and another is rising, one thing is in the declining process of disintegration and other thing is blooming; but both condition will alternately experience again and again THE THRILL OF LIFE IN ITS COUNTLESS EXPRESIONS FOR EVER AND EVER.!

The values of life also are constantly changing, shift in and re-shifting again into a certain general Pattern, which is changing in turn. One thing moves around another thing and the formed groups move around other groups and so the total unity of groups move around another total unity in a certain Definite Direction in Space which direction in turn is subjected to the FORCE of GRAVITATION of other masses which does change the original direction constantly, and so the CIRCLE in Spiral Direction or movements is born, creating together the System of the PLANETS or heavenly bodies, endowed with powers and treasures undreamt of.

ALL THIS TAKES PLACE EXACTLY IN OUR OWN SYSTEM. We are born out of movement and manifested into substance by which the movement becomes visible. So we call this Movement: Light, the mutual attraction LOVE and the total of all changements: LIFE!

The Sages of old tried to detect the Causal Force of all this by observing and watching those movements, which are going on inside all beings and outside in Space. In fact there was or is a synchronisation between the inside process and the outside. The AWARENESS of this was called - TIME. Time was born out of CONSCIOUSNESS, and from this KNOWLEDGE.

What was this Knowledge? Did it mean something NEW, never having been before: NO. The ultimate fruit of all experiences in Life is equivalent to THAT WHAT WAS IN THE BEGINNING. Nothing can be added to THAT what was and is and shall be, for ever and ever in all ETERNITY.

So, another thing comes into being. It is called EXISTENCE. Existence is timeless. Only the existence of a separate thing is subject to the, in its turn, ETERNAL process of CHANGEMENTS.

THIS IS A CONDITION. Nothing can exist or have existence, without the power to change. The ability to understand the New Vibrations, as well as in processes of Cosmic Dimensions, as well in that what is going on in our own body and spirit. SO WE ARE TIED TO THE WHEEL OF BIRTH AND REBIRTH as long as there is a separate existence of one being in connection with another being. Together this is called the I -which is the ultimate outcome of countless processes, causes and effects. So the-I is the most near thing we can understand and also the starting point of our voyage of discovery in connection with THE PURE SELF, THE CENTRAL [POINT.]¹⁹³

¹⁹³ The original editor deleted "DORJE." at the bottom of the page by hand

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(147-1) We are drawing nearer and nearer to our ultimate destination: the realisation of the Real SELF and the life with the unseen powers realised constantly and directly WE APPROACH CASUALITY. However, we have to do that carefully, because it would be dangerous to come into, the light to quickly from utter Darkness. We would be blinded or paralysed spiritually by this terrific contact with the RADIANT BEINGS WHO EMENATE THIS LIGHT. The goal of the life we live now is to prepare ourselves spiritually and physically for the endurance of these tremendous VIBRATIONS OF LIGHT. (LIFE ETERNAL)

That is something very touchable, concrete, real matter of fact, something we are able to experience ourselves. We GROW BY ACTION. We grow from Ignorance toward wisdom, the wisdom of the ancient Masters and ultimately the OMNISCIENCE OF THE GREAT ONE, who belong to the planetary powers or spirits. Our earthbound spirit has to be released, our egoistic unity to be splitted and the inner power or Light released and freed from the fetters of routine, habits, attitudes of the mind, instinct, and intellect. The powers of the Soul will unite themselves with the powers OF THE SOUL OF THINGS, THE ESSENTIAL BEING.

THIS IS A BIG APPROACH. at the same time, according to diminishing of distance, misunderstanding, mis-actions, disbelief, many things happen in our lives. We become more and more AWARE of those things, motives, circumstances, which we did not notice before. LIFE BECOMES INTERESTING, because it becomes INTELLIGIBLE. We will see directly and inwardly. Mostly it will be a kind of mental clairvoyance, by which become visible the AURORA OF LIGHT, the same will become something which belongs to us. We Incorporate that what we observe, WE ARE AWARE OF. We learn also to observe the vibrations of other things, like the presence of people, the essential life of animals, trees, plants and all the artistry of Nature. We see the hidden meaning of the Powers called: "EARTH, WATER, FIRE, AIR, ETHER. We see it understandingly, intelligently and with nameless patience.

That is a very important approach. It is progress. It is the way of action of the SHORT PATH. It is the way of the TIBETAN BROTHERHOOD. It happens gradually, step by step, carefully. Day after day the observations will dissolve and gather their inner essential meaning. They become a Diamond IN THE CROWN OF THE LORD OF THE WORLD..Notice, that this is not to be done intellectually. but INTELLIGENTLY OR GENTLE INTELLECT. (Not satanic Intellect)

¹⁹⁵ The original editor inserted "117" at the top of the page by hand.

We are going to see through the Veil of Maya, not against a wall of misdirected force, an iron curtain. We see through the motives which are behind the actions of man, his hidden pursuits his virtues and crimes, health and illness, his total negative life. Also the reason of his fear to come out of the darkness into the light which uncovers his presence making him a ready target of attacks for the elementals, demons and other beings of the Netherworld, who go after him in order to devour the essence of his Soul: POWER. THAT IS DONE BY WASTING OF ENERGY AND PRODUCTS.

We all know by experience that there are such beings, we know the process. Human beings are hunted because of their SOUL-POWER and potential immortality, his reason, which those shadow-beings do not possess..We all know,; but not all of us do recognise the danger, do not know the beings. The majority is totally blinded by intellect and emotions, desire and egoism. Seemingly harmless things are sometimes the most dangerous penetrating emotions demons. SO, WE ARE BEING ATTACKED CONSTANTLY. We are attacked by our own body, our own intellect, our desires, thoughts, emotions, devotions, which all are governed by the I.NOT BY THE REAL SELF..There is no other enemy than our own attitude of the mind, the enemy within, no other darkness than the darkness within, no other Light, aster, God, Dewa, THAN THOSE WITHIN AND WHO KNOW IT. To know this, is the recognition of the true Self. The Big Approach is the approach inwardly, into our own being and SOUL. All of Maya is completely in ourselves. It is an attitude of the Mind, a CONDITION. Only SOUL-REALIZATION is able to uncover this Truth, and rent the veil, the iron curtain of the Soul.

ALL OCCULT ORGANIZATIONS, SPIRITUAL SECTS, RELIGIONS ORGANIZED are right in so far, they try to express HOW IT SHOULD NOT BE DONE. (that uncovering of the soul) They work with stages, trades, lives hereafter, incarnations, former existences, former periods and periods to come. BUT NEVER TOUCH REALITY, THE PRESENCE, THE NOW. They are not ultimate truths, they are based on what is not Truth (which is not a lie or lies) In sort, they encircle the Soul. ALL SYSTEMS DO. The danger is not the system, the method, BUT STUPIDITY. WE HAVE TO WORK WITH DANGER. ALL DANGERS ARE POTENTIAL TRUTHS. They are Powers. Electricity can be dangerous. Yet we have the power and light from it. Danger is not a reason to reject power and light. We have to meet danger INTELLIGENTLY.

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The Big Approach

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(continued from the previous page) intelligently.

The big approach includes the approach of danger, the cause of danger and the emotional interpretation FEAR. So in danger we become aware of Truth, not by reading books in an armchair, cosily in a corner. WE HAVE TO ACT, WE HAVE TO DARE TO THINK THOROUGHLY, Not stopping by danger. But going ahead. Any thought, when thought thoroughly, IS NOT AGREEABLE..It bares facts., t uncovers Truth, the Veil, the Iron Curtain. We will see the existence of the MASS CONCENTRATION CAMP OF HUMANITY, in which is captured the soul, Intelligence, doomed to die after slave-labour, which is done now by what is called MODERN CIVILIZATION.

AGAIN I REPEAT: In the big approach lies the uncovering of Truth, WHICH IS IN ITSELF THE CONCRETISATION OF A BIG LIE., OR MAYA. Any attitude of the Mind is the incarnation of FRAUD. Attitude means complex. It is the Lie of the reality of any complex. It is the Fraud of analysis of the Soul. A crime without passion!

Real Maya is real Truth. All other reactions and interpretations regarding Life or Reality are the result of the attitudes of the Mind, the Creator of the lie of Maya, the lie of Complexes. They, these interpretations become habits, vices, sins, routine, objects for exploitation, business, exploitation of Faith (Truth) by finance and administration. Causes of War.

We have to become liberated from ourselves, from our mind, from its habits and attitudes. They are EARTHBOUND. The spirit is Earthbound,, chained and re-chained by chain-reactions. So all elements will be bound, Fire, Water, Air, Ether, will become enslaved. But there is also the dynamic, liberating factor. IT IS THE MOVEMENT OF LIFE. It is destination. It is to be bound for.

In this sense of Movement, we have to become earthbound, water-bound, fire-bound, ether-bound air-bound. We are bound for the essential matter or life essence of the elements.. No bondage but BONDAGE. We have a destination, in fact we are DESTINATION. We are bound under way, for LIBERATION AND REAL FREEDOM, WITHOUT IDEOLOGY!!

So we may free in turn that what has bind us, that (by love) what has hated us, to become friends with that what has attacked us. So, all actions become coordinative and CREATIVE. The power or Energy will be released (not to be re-chained) for higher things, to which we ourselves belong to. Fear will disappear. THE NEARER THE APPROACH THE LESSER WILL BE THE ATIITUDE OF THE MIND:... FEAR!!!

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¹⁹⁷ The original editor inserted "119" at the top of the page by hand.

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A.G. Vandenberg: Talks

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TALKS

A.G. Vandenberg

Talk 4: Thoughts on Freedom¹⁹⁹

(151-1) TALK NO 4.

Dear Friend:

The first result of contact with worlds behind this world (that means our Inner Life) is one of steady growing vitality. In our consciousness this inflow of new life causes at once a mounting positiveness. The window of our mind is thrown open, and the Light streams or pours into the Darkness, in which the soul, from the beginning of time, was wrapped. For the Veil of the Soul is the Veil of a Being, who, from time immemorial, is called ISUS by the Priests of Ancient Mysteries.

So, Mankind, from the beginning of time, has been continually in quest of the Soul, his own Soul, veiled, masqueraded, wrapped in the flesh, in physical, astral and mental sheets. Our very being is mummified; but, like the tombs in Egypt, guarded by Elementals, powerful and of long Duration.

I have penetrated into the thoughts of the Sphinx, its History and origin. Also, my mind has become acquainted with the Inner life and thoughts of Oriental Mystics, and has dwelt by the meditative groups scattered over the Asiatic continent and Japan.

In the flesh I have only been in Japan, and have spent the night in the eternal snow of FIJI YAMA. But in the spirit I have grasped the meaning of their symbols, their religion and their philosophy.

Everywhere, I saw mankind in search of his lost paradise, THE INNER PEACE OF THE SOUL.

And every time, when man thought to have found something in the nature of a revelation of the Truth of his own being, he erected stone buildings, Images, Temples and Churches, places of worship and magic.

BUT THERE WAS NO LIBERATION, only more bondage, slavery, authority, exploitation..... There was no individual advancement, - only a kind of PROGRESS OF THE MASSES, organised INTO belief.

THERE WAS NO FAITH, - only FEAR.

Fear became organised into armies, industries, all kinds of forms of organised protection of the CHERISHED SELF. So, in this way the Soul was exploited for lower purposes.

¹⁹⁹ The original editor inserted "46" at the top of the page by hand.

To save the body, a soul must die. To save one being, another has to sacrifice himself under scientific pressure. To save the body of a human being, thousands of other beings, nature-spirits and animals have to die, in order to give up their soul-essence.

By chemical processes the life-essence has been extracted and bottled up in tubes, and in ampoules.

And until this very day the call for Freedom is heard the world over, in all states and countries, because there is no Freedom, – freedom from FEAR, freedom from FAITH and freedom from REVOLUTION.

These are the teachings of the SHORT PATH; first of all of which is FREEDOM FROM ACTION. If we are bound to do something as a duty, we are bound in spirit. We are engaged within a circle of duties, self-willed, or laid upon our shoulders. There also has to be Freedom from Power. Any kind of Power, possessed by the Self, or under the domination of it, is a hindrance on the SHORT PATH.

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TALKS

A.G. Vandenberg

Talk 4: Thoughts on Freedom

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TALKS

A.G. Vandenberg

Talk 5: The Work of the Initiates²⁰¹

(153-1) THE WORK OF THE INITIATES – I – THE TERRORISTS.

NO CLAIMS MADE ON ANY AUTHORITATIVE VALUE.

Dear Friend: There is organisation all around us. World conditions are chaotic. Man organises to create order out of Chaos. Mentally, Man is constantly in the act of Planning a NEW WAY OF LIFE, a NEW WORLD ORDER. Organisations multiply themselves to meet the demands of human needs, to counteract evil forces, – at least the nuisance or the bad results which emanate from them. By organisation, Man, in reality stems the flow or movement of life. World Organisations emanate from the spirit of Totalitarianism, evoked by elemental spirits of the past cycle. The herd instinct is stimulated and individualism subdued into the form of mentalism.

When two people think the same thing, or THE SAME THING TWICE INDIVIDUALLY, then a germ of organisation is generated. It has in itself potentially the power to influence, to hypnotise. So a leader is born from the elemental of matter; not of spirit. Leaders are elemental beings, prying on the life-essence of their disciples

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²⁰¹ The original editor inserted “123” at the top of the page by hand.

or followers; the real spirit of life does evaporate the Shape of leadership at its very cradle, or origin. THIS IS NOT WRONG. It is only a way of expression of the Life-Essence Itself. It is the way to create. All things are born out of A MISTAKE. Without mistake, wrongs, sins, evils, pains, death, THERE WOULD BE NO CREATION.

Any thought is the result of such a mistake. Otherwise, no mental form, no calculations would emanate from the Spirit of Life. Constantly we are in the act of resettling a mistake. But, at the same time we give birth to another one. And so on, and so on... To do this act of re-habilitation on a big scale, we create another mistake, that is, a World Organisation, a United Front, against mistakes... And this error will grow into Terror, another Mistake. At the end, the world will be terrorised mentally, after being terrorised physically; or, BOTH AT THE SAME TIME, the one being the result of the other,

Today we know the terror of the Atomic Bomb, as an ever-growing Menace to this present civilisation. Yet, the atomic bomb is a logical result, or outcome of analysis; for analysis is the Terror of thought – the mental essence of the life-giving Spirit. So is Synthesis, but belonging to the elemental beings who form matter into organised Units... So also does ANTI-THESIS, which destroys the spirit, crystallised into Mind-stuff.

THIS IS NOT WRONG. It would be wrong if these mistakes were to be eliminated. Any endeavour to make a right from two wrongs, gives birth, immediately to another state of terror, pain, fear and servility. So there are many forms of terror. For instance, Education, Religion (as it is interpreted by the intellect), Industry, Administration, Civilisation. In short, we bound to live under a reign of terror, subtle and ruthless. Terrorisation knows no Abundance. It grows on SHORTAGE. And, in order to escape this kind of terror, man ACCUMULATES. His LIFE-GIVING SPIRIT becomes a pile, like an Atomic Pile. In this way, man incloses himself in a ring, or circle, for protection. He groups himself around a nuclear force, a leader, a central point. In reality, forces are heaped up, bound to relieve themselves some day, with a new SHORTAGE as a result.

The Interval between Abundance and Shortage becomes more and more shortened, appearing more frequently. This frequency between Abundance and Shortage has a strange effect on Mankind. He loses direction and his sense of proportion.

In order to counteract this fatal tendency of losing direction, and any sense of security as well, man organises. He wants to have a Central point upon which to orient himself. He creates a place (mentally or spiritually)

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TALKS

A.G. Vandenberg

Talk 5: The Work of the Initiates

(continued from the previous page) where no terror can reach him. However, the powers of terror reach into his mind, his very being.

His own being is the result of terror. By trying to escape he runs directly and straightway into another form of Terror.

What is wrong if this is not wrong?

THE WRONG IS SHORTAGE. It consists of a lack of understanding. The very cause of birth (which is also terror). By escaping the idea of terror he is, at the same moment, speeding himself in the wrong direction. HE TURNS HIS BACK UPON HIS VERY CAUSE, AND UPON HIMSELF, HE, BEING THE EFFECT.

By knowing CAUSE AND EFFECT, Terror disappears. Initiation promotes understanding of CAUSE AND EFFECT, - not by creating another Cause and Effect, - but by understanding BOTH. This is done by KNOWLEDGE AND UNDERSTANDING, or COMPREHENSION. They are powers, - Powers which are able to dissolve the Illusion, just as in a chemical process.

If one power (worldly) says: "UNITE," then there has to be founded directly another Power (Spiritual), which says: "DISSOLVE," - but not to unite to dissolve. What, essentially, has to be dissolved? IT IS THE 'I.' All sorts of terror are present in the 'I.' In fact, the 'I' is concentrated terror, and yet, is indispensable. If we dissolve the 'I,' immediately the Fumes will form again...BUT, NOT IN THE SAME WAY. There will be expansion of the 'I.' There will be more consciousness. WE GROW.

So, the whole Universe is in the process of GROWING BY TERROR. This, essentially, is THE SPIRIT. MIND IS THE INTERPRETER. LIFE IS THE TESTING GROUND, AND THE WORLD THE INFERNO, FROM WHICH WE CAN EMANATE * PURIFIED.

I apologise for the difficulty of language (any language) to express this kind of Truth. However, your Intelligence will be guided harmonically to the GRANDSTAND OF THE SPIRIT, from which is visible the Cosmic Panorama of Manifested Life.

AUM MANI PADME HUM.

We are human. Our Great Adventure is still in progress and may we be as enthousiastical as when we started --Dorjie. on this journey. May the Flame of Inspirational Fire energise us into ACTION, without being hindered or spiritually crippled by mental obstacles. Because there is the Call, the Vocation, and also the gift and the ability to go THROUGH.

The great Power is in our heart, but there should be more than intellectual insight. There should be expression through action, which is just to obey the inner urge

²⁰³ The original editor inserted "125" at the top of the page by hand.

to create. And all this will be done well, when it is done under the Guidance of Love. Never is done enough. Never there is an excuse to quit, even when there is mental exhaustion, because the Inspiration lies higher than that. It is just Obedience, without asking question. In turn, we will benefit highly, there will be in ourselves the awakening of consciousness, coupled with vitalising energy, so that consciousness may express itself along the line of our special abilities. That is the only excuse for our being here. If we stop, a drawback will set in, and the only thing is but a mental memory, a negative something, belonging to the past.

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TALKS

A.G. Vandenberg

Talk 5: The Work of the Initiates²⁰⁵

A.G. Vandenberg: Topics

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TOPICS

A.G. Vandenberg

Spirit²⁰⁶

(157-1) Possessed with the right spirit, wonderful things can be carried out by human mortals. The spirit acts upon the vital organs which constitute the body and its sensory equipment. Possessed by a dominant idea to fulfil or to bring about changes in things, the mind is able to conquer, with the help of an obedient vehicle, almost insurmountable obstacles.

So Spirit is a mighty power or Life-Force, animated by an Intelligence. We have different names for this Force. We also call it: the Will, or Thought-force, or a strong form of Desire.

This power has the tendency to direct itself towards a Goal. It wants to express itself in some accomplishment. Spirit is energy concentrated or limited into a grosser form or container, like the body and its countless little channels along which runs the Life Force, we call nerve-energy.

Most of the time, this life force or energy flows as good as uncontrolled or burned up by passion or emotion. One being often vampirises upon this life force of other beings. Man becomes tired in the presence of somebody else or in certain environments. People who are stronger by nature than other people, absorb the life force of other people who are weak. On the other hand, life-force can be concentrated

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²⁰⁵ The original editor inserted "V" at the top of the page by hand.

²⁰⁶ The original editor inserted "Dorjie" and "127" at the top of the page by hand.

by strong willed people to give this force – also called nerve force – to sick or people who are in a negative state or frame of mind.

So we see that the Power of the Spirit is something that can be used for different purposes. It is able to change one situation into another situation or condition. It is able to create conditions or situations which were not before in a certain particular shape.

These things are facts. You, right at this moment, have this power stored up in your own constitution. It only waits to be used economically and definitely for a worthwhile purpose, endeavour or enterprise.

The highest enterprise of the Spirit is to emancipate the mind and to bring itself on a higher level of being-existence.

We all are beings, we all lead a form of existence, we all represent such a form. This together is being-existence. It is low in a stone, more active in plant life, again, much more active and in various modifications present in Man.

This process takes already place in a natural way. Life for instance is not only an expression of being-existence, but also a mode of Action to attain higher and loftier summits of the Spirit.

So we know for sure, as a Truth, that it is possible for any one, to attain a much more beautiful state of being-existence by deliberate action on the territory of mind, spirit and matter.

This deliberate action is denominated as Yoga by the Hindus, Buddhists; Tibetan Lamas call this deliberate action Naldjorpa. It exists mainly to direct the personal attention directly to the workings of one's own mind, body, and imagination or creative thought.

Observe your actions daily, like somebody looking at a motion picture. However, in this particular case, with the possibility to have a look inside oneself, detecting one's own hidden motives in connection with the motions of body and mind, (without intervening mentally with the original intention of any action). Let things come and pass by without touching them with the fingers of your mind or thought.

Because this will be in vain. To intervene means: Another separate action, completely in itself, with which you cannot touch and in which you cannot intervene really.²⁰⁷

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Higher Than Truth²⁰⁸

(158-1) Is Humanity in search for Truth? Is humanity really prepared to receive this universal power? Is she even interested, really and profound in Truth?

²⁰⁷ The paras on this page continue on page 159

²⁰⁸ The original editor inserted "49" at the top of the page by hand.

If this was really the case, all of us would already be liberated from the bondage of the senses and illusion. But it is not. As it is, all of us are deeper and deeper into the swamp of lies, intrigue, make-belief or in the powers of authorised gangsters monopolised exploiters, materially as well as in matters spiritual.

So, in fact, Humanity is not concerned with Truth.

Why is that so? (and it is so if you think twice before agreeing with anything that will take possession of your mind and Spirit.)

First of all, people try to dig sensation out of all manifestations in life and the world. In Truth, they think to find security, amusement and food for the body and spirit. TRUTH IS LIKE A WANTED CRIMINAL, there is a reward placed on its capture. To find Truth, the universal enemy No. 1 means, to get the (Reard?) existing out of freedom, possession power, and even immortality.

But Truth became never manifested. It is out of reach of the Satanic Intellect and its ways of application. So people invent all kind of half - truths or lies converted into truths.

So, do not look for Truth. You waste your time and energy. You will only find clever concealed lies. There will always be at the end, Dissolution.

Our conception about Truth are entirely false. That is the reason why there are so many arguments, so many words, learning, science, religion and exploitation, Man wants things proved, but there is no ultimate proof of his very existence. All is based on deceivment of the self. We cannot prove the existence of a universal Immobility, Vacuum, Eternal Movement (which is another word for Immobility).

Truth has no counterpart, no opposite, it has no reflection, no image in a mirror. (of our mind). What our mind does catch is a topsy-turvy impression of something not understandable.. Our self has to be reflected in truth. But we always see something else, never ourself, the mirror of the Mind is a deceptive contraption. Our eyes, the mirror of that soul, reflect only the qualities of that mind. The Soul does not reflect. The Soul is the pure essential Self. Ineffable, immortal, causal!

Above all opposites, the object and subject, the passive and the active, the positive and the negative. The Self is Seated. The self thrones on the clouds of eternity, elevated beyond any expressions of Truth, beyond formulation of Truth, beyond proofs, beyond the intellect and mind.

If you say (when you agree with this): this is the Truth," then you merely reflect a mind-interpretation, intellectually or mentally grasped; but at the same time-Truth vanishes, what remains is what you know, or what you think you know. And all what is in a condition by which all is to know and coming within reach of knowledge, is Deceptive. Nobody knows.

What remains on the lower levels is liable to become exploited. You see around you, the exploitation of knowledge by Organisations and by individuals. They claim to Know or to possess "knowledge." But, their knowledge is just a quantity of lies without any quality.

However, when Truth is realised, the released power is immense. The total soul-expression destructs all manifestations in their coherent conditions. It is the Power

which dissolves all problems and which turns darkness into light, ignorance into positive ability to know without requiring any manifestations or enforcement of rules and prescriptions.²⁰⁹

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(159-1)²¹¹ That means: You cannot stop life, or take a fragment from it in order to analyse it! The analyzing in itself is another motion, not to be compared with separate motions. You only may obtain a subjective interpretation of action or motion, but not an objective vision of yourself, because that, what observes, is still yourself.

This together is called being-existence, or the spirit. Powerful in itself, but totally powerless without media or matter to act upon or forms of existence in which it only can express itself. So the Being of Existence uses forms of existence so it can express itself and ultimately is able indeed, to bring the whole total of existence on a higher scale of life.

This all is latent present in you. It only waits to be developed. If you want to start consciously, do it now. By action!

THE POWER OF DESTRUCTION

(159-1) The whole of Creation fears the power of destruction. Yet, everything is in the act of destroying something. The one destroys what he considers as evil and the other that what he does not know as being good and evil. So, destruction is a fact in Nature. And, as a fact: Truth.

We all destroy truth by being alive. It is something beyond the creature himself. It is a force which for ever is active in one way or another. It is the truth of destruction. It destructs itself. So, all things are in the act of destroying something. We all destroy ourselves. In order to advance on the big enterprise to realise oneself, we have to destroy ourselves. We have to destroy the - I - I - So the path of emancipation, civilisation is a path of destruction; civilisation leaves a trail of destruction in its wake. And the higher the civilisation, the more debris, piles of waste products, bombed towns, displaced persons, concentration camps, dying humanity; and all what is left in condition, has in turn to be destroyed, the time comes. This time will come. We are on the eve of atomic destruction. The trail of destruction becomes more broader, more all engulfing. The more we speak of Peace, the closer and nearer comes unrest, all the world over.

²⁰⁹ The paras on this page continue on page 160.

²¹⁰ The original editor inserted "129" at the top of the page by hand.

²¹¹ The paras on this page are a continuation of the paras on page 157.

This is good as it is; may be not pleasant. But it is a fact. Do not run away from facts, by putting the facts aside. By living in a fool's paradise. Face facts. Destruction is a Fact now. It is not something belonging to the future. All things have as well constructive elements in them as well as the opposite.

Those, on the mystic path, know the facts. Not only theoretically, but also factual, practical. Destruction can be turned inside out. Destruction can become Construction; if the right method is known. The right method is acceleration, speeding up the process (if such a thing would be possible for the man in the street). But let's assume, that it can be done. It is going on today, the process of speed itself. Streamlined power is dangerous. All aviation engineers know (and for that, the pilots!!) It is inevitable; it is a Fact.

Speeding up of the spirit is also dangerous. In it are the powers of destruction released. It has to be. We have to work with these powers. They are demons and elemental spirits. They dwell in our own body and mind. Any moment they may be freed, released, if there is no control left or when the grip of concentration is weakening. We all live constantly on the threshold of Death and at the same time, on the entrance of Life and eternal Light. We ourselves are factious. We are the very borderline.²¹²

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Destruction²¹³

(160-1)²¹⁴ Truth does not attract it repulses.

Only lies attract and draw humanity into a web of lies, capturing the mind and creative imagination in order to let it do slavework. (which are acts of imitation of reality).

But, How alert you have to be to detect the false. Every moment we are attacked by lies, without pardon, without mercy. There is a continuous flow of such attacks. Men call this Life!

Out of all those lies we have to distillate the Essential, and this is higher than any Truth we are able to formulate or to recognise mentally. It has no name. It has no antecedents, no relations. It is the sublime unity in which all things dissolve and from which they emerge again, purified and shaped according to the Likeness of their Creator. Humanity is but a reflection of that. In this reflection Man is Maniacal or dominated but in the causal state. Divine.

DAWN

²¹² The paras on this page continue on page 161.

²¹³ The original editor inserted "51" at the top of the page by hand.

²¹⁴ The paras on this page are a continuation of the paras on page 158.

(160-2) All beings are attracted to other beings. All things to other things. There is also Repulsion. Or in other words, reversed attraction. The predominant power is to attract and the consequences are “to go to somewhere or to something or to Stay somewhere or in something, a place a state, or a condition.

When men have tried everything in Life, tried to go to somewhere, and away from it all, or seeking amusement and distraction, then, ultimately, He is drawn towards himself. It is the birth of an Inner Life. It is the dawn of spiritual Realisation.

In the very depths of his own soul he may detect the Causal Force behind all the manifestation or phenomena, the I included.

This is not also a possibility, it is a fact. And a basic fact for all further actions, coming forth out of the power of Imagination, boundless and free, beyond the curtains of ignorance and fear. Which is the result of ignorance.

By the power of Imagination, Time and Space are not mere imponderabilities. They become facts and values. They are transformed into substances, weight, they are. They come into being.

By the causal force of Divine Imagination, Humanity came into being, composed out of Time and Space, with the consciousness of both involved. That means also the possibility of separate activity, independent action. Together with this is birth in Time, and Space, there came the Right to Be, the Right of Men. The right of individual thought, individual expression.

Without those costly values, spiritual emancipation, evolution of the spirit and soul, is impossible. There have to be Room of Action. There have to be a range of action in which the Free Will is able to exert its inner power of Projection by means of Imagination.

This is a fact in Nature. The fact of any form of existence is the reality, of this Value of Freedom. And also, its Reality. Authorative restriction of freedom may direct the forces into a certain mass-direction, towards a certain goal or destiny. But, herein the force of repulsion sets in. Some individuals feel in themselves the urge to turn inward, break inwardly the bonds with the mass and the authority behind the mass. In the case of Spiritual Realisation of the Inner Self, this mental state is indispensable. When certain changes take only place under certain specific conditions, over and over again, then we speak of Law. When this Law is subject to another, greater Power, which is able to change the Law of Facts, then we speak of Divine Law. This divine Law is beyond mental knowledge. The Forces are finer, Nature more delicate in its Vibrations

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Dawn²¹⁵

²¹⁵ The original editor inserted “131” at the top of the page by hand.

(161-1)²¹⁶ Man stands between life and death, light and darkness, construction and destruction, cruelty, corruption, all are facts. They have to be treated accordingly, with realism, acknowledging their factual existence; we have to understand them, not to reject them. They belong to manifested life. Also does illness, death, crime and generally what man calls "SIN."

In fact, no such discrimination is real, according to the fact of creation. When God created the world, he saw that it was good. It is good today also, it will be good in future. But man thinks, he does not see. He thinks, that all things are born out of sin, unclean, corrupt. He strives to create a sinless world, a new order, an Utopian world which absence of the opposite which is not "welcome" in his plan for world appeasement, world government. Yet all the while, the powers of destruction lurk into his very mind, in the corner of his soul, in his very being.

That creates the sense of fear. Fear weakens the vibrations which are constructive. And so the avalanche of destruction (the demon) comes over Humanity. In order to escape, man erects buildings of worship, founds religions. He is worshipping the power of destruction, because there is no real understanding, but only Fear. So, the real yogi has to be fearless in the real sense of the word. Not a hero. Just fearless. That means: Absence of Superstition. He, the Yogi, is speeding onward from the unreal to the real. The Fact of Life, the Reality of Being, with all the consequences involved. So It Is.

IN TUNE WITH BODY AND SPIRIT

(161-2) There is relation between everything. There is relation between Macro and Micro-Cosmos. It is a relation of mutual necessity. In order to survive the catastrophe of the mind, the body and the spirit have to understand each other completely, without interference of drugs, propaganda, slogans or other subtle means. They have to understand each other in their mutual relationship as this exists in any given moment or under any given condition. That means, that there is a possibility to become completely self-supporting and independent from co-taxed relationship (that, what is make-belief, like relationship between mother and child, or man and wife, or man and God.) Such a form I do not believe in anyhow. That is merely a means of exploitation. "You have to do this or that, "because there is relation." Relationship that tied things together is no relationship, but just artificially made.

True relationship is a form of Liberation from Bondage i.e. from false relationship, - I am related to those who read this talk. Yet I feel no bonding power. I feel in this relationship a means to express myself, or put something overflowing in it, like a CHANNEL. So, everything is related to each other by channels. There is traffic between. It is the traffic or transmission of Spiritual Power. It is harmony and colour, and Light and Sound. It is to be tasted, to be heard, to be seen, to be sensed, to be smelled...It is the perfume of the Gods themselves.

²¹⁶ The paras on this page are a continuation of the paras on page 159.

It is absolutely necessary that all things express themselves according to their inner power, their nature, their special kind of energy. Otherwise, all things will become dislocated, insane, demented. If I cannot express myself, I am unhappy in a way. I feel bondage, separation, and all the kind of causes whom bring misery into the world. In fact, I feel myself related to nothing. I do not belong. (At least, such is the experience in a state of unhappiness). Happiness is the knowledge to belong to something. That is true relationship. It makes action free. That means, "I bear no responsibility, but that to which I belong to."

Yet, this is also initiated in this world. Man executes acts in the name of someone, something or somebody else. In the name of God,²¹⁷

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In Tune with Body and Spirit²¹⁸

(162-1)²¹⁹ and the voice within ourselves more expressive. The Inner man comes to life. At the same time, the Inner awakening of consciousness, the Inner Powers require a much greater power of Action. The three-dimensional bound spirit tries to free itself by trespassing the mental border; that what is considered as possible and impossible. In this way, Imagination, the actual agency, derives its power or freedom of action, from multi-dimensional territories or conditions.

However, in his common factual state, Man is earthbound. In order to free himself from this bondage, there has to be exerted a deliberate Freeing Action of the Will. This is called Liberation from Bondage.

How can this be done? By understanding the factual or actual laws existing in any present condition under all circumstances. The starting point, or rather, the terms by which this starting point is known, is indifferent. You can start from any condition of Life or in any condition the I has expressed itself. It is not the way you do something, thinking or feeling or any action, which count so much, but the Intensity of Thinking, of Feeling, of Living or Life!

Ultimately there is but one direction and all things are drawn towards it by their mutual inner power of Gravitation or Attraction which is the power of Imagination, without handicapped by images of Thought.

So at the end, Man arrives at the Vacuum, the potential force by which all manifestations are possible. Even the mental or intellectual impossible. This is also called the Power of Faith. Behind the horizon, by which our vision is limited, Faith looms up and takes Form in Beings. Radiant Like, a New Born Star.

²¹⁷ The paras on this page continue on page 163.

²¹⁸ The original editor inserted "53" at the top of the page by hand.

²¹⁹ The paras on this page are a continuation of the paras on page 160

(162-1) The Birth of man is not an incidental occasion, historical nor biological, or even geological to be classified. True, natural history tells us many things about the evolution of Man along the lines of survival of the fittest, his evolution in connection with outward circumstances and the taking shape of form and body during countless centuries. Darwinistic vision on creation is a rather logical one as long as the outer form is mentioned. But the outer form of Man and Creation is but a small fragment of the total Being. The psychological vision is also rather logical as long as the reaction-side (his set of complex) is meant. Freudian and other theories are rather exact in this respect. Sometimes Ancient Wisdom and Modern Science acknowledge each other in many ways, as long as the animal nature (side of) in connection with its outer aspect has to be verified with logic and vision (on materialisation).

However, the realm of the Inner Man or Super Man or inner nature or super nature is a total unknown territory, it lies still open for exploration. And, of course, gives room for many speculations as, even until now manifested life does.

If we like to understand something of the Inner Processes in Nature, we have also to turn to our Inner Being. We arrive here in this Inner Sanctum of Man at the same time as his inner Potentiality, which one may call: The Power of Imagination, which is in turn the causal force of Materialisation.

So we have a mighty power in us dwelling; the power of imagination, which, if in reasonable bounds, may prove creative and constructive. Especially in the Realm of Ideas. Ideas are projections just peeping through the Veil with shrouds the beyond. Continual ideas are pouring within the sphere of the Earth and within the bounds or limits set by our own mental perception or vision. Below this is Man. Beyond this the same man becomes Superman; by which is not meant a being capable to exert extraordinary feats or wonderworks.²²⁰

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Man and Superman²²¹

(163-1)²²² in the name of the State, in the name of the Cause, the Ideal, and so on. In this manner the elemental powers arise, cruel, recklessness. It is the result of a kind of supposed relationship which does not make free, but in the reverse, binds Man to his own acts, environment, conditions, race, country, clan, party, organisation.

True relationship knows all this, but is not bound to anything, nor spiritually, nor materially. So my body is in tune with the indwelling spirit if there is not any act or

²²⁰ The paras on this page continue on page 164.

²²¹ The original editor inserted "133" at the top of the page by hand.

²²² The paras on this page are a continuation of the paras on page 161.

deed which may interfere in each other's integrity. My mind may be of fatal effect on my body. My body may influence my mind or spirit fatally. In fact, this always happens if relationship is based on mutual exploitation. The highest and most subtle form of exploitation (mutual) of body and mind lies in the idea of Unification of the End. That is False. It is merely a glorification of matter without any real sensible background or occult-esoterically, based for instance on provable facts.

In reality, all things live and act Independently from each other and are notwithstanding (or just by virtue of this fact) purely related, connected, mixed. In Reality, all things are Immaculate Concepted. Immaculate conception is a virtue of all matter if not corrupted by the spirit. Immaculate conception is a virtue of all spirit if not corrupted by matter. The pureness the virginal state of a thing lies not in its will or not having or having had contact with other things, virginity lies only in originality, not in effectuality. Causal we are all virginal. Going back to causality means: Back to virginal state. The only state to be accepted by the masters of ancient wisdom. The only state to have a part in the great work!!

When there is harmony between body and spirit, then real constructive work starts. But, there are no connections, no relations, no corruptions (which play such a big part in the present day world of outward activity); In the Kingdom of Heaven, there is no mutual relationship but only complete freedom from relationship. If we want to be really free from corruption, we have to reject relationship between one thing and another. We have to reject relationship between the - I - and myself, the body, the mind and the spirit!!! Until so far.

SPIRITUAL LIFE

(163-2) To say it at once: Life is Spiritual. There is no other form of life, because all forms are the expression of spiritual power. But Matter Directed towards itself is called material or egotistical, however, in Being-Existence, it is and remains Spiritual.

Not only devotion or emotion or meta-physics may be considered as spiritual actions or motions or expressions, but all works of Man and Creation. All creatures are spiritual beings, so are minerals and plants, streams, rivers, oceans, mountains. They all have their spiritual background, and for this reason, may have a magical effect on the observer or dwellers in the regions or spheres of mundane nature.

Everywhere where the power of Spirit prevails, is Motion and Action in one or another form. There is a tremendous action in so-called Static things, like unmovable masses or in animated objects. They consist of molecules, little particles of plasmic life, dynamic particles of life or Atoms, plastic in expression and with countless possibilities to shape themselves in all kinds of forms. Life is Plastic. So is the Spirit. What is inside, is able to come outside. What is not inside, all toil will be in vain to bring to the outside what is not present inside.

In all things, no matter how low in the scale of evolution, which is only a denomination based on relativity, Prevails The Spirit!²²³

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Spiritual Life

(164-1)²²⁴ So we arrive at the mind. Common man is over-powered by this Mind. He is so impressed that he has a mind that he becomes the slave of this mind. But the Mind is a very dangerous thing to play with or to be dominated by. The Mind is an Entity or Unit, an Instrument to be used. He who is able to imagine this and to work with it, is Superhuman, as far as the term “human” is meant identical with “weak.” If we say (to defend our weakness” – I am only human after all, then we acknowledge the power of the Mind over ourselves.

If I positively know, that my mind is my instrument and my willing servant really, then all my senses, potentialities, and consciousness become in power Intensified. You would never have a more willing and obedient servant at your disposal. What can this Mind do? It can exert powers over oceans and spaces and time. It can create something from seemingly nothing. It is able to transport you with the utmost speed to the Realm of Eternal Bliss. It is able to clear for you seemingly normally not to be Overcoming Obstacles as well as in the realm of Spirit as in matter.

Be Master over your Mind. Be not a Master Mind, because it is still Mind and not the Master over you.

YOU ARE THE MASTER

(164-2) You have a mind to master it, to be a master over it. Do not spoil it by modern pedagogic, which spoils your children. Do not spoil it by science which spoils your power over your mind or gives a substitute. Do not spoil it by art, which spoils your creative vision. Do not spoil it by religion, which spoils your visional powers by acknowledging the existence of one Impregnable Power, which places everything outside of reach of you. Because it wants itself to be the Master, The Mind can not act, it is Mortal, it is not Human. It wants to grasp those things through you. Legally the Mind is your Servant and your Instrument. However, that mind wants to get illegally what it never can attain legally. This is the “underground” fight between master and treacherous servant, don’t let bereave yourself from your right. Be a master.

TRUTH, THE ESSENTIAL

²²³ The paras on this page continue on page 165.

²²⁴ The paras on this page are a continuation of the paras on page 162.

(164-3) In daily life, there are thousand ways to detect the presence of what is called Truth. And with this, I do not mean the outcome of a calculation, or the result of comparison of one thing in connection with another thing, situation, conclusion in the sense of that one thing is wrong and another thing is right. The subtleness of Truth does not permit any concretisation or crystallisation. Truth is not to be captured or limited in any formula or thesis. If you keep this in your mind, I will be able to go a step further and beyond the mental borderline, which Mankind draws around herself. We will go beyond confirmations, negations or denials. We will penetrate into unknown territory. It is the Territory of Virginal mind, not spoiled or made corrupt by preconceived ideas, conditioned knowledge or afterthoughts.

You need not to be afraid that I will become incomprehensible or too abstract. Everybody is able to see for himself. Because there is an open window. It is the window of the soul. We do not observe that window easily, because we are used to looking downward, in a world of reaction, a world of a cause and effect, a world of science and superstition, clouded with dogmas and so-called "half-truths," a world²²⁵

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Truth, The Essential²²⁶

(165-1)²²⁷ We cannot help it, nor act against it. We Are spiritual. We are religious. We are artists, improvisionists, opportunists, sometimes with the endeavour to exterminate ourselves and our whole civilisation!

But no matter how we act, are in motion, are scheming, planning, inventing, WE Cannot Exterminate the Spirit. All our actions are paradox! are directed to self-annihilation. That is the way of matter. It is bound to disintegrate one time or another, because it is Form, and as form, Changeable.

Matter is Reaction. Spirit is Action. Also called reactionary and Progressive. But those names are entirely False in the nomenclature of human language, which gives a false interpretation, because in this case, the names are given in their negative sense, i.e. subjective, not objective. So we give names to things according our own opportune state of mind.

Our whole life, community, civilisation, is based on Recognising Truths. In order to do that, we give things names. Those names are all subjective, changeable in their interpretation. They give not the True situation or condition. They are the result (those names) of limited vision, which take shape in Preconceived ideas.

²²⁵ The paras on this page continue on page 166.

²²⁶ The original editor inserted "135" at the top of the page by hand.

²²⁷ The paras on this page are a continuation of the paras on page 163.

So we give the name of Good to things which are really Bad or vice versa, all according to the General Mode or Expression of Life, Predominant in certain eras or periods in human civilisation.

So a Name is a relative indication of the real status of anything. Most often names are given to things which they do not deserve. That we call Corruption. Perhaps, names are given to things which they partly deserve. This we call Connection. Sometimes names are created to cover an action, because there is no need for. This we call Protection.

Those three elements are predominant in the life of men. They are based on Intellectual or Materialistic interpretation of name-giving regarding actions which are in essence spiritual. Real name-giving is a baptismal action, sacred. Because all names or sounds and syllables represent Magic Powers or Beings. Name Means: Responsibility. Word Means: To fulfil a Promise. In the Word, the Spirit prevails. It will become ultimately Flesh. The Word or the Spirit, has to become materialised. This is a promise embodied in the word. A Word is entirely spiritual. The result of the consequences of the Pronounced Word is extremely effectual in the world of Matter. The Word in itself is a Law by which Spirit expresses itself in manifested Life, in Man and things, in beings or creatures.

When there is real spiritual power behind a word, that same word will create undoubtedly a magical effect. That is done any moment in Time and everywhere in Space. The Word states Facts. It says what it means and means what it expresses. I will, I do, I am.

Really, the spiritual language of the heavens is truly simple. But the actions of the Satanic Intellect makes a criminal Jargon out of the splendid sounds and vibrations which penetrate us all and all the world, yesterday, today and every day!

THE PRACTICE OF YOGA

(165-1) For occultists one of the most fascinating subjects regarding Oriental Mysticism and Cultism is the Theory and Practicing of the Yoga-Methods in its manifold manifestations regarding the Unfoldment of Life, Mind and Matter.²²⁸

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The Practice of Yoga

(166-1)²²⁹ existing as a result of unchangeable laws, a world depending on all sorts of conditions, a world with all the funny ideas about Life and their tragic consequences.

²²⁸ The paras on this page continue on page 167.

²²⁹ The paras on this page are a continuation of the paras on page 164.

We looked into a world of subordinate forms or creations, but now we will look into the World of the Gods:

Do we need something specially, like a Sixth Sense? In order to penetrate into this Mind-World? As a matter of fact, NO! We are complete. There are the eyes of the mind. We only did not use these eyes all the time. We stumbled in the dark, we looked with artificial eyes all the time. We tried to solve the riddle of Life and the Universe by artificial means, we only will observe artificial things. If we observe the Cosmos with artificial instruments, we will only observe or detect an artificial Cosmos. We will mistake the outcome for the real thing, the Truth. By strange magic of the mind, our own mind-creations (be it under the influence of mass-suggestion, mass-religion or self-suggestion) will become real as long as the mind is satisfied with its playthings. And now I come to the Essential Proof. We are not satisfied with those playthings. We are craving for other things. Because they are not the Truth. They do not have the essential condition of Truth. Pure simpleness. Our own Truths become too complicated, too difficult to follow, to understand, to master. Instead those creations will master over us. They will influence our life, our fundamental happiness and outlook on life. The outcome will be confusion, chaos.

Truth is Natural and Nature is Logical. All further intellectual argumentation has in itself the tendency to make things troubled.

The essential of life becomes mixed and their principles corrupted. If we reason, we go further and further away from the truth. The result will be called "HALF TRUTHS." They want proof. But nobody is able to prove anything, even not his own existence. In such a state of mind, we are not looking through the Window. We only look downward and we are captured by the powers of Gravitation - The Truth is instantaneous. It is both hypothetical or synthetical. It is natural, and for this reason, logical. All other interpretations lead toward chaos, misunderstanding, strife, hatred and ruthless constitution and ambition.

The State of our Mind should be Contemplative. Not argumentative. In contemplation, idle reasoning stops. In contemplation, the basic principles of life stand clear before our mind's eye, without fear, without curiosity, without afterthought and scheming attitudes of the mind. In its simple naturalness, the mind has no trouble to discern the real from the unreal. But as soon as there is reasoning, the trouble starts. There should be no collision of viewpoints and standpoints. In reality, Truth points at nothing as the Essential. The truth points directly at our very being, not other beings, conditions, things. All other things may be true or right or even wrong. But that is not the Truth. And with this, it happens that confusion starts. We have to know ourselves. If I say that I am the person who is represented by myself in this world, then is that true, but it is not the Truth! I have made only a mental conclusion. Who am I? You may look into the mirror and say that the reflection is you. It may be true, but it is not the Truth! It may be even a part of the truth, but it is not the Essential Truth.

However, we may proceed further and say that truth is no thing but the power behind all the beings. We may say that the essential of something is the Power which Causes the Animation of all things. In that Universal Power, all things have their

common causality. By this we should arrive at something basic and at the same time, at the root of cause and effect. But unless you have this experienced in your own being, also this will only be another theory, it may be true, but still the Truth is as far away as ever.²³⁰

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TOPICS

A.G. Vandenberg

The Practice of Yoga²³¹

(167-1)²³² Not only that these practices are for the religious minded people, but also the scientifically minded students of Science-Philosophy have often a keen interest in this Priceless Knowledge.

I have not in mind to exert in extense about the theoretical side of the subject. However, I am by experience obliged to say, and do gladly so, that by means of the Training of the Mind through Yoga, the undreamed of beauties of Life Eternal, the gems or jewels of the Spirit, the Soul, Mind, the Awareness of life in general will expose themselves unhindered, and unsurpassed by earth equivalents or imitations.

For one thing, my own experience with Yoga and my acquaintanceship with it, I am bound to say that Yoga is an Art. It is also a Craft or skilful handling of the abundant powers dwelling in man. In short, it is Art, Science, Religion blended together and at the same time becoming animated with the real Life-Force existing in Man and Universe.

Yoga as a real philosophy or world-meditation, is enwrapping life in its total aspects in one single Vision, endowed with Dynanism or active Power, animating the actions, how small or great, or insignificant they may be, in a wholesale display of Power and Splendour.

Through the action of Yoga, the senses become sharpened and alert and the body more potential the natural gifts or spiritual talents are immediately released from the narrow limitations created by matter, superstition and dogma.

So, we may conclude, that the action of Yoga (the deliberate will to free oneself from bondage, mental, spiritual and material) is an action of Self-Release, a freeing action. Real practice liberates man, from mental and spiritual darkness and the possibilities to proceed in all directions of life, are countless.

It is an impossible task to cover the whole field of Yoga-Activities in a single treatise or even in a voluminous book or books. What is more, it is even impossible to express the plenitude of only a fragment of the whole spiritual system, called for instance, Hatha-Yoga. This is the art of physical Well-Being, as well as Raja-Yoga which is the Art of spiritual Well-Being or Karma-Yoga which is the Art to live the lives.

²³⁰ The paras on this page continue on page 166.

²³¹ The original editor inserted "137" at the top of the page by hand.

²³² The paras on this page are a continuation of the paras on page 165.

It all depends and ends on with Concentration, to kindle the natural attention regarding the phenomena without and within oneself, involving the smallest details. It is also in this interpretation, the Art of Detail. Nothing should be overlooked or being forgotten, as there are promises done, appointments engaged, plans made, intentions fulfilling. Also the responsibilities involved with even the smallest movement or actions, mental, physical, spiritual:

So there is the Concentration active, to be alert, watchful, trustful and trustworthy. Honesty with a new moral, not only ethical, but also esthetical or artful. Morals with new meaning. Life with new criteria, thought with new ways. So Phantasy becomes creative, animated or lively manifested in common everyday life. It brings the far away godlike things nearer to this earthly plane. It gives Religion its true meaning, its real potencies, its shining splendour of Rays or Waves of pure devotion, pure thought.

In this interpretation, Yoga is also a Cleaning or Purifying action. It polishes the mirror of the Soul, its depths and heights blended together in Awareness Instantaneous related with action itself.

Then there is the Master-Touch given to each round of actions, be it life as a total chain, or be it only a fragment as displayed in everyday life. So, let there be the Master Touch the last movement or touch, which makes the artist Famous, Immortal.

Give, Do, Act, Experience, Fulfil, live with adding to the last action or movement, The Master Touch, which is Artful. So it may be²³³

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TOPICS

A.G. Vandenberg

The Cosmos is Expendable²³⁴

(168-1)²³⁵ The total effect of the Spirit to realise itself in the domain of matter includes all forms of life. All these forms are, like in the effort of total war, expendable. This is Hard Truth. Even Churches, spiritual organisations, occult phenomena of all sorts, also men and animal, male and female, of all species. All elements, all materialistic idealism, all is expendable.

Man builds many things around his own self, he digs trenches, foxholes, in order to escape the process of destruction which is inherent to the March of Time itself. This March is not the March of civilisation. Civilisation is marching backwards, building and re-building, constructing and re-constructing, always busy to erect something which stands in the Name of the Undestructible, the Eternal... But time marches on, across the shattered ideals of man, over the dead bodies of the same warriors who defended the nameless the Undestructible – However, Time has also another attribute.

²³³ The paras on this page continue on page 170.

²³⁴ The original editor inserted "56" at the top of the page by hand.

²³⁵ The paras on this page are a continuation of the paras on page 166.

A positive Potentiality. Time cures all wounds, softens scars in the mind and body. It is the healing power of Time. There are forgetfulness, the constant growing and replacing of worn-out forms for new tissues in body and mind. It is also a power of the Soul.

Time itself is incarnated into Soul-Matter. Just like space is incarnated into Thought-Matter. Between them is war, cruel war, ever clashing in deadly combat. Between that all are the forms, composed of both, divided inside, there is duality and individuality. All what comes forth out of this conflict is at the same time earmarked as expendable. So it is with man, so it is with the Universe. Our whole Cosmos is the battle ground of the opposing occult principles. All what comes between the scissors of Time and Space is doomed to follow the course of Expendability.

Another form of expendability is called Radiations. Constantly matter is radiating little particles out of its own mass, projecting into space. The Cosmos is distributing itself to all around. Yet Remains the same in total mass and energy. That, what remains the same is Nuclear. So we have Nuclear Energy, because it remains the same under all conditions. So it is with "Nuclear Mass," Nuclear Force, so it is with Nuclear Spirit or in other words, "God." God is expendable. That is the Virtue of force, of matter, of spirit, of God, of Man. Expendability is called Sacrifice. All things sacrifice each other for each other. It is also called Liberation, and in its highest form Nirwana. So our Cosmos is Nirwana in rotation, in motion, ever changing, expanding and contracting. It is also called the Great Breath. We inhale and exhale matter, particles of life. We consume. We consume each other in order to be consumed by something else. That is called Economy. Cosmically, everything is consumed by itself. So, it may live forever.

Beautiful thought. We never live, toil, think, strive in vain. Every motion has its purpose, every meditation has its effect. Every spiritual exercise, every effort bears its fruit. Because our cosmos is a big foundation. We can put power energy into it; and we can, after some time, draw profits, revenue from it in the form of a bigger, livelier Life, broader vision, and Vitality. So, the Cosmos is my Savings bank. We cannot expend all our force we generate by meditation or exercises. We have to put it away on the Cosmic Savings bank. The Great Deposit Fund. So we are rich or can be rich in everything, in every way. Rich in thought, inspiration, life. There can be satisfaction in everything. We all have a share in the Cosmic Bond. And all the profits are expendable. Our powers, our lives, everything exists in order to be used. We receive by giving, we get it back with revenue, a thousand fold. This is just the Great Law or Logic of Nature. There is no choice. All things have to obey this law - if not, then there will be a shortage of everything, even of air or space to live in. There will be waste. But in the big Cosmic Rotation of Motion, also this waste or loss is used for the benefit of the Whole, the Total, A.U.M.

(169-1)²³⁷ as in poverty as in richness or in all circumstances of life. Of course, there is the method, the Know-How. There is the inspiration but above all, there should be the real love in our hearts to all creation. Which is the one and only protection against certain dangers involved with the Practice of Yoga!!!

THE WAY OF ALL FLESH, OR THE CROSSWAY

(169-2) Humanity as a whole is on an enormous enterprise, of the emancipation of the inner Spirit. It uses for this lofty purpose vehicles of which the material is called Flesh, denoting the opposite of the containing nebulous, called Spirit. The emancipation proceeds along two ways. The way of the flesh, the long way, and the way of the Spirit, the short way, or the Short Path!

Now, both of them are precisely and exactly alike, if the Method is alike, or the nature of the method. This has to be done Dynamically, and not passively and negative. If passively, we have the way of the flesh, prosecution and crucification.

Oriental philosophy considers the flesh spiritual, endowed with spiritual powers, spiritual agencies, inside the body, tremendous processes take place, great activities, which we have to understand or which has to be understood by the Spirit. When this is the case, then we speak of harmony and cooperation. In Western religion, the flesh is antagonistic to the spirit, and so the flesh has to be crucified or done injustice.

In Yoga, we work completely with the flesh Dynamically. Spirit and Flesh are Not identical with God and Demon, spirituality and profanity or materialism. They are both beautiful instruments for the ultimate Realisation of the Self!

We cannot work Passively!! The inner tensions are very high, and if there is not proper activity, the flesh will disintegrate and the spirit turn to its elemental composition.

In our human state or incarnation, the Self is on a Crossway. It is able to proceed along different lines which we recognise in the different religions, different types and different forms of practicing Yoga. In fact, the Self is on the Crossway of the Long and the Short Path. So we could call our whole life: Operation Crossway!

Of course, during the operation, countless things have to be reckoned with. There should be a proper inner organisation and discipline, so the outcome of spiritual realisation should become effective. But the beautiful Alchemy of the flesh and spirit is able to turn lower vibrations into higher ones and crime into virtue, profanity into sanctity, Demon Into God.

²³⁶ The original editor inserted "139" at the top of the page by hand.

²³⁷ The paras on this page are a continuation of the paras on page 167.

So the end or the ultimate realisation is destined. It is our destination, indifferent what we are doing. But we can learn on different ways. There is for instance the Hard Way. That is the way of mental and spiritual inertia or laziness or downright stupidity.

There is for instance the proper way. That is the way of inner alertness, quick reaction, instant realisation, vision, Faith by Inner Knowledge. But there is much more hidden in the flesh. It is remembrance of past experiences. Past incarnations, not in detail mentally by images, but in the form of ability, the fruit of actions.

If there is no action, there is no Ability. If there is no action of the mind, there is no mental ability; if none of the body, there is no condition possible by which the body can exist. We have to act first²³⁸

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TOPICS

A.G. Vandenberg

The Way of All Flesh, or The Crossway²³⁹

(170-1)²⁴⁰ One more, as it was Millions of years ago, The Great Ordeal will repeat itself, in a dramatic way. It will come over us all suddenly, without mercy. It will even be going on already without our knowledge, blinded, as we are by so many words, plans, schemes, promises for a better world, better living and better world-conditions.

So, if we think there is comfort and civilisation, if there is amusement and laughter and art and science and religions and things we love and build upon, find our comfort in one way or another; then we live notwithstanding in fact, in a Fools Paradise!

I do not want to add to the Chaos of this world, not to the feeling of uneasiness and unrest, which is already prevailing everywhere in the world. The dramatic events will announce themselves bit by bit, one dissolution after another, one broken word or pledge after another. You will live and witness the destructive tendency in the works of men, the results of his craft and cunningness, and how he spoils the beauty of nature.

But the spoiling hand of the human race will be turned against itself.

The end of men is suicide. Nobody else is against humanity than humanity itself. There are no demons or elementals or devils who like to murder or annihilate Humanity. The real cause lies in Mankind itself.

We can save the world! We can save humanity. But the action may not be left to a racial or ancestral God. The action has to begin by man himself. He is the Cause, he is the effect.

That act is called: "Sacrifice of the Self." This action has already been done by the Christ for the masses. This action has to be Repeated individually, effectually and definitely by all of us who have faith in the victory of the Spirit over Matter.

²³⁸ The paras on this page continue on page 171.

²³⁹ The original editor inserted "58" at the top of the page by hand.

²⁴⁰ The paras on this page are a continuation of the paras on page 168.

To do this, we have to cross our Mental Barrier. We have to turn inward, we have to listen to the Voice Within.

We are Gods in exile. We are in material and intellectual bondage and slavery. We sacrifice our heritage for outward and mortal things which are just imitations of the real thing, our Immortal Soul, the Jewel within.

Let us be determined to do the right action, which is the spiritual development of the Power within. Because there, in this Power, Peace is secured. Peace is not something negative. Real Peace is powerful and creative in Itself.

To acquire this, there is a definite Method. This method is laid down in the Ancient Esoteric knowledge of the Eastern Masters and Adepts. Of this operation Network-Astral is a means to the realisation of this lofty purpose. To give Peace to the World and real Security to all, now and forever!! AUM

A MEDITATION

(170-2) The Six Syllables of the formula Aum Ma Ni Pad Me Hum are representing the different masses of sentiment beings all belonging to the phenomenal world, visible and invisible. The [exoteric]²⁴¹ meanings is different from the statement mentioned above. The whole sentence is translated in Western Language, meaning: "In the Lotus (the world) is the precious Jewel of, the Teachings of Buddha.

My own experience with this mighty Mantra "was in the nature of absorbing its hidden vibrations in sound and thought, creating tremendous waves of power, all around and in itself. It was of an uplifting sensation, as Sri Sankaracharia states: "Support during meditation" or as is written in the Indian Holy Books, the Mundkepanishad;it is the Bow by means of which the Individual Self (the arrow) reaches its destination: The Universal Self."²⁴²

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A Meditation²⁴³

(171-1)²⁴⁴ and not after acquiring ability. Act! Act! Of course, many faults will be made, but still we grow by action. What is this Ability? It is Perfectness.

Be Perfect! means "Be Active, Act!" The ability of the short path in inner action. Of the long path: outer action movableness, noise, not inner life. Be Perfect means, Act inwardly by outward being Tranquil. In the silence of our being, Real action or total harmony, Perfectness can be attained. And instantly. Instant Awareness and

²⁴¹ The original editor inserted "exoteric" by hand.

²⁴² The paras on this page continue on page 172.

²⁴³ The original editor inserted "141" at the top of the page by hand.

²⁴⁴ The paras on this page are a continuation of the paras on page 169

Realisations of the way of all Flesh, of all incarnations in the Flesh. It is ultimate realisation which is the fruit of all past existences which ends up in total Ability. The other way around may end in total Disability. That is the difference between the so-called long and short paths. You can start on the long path, the way of the masses, but when inner action arouses immediately the action of the Short Path beings. This is the turn-point or Crossway which has to be recognised in all phases of life. Then the way of all Flesh is no Destruction or Annihilation after exhaustion of Desires, but Resurrection or Immortality of Both Spirit and Matter in a new Vehicle. Build this new vehicle, now by inner action!

THE MAHA CHOHAN, THE GREAT INITIATOR

(171-2) The Short Path is closely connected with great Beings, who aim to bring all kindred beings on a higher material as well as spiritual level of existence. This Urge is reflected in our being and so we aim consciously or unconsciously towards Perfection. As the Goal is the same by all beings, the Methods differ enormously. So there are different ways to attain a certain state of inner exaltation, realisation and spiritualisation.

Whatever the methods may be or involve, the ultimate encounter with the Invisible Ones leads invariably at a certain point towards the confrontation with the Great Initiator, the Maha Chohan.

That means: realisation of Power and Initiation of Power. After the initial stages of gathering occult knowledge, developing a philosophic mind and joining schools of thought and learning, reading books of writers who explain the meaning of the words of the stages, the words of Inspiration, the Great Change Takes Place. All gathered knowledge, any attitude of the mind towards the Unexpressable, is thrown over board.

You can only appear before the Grand Initiator totally empty. This is done during the period of the Short Path. The meditation is entirely directed towards the Vacuum, the essential emptiness of the phenomenal worlds (including spirit and mind). Only the Soul of things remains.

This is called Purification. By purification is not meant the selecting of beautiful or ugly thoughts, actions, attitudes of the mind, etc., it is totally absence from egotistic action on what field this action may occur as phenomenon, abstract or concrete.

It is the most tiresome task man has ever been ordered to do or has laid upon himself. The meditation is this: "I do not want anything. I don't want to be anything. I don't want to obsess or to possess anything. I don't want to be anything. I am nothing.

But ever so much the Ego returns again and again, counting progress, recounting profits or progress spiritually and looking backward. And again and again the ego has to purify itself of the urge to become something, to be anything, to reach or attain anything. The meditation runs further: "I don't want perfection, I renounce power,

knowledge, name, fame, evolution, and all things, pertaining to the I. The I has to be liquidated.²⁴⁵

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The Maha Chohan, The Great Initiator

(170-1)²⁴⁶ It is a combination of Rhythm, movement, breathing, ideas, thought-formations, countless shapes conjured up before the minds, eyes, this all blotted out by the purifying agency of this mantric, force, ending in complete absorption of body, mind and spirit.

The syllable AUM may stand for the Holy Trinity of the Hindus; "Brahm, Vishnu and Shiva. The Pranava (the name of the holy symbol AUM) is the bow, Atman, the individual self is the Arrow, and Brahman (the absolute): "the goal"!

The syllable MANI PADME are Sanskrit terms, meaning: "Jewel in the Lotus."

The syllable HUM serves as a mystic War-cry, a challenge to the enemy. That what binds us to the Wheel of Rebirth, desire.) Also called passion, hate, ignorance, the material trinity.

The representing colours pertaining to the six syllables of this Mantra are: "White, Blue, Yellow, Green and Black. Or more detailed: "AUM is white, and is in connection with the Gods or Lha. MA is Blue, and is in connection with non-gods or Lyamayim; NI is yellow and belongs to Man (Mi); PAD is green and belongs to the animals (tude). ME is red and is in connection with non-man. (Yiday or mi-ma-yin: different kinds of beings who appear under different forms on the astral plane; HUM is black and belongs to the dwellers of the Netherworld, Hades or Bardee. Fire or purification.

During meditation these syllables have to be considered as forming a chain without end, circulating through the body, dragged or drawn along by means of the Breath or reaction of breathing entering one nostril and leaving the other. The chain becomes longer and longer when the mind is concentrated perfectly until at last the shapes of the Tibetan syllables disappear. The final realisation of the phenomenal worlds is that of the Void, and the awareness that all have only a subjective, not a real existence and that they are created (these worlds) by the action of the mind itself. Until nothing remains but the Void!

All births and rebirths are the fruit of deception of the self.

How interesting those theories may be, the practice gives much more, and lies beyond the expression in any language. Meditation starts with a lot of thoughts, impressions, sensations and one hears noises of all kinds around. Slowly the outward world loses its hold on the mind, and almost imperceptible, the mind slips into the

²⁴⁵ The paras on this page continue on page 173.

²⁴⁶ The paras on this page are a continuation of the paras on page 168

Great Beyond. There are no special thoughts or sensations, only rest and peace and absence of sensory activity, Still Fully Conscious of surroundings and anything.

The realisation of the experiences during meditation are coming afterwards. During meditation, there is nothing of mind-activity, just like absorbing power from a spiritual realm, a fraction of vibrations beyond the material world. One begins to understand what is meant by: The Veil Between the Visible and the Invisible Worlds of cause and effect is very thin." ...I made myself fully acquainted with this Mantra almost 20 years of age. It still is a source of inspiration, power and mind-activity, mental, emotional, physical. In healing and clairvoyancy. In understanding etheric and astral worlds. Higher and Higher climbed that tiny spark of Light, Life and Love, my Soul Force, and encountered mighty Beings, belonging to the Occult Hierarchy of Adepts, and so, the Master Appeared, and then came the instructions for teaching Mankind, not the masses, but the few. Not the chosen, but those whose Karmic conditions allowed higher teachings. If you do not understand these words, you will argue. If you argue, you will never be able to understand the true meaning of anything mystic, also not the true meaning of: AUM MANI PADME HUM!²⁴⁷

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The Maha Chohan, The Great Initiator²⁴⁸

(173-1)²⁴⁹ At last it happens that the Question Asker, the Mind and the Consciousness become quietened. There are no questions, no nerve-wrecking thoughts or energy-absorbing problems. Only Expectation remains. One day the Great Initiator will transmit power right through the physical system of Man, his instrument and vehicle. This Power will be directed for the Good of the Total Cosmic Household. It will economically lead to distributed and not wasted on so many trivial things. At that same moment all the acquired knowledge and power in a former state (the stage of the Maha-Dewa) will return again, given back again, but Purified, direct and essential.

This can never again be taken away from you, under no circumstances. It is permanent, rocklike, undestructible: it endures all changes of matter on all planes. It is the Precious Stone of the Sages. You will plainly understand the technique of the Cosmos, both Micro and Macro and the relativity of Mind and Matter....

However, the method of the Maha Chohan is radical and knows no compromises. It goes through Maya like a sharp, flaming Sword. It cuts through the veil of mind and matter and reveals Truth in its most naked form.

This kind of initiation is only the result of arduous and tireless and daring spiritual enterprise, sometimes bringing the searcher on the verge of Insanity (and often

²⁴⁷ The paras on this page continue on page 174.

²⁴⁸ The original editor inserted "143" at the top of the page by hand.

²⁴⁹ The paras on this page are a continuation of the paras on page 171

does so). This is not a result of undigested problems or life, but as a result of tremendous inflowing power, which has distributed over the system economically. Yet, all the while, Mind as well as Matter should be controlled by the Higher Self, that what knows to have an ego; or in short...That what knows. No more is needed, the inner Master has come to expression of everlasting vital life. It is immortality, the ever awareness of the Presence of the Master within. It is the Master of Masters, or Adepts. It is the Great Initiator, the Maha Chohan.....and this is not the end, but the beginning of a new, splendid, vital, rejuvenated Life and the functioning of the hidden Powers in Man in cooperation of the Occult Work, the Great Work, of which Operation Network (Astral) is an essential part!!!! AUM MANI PADME HUM.

THE ATOMIC ERA AND ITS MEANING

(173-2) Occult knowledge reveals the hidden meaning behind world events, as well as in me. It reveals the affinity between the macro-and the micro-cosmos. It is a chain reaction of thought, mind and matter, interwoven with countless myriads of tiny vibrations, shifting and reshifting things into a mighty pattern of the Universe. All things, how small or insignificant they seem, play a part in Evolution Total. It is a total movement of things, seen and unseen, known and unknown. In short, it is the Flow of Life.

The arousing of the serpent fire of mundane and cosmic dimensions has been technically accelerated by releasing the mighty forces of Fohat (etheric electrical), also called Atomic Energy. As is the case with all kind of power; it can be used for the good of man if man is spiritually as great as the power over which he has gained domination. This is not the Case. Spiritually, man is backward, gliding towards the pit of hell with countless good plannings and schemes and intentions.

Mind or spiritual power can be gained even by the most hardened scoundrel. It has nothing to do with sanity, hence, the black magicians who are now called scientists are quite apart from their individual status of evolution regarding their good-will and idealism.²⁵⁰

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A.G. Vandenberg

The Atomic Era and Its Meaning²⁵¹

(174-1)²⁵² The Mind is an expression of a tremendous Psychic Power. It is a Magical Agency by which images are conjured up and made to disappear again. According to a Tibetan saying: "All things come forth out of the Mind and disappear again into the mind."

²⁵⁰ The paras on this page continue on page 175.

²⁵¹ The original editor inserted "61" at the top of the page by hand.

²⁵² The paras on this page are a continuation of the paras on page 172.

From the Mind comes also forth Powers, like healing powers. It is common knowledge that sickness or other conditions may be cured or altered by the working of the Mind. The mind projects and absorbs things, ideas, images..There is inwardly a continuous traffic of thought, forms and impressions which have the tendency to take shape, to express themselves materially. That is the creative side. Imagination is an action which takes place in the mind of which the actor intellectually is the I or the Self.

In connection what is said in the foregoing lessons, we have now enough information to proceed further on our voyage of discovery in the Realm of the Spirit. We now have room to move freely within a greater range of what is called "MIND-CONSCIOUSNESS."

However, we are not so much acquainted with this combination. We see all the things too much separated, while they act in complete unison. The activities of the mind are not to be traced to their origin intellectually or analytical. A Being is a synthesis of countless seemingly separate things, like consciousness (elemental) of the body, the emotions or sentiments, the mental activities on intellectual level, the mental activities on spiritual level, the wisdom principle and the power of the will. In fact, the Mind is a projection of different separate independent "beings" or forms of consciousness working together to effect one phenomena, the - I - as expressed in Personality. We call this also the "Individual."

You cannot reason about the subject mind. Nor argue fruitfully by any concrete conclusion. The mind is also objective and subjective. At the same time. It is the instrument and the effect produced by the instrument simultaneously. So it looks to our sense-perception or the power of translating sensory phenomena in connection with environment, origin, cause and effect. The mind is something completely independent, a three-in-one, instrument, which means "observer, that what is observed, and the Perception of the workings of both, or also: the projector, the projection on the Screen and the Motion or the state of activity relatively. The total meaning of the action.

So we are only able to see Any Separate unity in its Relative aspect, not in its real proportion or state. When you see a part of the workings of the mind under certain conditions, you have only a specific value or faculty (which is not the mind but only an expression of it). By routine you can develop a one-track mind, not capable to understand or to perceive something else. You can evolve a detailed mind by education in a certain direction. But you cannot Evolve the Mind or add to it more than it is in its original state, like the development of mental ability or thought. So the mind is beyond thought, beyond the mental projection.

If you have something on your mind, but that is entirely different and has nothing to do with it; just like a piece of furniture in your house, or a hose in a landscape. It alters your view but there is no difference really, more or less, in the Nature of things.

Another curious fact is that all things exert some influence on other things. The observer becomes under the influence of outward impressions; contact with something may have the effect of mutual attractions or repulsions or just neutral. The things observed, the objects, undergo certainly also changes by observation. There is an

universal exchange of vibrations, influences, thoughts, impressions, which working is subject to the law of Cause and Effect and Force negative and positive, passive or active. Some people become tired in the presence of other people, or become laden with new energy. So it is with houses, environment in general. So it is with thoughts nourished in the mind. Having the effect of depression or the reverse. So there are negative²⁵³

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TOPICS

A.G. Vandenberg

The Atomic Era and Its Meaning²⁵⁴

(175-1)²⁵⁵ Nobody is to blame in the role he plays in the mighty schemes of things. He is only an instrument. The Lords of Karma – the planetary Spirits or Beings Who Know – use them all in order to fulfil the Divine Promise of the Lord of the World to His Creation: The Unity of the Lower with the Higher. The realisation of the relation which exist between the Micro and the Macro cosmos. This is Religion.

Religion has to be seen in the light of actual life with all its movements and creations, nothing excluded. All things belong to each other; there is already that relation which binds things in the mighty bonds of love. However, this is not always so easy to realise inward or outward. It seems that there is a mighty kind of Logic behind the outward Chaos. Some hidden voice as within seems continuously to say: “Keep moving, Keep moving! That is the urge of Life to act, the dynamic tension experienced so intensely by the children of the 20th Century.

New Life, new movements or vibrations are coming in, they are revolutionising old ideas and galvanising old things into active life.

The Atomic age aims toward instant realisations with utmost precision. Nothing will be left to the superstition of change or the idea of Fate. It is the Creation of a new order, a new way of life, a new Religion or Love for Life, in its most perfect form, based on Knowledge...but alas! not on Faith, which is the power of Love and Life.

So we enter this new era with no Faith In Life, only a kind of knowledge, scientifically proved by experimenting with known facts, who have no life in them, because there is no space left, for creative imagination and real fiction. It starts indeed with real daring imagination and powerful fiction, but the end is a dead thing, analysed and synthetic made, in short a sad imitation of the Real Thing (The Life-Giving-Spirit, also called “Imitation of Christ”). The end of all facts is an Inferno as Dante has pictured by his creative vision in his Divine Comedy, which is Clairvoyance.

We enter the new era without Faith and without Vision. We are Blind. A blind man into a laboratory of dangerous powers will create destruction, a blow-up of all handmade things, made by the blind.

²⁵³ The paras on this page continue on page 176.

²⁵⁴ The original editor inserted “145” at the top of the page by hand.

²⁵⁵ The paras on this page are a continuation of the paras on page 173.

The Atomic Age will create a very misleading duplicate of what should be done by Pure Faith. Faith, the realisation what should be seen with those who can see. So it will be the Curse of Mankind, that he will not witness the work which he made possible by his own energy. The new Era, will be for countless beings a Lost Paradise; Man is lost for Reality.

So, the releasing of Atomic Energy has not brought Life and Hope, but a mounting and menacing Darkness and Fear to all beings. Never has the future seemed so dark for everybody, it is not so much the destruction of the bodies, but rather the destruction of Faith, the Real Power of the Soul. By Faith you can displace mountains with the power of a seed. But there is no Faith. There is Science without real knowledge of the simple truths of life. This is a lesson. It is a hard one. Mankind will learn the hard way. Because the Fire of Fohat is within us, not outside and brought about by applying of technical means, which will only lead to wholesale slaughter and destroying of the tiny vibrations, the mighty network of the Universe, the Clash of ideas will reveal Truth. The Truth written here in words, but which is only of value if it is realised in ourselves.

May the Gods protect all men of good will. AUM!²⁵⁶

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TOPICS

A.G. Vandenberg

The Atomic Era and Its Meaning

(176-1)²⁵⁷ depressing and demolishing forces or influences active in the mind or uplifting, constructive forces, the positive ones. In connection with the development of psychic powers in us, we have to be aware constantly of this, so we may react in the proper way and become positive in thought and action. Every moment of the day and night we should be able to explain to ourselves the utility of our actions done during that period. So, Awareness grows, and the ability to react on the subtle vibrations which are constantly emanating from the Mind.²⁵⁸

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TOPICS

A.G. Vandenberg

Man, Mind and Matter²⁵⁹

(177-1)²⁶⁰ Man, Mind and Matter, Creative and destructive, balancing between the opposites according to the Law of opposites. Obeying the inner call, be it of nature of

²⁵⁶ The paras on this page continue on page 177.

²⁵⁷ The paras on this page are a continuation of the paras on page 174.

²⁵⁸ The paras on this page are a continuation of the paras on page 178.

²⁵⁹ The original editor inserted "147" at the top of the page by hand.

the whispering voices or egotism and of conscience. Rejecting and accepting, living on choice and by choice and stimulated into action by fear to lose a change, an occasion to grasp or obtain something of value. By lack of value creating pseudo-values, making things exclusive, and destroying things who bring the values in danger by growing too much, knowing too much.

So, there is a hole in man. He is ever busy to stop the leakage by stealing, by corruption, by loveless acts. But the hole will never be stopped and the rent in his own soul – life never be closed. Because there is a distance, an estrangement between Mind and Matter....

This is a fact. All the same by primitive man and so called civilised man. The latter more savage, more blood-thirsty, more crafty and clever, in devising things, than the primitive man. But both are driven by fear of the Unknown.

This is the situation which is in itself a creation. All things are created out of fear. We can fear love as well as hate, light as well as darkness, truth as well as lies, richness as well as poverty. Because there is a Root-matter, consisting out of "FEAR" always on the run, always shifting from one place to another, one situation to another. This is movement. It is also a working of the Mind. Movement of body and mind is caused by fear or actual danger...So the Mind is a movement, with the effect of chain-reactions, forcing all other things to move or change places in turn. This we call "Evolution."

We can talk and write about these things, giving lessons to others, being active to effect something in others. Still there is a driving force we have to recognise in ourselves. It is the power of Fear. There is but one method to overcome fear. Going straight to it, into the heart, the cause, the movement itself. Not by creating shelters, other points of support by religions or organisations.

Be Fearless Means: "Be Motionless."

So the Initiate is motionless and the Yogi sits motionless and emotionless, thoughtless, actionless. You may ask, what will happen if all things do that. That is out of the question, because it is impossible for the majority to be quite, still motionless, etc. The whole mass is always on the run, driven by fear, fear for war, fear for the atomic bomb, fear for the Russians, fear for the Underworld, etc. So people are always planning ahead, to meet casual circumstances. Suspecting, and rejecting. Sure, there will always be revolving masses in the world. For this is no cure-but exhaustion.

Now between you and me, the writer. This contact is brought by movements of our own mind. Of the past, past acts, past thoughts, past circumstances and causes. Now, there is exchange, there is dissolving, slowing down of motions and emotions and also of thought. Until we both are free from contact, free from everything. But already the Light and Causal Force are shining and active. The Darkness will be over because we see the light in this darkness. It will no longer cause or create Fear...

In this stage of fearlessness (which is not a state in which there is no fear for things, but in which the things themselves become DISARMED) our real progress can start, together with all the worlds and beings which surround us now. It is an

²⁶⁰ The paras on this page are a continuation of the paras on page 175.

equivalent for unselfish love, unpersonal, universal, Cosmic. In this state, all the worlds all motions, all beings will Sink into the Mind from which they were created.

Only understanding remains and causal life.

Aum, Mani Padme Hum! ...

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TOPICS

A.G. Vandenberg

Man, Mind and Matter

A.G. Vandenberg: Correspondence Course

179

CORRESPONDENCE COURSE

A.G. Vandenberg²⁶²

Truth

(179-1) We surround ourselves with many things in which we have faith or in which we have put our very soul and spirit. They all are subtle lies. This is no fault, no mistake, no sin. Only against the background of lies are we able to see the Truth. No screen, no vision. Our mind is such a screen. Our own mind is one big lie, against which the Great Truth manifests itself. Without this mind there would be no discrimination, no knowledge of the activities through which Truth manifests itself. You can never point at Truth. It is invisible. At the moment Truth manifests itself, there is no Truth. If we try to catch the Truth, we are merely trying to hold water in a perforated basket.

What is the Truth about a picture? Only that it consists of countless tiny points or specks. The image is formed entirely by our imagination. In our imagination we are able to get a picture of Truth, but Truth itself manifests itself never.

Truth is so simple that even the slightest activity of the mind or the intellect disturbs that simplicity. Even to think – the very thought that Truth is simplicity – opens wide perspectives for all kinds of possibilities. Because our mind is the result of a set of very intricate complications.

For this reason, Man is searching after Truth until this very day, from century to century, day after day, year after year, life after life. But never will be found even the slightest resemblance of Truth.

In place of real Truth, man places images before his eyes, representatives of Truth. Artificial things, man-made Truth. Even to the extent of copying the ways of Truth, the activities of Nature. In all things IS the Truth, but NO THING is the Truth. This is a very important realisation. It makes things much easier to understand. Because Truth invariably STANDS IN THE WAY OF TRUE UNDERSTANDING.

²⁶¹ Blank page

²⁶² The original editor inserted “Dorjie” and “149” at the top of the page by hand.

Understanding is not based on invariability, but on COMPROMISE. Truth does not know compromises, no Pacts, no Alliances, no systems or methods, no images, no Prayer or Worship.

Today there are many books on spiritual and occult subjects which give “readymade Truth.” They give the only possibilities to understand Truth, according to their pretences, subtle or crude expressed. In fact, they give TRUTH INVERSED. And this is not wrong, not something to be avoided. THERE IS NO OTHER WAY. The realisation happens to take place in the mind. The written or expressed statement – like this or any other teaching – IS TRUTH INVERSED. This is the first thing to acknowledge in our own selves. It even may be True. But it is always the opposite of Truth. What is true is the result of Comparison, but Truth is INCOMPARABLE.

I know it is very difficult to see through all the veils of Maya: but we never are able to see the Truth, not even by RENTING THIS VEIL? by methods, meditations, etc. Not by any means. What is Truth??? That what remains Invisible, Unknowable.

The Chinese philosophy of TAO gives a very close description of the meaning of Truth. “BUT THAT WHAT CANNOT BE SAID, CANNOT BE SAID.” So there are many manifestations; however, that what was unborn stays unborn. Yet it is everywhere. It is natural, it is the NATURE of things, NOT the things. The things are true, but they are not the Truth.

But we have divisions, artificially made, intellectual. We speak of a true nature and of something of which the nature is not true. All Nature is true, even when there are forms which are opposing us. They all together are in tune with Nature. Nothing can oppose nature. Nature can oppose itself, but then we get an artificial thing, like sterility, eternal peace, eternal war, eternal Life, an eternal standardisation of things according to a Plan or Scheme.

If Truth would be realised, All Action Would Stop At the Same Moment. As long as Truth remains Hidden, Life is assured. Truth is Hidden in Man and manifested in Woman. But for this – corrupted; because without corruption Truth cannot manifest itself.

Now you may understand the complicity of simplicity. Because Truth never manifests itself twice in the same way. All things are other than other things. No two

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CORRESPONDENCE COURSE

A.G. Vandenberg²⁶³

Truth

(continued from the previous page) brains have the same thought. No different eyes have the same vision. No two atoms are alike. No two hands have the same lines. Any separate thing on heaven and earth is different. There is no other thing than the One thing. There are superficial imitations. But even imitations are different in their way of

²⁶³ The original editor inserted “64” at the top of the page by hand.

imitation. They all live under One Heavenly Constitution. They are all free, have the same Rights, are equal to their Maker – Truth.

Here is no ready-made Truth to exploit you. You cannot grasp it intellectually. Only inner Vision may pierce through the Veil of Maya.

But There Will Be No Memory Of It!

The meaning of the word “dorje” is: a title for mountain Gods in Tibet; also placed before the names of high lamas; the male principle; sceptre; diamond; the tongue; the bell clapper.

[6:]²⁶⁴ THE OCCULT VIEW OF SEX

(180-1) All the lessons are numbered according to their numerological value, the subject is in tune with its number. There is relation between the number of the lesson and the subject of the lesson. In this case the number six is related with Sex, not because the words are almost alike but because the number of man is Six. Number Five was related to the powerful and fierce radiations of the Flaming Pentagram. I interpreted these fierce radiations with the term “Terror.” Its effect on the I and the world of the I. The interpretation which I am to give on the subject of Sex has to be seen in the light of the Short Path. Something technical in relation to the methods of Tantric Yoga, the Yoga of the Red Caps in Tibet.

Sex is to arouse the power of creative ability in Man, not only for procreation, but also for the arousing of the spirits, elementals, demons, nature-spirits and above all the host of Dewas or Angels who are connected with Fecundity. There is also a spiritual and a moral interpretation exclusively platonic. But with Platonism I have nothing to do, because the interpretation given by the philosophers is not factual, not daring to expose the naked facts of physical necessity.

Our whole evolution, emancipation, is done along the line of Sex, essentially. The negation of “Facts” leads to sterility, even to exploitation of sex. Sex is the Most Real Fact in Life. At the same time, it is the most Sacred thing, man possesses. It is clouded in a veil of mystery. Behind this Veil the process of procreation takes place. There is also the Truth of the fact.

Sex is basically the physical intercourse between male and female, the rest is beautified, glorified or sanctified by sentimental consideration. The relation between Sex and thought or the Power of Thought (the mental) is unbreakable and undeniable. All powers are sexual, all perception – sensual – all effects in and on Life are rooted in Sexual causality, Our Origin is sexual. Without Sexual Intercourse, Man Was Not; consequently all further developments could not take place.

All Conception Is Immaculate, Because Real Sexlife Is Immaculate.

The idea of “Sin” is completely mental. Sexual perversity is the result of the application of mental calculation in order to stimulate sensory reactions. This happens to take place by accumulation of sexual energy, when there is no natural outlet, when

²⁶⁴ The original editor inserted “6:” by hand

there is restriction, prohibition, fear, vanity, conventionality. Modern civilisation is a corruption of the Sex-Idea. This Idea is exploited by artificial arousing of sexual sensation, for commercial purposes, material or spiritual. However, this is the moral side, the negative aspect. Seen from the higher plane of the spirit, Sex is a might constructive agency. Furthermore it is Causal, Creative, Sacred. The region of the sex-organs is called "the sacral region" by science itself.

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CORRESPONDENCE COURSE

A.G. Vandenberg

The Occult View of Sex²⁶⁵

(continued from the previous page) Sex and Science are the same, or rather two expressions of the same causal force.

Tibetan Occultism or Mysticism has a more rational explanation regarding sexual functions and sexual economy. This force is used for the emancipation of the Soul Itself and adopted in the systems of Yoga or Naldjorp. The Naldjorpa or Yogi arouses sexual energy by force of his own imagination and directs that force to the higher principles, that is from the sacral region along the spinal column to the seat of Vision, that is the upper region of the Head, the mental region. There is no emotion between. I mean Love. To fall in Love is a spiritual drawback. It is aggrandisement of an illusion and the whole psychic complex is coloured by amorous sensation.

That is not the case when the relation is only physical. There is just the fact of contact after which a vacuum remains. All further feelings weaken the aroused power.

Of course I know the sensation of love, amorous relationship may contain many less ns for the individual, like matrimonial life, domestic life. But this goes no further than the sensation of possession. It is negative. Marriage ends when physical contact ends. The rest is effectual, not causal. There may be friendship, comradeship in marriage, just like holding a pet animal. But that is not marriage, even when such is acknowledged by the State, the Community. Marriage is based on Security, for both parties and for the community. It has nothing to do with sex.

Sex does not care for security; it is in contradiction with any form of security. It is Adventurous, Lives in Chances. Any continuation of companionship after sexual intercourse works fate because it binds people, ties people together, forces people into an unnatural state. To live with each other is an unnatural state. Civilisation is the result of people who are forced to live with each other, brought together on the strength of their bodily desires, their sensual appeasement for a while. ALL THIS IS GOOD AS IT IS.

Now we consider the same problem (in fact no problem) from the point of spiritual emancipation or realisation of the Ego. From the moment the Soul discovers herself, all sexual actions are bundled together for this realisation. That means, that

²⁶⁵ The original editor inserted "151" at the top of the page by hand.

they become purified by the causal force itself. Mental application however, makes all the actions corrupt, even when they are aimed on perfection or spiritual realisation.

It is not the question of behaviour in this matter, but the spirit inwardly which prevails. You cannot connect these ideas with a certain form of conduct or way of life...The Soul Knows...the rest obeys. From this evolves spontaneous action, or is it predominant, life, realisation, freedom, and above all, Truth. The Truth of Facts. The Yogi does not escape the facts of life. He meets them openly. He does not combat nor dispute the facts of life. He Knows.

So, in reality, the power of Sex is the Power of Soul. The expression of this power is many fold. We have to understand all the expressions By Observation without application mentally. Any restriction mentally applied, works destructively. Any form of libertinism, mentally applied, works also the same way.

Behind the power of Sex there has to be the insight into the Mighty Scheme of Things. This insight is Alien to any form of codification, ethics, moralism, mentalism...they are all forms of prostitution.

Such is Life, life is not artful..it is only Natural. The art of Life is the "Know How" of the facts of Life, without mental interventions, disputes, educational systems in-order-to-mould-the-soul-of-Youth. The real art is to grasp the moment of realisation which is always climactic. Without climax

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CORRESPONDENCE COURSE

A.G. Vandenberg

The Occult View of Sex

(continued from the previous page) there is no realisation, anti-climax, or vacuity.

The subject of sex is always delicate to handle. We have to do it with respect. But not ethical or otherwise standardised. We have to handle it factually, according to the nakedness of Truth. Just bare facts...all other considerations, disputes, schemes, or systems, codes and artificialities are fatal for him who strives to advance on The Short Path. A.U.M.

When knowledge leads to inactivity, then such a knowledge does not deserve that name. Such a knowledge belongs in a museum. Instead, it should be a steppingstone to reach higher and higher. The inner treasures of the Spirit are inexhaustible. So, may this new year be for us a vitalising year. May the difficulties, which are in ourselves, stimulate us and may the fire within become stronger and stronger. We have to dare to use our fantasy, without coming fantastic. May creative imagination not be hindered by mental objections, and become a stimulant instead to follow the course.

A.G. Vandenberg: The Tibetan Brotherhood of Adepts

183

THE TIBETAN BROTHERHOOD OF ADEPTS

A.G. Vandenberg (Guru Dorjie)²⁶⁶

(183-1) OPERATION NETWORK (ASTRAL)

FOR THE FORTHCOMING OF THE NEW ERA AND RACE
AND UNIVERSAL BROTHERHOOD

dedicated to

THE TIBETAN BROTHERHOOD OF ADEPTS.

AUM MANI PADME HUM!

Develop your Inner Powers through Yoga!

Dear Reader,

This is a message from DORJIE, writer and lecturer on Oriental Mysticism and Occultism, and practitioner of Yoga. This message is a Call; a Call for more action, based on Occult Knowledge. It is directed to all who are in search for TRUTH and who experience in their inner Self the urge to come in close contact with the CAUSAL FORCES and the Masters of Ancient Wisdom, the Tibetan Adepts.

BE AWAKE!

(183-2) Dark powers are penetrating the world continuous. Sometimes more, sometimes less active, but always trying to take possession of you and all of us, in order to gain complete control over the world, and Humanity as a whole, in this way preventing the steady spiritual progress and evolution of Mind and Spirit. Those dark powers are not always so easy to recognise. Often they work under cover and use beautiful words and phrases and "welfare-plannings" regarding this material world. They often have their seat in the very top of the outward organisations who claim to prepare for humanity better living conditions, world-security, security in the here-after or ultimate permanent happiness.

BE POSITIVE!

(183-3) If you are in a negative state of mind, you are bound to fall for it and become victim of the elemental powers or beings who are preying upon your very life-essence and your Soul. Protect yourself mentally and spiritually by inner discrimination and FAITH in the ultimate good in Man and Nature.

BE ACTIVE!

(183-4) Everywhere there is outward activity in the world. In fact, there is an avalanche of activities, believed to construct something, a technical product, a technical

²⁶⁶ The original editor inserted "153" at the top of the page by hand.

civilisation, a new world order. In this, science and superstition work close together. Those activities are based on fear. Superstition for instance is based on fear! We are witnessing before our very eyes the astonishing effects of intellectual and materialistic activities, not in the constructive sense but totally destructive. Everywhere reigns CHAOS. Over Humanity and all beings hovers a terrible PHANTOM, the phantom of FEAR. Fear for the future, fear for total destruction and annihilation.

There is, however, another kind of activity. It is the activity of the pure Self in us. It is INNER ACTIVITY. In ourselves are hidden powers. They are pure TALENTS.

CULTIVATE YOUR INNER TALENTS!

(183-5) Those Inner Talents do not create Chaos, but HARMONY. So we have to listen to the Inner Instructor. By training of our outward five senses, and control of thoughts and emotions, we are able to HEAR THE SOFT INNER VOICE.

MEDITATE! OBSERVE! ABSORB!

(183-6) Anybody is able to go into the Silence some time of the day. Not to ponder over materialistic present or future activities or to worry, but JUST TO LISTEN to the Inner Pulsation. There is an INTELLIGENCE in you who wants to speak to you. Not emotionally or mentally, but UNDERSTANDINGLY. That Voice will also say: "Observe all kind of activities. Absorb their meaning and distillate TRUTH out of it."

BE IN TUNE NOW!

(183-7) No matter in what position or condition you are to day, the Inner Alchemist is able to turn the waste-products of your thoughts and emotions-which do worry you so much – into a fine attuned body and spirit. That means that you can be CREATIVE in THOUGHT and ACTIONS, regardless outward circumstances and through this may be of help to

PREVENT WORLD – DESTRUCTION!

If you feel in yourself the URGE TO ACT, please write to the addresses printed on this leaflet.

May the inner Voice give you the right decision.

Faithfully yours,

DORJIE.

DR HERMANN FRANSSON, D.C.

132 East Colorado

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THE TIBETAN BROTHERHOOD OF ADEPTS

A.G Vandenberg

Francis Schlatter: The Life of the Harp in the Hands of the Harper

185

THE LIFE OF THE HARP

Francis Schlatter²⁶⁸

(185-1)²⁶⁹ Not all cases treated are cured or even appreciably alleviated, and none are cured instantly, though many are alleviated almost instantly. The cure is usually gradual "as the faith comes." When relieved and sufferers than him (for he never takes money,) he says to them all: "Don't thank me; thank the Heavenly Father. Put your faith in Him, not in me. I have no power but what He gives me through my faith. He will give you the same. There is no clap-trap, no affectation of mystery, no effort for notoriety in the man's doings.

(185-2) First discovered his power to heal by curing a friend far away by letter.

(185-3) Indignation against this barbarism knew no bounds. It was plain to him, as it is to all humanitarians, that greed is the curse of the age; and both his intuition and the voice of the Father taught him that we can have no justice on earth while we have institutions and forms of government in which the "damnable dollar" is the prime factor, for these are but hotbeds for the forcing of this "giant weed." Therefore his great lesson to the world in his Denver ministry was that man owes a higher duty to both God and man than the robbery and spoliation of his fellows, and that no tinkering with the prevailing forms of government can in any wise eradicate this evil from them but that they must wiped out from the face of the earth to give place to the Divine Order in human affairs so plainly fore-shadowed by the Word of God and the Infinite Evolutionary Stress. No wonder a greedy, godless and materialistic world could not understand this. But it will soon be forced to comprehend the full meaning of the lesson. In the view of the earlier, no less than the view of thousands of awakened souls, we are on the eve of such momentous throes as this earth has not yet experienced. Not forever can we be indifferent to the Infinite Decree to discard the wornout and effete and accept something better.

(185-4) "Well, don't you think humanity ought, by this time, to be beyond the sheep symbol? I queried. "No" he said decidedly. "Do you imagine man to be above leaders at this stage of evolution? Do you think mankind beyond teachers, rulers, governors? Not yet. I know the theory of the sovereignty of the individualist idea, but the world is not yet ready for that."

²⁶⁸ The original editor inserted "155" at the top of the page by hand.

²⁶⁹ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

(185-5) Rebirth is taught clearly in many places, and in John's Gospel he records, "Art thou Elias?" "Art thou that prophet" which surely proves reincarnation, and also its acceptance in that day as a spiritual truth. It is the most glorious hope of humanity today. It is the only solution of conditions, apparent inequalities, and it is the one eternal invariable law. No chance, no accidents, no variableness. Father told me in the beginning of my walk that this is the one great truth, the vital supplement to come to the Christian world at this time, and He explained by telling me the parable of rebirth.

(185-6) The moneyed few are the blood-sucking parasites on the common people. "Look at the hypocritical mouth-worshippers of to-day. Has not the Church had its chance? Once the Church had all power, but what did it do? Was it true to its trust? No. It misused the trust for greed, avarice, selfishness and personal ends. It has no cared for Father's children, but for greed, covetousness, self. One and all, from the beginning, have misused power.

(185-7) Study those three classes – the thieves, liars, hypocrites! These three brought on the conditions. Thieves – colossal thieves – made the tramp, prostitute and drunkard. The hypocrite poses as a saint, then turns round and robs the whole community. If an honest man arises and tries to better things, they should then cry, "OH, these things always have been, and they always will be; you can't change things; at the same time slyly bring in the dollar.

(185-8) And there shall be no houseless, hungry, shoeless, unclothed, when the Kingdom has come. Then we are to believe Jesus was a social [reformer]²⁷⁰ as well as a teacher?" for his religion was radical, reformatory, reaching all humanity. How can it be other than Socialism, when he gave the Golden Rule? Is that Golden Rule something about the stars and solar systems? Or is it a social rule for humanity to live up to?"

(185-9) Do you think that is the Divine Plan? This nation ought to have no poor, no hungry, no downtrodden. But the spirit of evil is here and has accomplished more since your war than ever before. The enslavement has been more rapid. Conditions are horrible; common people are robbed of what Father wanted them to have.

(185-10) People read too much. You would have been more highly developed, spiritually, had you read less and mediated and thought more. Let go of books, merely the thoughts of other people. In 1892 I read Mental Science, but it only woke me up. Then I had to throw it over-board and follow the father. How full of theories some people are! But have the beauties of the thirty-fifth chapter of Isaiah been fulfilled? read it and see. The prophecies have not been fulfilled and will not be till the kingdom has been established on earth. I have told you of my vision of the wars that are coming.

²⁷⁰ The original editor inserted "reformer" by hand

(continued from the previous page) How few protest or think seriously of the right or wrong of it. Humanity has to do its own thinking. They are old enough to begin now, for its only by their own thinking that they grow spiritually.

(186-1)²⁷¹ Preaching is a life, not a business. When the call comes the world must be sacrificed. Jesus was a celibate. And look at the Apostles, though all of them are on the earth today again. But for spiritual work there must be sacrifice of self and of the world. Teaching and preaching must be for the uplift of humanity. It is not a business nor on the material plan, but to help humanity, and has always meant self-sacrifice and always will till the Kingdome comes. Yes, the Quakers are right in that they don't pay their preachers or leaders. Father gives them the light freely, and freely they must give, if honest. That is the real thing. No money - no money mixed with spiritual enlightenment."

(186-2) Reverting to the political conditions and the utter futility of political methods now. It brought up the possible purification of politics by the on-coming universal suffrage, and the reserve moral force now disfranchised. He stopped short in front of me, asking doubtfully:

"Women vote in several states, and what have they accomplished? Have they changed things? Of course, they have a right to vote, but what good has it done up to date? I tell you, political methods won't do. Only the limitless spiritual forces can now help humanity. They will see. If you want to know of the ties in which we live go back to your Bible. Read it with the key you have, and you can understand the reason that it is too late to remedy things by man-made-laws.

(186-3) Women's present dress is all nonsense. Of course birds on hats are folly. Some man in Paris usually does their thinking for them, but why do they not go to the modiste and say, "I want comfort, and I propose to have it. Do this way or another, for I will have it no other." I do my own thinking, and when women sacrifice artificial things and live nearer Nature, Father will heal them rapidly. How can they pray in a tight laced corset. And heels? If Father wanted us to have heels He would have put bumps on our feet. These fashionables are somewhat like me on that walk - they haven't enough vitality to live and too much to die. But like everything else, dress is ruined in every way, shape and manner. Next to Nature is best. It's the only right way."

²⁷¹ The paras on this page are numbered 11 through 17, making them consecutive with the previous page

(186-4) The very mention of the Kingdom always elated him, and he smiled as he commenced to devote another hour to the architecture of the house in the New Time. He said, "They are to be of equable temperature, tile floors, both heated and ventilated by means of pipes from below, never of more than one story, but forty feet or more high, in order to get pure air. And the rare, beautiful materials in these ideal homes, where no one shall want, and justice reign supreme! For the idealistic era is approaching. And the roads!"

(186-5) Reincarnation! No other thought seems to occupy his mind when estimating life and the present effects from that unseen cause. "Of course," he always affirmed, "I myself could never tell a faithful from a prejudiced except I ask Father and He tells me; then I always know the hidden character. After the faithful come the chosen ones. AH! how few, how few of the! Father says He can hold them all in the hollow of His hand. But the chosen will help to straighten out this world and its false standards and wicked conditions. But they must be the real things, the tried, the true. They are highly unfolded, spiritually. They don't worship Mammon. They love God; and you know Jesus said you can't do both. You have to abandon one or the other. Prejudice forbids clear sight. If you say, "Thou fool," that is the beginning of prejudice, and that is the worst thing. There can be nothing worse than prejudice. Don't say "fool" simply because another cannot understand. Moreover, Jesus wanted His followers to come to perfection, and a man can never come to perfection under prejudice. He must drop that. And those of faith. Faith must be unflinching. I don't mean zeal, for it is momentary. Faith is steady and forever constant."

(186-6) When the kingdom comes, what about schools? They are institutions of slavery to books." "True, but Froebel's methods will be used till the pupils are twenty years of age. Teachers will take a band of young folks and go travelling. They will study Nature and her methods, and thus languages will be easily acquired." "It will take a mind of money for that, surely," I said. "No, no. Before that day there will have been such an overturning and razing to the ground that we can then go in air ships. Inventors will increase and multiply when all barriers are swept to atoms. The gifted and the good will then have a chance.

(186-7) Alpha and Omega of his teaching is reincarnation, and rebirth, and this closing century finds them all in the flesh, ready for the great contest, which he predicts.

²⁷² The original editor inserted "157" at the top of the page by hand.

(187-1)²⁷³ "To be sure, why not?" "They are to have a final chance and choice, and the oncoming fierce war will settle it for a thousand years. Of course, as usual, the devils of history have all material powers in their hands to-day. The faithful must show that all earthly powers are as nothing compared to faith in the Father. For nothing but the Creator Himself can now save the race from utter slavery and oppression. Governments today are corrupt through and through, national, state and municipal, from north and south, from ocean to ocean. Where then, has a reformer any chance? The world is on a commercial basis.

(187-2) We are living in Revelations and are soon to enter a new dispensation,"

(187-3) Denver preachers were so bitter toward him and he replied: "It would seem that they ought to have been only too happy to see one living the life they had been preaching about for centuries. The churches are the very ones that ought to recognise the life, the real thing, when they see it. But they were prejudiced. As to the doctors, of course they were in opposition, for it touched their pockets, where that dollar is. So the doctors and the preachers are the two classes that opposed the working in Denver.

(187-4) All winter he never wearies of talking or thinking of the mighty troubles which must precede the peaceful Kingdom.

(187-5) Man has lived, does live, unrighteously. Man-made institutions must be razed to their very foundations. Thrones, princedoms, powers must be overthrown, for they stand in the path of the race to rise higher. Nothing material can stop the evolution; and nothing material can adequately express eternal or spiritual beauty and power. I see the wars coming. But with faith in the Father, the righteous have the most power, and they will ultimately wrench this earth from the grasp of the robbers. And then Father will deal with them, and we will have peace for once and forever.

Contemporary Indian Philosophy: Second Edition, 1952

(187-6) N.G. Damle: (1) It was mid-day. I was relaxing. My eyes were half-closed, and I had a very dim consciousness of external objects, when all of a sudden my mind was filled with an exceedingly vivid and compelling but a mysterious sense that I was living in an unreal world, a world which is only a dream of God, myself being a dreamer in God's dream, a world one to the less full of light and delight! I did not understand the significance of these experiences then, but later on I took them to be a harbinger of the luckiest event in my life, which occurred by the end of 1910 at Jamkhandi, then a State

²⁷³ The paras on this page are numbered 18 through 21, and 1 through 5, making them consecutive with the previous page

in Southern Maratha Country. There, through the kindness of my uncle, Mr R.D. Ranade, now Emeritus Professor of Philosophy, Allahabad University, I came in contact with the Saint of Umadi (a village in Karnataka). His blessings ushered in the dawn of spiritual life.

(187-7) This diversion and my interest in ethical and religious problems prevented me from indulging in mere abstract speculation and logic-chopping. I regarded philosophy as a way of life and not merely as a way of thinking. Much time could have been saved, had there been a satisfactory system of professorial and tutorial guidance in vogue in those days. The value of "stimulation, direction and illumination" which students can derive from their contact with the right type of teacher can hardly be over-estimated. But as such valuable contact was possible to a very limited extent, I had to rely mostly on myself.

(187-8) But as I look back I have to confess to a sense of dis-satisfaction that though there was great "accumulation," there was very little of "illumination."

(187-9) The possibility of an aspirant attaining salvation here and now even while alive (jivanmukti), which means Self-realisation (atmasaksatkara or Swarupadarsana) or realisation of the identity of the Absolute and Self (brahmatmaikyanubbava), when he is blessed by Divine Grace (prasada).

(187-10) It is only religion, the religion of Spirit, which, with its gaze fixed on the Whole and the Holy, the Infinite and the Eternal, can bless humanity groping in darkness with steady light and unerring guidance. Such a religion stands for the ideal of Self-realisation and disinterested service of humanity flowing therefrom. It is

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(continued from the previous page) through such religion which, without belittling the services of scientific rationalism and large-hearted humanism, only points out their insufficiency and limitations, that mankind will be saved.

(188-1)²⁷⁴ Integral idealism does not criticise the search for unity as the last infirmity of philosophic minds; on the contrary, it propounds a frankly monistic theory. Only it does not stand for any abstract or exclusive form of monism, whether materialistic or spiritualistic, which it finds philosophically untenable as representing a very partial and one-sided view and morally undesirable as leading either to sensualism or asceticism.

²⁷⁴ The paras on this page are numbered 6 through 10, making them consecutive with the previous page

It is opposed to “the airy subjectivism of the solipsist who thinks that he can destroy the world by going to sleep,” and also to spiritual pluralism of the personalist who revolting against the static philosophy of the all-devouring and impersonal Absolute, attaches supreme importance to the category of personality and holds that reality consists of a plurality of persons having intrinsic dignity, uniqueness and freedom which they maintain to the last even by the side of God, who is chief among them and needs their co-operation. Such a conception of God, finite and personal, and of persons as absolutely unique and distinct, is logically unsound and shows little insight into the most essential aspect of religion, viz, the mystical. God to the mystic is absolutely real, eternal and infinite, the alpha and omega of all being, and knowledge of God by identity, supernal bliss of unitive experience and acting as the mouthpiece of God and doing His will, the highest ideal of his life.

(188-2) It may be pointed out here that it is Self-consciousness that supplies the best clue to Reality.

(188-3) If there is liberation, it is “here or nowhere.” It is liberation in this world and not from this world in order to find a dwelling-place in some other. There is no other world; it is only this world seen under the form of eternity by the eye of the soul when it turns round from darkness to light. The life of a liberated soul is not self-centered but is centred round God and all his actions radiate from that centre. They are inspired and supported by the clear vision and joyous strength which he obtains through deep, inward meditation and they contribute to the relief of man’s estate and proclaim the glory of God. His life, in fact is a rhythm of withdrawal and return, withdrawal into solitude for quiet contemplation and return to society for translating that vision into disinterested service of humanity. In the words of Eckhart. “What a man takes in by contemplation, that he pours out in love.” He thus lives in this world without being entangled in it, and cheerfully discharges all his moral and social duties in the living present without losing sight of the Eternal, that is to say, by cultivating the true spirit of other worldliness, of which discrimination (Viveka) and detachment (Vairagya) constitute the essential features. There is thus no running away from life as it is or seeking an easy or sentimental escape therefrom, but facing it with knowledge, courage and cheer. Integral idealism with its doctrine of liberation is opposed to escapism whether it assumes the form of archaism, or futurism, or asceticism.

(188-4) We misunderstand the nature of Eternity if we look upon it as endless time, as present time indefinitely prolonged in both directions, past as well as future. We do not reach Eternity by going backward or forward. It is to be realised, as the seers and saints tell us, here and now.

(188-5) The world is a dynamic expression of the Absolute, which spontaneously and eternally reveals the inner wealth of its fullness in newer and yet newer manifestations. This revelation is change or creation as understood in the time sense...In all its

manifestations the Absolute does not transform itself into something else but freely gives out what it contains in itself in fullness...There is nothing outside the Absolute which can compel or obstruct its free revelation in varied forms. It is pure freedom or spontaneity.

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(189-1)²⁷⁵ "Those who regard God (Absolute Self) as building up a world from an everlasting inert matter, like a vessel made by human hands, or ascribe to Him the creation of the world out of nothing, know neither the world nor Him." – Fichte.

(189-2) It has tried complete the account of reason by revelation of intuition, which is wisdom gained by the whole spirit. Intellect is not despised as giving a totally distorted or false picture of Reality. Its thought-constructions are more or less abstract and lacking in directness and emotional warmth and intimacy which characterise intuition. The predominately analytical, discursive and vacillating nature of intellect requires to be corrected and supplemented by the wholeness, directness and utter certainty of intuitive experience.

(189-3) God can be intuitively apprehended. According to our theory, reason criticises itself, and recognising its own limitations it points beyond itself to intuition.

(189-4) It regards "distrust of logic or reason" and "hatred of man" as the greatest danger to philosophic sanity and moral integrity. let us not forget that he who attempts to overthrow reason ends by overthrowing himself, and that he who hates man shatters the very foundation of moral life.

(189-5) There are certain thinkers who deny the reality of Ultimate or Absolute Truth. According to them, it is only a fiction of the human mind or at best only its fond hope. There are some others who whole recognising its reality yet regard it as unknowable. But our idealistic theory considers such sceptical and agnostic theories as untenable, the former whether implying dogmatic denial or teaching "caution's excess" and the latter whether assuming the Kantian or the Spencerian form. It holds that there is Ultimate Truth and that is attainable, though its full attainment is extremely difficult...

Just as appearances are grounded in Reality and permanence is implied in all change, Absolute Truth is pre-supposed in all partial and relative truths...

All truths except the last are fragmentary and shine by borrowed light. They are true in their own kind and true only so far as they go. Ultimate Truth is the truth of

²⁷⁵ The paras on this page are numbered 11 through 17, making them consecutive with the previous page

truths. It is universal and eternal. It is self-valid, carrying its certainty and validity within itself and needing no external criterion. It is self-luminous like the sun which shines by its own light and in whose light we see the sun itself and everything else.

Science may welcome any truth however fragmentary, but our idealistic theory has for its aim the attainment of that Truth which is the source and test of all truths and which refers to the first principle of being in all things. In the last analysis, Truth coincides with Reality. It is knowledge by identity or integral experience of Reality which we may call Atman or Brahman. We call it Atman when we discover it within us by penetrating the different sheaths, physical vital, mental, intellectual and beatific, and by going beyond the states of wakefulness, dream and deep-sleep to the state of Pure Self-consciousness. We call it Brahman when we discover it without us by probing the manifold, fluent world of appearances and discerning its one, abiding, substantive Ground. Ultimate Truth is not perceived by sense nor understood by thought but it is intuitively apprehended. It is a matter of immediate, spiritual experience.

(189-6) The Absolute Truth satisfies a man's spiritual yearning by establishing his contact, and finally by uniting him, with God head or Brahman. This contact, this union, is liberation which is beatitude.

(189-7) They have to undergo a severe intellectual and moral discipline. Certain conditions are laid down in the Upanishads and emphasised by Samkara which a seeker after truth must satisfy. He must have, in the first place, an inquiring spirit, a desire to know what is Real. He must learn to discriminate between the eternal and the ephemeral and must not allow himself to be deluded by appearances. Further, he has to see that his mind is kept free from all prejudice and attachment to the fruit of action. Again, it is necessary for him to acquire, self-knowledge by turning the eye inward and to purify his heart by practicing virtues such as tranquillity, self-control, charity and compassion. And lastly, he must not only have a keen desire for knowledge but also an intense yearning for liberation.

(continued from the previous page) But it should be remembered that for the attainment of Truth which means spiritual illumination or Atajana, intellectual discipline and moral purity, however indispensable, are by themselves not enough. They can only prepare the ground. For spiritual illumination prayer, meditation, and Divine Grace are necessary. Such prayer is more than an out-pouring or an entreating. It is silent communion with God. It is not of the nature of petition, intercession or adoration, but of contemplation. Such contemplation to be positively fruitful and illuminating must, as emphasised by saints and seers of India in particular, take the form of meditation on the Name of God as imparted by a Spiritual Teacher who has

realised his identity with God. The surest, the safest and the best pathway to spiritual illumination or Self-realisation is constant and one-pointed meditation on the Divine Name with unswerving faith and whole-hearted love and devotion. But with all our knowledge and morality, prayer and meditation, we shall not reach the heights and enjoy the fullness of spiritual experience unless we are blessed by God with His abounding Grace.

(190-1)²⁷⁶ [R.D. Ranade:]²⁷⁷ Our professor was generally supposed to be an eccentric man. Careless in his dress, unmindful of the manners which the fashion of his time imposed on him, indifferent to his equals, and heedless of those who posed as his superiors, he nevertheless manifested his precious soul to those fortunate few who, after a long apprenticeship, had come to win his confidence. To those who judged him from what he seemed to be, he appeared more or less a lunatic.

His lectures were never given regularly; for regularity was not a word to be found in his dictionary. If he was regular in anything, it was only in his irregularity. "Why bind ourselves by the fetters of Time and Space," he used to exclaim, "let us succumb to their power if they at all force us, but what is the use of courting voluntary imprisonment?"

The present writer must make apology to his master for having published his thoughts against his will; for it must be remembered that the Prof., following the bent of his eccentricity, is very averse to having his thoughts published. If, in doing so, the present writer has disobeyed the Prof, it is only because the consideration of the spread of Truth has weighed with him more than that of disobedience.

(190-2) Man is but a speck when compared to the Earth, the Earth is but a speck when compared to the Solar system, and the Solar system vanishes before the Universe! How ridiculous would it then be to suppose that the centre of this infinite Universe is restricted to any place.

(190-3) The universe is but an Infinite Circle, with its Centre Everywhere, and the Circumference Nowhere!

(190-4) One of the first things I noticed in the course of a few years of my study was that in Philosophic thought the East was East, and the West, West, This was not a thing which I supposed was desirable. The problem of philosophy to me was one and identical all the world over, and there was no distinction of country or race in the world of thought. I felt it, therefore, necessary to say that Indians should not remain content with the study of Indian thought, but should study European Thought also; and that the Europeans should not remain content with the study of their European thought, but

²⁷⁶ The paras on this page are numbered 18 through 22, making them consecutive with the previous page

²⁷⁷ The original editor inserted "R.D. Ranade:" by hand

should study Indian as well. In fact, I advocated a definite correlative study of Indian and European Philosophy.

(190-4) Protagorean Relativism was attacked by Aristotle also for other reasons that its Herakleitean origin. Percipients, according to him, were not all on the same level. The judgments of different people were not equally valid: e.g. the judgment of the physician and the judgment of the ignorant quack were not equally decisive in regard to a disease (Metaphysica, 1010. b. 12-14) Finally, the most important criticism that Aristotle passed upon Relativism was that it did not take any account of "Differences of Value" and that it had no adequate theory of "Truth." I heartily concurred with Aristotle in his view of Absolute Truth, when he said that so far from there being any question of degrees of Truth and Error, there were only Degrees of Error. Truth is one, absolute, and immutable, and that is in God.

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(191-1)²⁷⁹ The most important criticism, however, which Aristotle passes on the relativistic sceptic is where he says that the sceptic does not recognise difference of worth among things. If opposite courses are equally welcome to our opponent, asks Aristotle, "why does he not walk early some morning into a well or over a precipice, if one happens to be in his way? Why do we observe him guarding against this, evidently not thinking that falling in is alike good and not good? Evidently he judges one thing to be better and another worse. It is in this last remarkable sentence that Aristotle shows an insight that is wonderful. It is the argument from differences of value among things which is the final answer to the relativistic sceptic who would say that to be or not to be is to him equally welcome. Aristotle does definitely say that there is a more or less in the nature of things. He who thinks that two and two make five is, according to Aristotle, less wrong than he who thinks that they make a thousand. The absolute truth is such a case is that two and two make four. The nearer a thing is to the norm, the less of an error it would be. Thus it follows that while there is an Absolute Truth, there are various degrees of error.

(191-2) I could not explain how Zeno's plausible arguments could hold the field for so long a time, and no adequate answer to be given them. Zeno had proved by a sleight of hand that motions was inconceivable; but experience forbade such a false view of the universe. The fact is that Zeno could not be finally answered until it comes to be definitely realised that motion is spatio-temporal relation. It is neither a purely spatial,

²⁷⁸ The original editor inserted "161" at the top of the page by hand.

²⁷⁹ The paras on this page are numbered 23 through 28, making them consecutive with the previous page

nor a purely temporal function. It consists of a correlation between places and times. As a modern mathematician has cleverly put it, "there is motion when different times.. are correlated with different places; there is rest when different times... are correlated with the same place... Motion consists broadly in the correlation of different terms of t with different terms of s. In his arguments against motion Zeno with his right hand shows the card s and then withdrawing his right hand, with his left shows the card t; we must compel him to show the cards simultaneously. All the Sophisms of Zeno against motion, the flying arrow, the Achilles and the rest, depend upon promiscuous huddling up of s and t and the clever passing off of one for the other.

(191-3) Our readers might bring to mind the fact that Kant equally regarded Reality as consisting of God and the Self, as technically unknowable. These were, he said, merely matters of faith. The Upanisadic answer is that it is true that God and the Self are unknowable, but they are not merely objects of faith, they are objects of mystical realisation.

(191-4) The question of the unknowability of Atman has another aspect also, namely, that he is unknowable because he is the Eternal Subject of knowledge, and cannot be an object of knowledge to another beside him. But this raises another fundamental question. Granted that the Self is the eternal knower of objects, granted also there is no other knower of him, would it be possible for the knower to know himself?

(191-5) The Self can become an object of knowledge to himself. According to the philosophy of Yajnavalkya, nothing is possible if self-consciousness is not possible. Self-consciousness is the ultimate fact of experience. We see here how bodily Yajnavalkya regards both introspection and self-consciousness as the verities of experience. We also see the nudity of the doctrines of Kant Comte when they try to deny the fact of introspection. Introspection is a psychological process corresponding to Self-consciousness as a metaphysical reality. Self-consciousness is possible only through the process of introspection. The Self is endowed with the supreme power of dichotomising himself. The empirical conditions of knowledge are inapplicable to the Self. The Self can divide himself into the knower and the known. It is wonderful how Kant should have posited the "I am I" as the supreme metaphysical category, which he called the transcendental, original and synthetic unity of apperception, and yet should have denied the reality of the corresponding psychological process of introspection.

(191-6) People say that cows and horses, elephants and gold, servants and wives, lands and houses – these constitute greatness. No, says the author, these rest in something else, but the Infinite rests in itself.

(193-1)²⁸² Every other kind of happiness is only so-called, and of really no value whatsoever as contrasted with it. It thus comes about that, according to the author of that Upanishad, there are two radically different kinds of happiness, namely, what he calls the Great and the Small. Great happiness consists in seeing, hearing and meditating upon the Atman. Little happiness consists in seeing hearing and meditating upon other things besides the Atman. Great happiness is immortal; little happiness is perishable.

(193-2) He who thus realises the triune unity of the Infinite, the I and the Atman and experiences the truth of the Upanisadic dictum So'ham Atma, is alone entitled to enjoy the highest happiness. One who comes to see this, and think about this, and meditate on this, really attains Swarajya; he loves his Self.

(193-3) It is an irony of fate that a word which deserves to signify the highest attitude of which man is capable, namely, a restful and loving contemplation of God, should be taken to signify things which are incomparably lower in the scale of being. Mysticism implies a silent enjoyment of God.

(193-4) It is to be remembered that he also points out that there are two dangers to which such a mysticism is liable – Antinomianism and Quietism. Antinomianism teaches that he who is led by the spirit can do no wrong, and that the sins of the body cannot strain the soul; while Quietism teaches a life of contentment with anything whatsoever by sitting with folded arms.

(193-5) It is true that here again there are temperamental differences among mystics. One mystic may choose more or less to be of a quietistic, and another more or less of an activistic type. But the fact remains that in either case he is of supreme value to mankind by calling their attention from moment to moment to the vision and greatness of God. Thus Dean Inge's denial of the title of a mystic to Thomas a Kempis, because the latter teaches Quietism, can hardly be justified. There have been mystics who, like Aristotle's God, have moved the world by their divine contemplation.

²⁸¹ The original editor inserted "163" at the top of the page by hand.

²⁸² The paras on this page are numbered 29 through 36, making them consecutive with the previous page

(193-6) How I thought that a place must be made for motion and change even within a static philosophy; how Self-consciousness was not only possible, but alone real;

(193-6) [A.C. MUKERJI]²⁸³ This anomaly in the idealistic theory of knowledge needs for its effective remedy a careful re-orientation of the idealist creed without falling into the pitfalls from which it has been the age long endeavour of idealism to save a sound theory of experience. The remedy, that is, does not lie in completely ignoring the valuable achievements for which we are indebted to the idealists, and laying the foundation of a metaphysics do novo which would be entirely cut off from the idealistic moorings. But while recognising and appreciating the great insights that have inspired their analysis of knowledge and experience, we must yet apply to it the cathartic method of self-purification by hauling up and examining some of the assumptions that have led idealism to this distressing condition of internal dualism and irreconcilable antagonism between Logic and Metaphysics. Joachim's challenge, we believe, has not been satisfactorily met. In fact it cannot be met while idealism remains unconscious of the assumptions, bred by an objectivist attitude, that have poisoned its life and crippled its growth at the very start of its career. It is true that the idealists have waged a keen and protracted battle against the objectivist approaches to knowledge and reality favoured by empiricism and realism; but the revival and ramifications of empiricism in contemporary philosophy lend countenance to presumption that the battle against the objectivist attitude has not been fought to the bitter end.

(193-7) Kant laid the foundation of epistemology as a unique discipline; but his defective intellectual legacy stood in the way; and the result was that knowledge was sometimes regarded from the psychological standpoint as a mental process between the mind, on the one hand, and the object, on the other. The experiment he launched was intended to prove that the objects must conform to the basic principles of thought but the language he used gave the impression that knowledge was an affair in which the knowing mind and something external to mind were concerned. The critics were thus justified in interpreting his theory as dualistic; the knowing mind armed with the forms of space, time and categories on the one side, and the sense-manifold on the other. The mind waits as it were, with its weapons readymade and complete till the sensations present themselves to it; and when they are actually presented, the mind imposes its

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²⁸³ The original editor inserted "A.C. MUKERJI" by hand

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(continued from the previous page) forms on the sensations, much as, to put it in the language of one of his commentators, the fisherman throws his net and catches the fishes.

(195-1)²⁸⁶ Berkeley feels that the spirit which knows cannot belong to the same order of existence to which the things it knows belong. Yet, on the other hand, he has in his intellectual legacy no other mode of expressing the heterogeneity than by defining the spirit as a thinking and willing substance which is the support of ideas. And he is here obviously unconscious of the anomaly between the psychological and the epistemological ways of regarding the spirit. While stressing the distinction of the spirit that knows from the objects that are known, he still continues to view it as one object among other objects, as a substance by the side of the other substance. That there is "no parity of case between Spirit and Matter"; that the mind "is more distant and heterogeneous from the ideas than light is from darkness"; that "Spirits and ideas are things so wholly different, that when we say "they exist" "they are known," or the like, these words must not be thought to signify anything common to both natures" such remarks are repeatedly made, but he seldom realises the serious consequences they have for his empirical philosophy and for his psychological approach to the problem of knowledge. In fact, his insight outstrips his intellectual heritage; and thus his theory of the knowing spirit might be said to hold in a state of unstable equilibrium the doctrine of spirit as the subject and that of mind as an object among other objects. When it is realised by him that the spirit which knows an idea is a thing entirely heterogeneous from the ideas that are known, or that the same self which perceives both colours and sounds can have nothing in common with the colours and the sounds which do not perceive each other, he is evidently using the term self in the sense of the subject that knows all objects. When, on the other hand, he proceeds to describe the self as something that knows and wills, he is using the term spirit or self in the sense of one kind of thing in the midst of other kinds, and knowledge is conceived as an attribute or activity of the self.

Thus in Berkeley, as much as in Kant, there is evident a mighty struggle to express through an imperfect intellectual legacy what refused to be tortured into the forms of the language in which it was embedded. The dichotomous division of the universe into spirit and matter with which modern philosophy began was, in fact, hopelessly inadequate for expressing the subtler aspects of a type of epistemology of which, though it was the merit of Kant to lay the foundation Berkeley, too, had an obscure presentiment. His emphasis and repeated insistence on the heterogeneity between spirit and idea was an unconscious repudiation of the cartesian dualism along

²⁸⁵ The original editor inserted "165" at the top of the page by hand.

²⁸⁶ The paras on this page are numbered 37 through 38, making them consecutive with the previous page

with its co-ordination of spirit with matter; yet he hardly perceived this and unhesitatingly characterised the self as a spiritual substance. Even when the anomaly forced itself upon him in the Dialogue and it was seen that, to act consistently, he must either admit Matter or reject spirit, his only answer was that whereas "I have no immediate intuition" of matter, "the being of my self, that is, my own soul, mind, or thinking principle, I evidently know by reflection."

(195-2) Dualism, to revert to the main topic, implies two different items that are distinguished from each other by their respective peculiar characteristics, and which, as belonging to the same genus, are co-ordinate in their status. Thus when spirit and matter are taken to be different from each other, each possessing its differentiating attribute, it is implied that they are members of a democracy no one possessing a privileged dignity over the other. Knowledge in that case becomes a relation of compresence between two things of equal status, and of equal rank. The insuperable difficulty implicit in such a dualistic theory of knowledge forces itself upon us only as we stop to answer the question now, on this supposition, spirit could ever know matter. The colour, to take Berkeley's example, does not know the sound, but the spirit knows the colour as well as the sound. This means that the spirit has the power to break through its privacy and subjectivity, and thus reach out to the colour and the sound. but this reaching out or transcendence of subjectivity is possible neither for the colour nor for the sound.

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(197-1)²⁸⁹ Hume who was more concerned with making Locke and Berkeley consistent with the creed of empiricism than with examining the foundation of the empirical outlook itself. Nor did he stop to consider seriously whether consistent scepticism could stand on its own legs. In fact, even the illusions cannot be false without the basis of a solid core of knowledge, and uncertainty in particular instances implies absolute certainty about the general features of the world within which the particular instances fall. Scepticism is thus a parasite which feeds upon absolute knowledge. It is true that our knowledge about the behaviour of a particular thing or about the relation between

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²⁸⁸ The original editor inserted "167" at the top of the page by hand.

²⁸⁹ The paras on this page are numbered 39 through 40, making them consecutive with the previous page

two things cannot reach the level of demonstrative certainty. But this fact does not warrant the sceptical conclusion that all knowledge is contingent and more or less probable only. Except on the basis of the belief that we know the general features of the world of reality, our ignorance of the particular things would not get a foothold. Here is the fundamental mistake of all forms of empiricism.

Hume, for instance, doubted that the sun may not rise in the east tomorrow. What he failed to see was that such a doubt could not exist except for a man who was absolutely certain that the sun of today will remain identical with the sun of tomorrow, and that tomorrow will necessarily follow today. It is only on the assumption of the identity of the sun and of the objective necessity of the succession that the doubting mind feels justified in entertaining suspicion about the future behaviour of the sun. If, on the contrary, reality is assumed to be a perpetual, never ceasing flux which leaves nothing identical or permanent for any length of time, if, that is, the sun had constantly changed from moment to moment, and the events were so loosely and externally connected as to be completely devoid of necessity in succeeding each other, there could arise no doubt about the sunrise; because in that case there would be neither the sun to falsify our expectation nor the tomorrow without the sunrise. From this it should be obvious that the doubt about the sunrise cannot arise except on the presupposed certainty that there is a world where things remain identical in different contexts and at different times, and where the events are so connected that one can only succeed, and not precede, the other. The sceptic has at least to accept the reality of a world in space and time in which the things maintain their identity in spite of changing environments and altered contexts. It is only within such a world that one is justified in doubting that what the past experience has taught may be untaught by the future experience.

(197-2) The great lesson thrown into prominence by these prevarications and inner paradoxes of pre-Kantian empiricism has been that empirical generalisations rest upon a non-empirical basis. In view of the diverse ramifications, sometimes explicit and often implicit, of the empirical analysis of experience which still holds the field in metaphysics, we have been compelled to devote a considerable space to the condition of philosophical thought before Kant, to show that in spite of the many drawbacks in the Kantian analysis philosophy owes a great debt to his epoch making discovery that our knowledge of Nature, however perfected and developed through the experimental or statistical method, is in ultimate analysis founded upon certain transcendental principles which themselves are not of empirical origin. The value of this discovery will continue to defy correct appreciation while we do not abandon the slovenly practice of using the term "mind" in the psychological as well as the epistemological sense. If, that is, the term is used in the psychological sense of a particular thing by the side of the other things, then the doctrine of the mental origin of the transcendental principles is not only false but, as we have contended above, it is a self-contradictory venture in so far as it seeks to explain knowledge in terms of a peculiar property of a class of things in the democracy of other things. If, on the other hands, the term is used in the epistemological sense of the subject, the doctrine is a momentous achievement, hardly

less important than any epoch-making discovery in the field of the natural sciences. The subject then is realised as one of the universal pre-conditions of all objects of knowledge, and as such, its relation to the objects is in no way reducible to any of the inter-objective relations, much as the relation of space to the geometrical figures is irreducible to any of the relations that may exist between one figure and another. In this sense the subject may be called a foundational principle which supports the entire superstructure of the world of objects, including mind and matter, the physical electrons, and complexes.

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(continued from the previous page) It is, therefore, highly misleading to describe true idealism as a doctrine that reduces all reality to mind-dependent psychical states or which looks upon the world as composed of psychic entities.

The remarkable developments of idealistic metaphysics based on the recognition of the transcendental principles of knowledge should have destroyed the prospects of the extreme forms of pluralism, realism, and empiricism, for all time to come. If this has not been achieved so far, the reason, at least partly lies in the half-hearted battle the idealists have fought against the objectivist attitude in philosophy. A full consideration of the ravages created by the objectivist outlook in the idealist's camp and of the process of revitalising it by eliminating from its complex skeins the threads of loose texture, is not possible here. As an illustration, we may briefly refer to some of the observations the idealists are in the habit of making on the nature of thought and its role in knowledge.

(199-1)²⁹² But a more careful consideration of the knowledge situation should have made it clear that it is ultimately as unprofitable to undertake a naturalistic analysis of thought as to exhibit the fear of springing upon one's own shoulders. As every speculative analysis presupposes thinking we cannot turn around and make thought itself an object of analysis in the same way in which we analyse the objects of thought. Thought is not a mere subjective process and in fact every item of analysis presupposes thought as it foundational principle. From this peculiarity of thought it further follows

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²⁹¹ The original editor inserted "169" at the top of the page by hand.

²⁹² The paras on this page are numbered 41 through 43, making them consecutive with the previous page

that whatever is involved in thinking cannot be co-ordinate with the “things” about which we think. Being the foundation of all objects thought cannot be levelled down to the status of the superstructure it builds up.

(199-2) Yet what is most curious is that the same philosopher who laid the foundation of a sound epistemology by bringing out the importance of the function of thought in knowledge should have also prepared the way for the mistake of making thought coordinate with its own object. The “I think” or the unity of self-consciousness, according to Kant, is the ultimate transcendental condition of experience; consequently, all objects of experience must conform to the conditions of self-consciousness. But in offering an analysis of self-consciousness Kant’s insight became unsteady. On the one hand it was taken to be the pre-condition of all objects; and, on the other hand, it was held to be equivalent to the consciousness of self as reflected back from the consciousness of object. According to the form interpretation the unity of apperception is the transcendental condition of the object-consciousness, whereas the latter interpretation makes it consequent upon the consciousness of object. The critics of Kant have not been slow to recognise and regret this unsteadiness of his insight at a most crucial point of his theory of knowledge.

(199-3) To make thought co-ordinate with thing, for example, clearly militates against the central and most fruitful insight of idealism that thought, inasmuch as nothing is external to it, is the universal pre-condition of the things and as such, thought cannot be one faculty in a crowd of other faculties, or one element among a crowd of other elements. To put it from the other side, all distinctions are within thought; it would, therefore, be an unmitigated paradox to consider thought as one of the members of the relation of distinction. When “a” is thought to be distinct from “b,” the distinction in order to have a meaning must fall within thought. They could not be thought as distinct if thought itself had to be distinguished from them. In fact the unrestricted application of the principle of identity-in-difference would give birth to an infinite regress. If the double movement of differentiation and unification by which thought makes its objects intelligible had to be turned upon thought itself, nothing could be intelligible in the long run.

It is a serious error, therefore, to maintain that intelligibility in every case is due to differentiation and integration. And the only way out of the paradoxes arising out of the misapplication of the characters of the objects of thought to thought itself is to recognise that thought cannot be reduced to the status of its own object; yet it is the unobjectifiable, transcendental, principle presupposed by all objects. It would not be possible here to expose all the paradoxes and prevarications to which this naturalistic tendency to treat thought as co-ordinate with the objects has given birth in the history of epistemology and metaphysics.

(201-1)²⁹⁵ The enormous obstacle to a correct appreciation of the doctrine that all distinctions are within consciousness or revealed by consciousness arises from the difficulty of checking the natural tendency, promoted by language and ordinary thought wedded to the forms of language, to misconceive the universal as another item along side of the particulars and to introduce artificial distinctions in the principle that conditions all distinctions. "I think," "I know" or "I am conscious" being the universal pre-condition of the knowledge of objects, thought or consciousness, strictly speaking, cannot possess the character of self-transcendence or ideality. But this circumstance does reduce it to an unmeaning abstraction; it would, of course, be such an abstraction in case it were one object among other objects. The trouble arises from the fact that communication is possible only through conceptual description which is the function of discursive intellect; and the result is that even an unobjectifiable principle, when communicated, is thrown into the forms needed for conceptual description. Such expressions, for instance, as "my consciousness" "my character," "my will," etc. encourage the distinction between the self on the one hand, and consciousness, character, or will on the other. And this has given rise to a number of artificial problems of ethics and metaphysics by reason of the unconscious assumption that corresponding to the dualistic structure of language there is a distinction in reality. But as we must communicate our ideas to one another and seek the truth through mutual criticism and co-operation, the only remedy is to remember that thought or consciousness, when used in the transcendental sense, does not conform to the conditions of dualistic or conceptual mechanism of the intellect, and that the principle of Determinated negation established though universally applicable to the finite objects of thought, is not applicable to the Infinite Ultimate Consciousness in the light of which all distinctions have their meaning.

(201-2) Raju: My interest in philosophy was from the beginning not merely academical and speculative. But it has taken nearly twenty years of intense study and meditative understanding for me to feel that the Indian philosophical concepts have to be correlated to inward experience. Indian Philosophy repeatedly proclaims this

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²⁹⁴ The original editor inserted "171" at the top of the page by hand.

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correlation; but minds which naturally look outward to see the truth, cannot easily appreciate it, which is therefore either accepted on faith or ridiculed as nonsense.

(201-3) I knew from the very beginning that comparative studies had their risks, but also that they were absolutely necessary. I expressed both my fears and the necessity in *The Aryan Path* (June, 1934 and February, 1935). Western Philosophy is regarded as based mainly on reason and therefore as scientific. Hence, the temptation is strong to discover all the philosophical doctrines of the West in Indian thought. But the result is that we present Indian thought as a confused expression or a good copy of Western thought. Those that are particularly struck by the spiritual heaven and motif of Indian Philosophy are therefore rightly dissatisfied. My contention from the beginning has been that comparative studies should not only aim at pointing out similarities between Eastern and Western philosophies, but also their peculiarities, so that each will take proper notice of the other and progress by attempting new syntheses.

But the truth seems to be that each system is dealing with the same facts emphasising some aspect of them as more fundamental than the rest, and therefore failing in the final result to do real justice to one or more of the latter. The important problem in comparative philosophy therefore is that of the synthesis of the systems through the synthesis in thought of the facts and aspects regarded as fundamental by them, and not merely the interpretation of one system of terms of another. The latter will be useful if the systems deal with the same or cognate facts or aspects, but the former will be useful when they deal with different fields and realms of experience or treat them as primary. The Eastern and Western philosophical systems seem, in general, to be concerned respectively with the inward and outward approaches to the interpretation of the world.

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(203-1)²⁹⁸ As the Absolute is inward, I am not very much in favour of calling it the World as a Whole, which makes one think of the eternal world, taken as a totality of objects placed side by side, and corresponds to Spinoza's concept of *natura naturata*. This is really the Absolute externalised and the result of our outward looking habit.

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²⁹⁷ The original editor inserted "173" at the top of the page by hand.

²⁹⁸ The paras on this page are numbered 47 through 53, making them consecutive with the previous page

Pantheism in the bad sense is the outcome of this conception. In my earlier writings, I did use the term, the World as a Whole, in place of the Absolute. But I did so, because, when the world as a whole – of which even thought, for which the world is a world, is a part – is taken into account, the world ceases to be the world of objects as such and becomes something inward by ceasing to be the “other” in thought.

(203-2) I drew the conclusion that the inward Absolute is both psychological and metaphysical. If God or the Absolute is really our innermost being and is creative of both us and the world, in the study of his processes there should be no difference between psychology and metaphysics.

(203-3) I am influenced by the doctrines of pragmatism also. They have a peculiar tinge of subjectivism, which, when cornered, its protagonists are not prepared to acknowledge. Whatever forms the philosophical attitude behind their outlook might have taken, it is the result of a sound factual sense. There is a deeper consideration which makes us feel that the universe as experienced by man is being built up by him. Kant also advocated that mind makes nature. The pragmatists have an unreasonable aversion to metaphysics, which means fear of going the whole length our reason takes us.

(203-4) The problem how the finite individual can finally determine whether an object exists or not, has not yet been solved, though epistemology is some four centuries old. In practical life, we do not indeed wait for the final solution. But the question has been raised in theory, and philosophers have been struggling hard to solve it. We now find that we are in principle incapable of solving it. All the three important epistemological theories – correspondence, coherence and pragmatism – suffer from inherent defects. But all are based upon some basic facts; the first upon the otherness of the world to thought, the second upon the constructive nature of thought in apprehending the world, and the third upon the fact that man or mind does not work without a purpose. We see both the defects and merits of each.

(203-5) Thus each ego can be the centre of synthesis of its own thought and being, and the commonness of the world can be preserved by postulating a deeper ego, which is the Absolute and in which the finite egos participate.

(203-6) We have thus three kinds of existence; the existence of the Absolute, which is identical with thought; the existence of the illusory object; which is private to the individual; and the existence of the phenomenal world which is constructed by the finite individual for vyavahara or action and which is the being of the Absolute split into subjects and objects.

Indian Philosophy, on the whole, showed very little interest, in the construction of the phenomenal world. Even those systems which regarded the material world as

independent of God, or Spirit give us no clue as to how conceptually we are to build it up.

(203-7) It is really these forces that live and act through us, and it is not we that make use of these forces. This is implied by their spontaneity, pointed out by Kant. This is what the Upanishads mean when they speak of the *hydayagranthi*, the knot of the heart. (by *hydaya* they do not mean the physical heart but the metaphysical *buddhi*). The finite self is a knot (*granthi* or complex) of these forces. That is why the Buddhists thought that they could not find any residue after analysing the self. The finite self is their knotted unity (*hrdayagranthi*) and is the centre of their constant activity, without which the self-identity and the continuity of the world cannot be maintained for the subject. When they cease to be active, the world would cease to exist for the subject. When they cease to be active, the world would cease to exist for the subject, which no longer partakes of the world of the Absolute Self, to which these spontaneous forces really belong, and [in]²⁹⁹ which thought is identical with being and intellect with intuition. It is at this level that things can be created at will. As thought is identical with being, to will a thing confers being upon idea. Where thought is different from being, the thing willed should first be held in idea, and being should be given the form of the idea.

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P.T. Raju³⁰¹

(205-1)³⁰² Indian Philosophy has often been criticised for giving no place to social and ethical thought. Its chief interest was in the inward reality and so it tried to give an account of the outward reality accordingly. Unlike the early Greek systems of Plato and Aristotle, Indian Philosophy showed no interest in society as such. A very rigorous system of self-discipline was preached; but it was oriented towards the realisation of the inner reality, but not towards the realisation of the best society. Here is found the basic difference between Greek and the Indian standpoints. Christianity was intensely inward and other-worldly; but Augustine's *Civitas Dei* is an example of the influence of the Greek outlook on the Christian thought. The tribal origin of the Jewish religion is

²⁹⁹ The original editor inserted "in" by hand

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³⁰¹ The original editor inserted "175" at the top of the page by hand.

³⁰² The paras on this page are numbered 54 through 56, making them consecutive with the previous page

also responsible for the social-mindedness of the Christians, for Catholicism claims to be universal. Similarly Kant's philosophy is not merely Christian theology; and his conception of the kingdom of ends is another example of the same attitude. Similar conceptions are lacking in Indian Philosophy. It would be in vain to meet this criticism, though we may point out that self-control, which is the essence of moral activity, is not limited to its bearings to society, but has a deeper significance. It is control of one's thought and activity according to the Dharma or the Law of the Universe, which is greater than society, but certainly includes society.

(205-2) I am not in favour of the word mysticism; for it is associated with the idea of clouding our intellect, whereas true religion should result in enlightenment. Buddha did not renounce the world in order to cloud his intellect.

(205-3) Thou disappears, the I also disappears. The subject, it is already observed is a knot; modern psychology would call it a complex, the Upanishads call it *hrdayagranthi*. The Buddhists thought that the resolution of the knot meant nirvana and sunya (peace and void), that there would be no residue after the resolution. But the Upanishads and the Agamas maintained that the knot was only a form (*rupa*) and that the resolution was only the removal of the form and so did not result in utter nothing. If form disappears, the result need not be mere nothing but something formless or beyond form. However, both religions preach the surrender of the I. The same spiritual principle is involved in the idea of faith in, and surrender to Christ. Thus religion, for epistemology and metaphysics, is the recovery of pure being or existence – not bare existence, which is only an abstraction – existence which is self-conscious and sure of itself. For when the distinction between subject and object is removed, self-revealing existence, which so far has taken on the form of that distinction shines in its purity.

Dattatreya: Avadhuta Gita

(205-4) It-is the unattached attachment.

(205-5) Though unaffected, I am not without affection. Though mindless I am not without a mind.

(205-6) How can Ultimate Reality be of the nature of bliss?

(205-7) Renouncing or non-renouncing is not relevant to truth

(205-8) If Reality be all-pervading, where is the sense of worshipping it and undergoing austerity for its sake?

(205-9) Reality is like space.

(205-10) He is the aesthetically balanced enjoyer of life. Soacelike, it is the Real that evenly balances all.

(205-11) By my going on a pilgrimage the truth of Your All-Pervadingness is annulled. By my meditation the truth of your Pure Consciousness is annulled. P, forgive me.

(205-12) Woman, vain, devoid of truth, is the bondage of all beings. They are sinners who delight in excretory opening. Why do you run after it? Strange it is that creatures are so devoted to that through which they painfully emerged. Hence the bondage. Born there he is attached to her. It is hell inside and has to be given up

(205-13) The truth is of the essence of Equipose, space like. That am I

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AVADHUTA GITA

Dattatreya

Dr Gunapala Piyasena Malalasekera: Some Aspects Of Reality As Taught By Theravada (Hinayana) Buddhism

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SOME ASPECTS OF REALITY AS TAUGHT BY THERAVADA

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In regard to the question “What is ultimate Reality?” the different schools of philosophy or systems of thought seem to fall into two main divisions. Some of them say that the ultimate reality is one; they believe in a permanent unity behind all the variety and change of the world. They are the Monists, Theists, Animists, Eternalists, Traditionalists, Fideists, Dogmatists, Ontologists, Realists, Idealists and Energists. All these schools, though distinct as between themselves and even opposed to each other in many points, nevertheless have this in common: that they accept an ultimate reality as an entity in the metaphysical sense, whether that entity be called substance or soul, or God, or Force, or categorical necessity, or whatever other name may yet be invented. They may be said to follow a subjective method, moulding reality on concepts; hence theirs is mostly a method of conjecture. The other schools say, some of them not very

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³⁰⁴ The original editor inserted “Dr” and “177” by hand.

explicitly but it is still implicit in their doctrines, that the ultimate reality is plural. They follow an objective method, moulding their conceptions on observations. They generally deny a unity behind or within Nature's plurality. These are the Dualists, Pluralists, Atheists, Nominalists, Relativists, Rationalists, Positivists, Phenomenalists, Annihilationists, Occasionalists, Transformists, Progressists, Materialists and so on. Here again, all these different schools though differing among themselves in many points, have this in common, that they reject a metaphysical entity.

Now, what is the place of Buddhism among these different "isms?" The answer is that it does not belong to either group. The ultimate³⁰⁵

Bhikshu: Bhakti Yoga

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BHAKTI YOGA

Bhikshu

(208-1)³⁰⁶ Contemplative Rapture temporarily disorganises and may injure the nervous system. It is an accident, not an implicit of mystical experience: its complete entrancement is an indication of the disharmony between the subject's psychophysical makeup and his transcend powers. Its sharpness and violence leave considerable disorder behind. (b) The ancient Chaldees classified four aspects of the Divine Vision: (1) as in sleep (2) Revelation (3) reality-world (4) Power to leave and return to body

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Dr Gunapala Piyasena Malalasekera³⁰⁷

(209-1)³⁰⁸ reality of the phenomena in the universe – the chief phenomenon round which all others centre being the "I" – self – is, according to Buddhism, neither plural, nor one, but none. In religion and philosophy as well as in metaphysics, the words "real" and "reality" express more than one aspect of things: actual as opposed to fictitious, essential: accidental, absolute or unconditioned: relative or conditioned, objectively valid: the ideal or the imagined, that which ultimately and irreducibly is: that which by means of various names signifies the mind's stock of knowledge. It must be admitted that in the Suttas or Discourses attributed to the Buddha we do not find any terms exactly correspond to "real" and "reality," but all the above antitheses do occur and find expression in a variety of ways. The Buddha's teachings are more

³⁰⁵ The paras on this page continue on page 209.

³⁰⁶ The paras on this page are numbered 1, and 1 through 4; they are not consecutive with the previous page.

³⁰⁷ The original editor inserted "179" at the top of the page by hand.

³⁰⁸ The paras on this page are a continuation of the paras on page 207.

deeply and directly concerned with truth and the pragmatic importance of things, with what might be called “spiritual health” than with theories. There are certain facts regarding spiritual health, however, about which it is necessary to have right views in order that action might be taken accordingly. These are the actualities; other things are of very much less value. The true is, therefore, the actual, that which is, and it is expressed by the Pali word sacca (Sanskrit, satya) which means “the fact” or “the existent.”

It must always be borne in mind that Buddhism is primarily a way of life and, therefore, it is with the human personality that it is almost wholly concerned. Various metaphors are often used to describe the essential nature of the personality,¹ which are meant to convey not so much the ontological unreality of objects and sense-impressions (like the Maya³⁰⁹ or Illusion which we come across in the Vendanta), as to express a repudiation of permanence, a sense of happy security, a

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(continued from the previous page) superphenomenal substance or soul underlying them. They are also meant to convey a deprecation of any genuine, satisfying value in spiritual life to be found either in “the pride of life,” or in the lust of the world.

At the time of the Buddha in India there were views similar both to those of the Parmenidean School of Greater Greece – that the universe is a plenum of fixed, permanent existents – and that other extreme held by Gorgias and the Sophists, that nothing is. In all things the Buddha’s teachings represent what he terms the Middle Way (Majjhima patipada)³¹² and here, too, he formulated the doctrine of the Golden Mean, the theory of Conditioned or Causal Becoming, the most succinct statement of which is to be found in the Samyutta Nikaya² “Everything is: this, O Kaccayana, is one extreme; everything is not: this, O kaccayana, is the second extreme. The Tathagata³¹³ (that being the term which the Buddha used when speaking of himself) not accepting these two extremes, preaches his doctrine of the Middle Way.”

³⁰⁹ “Māya” in the original.

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³¹¹ The original editor inserted “181” at the top of the page by hand.

³¹² “Majjhima patipadā” in the original.

³¹³ “Tathagata” in the original.

The followers of the first extreme were known to the Buddha as Eternalists (Sassatavadino).³¹⁴ Some of them stuck to the old sacrificial religion which promised blissful existence in heaven after death. Others favoured a monistic view of the Universe and believed in the attainment of a supreme bliss, which consisted in the dissolution of personality in an impersonal, all-embracing Absolute, while yet others held the idea of an eternal, individual soul, which after many existences, would return to its genuine condition of free spirit as a result of accumulated merit. These various views are described in the Brahmajala³¹⁵ Sutta of the Digha³¹⁶ Nikaya.³ It is interesting to note from these descriptions that the various schools of Idealism, which later appeared in the West, had their counterpart in the India of the Buddha, e.g., the subjective Idealism of Fichte which holds that it is the "I"

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(continued from the previous page) alone which exists, all the rest being a modification of my mind; or the objective Idealism of Schelling and Berkeley that all, including the "I," are mere manifestations of the Absolute; or again the absolute Idealism of Hegel which informs us that only the relation between the subject and object is real.

All these varieties of Idealism the Buddha held to be "painful, ignoble, leading to no good, because of their being intent upon self-mortification."⁴ Idealism according to the Buddha, has but one reality, that of thought, and strives but for one end, the liberation of the thinking Self. Addiction to self-mortification is merely the practical side of the speculations of Idealism, in which the "self" is sublimated, with the natural consequence that the "self" must be liberated from matter; the "soul" must be freed from the bonds of the body. The passions of the body must be subdued even by force; body becomes the eternal enemy of the spirit, to be overcome by prayer and fasting and other austerities.

The followers of the second extreme the Buddha called Annihilationists (Ucchedavadino),³¹⁹ who denied any survival of the individual after death or any retribution for moral and immoral deeds. The Annihilationists, too, or as they came to

³¹⁴ "Sassatavādino" in the original.

³¹⁵ "Brahmajāla" in the original.

³¹⁶ "Dīgha" in the original.

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³¹⁸ The original editor inserted "183" at the top of the page by hand.

³¹⁹ "Ucchedavādino" in the original.

be called later, the Materialists, had many varieties of belief in ancient India. Some, like the Epicureans, denied any external agency as the cause of matter and maintained that the highest good was pleasure. Others, very much in the manner of Hobbes or Comte or Stuart Mill, held that only the sensuous could be an object of knowledge. But all of them saw only one origin, matter, and strove only for one end, material well-being. Increase of comfort, said the Buddha, only leads to desire for still more and the desire for more leads and will always lead to conflict and conquest. He, therefore, condemned Materialism as “despicable, vulgar, ordinary, base, leading to no good.”⁵

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(215-1) In the Buddha’s view, both Idealism and Materialism, though theoretically opposed, converge both in their starting-point and in their goal, for “self is their beginning and satisfaction their end.” Between these two extremes, therefore, of materialistic self-indulgence and idealistic self-denial, not as a compromise, but “avoiding both,” the Buddha formulated the Middle Way, “the Way of Knowledge and Wisdom,” not in the wavering of speculation, or in the excitement of discussion, but “in tranquillity of mind and penetrative insight, leading to enlightenment and deliverance, enlightenment with regard to the real nature of things and deliverance from suffering and its cause.”⁶

In following the middle course the Buddha borrowed from the “Eternalists their doctrine of the gradual accumulation of spiritual merit in a series of existences but rejected their doctrine of an eternal, spiritual principle. He saw contradiction in assuming an eternal, pure, spiritual principle which for incomprehensible reasons became polluted with the filth of mundane existence to revert later to original purity. With the Annihilationists he denied every permanent principle. The Buddha’s originality consisted in denying substantiality altogether and converting the world-process into a progression of discrete, evanescent elements. His position was not an easy one, because he had also to find a theoretical basis to establish morality. He was faced with the contradiction of a moral law without a personality on whom the law was binding, salvation with nobody to reach the goal. How he solved the problem will appear in the sequel.

The shortest statement of the Buddha’s doctrine is contained in a formula which has come to be regarded as the Buddhist credo: ye dhamma hetuppabhava tesam

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³²¹ The original editor inserted “185” at the top of the page by hand.

hetum Tathagato aha, tesaṇ ca yo nirodho evamvadi mahasamano³²² (whatsoever things proceed from a cause the Tathagata, i.e., the Buddha, has declared the cause thereof; he has

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(continued from the previous page) explained their cessation also): this is the doctrine of the Great Recluse. It declares, in other words, that the Buddha has discovered the elements of existence, their causal connection and a method to suppress forever their active efficiency and secure their quiescence.

The Buddha claimed that his was a practical teaching; its object was to show a way of escape from the ever-revolving round of birth and death which constitutes Samsara³²⁵ and which is considered a condition of degradation and suffering (dukkha). This way of escape was meant primarily for human beings. True to its central conception, therefore, as stated above, the Buddha started with a minute analysis – using “analysis” in its strictest sense of “dissolution” – of the human being into the elements of which his being is composed. Analysis has always played a very important part in Buddhist teaching; in fact one of its names is Vibhajjavada,³²⁶ the Doctrine of Analysis.

In this analysis, the human being was found to consist of two parts, Nāma³²⁷ and Rūpa,³²⁸ loosely translated as Mind and Matter, where Rūpa represents the physical elements and Nāma the mental ones. Matter is composed of the four elementary qualities of extension, cohesion, caloricity and vibration. The relative qualities of hardness and softness, the occupation in and of space, are due to the elementary quality of extension (pathavi). It is the element of cohesion (āpo)³²⁹ which makes the many parts adhere intrinsically and to one another and this prevents an aimless scattering about or disintegration, thus giving rise to the idea of a “body.” Caloricity (tejo)

³²² “ye dhammā hetuppabhavā tesam hetum Tathāgato āha, tesaṇ ca yo nirodho evamvādi mahāsamano” in the original.

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³²⁴ The original editor inserted “187” at the top of the page by hand.

³²⁵ “Samsāra” in the original.

³²⁶ “Vibhajjavāda” in the original.

³²⁷ “Nāma” in the original.

³²⁸ “Rūpa” in the original.

³²⁹ “āpo” in the original.

depends on vibration (vayo),³³⁰ for by increased vibration the temperature rises and when the temperature is lowered the speed of vibration is reduced; thus do gases liquefy and solids solidify.

The mental elements are similarly divided into four groups: vedana³³¹ (feelings or “receptions”), sanna³³² (ideas or “perceptions”), Sankhara

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(continued from the previous page) (variously translated as “mental activities” or “complexes” and vinnana³³⁵ (cognition or “conception”). Rupa (Matter) and these four divisions of Nama (Mind) are called Khandhās (Aggregates or Groups). The whole, in brief, is an analysis of the “I” or “personality” (sakkaya).³³⁶ The apparently unitary “I” is broken up into a number of layers, somewhat as in a burning flame a number of layers of colour can be distinguished. But just as the layers of colour in a flame are not parts laid out after the fashion of pieces in a mosaic, alongside one another, so also is it with the five Khandhās or Groups. They are a continuous, unbroken process of action of which it is expressly said that they are a “burning.”⁸ In all of them an arising and a passing away are to be cognised; they are not parts of a whole but forms of action, a process of mental-corporeal “nutrition” or “sustenance” in which the corporeal as well as the mental forms of Grasping (upadana)³³⁷ 2 fall together into one conceptual unity. They are the different modes in which the “I” enters into relation with the external world, lays hold of it, “seizes” it. The relationship is not an immediate relation with the external world in which a metaphysical “I” is endowed a priori with the power of cognising, nor is it the mediate relation of a purely physical process in which the “I” only builds itself up a posteriori on the basis of continued experiences

The external world with which the human being comes into relationship was also analyzed into its component elements. This relationship is one of cognition and in discussing how this cognition is established mention is made of cognitive faculties (indriya) and their objects (visaya). There are thus six cognitive faculties or senses – the

³³⁰ “vāyo” in the original.

³³¹ “vedanā” in the original.

³³² The original editor changed “sannā” to “saññā” by hand

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³³⁴ The original editor inserted “189” at the top of the page by hand.

³³⁵ The original editor changed “vinnāna” to “viññāna” by hand

³³⁶ “sakkāya” in the original.

³³⁷ “upādāna” in the original.

senses of vision, audition, smelling, taste, touch and the faculty of intellect or consciousness.¹⁰ Corresponding to these as objects of cognition are, respectively, colour and shape, sound, odour,

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(continued from the previous page) savours, tangibles and non-sensuous objects. These twelve factors, the cognitive faculties and their objects, are called āyatanas or bases of cognition. The term āyatana³⁴⁰ means place, sphere, entrance or point of support and is used to cover both organ of sense (internal or ajjhātāni³⁴¹ āyatanāni)³⁴² and sense-object (external or bāhirāni³⁴³ āyatanāni) the meeting of which two constitutes cognition (viññāna).³⁴⁴ This cognition, which results from the meeting, can be divided into six classes, according to the cognitive faculty concerned and the sense-object, as eye-cognition (cakkhu-viññāna)³⁴⁵ and so on. In the case of the sixth cognitive faculty (manas), consciousness itself, i.e., its preceding moment, acts as a faculty for apprehending non-sensuous objects. The three constituents that comprise a cognition, sense-faculty, sense-object and resultant consciousness, are classified under the name dhātu³⁴⁶ (element). We thus get eighteen dhātu, consisting of the six sense-faculties, their six sense-objects and the six varieties of resultant consciousness. This consciousness is the experience of the unity between concept and object; it is not something that is, but something that becomes. It is not an object of knowing but knowing itself, an ever-repeated new becoming, new upspringing, out of its antecedent conditions. As such it resembles what the physicist calls living-force, vital energy. It is formed, enfleshed, in Nāma-Rūpa, (Mind-form, i.e., Mind and Body). Mind-form is the antecedent condition of consciousness, on the basis of which the next new upspringing of consciousness will assume new individual value... Consciousness is actuality as action, which means, something that is not, but which, in order to be present, first must ever spring up anew... Between Mind-form and consciousness pervades the same

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³³⁹ The original editor inserted "191" at the top of the page by hand.

³⁴⁰ "āyatana" in the original.

³⁴¹ "ajjhātāni" in the original.

³⁴² "āyatanāni" in the original.

³⁴³ "bāhirāni" in the original.

³⁴⁴ The original editor changed "viññāna" to "viññāna" by hand

³⁴⁵ The original editor changed "viññāna" to "viññāna" by hand

³⁴⁶ "dhātu" in the original.

ceaseless, quivering, leaping play, as between the ever-repeated, new moments of combustion of a flame and its external shape. Without sufficient cause

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(continued from the previous page) (annatra³⁴⁹ paccaya)³⁵⁰ no consciousness can arise.¹¹ As consciousness is something that in order to be present, must first ever and again spring up anew, the antecedent conditions must also be present upon the basis of which it springs up. It is from the friction of the living contact of senses with things that consciousness is born. It is thus a process of nutrition, of grasping, which embraces itself in its grasping, a process of growth, in which one moment is neither the same as the next, nor yet another, but in which every moment, becomes another, passes into that other, just as one moment of a flame is neither the same as the next, nor yet another, but becomes the next.

The human personality and the external world with which it enters into relationship is thus divided into Khandha, ayatana and dhatu. The generic name for all three of them is dhamma, which is translated as “element of existence.” In Buddhism these dhammas are the only ultimate reality. Broadly speaking, the dhammas are divided into two classes, sankhata (conditioned, i.e., subject to various conditions) and asankhata (unconditioned). Akasa³⁵¹ (generally, but unsatisfactorily, translated as Space) and Nibbana³⁵² (are asankhata dhammas); all other dhammas are sankhata (conditioned). The sankhata (conditioned dhammas) have four salient characteristics: they are non-substantial (anatta), evanescent (anicca), in a beginningless state of commotion (dukkha) and they have quiescence only in a final cessation (nirodha).

It must always be recalled that the basic idea of this analysis is a moral one. Buddhism is defined as the religion which teaches defilement and its purification (sankilesa and vodana).³⁵³ Purification or salvation lies in Nibbana or Nirodha, which is cessation from Samsara. Thus, when the elements of being are analyzed, they are

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³⁴⁸ The original editor inserted “193” at the top of the page by hand.

³⁴⁹ The original editor changed “annatra” to “aññatra” by hand

³⁵⁰ “paccayā” in the original.

³⁵¹ “Ākāsa” in the original.

³⁵² “Nibbāna” in the original.

³⁵³ “vodāna” in the original.

divided into purifying and defiling elements, good and bad (sasava³⁵⁴ and anasava),³⁵⁵ propitious to salvation or averse to it (kusala and akusala).

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(continued from the previous page) Purifying, good and propitious factors are those elements, are those moral factors that lead to Nibbana; their opposites lead to or encourage Samsara.

This analysis was part of the Buddha's attempt to find answers to the great, primary questions which lie at the bottom of every religious system, which form the seed of religious development, upon the answer to which depends the nature of any religious philosophy – such questions as Whence am I and Whither do I go? What happens to me after death? How do I know myself? How does this world enter into me, into my consciousness? To the Buddha's way of thinking, all these questions have one great fallacy, that of begging the question, petitio principii. His view was that there should be another question prior to all these inquiries, upon which depends the very possibility of further questioning, namely, is there anything at all which deserves the designation of "I?" Here was something which the Buddha felt could not be solved by argument or mere logic (atakkavacara),³⁵⁸ for in logic one has to presuppose the reality of the thinking subject as standing outside the process of thinking, as a witness or, rather, as a judge. The concept cannot sit in judgment there where itself it is the judge. Only one kind of logic, he said, could help here, the logic of events because it is beyond sophistry, actuality could be understood not by argument but by analysis (yonisomanasikara).³⁵⁹ ¹²

As a result of such analysis, the Buddha discovered that the individual, conventionally called "I" or the "Self," is a mass of physical and psychical elements without any permanent entity behind them to keep them together, without any "Soul" inhering in them, the elements themselves being a mere flux (santana),³⁶⁰ a continuity of changes. In postulating a mythical, unchanging entity as the possessor of changing

³⁵⁴ "sāsava" in the original.

³⁵⁵ "anāsava" in the original.

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³⁵⁷ The original editor inserted "195" at the top of the page by hand.

³⁵⁸ "atakkāvacara" in the original.

³⁵⁹ "yonisomanasikāra" in the original.

³⁶⁰ "santāna" in the original.

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(continued from the previous page) qualities, one merely assumes, he said, the existence of that which has to be proved. The conviction that men hold that, though thought and actions change, yet the thinker and the doer remain the same, was a delusion, for it is exactly by thought that we change our mind, by actions that we change our lives...Actions cannot exist apart from the doer, cannot exist freely as such. If the action changes, the so-called actor must change at the same instant. Thus, the "I" must be identified with action. It is only the "I" which can walk and sit and think and eat and sleep. But that "I" is not a permanent, unchanging entity; it is identified with the action and is the action itself, and thus changes with the action. "I" cannot stay at home while "I" go out for a walk. It is the conventional language (sammuti) which has spoilt the purity of conception (paramattha - ultimate sense, supreme-thing-meant), though, in some cases, language does remain pure enough, as when we say: it rains. Who rains? What rains? Simply, it rains, meaning, there is rain. Likewise, the concept should not be: "I think," but "there is a thinking." This is the teaching which came to be known as the Doctrine of Anatta.

In this Doctrine, the Buddha went counter to the three main systems of philosophy that were current in India in his day: the teaching of the Upanishads, of the Jainas and the Sankhya. Briefly stated, the Upanishadic teaching was a kind of Monism, where a real being, Brahman, is assumed as something eternal, without beginning, change or end, and man's Soul (atman)³⁶³ as an integral part of that Being, Atman and Brahman being one. The Jainas had a highly developed theory of moral defilement and purification and a theory of spiritual existence extending even to plants and inanimate, non-organic things, which are also supposed to possess Souls. The Sankhya³⁶⁴ taught the existence of a plurality of Souls on the one hand, and of a unique,

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³⁶² The original editor inserted "197" at the top of the page by hand.

³⁶³ "ātman" in the original.

³⁶⁴ "Sāṅkhya" in the original.

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(continued from the previous page) eternal, pervasive, substantial matter on the other... Buddhism is opposed to all three systems. Forsaking the Monism of the Upanishads, it declares that there is no real unity at all in the world; everything is discrete, separate, split up into an infinity of minute, impermanent elements, without any abiding stuff. It agrees with Jainism in opposing the Monism of the Upanishads and in maintaining that being is joined to production, continuation and destruction, but disagrees with the Jaina doctrine which ascribes a physical nature to Kamma. To the Dualism of Sankhya the Buddha opposes the most radical Pluralism, converting the world process into a converted appearance of evanescent elements, and calls the eternal pervasive Matter, which is imagined as their support or substratum, a mere fiction.

The term Anatta³⁶⁷ (Sanskrit, Anatman) is usually translated as “No-Soul” but strictly speaking, atta³⁶⁸ is here synonymous only with a permanent, enduring, entity, Ego, Self, Conscious Agent, etc. It is the permanence that is denied in Anatta. The underlying idea is that whatever may be designated by these names, it is not a real, ultimate fact; it is a mere name for a multitude of interconnected facts which Buddhist philosophy attempts to analyze by reducing them to real elements (dhamma).³⁶⁹ Buddhism does not deny the existence of a personality or a “Soul,” is an ultimate reality, a dhamma. The Buddhist teaching of Anatta does not proclaim the absence of an individuality or Self; it says only that there is no permanent individuality, an unchanging Self. Personality or individuality is, according to Buddhism, not an entity but a process of arising and passing away, a process of nutrition, of combustion, of grasping. A man’s personality is conceded as being something real, a fact (sacca) to him at any given moment, though the word “personality” is only a popular label and does not

³⁶⁶ The original editor inserted “199” at the top of the page by hand.

³⁶⁷ “Anattā” in the original.

³⁶⁸ “attā” in the original.

³⁶⁹ “dhammā” in the original.

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³⁷¹ The original editor inserted “201” at the top of the page by hand.

(continued from the previous page) correspond to any fixed entity in man. In the ultimate constituents of conditioned things, physical and mental, Buddhism has never held that the real is necessarily the permanent. Unwitting of this anticipation, modern philosophers like Bertrand Russell, are asking modern philosophy to concede no less.

The Buddhist term for an individual, a term which is intended to suggest the Buddhist view as opposed to other theories, is santana (stream), viz., the stream of interconnected facts. It includes the mental elements as well as the physical, the elements (dhamma) of one's own body and external objects, as far as they constitute the experience of a given personality. The representatives of the eighteen classes of dhatu mentioned earlier combine together to produce the interconnected stream. Every combination of these elements represents a nominal, not an ultimate reality. The number of psychical elements at any given moment is variable. It may be very considerable, because undeveloped, dormant faculties are also reckoned as actually present. Some dhammas are constant, present at every moment, others only under certain conditions. Elements which combine in any moment vary both in number and in intensity. In any individual, at a given moment, a certain element may predominate. All mind at every moment is an assemblage of mental faculties (Sankhara) or elements. Two elements, which are constantly present, are most precious: samādhi³⁷² (power of concentration) and panna³⁷³ (insight). If they become predominant they change the character of the individual and his moral value. The predominant element in ordinary men is Avijja³⁷⁴ (Ignorance) which is the reverse of panna³⁷⁵ and not merely its absence. It is a separate element, present at the same time with dormant panna.³⁷⁶ But it is not constant and can be cast out of the mental stream.

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(233-1) There is a special force of Kamma, sometimes called (prapti),³⁷⁹ that holds these elements in combination. It operates only within the limits of a single stream and not

³⁷² "samādhi" in the original.

³⁷³ The original editor changed "pannā" to "paññā" by hand

³⁷⁴ "Avijjā" in the original.

³⁷⁵ The original editor changed "pannā" to "paññā" by hand

³⁷⁶ The original editor changed "pannā" to "paññā" by hand

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³⁷⁸ The original editor inserted "203" at the top of the page by hand.

³⁷⁹ "prāpti" in the original.

beyond. The stream of elements kept together is not limited to the present life but has its source in past existences and its continuation in future ones. This is the Buddhist counterpart of the Soul or Self in other systems.

From the denial of substance follows the denial of every difference between the categories of substance and quality. There is no “inherence” of qualities in substance; in this respect all real elements (dhamma) are equally independent. As separate entities they then become “substances” *sui generis*. All sense-data are also substances in the sense that there is no stuff they belong to. We cannot say that Matter has extension, cohesion, temperature, vibration, but that it is all that and without that it is not. Matter is thus reduced to mere qualities and forces which are in a constant state of flux, in which there is no entity to support the qualities or to be the possessor of attributes and as substance to stand under them all, to uphold them all and to unite all the phenomena associated with it. Independent of attributes, there is no substance, no substratum, not even the idea, because the idea is dependent on certain conditions. When Science bends more and more to the view that all matter is merely a form of energy, a grouping and re-grouping of forces, as advocated by Scientific Materialism, or as some would prefer to call it, Energism, that is only admitting in different words the unsubstantiality of matter which the Buddha declared more than two thousand years ago.

The same principle applies to the mental sphere. Mind is not an entity but a function; consciousness is thought and it arises when certain conditions are present. Thought arises not as the action of a “thinking subject” but is conditioned by, originates from, is dependent

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(continued from the previous page) on other states. As such, it will again be the condition, the origin of, the *raison d'être*,³⁸² of further *states*, in ceasing passing on its movement, thus giving the impulse to new arising. Yet the individuality of consciousness, is not a mere physical process either. It is a process of grasping and will last only as long as grasping lasts. Just as a fire can only burn as long as it lays hold of new fuel, so the process of individuality is a constant arising, an ever-renewed laying hold of the objects of its craving. It is craving that causes the friction between sense-objects and sense-organs and from that friction leaps forth the flame of new Kamma

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³⁸¹ The original editor inserted “205” at the top of the page by hand.

³⁸² The original editor changed “d’etre” to “d’être” by hand

which, because of Avijja (Ignorance), will not be extinguished but in grasping lays hold of fresh material thus keeping alive the process of burning.

Thus the Universe and all that is in it represents an infinite number of discrete, evanescent elements, in a state of ceaseless activity or commotion. They are only momentary flashes of efficient energy without anything perdurable or stable, not in a condition of static being, but in a state of perpetual becoming. Not only are entities such as God, Soul and Matter, denied reality but even the simple stability of empirical objects is regarded as something constituted by our imagination. The empirical thing becomes a thing constructed by a process of synthesis on the basis of sensations. Reality does not consist of extended, perdurable bodies, but of point-instants (khana) picked up in momentary sensations and constituting a string of events. Our intellect, then, by a process of synthesis, so to speak, puts them together and produces an integral image, which has nothing but an imagined mental computation.

A single moment of existence is thus something unique, unrepresentable and unutterable. In itself, set loose from all imagination, it is qualityless, timeless and spaceless (indivisible), timeless not in

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(continued from the previous page) the sense of an eternal being, spaceless not in the sense of being ubiquitous, motionless not in the sense of an all-embracing whole, but all these in the sense, respectively, of having no duration, no extension and no movement. It is a mathematical instant, the moment of an action's efficiency. A representation and a name always correspond to a synthetic unity, embracing a variety of time, place and quality, but this unity is a constructed unity, constituted by an operation of the mind, a chain of moments cognised as a construction on the basis of some sensation. Actions take place in time and space, space as the expression of the pure simultaneousness of things and time as the pure successiveness of the processes, but there is no space or time apart from their being correlatives of the concept.¹³

There are thus two kinds of reality: the one ultimate or pure reality (paramattha-sacca), consisting of bare point-instants (khana), without definite position in time or space and with no sensible qualities; and the other sammuti-sacca, empirical reality, consisting of objectivised images, endowed by us with a position in time and space and with all the variety of sensible and abstract qualities.

How, then, is the illusion of a stable, material world and of perdurable personalities living in it produced? It is in order to explain this that the Buddha put

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³⁸⁴ The original editor inserted "207" at the top of the page by hand.

forward the doctrine of Paticca-samuppada. Just as the Four Noble Truths – of Suffering, its Cause, its Cessation and the Way thereto – form the heart of the Buddha’s teaching, so does the Paticca-samuppada constitute its backbone. According to this doctrine, although the separate elements (dhamma) are not connected with each other either by a pervading stuff in space or by duration in time, there is nevertheless, a connection between them. It is this: their manifestations are subject to definite laws, the laws of Causation (hetu-paccaya). The flow of evanescent elements

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(continued from the previous page) is not a haphazard process (adhicca-samuppanna)..Every element though appearing only for a single moment is a “dependently-originating-element,” i.e., it depends for its origin on some other element or elements going before. Thus existence becomes dependent existence (Paticca-samuppada)³⁸⁷ and this is expressed by the formula: “if there is this, there comes to be that (asmim sati, idam bhavati).” Every momentary entity springs into existence or flashes up in coordination with other moments. Strictly speaking, there is no causality at all but only functional interdependence, no question of one thing producing another, since one momentary entity, disappearing as it does at once, cannot produce any other entity. The relation is one of “consecution;” there is no destruction of one thing and no creation of another, no influx of one substance into another, but only a constant, uninterrupted, infinitely graduated change.

Thus, the formula, “if there is this, there comes to be that,” came to be supplemented by another formula: “not from itself, not from something else, nor from a combination of both, nor by chance, does an entity spring up.”¹⁴ It is coordinated, not actually produced. There is neither causa materialis (continuant substance) nor causa efficiencie. This view of causality that the law of causality is rather the law of coordination between point-instants (khanas) is not strange to modern science and philosophy. The world of Buddhism is like the world of the mathematician; the world dies and is born afresh at every instant; it is evidently the world that Descartes was thinking of when he spoke of “continuous creation.”

The fact that the Buddha declared the Khandhas, Nama and Rupa (Mind and Matter) to be completely free from any unchanging, undying essence, does not mean

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³⁸⁶ The original editor inserted “209” at the top of the page by hand.

³⁸⁷ “samuppāda” in the original.

that Buddhism taught annihilation of body and mind at death. For, besides the doctrines of Anicca³⁸⁸ (transience)

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(continued from the previous page) and Anatta (Soullessness) is also the Doctrine of Kamma, or the transmitted force of the act, bodily and mental. The living being is the khandha-complex, ever changing, but ever determined by its antecedent character, and that is ruled by Kamma. The long-drawn-out line of life is but a fluctuating curve of evolving experience. Man, even, in this life is never the same, yet ever the result of his fore-existing self. Action, which is another word for Kamma, will be present as long as there is existence, because existence is not something static but a process. A process must proceed and this is done by activity, the activity of the senses. Just as a flame cannot exist without consuming, its very nature being combustion, so also the senses cannot exist without activity. But this is not the same as the Psychological Determinism of Leibniz and Herbart, for Kamma is not fatalism. "If anyone says," declares the Buddha "that a man must necessarily reap the according to all his deeds, in that case there is no religious striving possible, nor is there an opportunity to end Sorrow."¹⁵

How is the Doctrine of Rebirth to be reconciled with that of Anatta? The question: What is reborn? is based on ignorance of the selfless process of Kamma. Kamma is not an entity that goes from life to life, like a visitor going from house to house. It is life itself, in so far as life is the product (vipaka)³⁹¹ of Kamma. In each step we take now in full-grown age lie also the feeble attempts of our babyhood. The present actuality, which expresses itself as the result of all the preceding processes, carries in its very action all the efforts which went into the making of the previous actions. When a seed becomes a sprout this is done by the last moment in the seed, not by those moments when it lay placidly in the granary. Yet, it is also true, in a sense, that all the preceding moments of the seed are

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³⁸⁸ "Aniccā" in the original.

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³⁹⁰ The original editor inserted "211" at the top of the page by hand.

³⁹¹ "vipāka" in the original.

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(continued from the previous page) the indirect causes of the sprout. Every moment in the phenomenal world has its own totality of causes and conditions owing to which it exists. What we regard as a break in the continuity is nothing but the appearance of an outstanding or dissimilar moment. Death is but one such moment.

When a man dies, the component elements of his new life are present from its very inception, though in an undeveloped condition. The first moment of the (apparently) new life is called conventionally – *vinnana*,³⁹⁴ “conception.” Its antecedents are *Kammas* which in the Formula of the *Paticca-samuppada* are designated as *Sankhara* (pre-natal forces). These *Sankhara*, which through *vinnana*³⁹⁵ find continuity in the new life, contain latent in them the *Anusaya*,³⁹⁶ which is the name for the resultant of all the impressions made on that particular flux (*santana*) of elements in the whole course of its faring (*Samsara*). It is these latent factors that the psychoanalyst, for instance, finds as so much refuse and slag in a man’s mind when he penetrates into it. They are his heritage, *Kammadaya*³⁹⁷ (heritage of action) brought down through countless lives and not inherited by him, as is sometimes stated, as heritage solely from the past of his race. Life is kinetic; rebirth in Buddhism is nothing but a *Kamma-santati*, a continuity of impulse.

It is sometimes said that Anatta takes away moral responsibility and that with it goes overboard the whole fabric of social morality. But it will be seen from what has been already stated that there is no contradiction at all between the denial of an unchanging entity and the fact that former deeds engender a capacity for having a consequence. In fact, if at all, the Doctrine of Anatta enhances the idea of responsibility for there is here no Saviour or Redeemer to intercept the unfailing consequences of one’s actions. Likewise, the

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³⁹³ The original editor inserted “213” at the top of the page by hand.

³⁹⁴ The original editor changed “*vinnāna*” to “*viññāna*” by hand

³⁹⁵ The original editor changed “*vinnāna*” to “*viññāna*” by hand

³⁹⁶ “*Anusayā*” in the original.

³⁹⁷ “*Kammadāyāda*” in the original.

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(continued from the previous page) statement that Anatta is inconsistent with Free Will is also due to a misconception. If nothing arises without a Cause, if everything is a “dependent origination” can there be Free Will? That is the question. There is a tradition that the doctrine of Paticca-samuppada itself was established by the Buddha in defense of Free Will and against a theory of wholesale Determinism. The Buddha singled out for special animadversion the doctrine of his contemporary, Makkhali Gosala, who maintained that all things are unalterably fixed and that nothing can be changed. The Buddha called this the “most pernicious” of doctrines.¹⁶ on the other hand the Buddha declared himself to be a kiriya-vadi,⁴⁰⁰ an upholder of “free action.” The law, according to which a moral or immoral deed must have its fruition, is the law of Kamma, but in order to have a consequence the action must be produced by an effort of the Will. The Buddha has declared “Will alone is kamma (cetanaham⁴⁰¹ bhikkhave kamman vadami).”⁴⁰² It must also be remembered that Free Will really means “Strong Will,” for the possibility of choosing shows the presence of two or more opposites. If there were no attraction or motive, equilibrium would have been established already and no choice would be necessary. When inducement or coercion is not absent, it is a contradiction to speak of Free Will. Will is thus only a milder term for craving and craving exists only in dependence upon feeling. Our real freedom lies, therefore, not in the will but in being without will.

How is the cessation of this round of birth and death, which is transient sorrow fraught and “Soulless,” brought about? By following the Path laid down by the Buddha. There are two factors that help a man to get started on the Path: the one is yonisomansikara(right reflection) and the other kalyanamittata (friendship with the good). The Buddha is man’s best friend, that is why the appearance of a

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³⁹⁹ The original editor inserted “215” at the top of the page by hand.

⁴⁰⁰ “vādī” in the original.

⁴⁰¹ “cetānaham” in the original.

⁴⁰² “vadāmi” in the original.

⁴⁰³ Blank page

⁴⁰⁴ The original editor inserted “217” at the top of the page by hand.

(continued from the previous page) Buddha in the world is an event of such tremendous significance. The cessation of suffering is called Nirodha or Nibbana. Nibbana has so often been discussed that there is no need to say much here.

Only when the grossly wrong views regarding the personality are disposed of is the Path entered upon which leads to Final Deliverance. Nibbana consists of two stages. When, by treading the Noble Eightfold Path, the process of the arising of craving has come to a stop, the grasping of the Aggregates (khandhas) which form the individual will cease also. When the lust for life has ceased,⁴⁰⁵ no further⁴⁰⁶ rebirth will take place and the highest state, that of an Arhant, is attained. But, when the lust for life has ceased, life itself will not simultaneously disappear. Just as the heat in an oven, produced by fire, will remain for some time even after the fire is extinct, so the result of craving which produced rebirth may remain yet awhile even though the fire of the passions be extinct. In this state of Arhantship, which is called saupadisesa-Nibbana (Nibbana with residue) neither act nor thought can be regarded as moral or immoral. The Arhant's apperception is ineffective. His actions are not influenced by craving and do not, therefore, produce Kamma. They are free from tendencies, from likes and dislikes. Where no new Kamma is produced no results follow. But, when the result of previous Kamma is exhausted and the Arhant's life comes to an end, this is called anupadisesa-Nibbana (Nibbana without residue).

In this final emancipation, all suffering (dukkha) ceases. Nibbana is where lust, ill-will and delusion are not. In Buddhism life is a process, which has its sufficient cause neither in something metaphysical, like God, nor in something physical, e.g., parents. It is a process which is liable to come to an end and awaits the moment coming to an end. Ignorance (Avijja). i.e. Ignorance about

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(continued from the previous page) life itself, is the beginningless starting-point from which life ever and again springs forth, as from some hidden source that never dries up as long as it remains undiscovered. Life is begotten of Ignorance; what keeps it going is

⁴⁰⁵ The original editor inserted comma by hand

⁴⁰⁶ The original editor changed comma by hand

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⁴⁰⁸ The original editor inserted "219" at the top of the page by hand.

grasping or clinging; which is prompted by tanha⁴⁰⁹ (craving). In life, grasping is the only activity and there is only one actual object of this grasping, that which is conventionally called personality. Personality is the object in dependence upon which grasping exists, and, at the same time, is that which exists in dependence upon grasping. It is grasping that gives life its nutrition (ahara).⁴¹⁰ Through this nutrition, through the power of maintaining itself, life proves itself to be life. But to say this is not to say that grasping is the cause of life; that would be like saying that the cause of a flame is the fuel there present. Fuel creates no flame; it only maintains the flame. To understand this, to realise this, to live it out – that, in the deepest sense, is Buddhism.

Ignorance is destroyed by Knowledge, by Insight. The first step is insight into the real nature of conditioned things (sammasana-nana),⁴¹¹ as having the three characteristics of impermanence, suffering and Soullessness. He who perceives suffering only but not the transiency thereof, has only sorrow but when the unreality of life is understood, the unreality of suffering will also be perceived. From this understanding will ensue insight into the nature of all things as processes (udayabbaya-nana),⁴¹² the knowledge that there is nothing but a process of becoming. The next step is insight that becoming is ceasing (bhanga-nana).⁴¹³ Becoming and ceasing will be seen as two aspects of one process. This is followed by knowledge of the dangers that have to be feared (bhaya-nana)⁴¹⁴ and the understanding of

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(continued from the previous page) the perils inherent in clinging (adinava-nana)⁴¹⁷ together with the reasons for being disgusted with such an empty show (nibbidan)^{418a}. Thereupon arises the desire to be set free and the knowledge thereof (muncitukamyata-nan)^{419a}, that is contemplation of the characteristics of transiency,

⁴⁰⁹ “tanhā” in the original.

⁴¹⁰ “āhāra” in the original.

⁴¹¹ The original editor changed “nāna” to “ñāna” by hand

⁴¹² The original editor changed “nāna” to “ñāna” by hand

⁴¹³ The original editor changed “nāna” to “ñāna” by hand

⁴¹⁴ The original editor changed “nāna” to “ñāna” by hand

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⁴¹⁶ The original editor inserted “221” at the top of the page by hand.

⁴¹⁷ “ādinava-nāna” in the original.

⁴¹⁸ “nibbidā” in the original.

⁴¹⁹ “muñcitukamyatā” in the original.

sorrow and Soullessness, but with increased insight as seen from a higher plane. This will be followed by even-mindedness regarding the activities of life, which is due not to lack of interest but lack of self-interest. The climax of discernment is reached with the insight of adaptation (anuloma-nana) which is the gateway to emancipation (vimokkha-mukha) where the mind is qualified for Final Deliverance.

The basis of all this is renunciation. Renunciation cannot be learned, but it must grow, like the dawn. When it is night we can admire the millions of stars but all their beauty and the glory of the moon, too, fades with the first rays of the sun. Renunciation begins when we learn to distinguish between the value a thing has because I want it and the value it had separate from my desire. The value of a thing is regulated by my desire for it; if I want to know its real value I must give up my desire for it but then we see at once that it has lost all value. To be care-free, that is the secret of happiness, but not to be careless. This freedom from care is the result of forgetting the Self, the result of self-renunciation. When pleasures vanish of their own accord, they end in keen anguish of the mind; when relinquished by one's own will they produce infinite happiness, proceeding from tranquillity. Just as darkness can be experienced only when all light is extinguished, so also Nibbana can be realised only when all attachment has been destroyed.

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(253-1) The realisation of this truth is attained by the three-fold practice of sila, samadhi and panna. Sila is discipline both of body and mind, whereby the defilements that cloud wisdom are removed. But mere morality is not enough; it must be accompanied by mental development. All morality which strives to perpetuate self is a subtle kind of selfishness. The more subtle and sublimated it is, the more rationalised and idealised, the more dangerous. Samadhi is the stilling of thought, the perfect equilibrium of mind, which is attained by the jhanas⁴²² (Sanskrit, dhyanas)⁴²³ the so-called "trances," but perhaps better translated as "musings." They constitute the first taste of the happiness of Nibbana. It is the joy (pamojja)⁴²⁴ of having found a possibility of escape from the round of birth, suffering and death. The increase of this joy becomes sheer

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⁴²¹ The original editor inserted "223" at the top of the page by hand.

⁴²² "jhānas" in the original.

⁴²³ "dhyānas" in the original.

⁴²⁴ "pāmojja" in the original.

delight (pīti),⁴²⁵ which then gives place to a serene tranquillity (passaddhi), and then to a sense of security and equilibrium, the bliss of well-being (sukha), which is the very opposite of insecurity and unbalanced striving. In that state of tranquillity, not disturbed by likes and dislikes, not made turbid by passions, not hazed by ignorance, like sunlight that penetrates a rippleless lake of clear water, there arises the supreme insight (panna) of the knowledge that “all birth and death have ceased, the noble life has been lived, what had to be done accomplished, and beyond this there is no more.” This is the supreme moment of illumination when the Saint (Arhant) sees the whole universe with the vivacity of a living reality. It is described as a double moment, a moment of feeling as well as a moment of knowledge. In sixteen consecutive thought-instants, the Arhant has seen through the whole universe and seen it in the four stages of its evolution towards quiescence. This supreme moment of illumination is the central point of teaching regarding the Path to Salvation.

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(255-1) Such is Nibbana, where the insight of non-self has taken the place of delusion and ignorance; where being will be seen as a mere process of becoming, and becoming as ceasing; where the spell that has kept us in bondage, will be broken; where the dream-state will vanish into reality and reality will be realised. This reality is not the eternalisation of a Self but the escape therefrom, not the deliverance or the salvation of the self but the deliverance and salvation from the Self from the misconceived “I.” And with this, the last word has been said. Where craving has ceased, the process of becoming, which is grasping, has ceased also. Where there is no more becoming, there is no more birth, with all its concomitants of sorrow, decay and death.

Is Nibbana annihilation? Yes and No. Yes, because it is the annihilation of the lust for life, of the passions, of craving and grasping and all the things that result therefrom. But, on the other hand, where there is nothing to be annihilated, there can be no annihilation. That which constantly arises and in arising is nothing but a process of change and in changing also constantly ceases, that cannot be said to be destroyed; it merely does not arise again. Nibbana is thus best described as Deliverance, surpassing all understanding, above all emotion, beyond all striving, the non-created, the non-conditioned, the non-destructible, whereto all may attain through insight and

⁴²⁵ “pīti” in the original.

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⁴²⁷ The original editor inserted “225” at the top of the page by hand.

realisation. It is the culmination of the Buddha's teaching: "Just as, o monks, the ocean has but one taste, the taste of salt, so the Doctrine and the Discipline have but one taste, the taste of Deliverance."

"Hard is the infinite to see; truth is no easy thing to see; craving is pierced by him who knows; for him who seeth naught remains." (Udana⁴²⁸ viii, 2.)

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1. E.g., "to regard the body as something of worth would be like taking frescoes to be real persons." Or again, "as one would view a bubble, as one would view a mirage, so should the world be looked at" Dhammapada verse 170. "The world is like a dream." (Samyutta Nikaya III. 141).

2. Samyutta II. 17. The Samyutta has been translated into English, under the title of Kindred Sayings and published by the Pali Text Society, London.

3. The first Discourse of the Digha⁴³¹ Nikaya. The whole Nikaya has been translated as Dialogues of the Buddha by Mr and Mrs Rhys Davids.

4. The Dhammacakkappavattana Sutta of the Majjhima Nikaya,⁴³² available in the Further Dialogues of the Buddha by Chalmers.

5. Ibid.

6. Ibid.

7. For a very good exposition of this and what follows see The Central Conception of Buddhism by Stcherbatsky.

⁴²⁸ "Udāna" in the original.

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⁴³⁰ The original editor inserted "227" at the top of the page by hand.

⁴³¹ "Dīgha" in the original.

⁴³² "Nikāya" in the original.

8. Sankhara⁴³³ is a very difficult term to translate, since it means various things in various contexts. Etymologically, it means “what is put together as a composite thing.” See the New Pali Dictionary s.v.

9. “The Form, o monks, is a Burning (Rupam bhikkhave adittam)”⁴³⁴ and so on with the other Khandhas. Samyutta Nikaya, Khandha Samyutta, Sutta 61.

10. For an excellent exposition of this point, see Buddhism by Dahlke, pp. 129 ff.

11. See the Maha⁴³⁵ Sankhaya Sutta No. 38 of the Majjhima Nikaya (Further Dialogues of the Buddha).

12. For an explanation of this very significant word see New Pali Dictionary, s.v.

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13. The Buddhist conception of time and space is given in Samyutta Nikaya I p. 61 and II pp. 182-183. (Kindred Sayings of the Buddha)

14. See Mulapariyaya Sutta, No. I of the Majjhima Nikaya.

15. Anguttara Nikaya I. 237.

16. Ibid. I. 33. The Anguttara N. has been translated as Gradual Sayings and published by the Pali Text Society, London.

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⁴³³ “Sankhāra” in the original.

⁴³⁴ “ādittam” in the original.

⁴³⁵ “Mahā” in the original.

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⁴³⁷ The original editor inserted “229” at the top of the page by hand.

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Sri Kaivalya Navanita (Translated From Tamil by Thandavaraya Swamigal)

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SRI KAIVALYA NAVANITY⁴⁴⁵
Trans. by Thandavaraya Swamigal⁴⁴⁶

(267-1)⁴⁴⁷ (Recommended by Maharshi)

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⁴⁴⁵ Two different series of notes were typed on pages 267-277, alternating front and back. "Sri Kaivalya Navanity" can be found on the odd numbered pages.

⁴⁴⁶ The original editor inserted "1" at the top of the page by hand.

“no one can achieve anything in the world without being properly equipped for the task. For the same reason, only those who are equipped with these four categories of prerequisites can gain illumination. A novice can not get it so readily. If so gained, it follows that the person had successively been purified in countless incarnations in the past.” successfully

(267-2) “You say that you cannot find the embodied being different from the gross body. Then tell me who appeared as the subject in your dream or who experienced the sleep in which even the pain of dream was absent, or again what is this consciousness in the waking state!”

(267-3) Disciple: “Every day experience proves that the experiencer in the waking state, or the experiencer of dreams when the waking consciousness is gone, or the experiencer of deep slumber, must be different (from the gross body).”

(267-4) “They are Satva, rajas, and tamas, which are pure white, red and black respectively, or again, clear, turbid, and dark. Though equal one of them will always predominate.

(267-5) “Through this Maya, jivas experience seven stages of development as follows: ignorance, veiling, multiplicity, indirect knowledge, direct experience, freedom from misery, and supreme Bliss.”

(267-6) “Of these, ignorance is to lose sight of the fact that the inner self is no other than Brahman; veiling makes one say ‘There is no Brahman. I do not see Him; multiplicity springs up as ‘I am a man.’ ‘I am a Jiva’; indirect knowledge is to know the nature of the Self by the teachings of the Master; direct experience is to stay unshaken as the Unitary Being, after enquiry into the self; freedom from misery is to end with limitations and the sense of doership, and Supreme Bliss is the final accomplishment, i.e. release from bondage.”

(267-7) (Disciple) “When I disassociate myself from the five sheaths and look beyond, there remains only a blank. I see nothing more than that. Am I to take this blank for the supreme experience of the Self? Tell me this truly, my Master.”

(267-8) On this request of the disciple, the Master further said: “In the anecdote the tenth man, of deluded intellect, after counting only nine men and not recognising himself as the tenth, was stupefied. Can such stupor be the tenth man? Good son! You are the seer of all (blank and the five sheaths).

⁴⁴⁷ The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

(267-9) "The Self, as described above, is the primary meaning of 'thou (in the mahavakya: 'That thou art'). Brahman which is never bound by limitations is the primary meaning of 'That.' Their secondary meanings are the transient Jiva and Iswara respectively. Two separate entities can never be identical."

(267-10) On hearing this, the disciple loyal to the instructions of the master discarded the five sheaths and the blank, realised the Self as 'I am Brahman,' went beyond that and remained as Perfect Being.

(267-11) At the glance of the Master who was Grace incarnate, the worthy disciple sank into the Ocean of Bliss and emerged as the undivided Whole, as pure Consciousness, free from body, organs and all else, with mind made perfect so that he became the true Self, unaware while awake.

(267-12) The Master beamed on him as he spoke, drew him near and said very livingly: "To stay fixed in the Self, without the three kinds of obstacles obstructing your experience, is the highest return you can render me."

(267-13) "My Lord! Can such realisation as has transcended the dual perception of 'You (and 'I'), and found the Self to be entire and

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THE JAPANESE CULT OF TRANQUILLITY⁴⁴⁸

Karlfried Graf von Durckheim⁴⁴⁹

(268-1)⁴⁵⁰ to the depth which breaks open, he is filled with the numinous

(268-2) Too often breathing and posture are belittled as 'merely helpful methods.' Today the problem is how to 'earth' people who are caught in the hypertrophy of the rational intellect. But if this breath-posture work is merely for providing a temporary good-for-the-health relaxation, or for releasing inhibited instinctive drives, it becomes dangerous nonsense for, as such, it will simply lead from one blind alley (intellect-?) to another

⁴⁴⁸ Two different series of notes were typed on pages 268-272, alternating front and back. "The Japanese Cult of Tranquillity" can be found on the even numbered pages. The first page of this series can be found on page 367.

⁴⁴⁹ The original editor inserted "(Continued from p 30-a)" at the top of the page by hand.

⁴⁵⁰ The paras on this page are numbered 38 through 47; they follow the paras on page 367.

(268-3) Because that to which the aspirant opens himself is at work without his help as a basic drive in all men, it can emerge also even in those who do not practice! The revelation does not depend simply on religious habits. Shocks and catastrophes can pierce the armour of the 'I' and bring sudden enlightenment. Indeed if only the longing remains there can be a hidden but progressive opening-up without any deliberate practice.

(268-4) What is the highest that man can achieve through practice? I asked the Eastern masters. The reply was always "The readiness to let himself be seized."

(268-5) The kind of interest which seeks new sensations in the form of occult experiences or some magical extension of the normal faculties, or recovery from poor health without much effort, is insufficient motive for the practice to be pursued as a necessity and effectively.

(268-6) The purpose of practice is not to increase worldly efficiency, although it will do so, and the beginner who thinks this will subordinate his achievement to the service of his I.' Such abuse of the supernatural powers released through Hara can produce disastrous results. The I in its self conceit, instead of being subdued or neutralised by the practice, is further inflated. The forces illegitimately developed may one day turn against him who practises wrongly, exploding, his still I-centeredness, and destroy him. The man who draws his energies from the vital centre but at the same time is controlled by his ego, develops magical powers, and makes others fall under his spell. He easily wins a blindly devoted following, using them in the service of his ego. He imprints his stamp on them but invariably brings disaster in his train.

(268-7) Discontinuation of practice is disastrous precisely to the extent that it has achieved some results. Anyone who has beheld a light because of his practice, and then abandoned it, will fall back into greater darkness. For the rest of his life he never loses the feeling of guilt.

(268-8) The derogatory phrase used about yoga: "You can't realise God by breathing him in" is typically naive. It shows the narrowness of the usual thought-pattern which regards the wholeness of man as split into the opposites of physical functions and psycho-spiritual ones. Even the present day efforts to reconnect the two poles, body and soul, still cling to the idea of their separate reality. This is seen in psychosomatics. Rather is it necessary to explore paths which lead to the whole as a whole. A good step in this direction is to see that genuinely religious postures and gestures open the individual, make him penetrable by the divine being. Another step is in right breathing, right relation between tension and relaxation, etc.

(268-9) Right posture requires three things: drop shoulders, release lower belly, put some strength into it. For this it is sufficient to think, 'I am, I feel myself down here, a little below the navel' Long practice is needed for this change in the bodily centre of

gravity. It is tantamount to overcoming the unconscious dominance of the I, and to feel rooted in a deeper region. The mistakes commonly made in this practice are: the shoulders are not allowed to just drop but are pressed down. The belly is not simply released but thrust out. Distending it is not what is meant. If done aright, the pit of stomach falls in while abdomen comes slightly forward. The most usual mistake is to tense the stomach region while tensing abdomen. Everything above the navel should be relaxed. Hara also requires discovery of a new support for holding body upright. This is found in the power part of the trunk. Until he does this he is either tense, wrenching himself upwards in order to stand, or slack, sagging down completely. Support from the lower trunk, though felt in the belly, lies actually in the whole trunk, which gains in firmness. The belly becomes free and able to take weight from above, the small of the back acquires vitality.

(268-10) Certain signs show right posture. He feels a freedom in the upper region of body. His knees are no longer stiff, pressed back, become supple, the whole person less rigid. The spinal column feels as if pushed or stretched from below upwards. When holding himself erect wrongly, a man forcibly thrusts his shoulders back, pushes his chest out, and draws in both belly and small of back. His neck becomes rigid, the head bent back, the chin thrust out. But with Hara the body's uprightness is no longer the result of willpower but comes by itself. There is a flexible equilibrium. The head is carried freely. Thus Hara is a constantly repeated dropping-down movement. Then one notices strength rises from the vital middle region upward through the back, producing the sensation of being uplifted⁴⁵¹

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SRI KAIVALYA NAVANITY

Trans. by Thandavaraya Swamikal⁴⁵²

(269-1)⁴⁵³ all-pervading, fail me at any time?" The Master replied: "The truth that I am Brahman is realised from scriptures or by the Grace of the Master, but it cannot be firm in the face of obstructions."

(269-1) "Ignorance, uncertainty and wrong knowledge, are obstacles resulting from long-standing habits in the innumerable incarnations of the past which cause trouble and then the fruits of realisation slip away. Therefore root them out by hearing Truth, reasoning and meditation."

(269-2) Ignorance veils the Truth that the self is Brahman and shows forth multiplicity instead; uncertainty is the confusion resulting from lack of firm faith in the words of the

⁴⁵¹ These paras are continued on page 270.

⁴⁵² The original editor inserted "3" at the top of the page by hand.

⁴⁵³ These paras are numbered 12 through 22; they are a continuation of the paras on page 267.

Master; the illusion that the evanescent world is a reality and that the body is the self is wrong knowledge. So say the sages.

(269-3) "Hearing the Truth is to revert the mind repeatedly to the teaching: "That thou art." Reasoning is rational investigation of the meaning of the text, as already heard. Meditation is one-pointedness of mind."

If every day you do these, you will surely gain liberation.

(269-4) "The practice must be kept up so long as the sense of the knower and knowledge persists. No effort is necessary thereafter. Remaining as pure, eternal consciousness untainted like the ether and thus liberated while alive. one will live forever as THAT, after being disembodied also.

(269-5) "The Brahman who by steadfast practice have gained clear realisation of Brahman, continue to perform even the hard duties of their caste and stage in life, exactly as prescribed by the sastras, for the benefit of others, without themselves swerving from their supreme state.

(269-6) "Should passions rise up they disappear instantly and cannot taint the mind of the Brahman who live in society detached like water on a lotus leaf. They look ignorant not showing forth their knowledge and Varnasrama Dharma remain mute owing to intensity of inward Bliss.

(269-7) "Parabda, i.e. Karma which is now bearing fruit, differs according to the actions of the persons in past incarnations. Therefore their present pursuits also differ among Jnanis who are all liberated however even here. They may perform holy tapas; or engage in trade and commerce; or rule a kingdom; or wander about as mendicants.

(269-8) Manifest Karma in store, gathered in many births, is altogether burnt away in the fire of Jnana, like cotton in a huge conflagration.

Further accumulating Karma can never approach the Jnani.

The Karma which has brought about the present incarnation, is exhausted by experiencing its fruits.

(269-9) How will the merits and demerits of actions during his experience of Parabda cease to affect him later on? His detractors share the demerits, and his devotees the merits.

(269-10) Master: "The active mind is composed of three gunas; when one of them is uppermost, the other two lie covert. With satvaguna, divine qualities manifest. With rajoguna, the tendencies pertaining to the world, the body and the sastras, with tamoguna the evil nature manifests.

(269-11) Satva is the very nature of the nature of the mind whereas the other two qualities are mere adjuncts and can therefore be banished from it. If one holds steadily to one's divineness, rajas and tamas get⁴⁵⁴

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THE JAPANESE CULT OF TRANQUILLITY

Karlfried Graf von Durckheim

(270-1)⁴⁵⁵ It is difficult to give up the top-heaviness of wrong posture. Even if he shifts his physical centre of gravity downwards, the next moment it shoots up again. He must learn to hold Hara for longer and longer periods. Only as he carries out the exercise not merely in the physical sense by dropping his shoulders but also by dropping his persistent clinging I will he achieve permanence in the new posture and have not merely a strong spine but a new backbone to his whole feeling of life.

(270-2) He must not only stand differently but stand as a different person from the one who either forcibly draws himself upwards or weakly sags downwards. He comes to realise that the power flowing has only to be let in and guarded. He realises too that his previous posture blocked this power. He should express the higher law even in his outward appearance.

(270-3) When occupied with sedentary work most people tend to slackness to rigidity and wrong tension. Much lasting damage is caused by the too tense or too slovenly postures at desk. What opportunities for character forming are lost merely because they do not carry themselves in the right way

(270-4) The shoulders should be relaxed for right sitting, as well as standing. A slight tension is preserved only in the released belly to give strength to the trunk. He is not rigidly anchored in the Haraseat but swings constantly and lightly around it. Even when working sedentarily and he bends forward, he still remains in touch with his vital centre if he has Hara. One thing is important in right sitting the knees should not be higher than the hipbones. With raised knees it is impossible for strength from the vital centre to flow in.

(270-5) One of the surest outer signs of imprisonment in the I is the slightly raised shoulder. It expresses the suspicious safeguarding itself, allowing nothing to come close for fear that it may hurt him, never open to what comes his way, malformed ego tension!

⁴⁵⁴ These paras are continued on page 271.

⁴⁵⁵ The paras on this page are numbered 47 through 63; they are a continuation of the paras on page 268.

(270-6) Sitting is the most fundamental of all exercises. Here the practice of stillness has its source. 1000 secrets are hidden in simply sitting still. Never let a day pass without practising it for at least a half hour, since it is this which gives complete inner renewal. With mind turned towards the Highest, emptied of thoughts and images, this will lead to becoming one with Being. Master Dogen, founder of Zen Soto sect when asked his opinion of the Rinzai (koan-practising) sect answered "There are people who can sit still only if they have something to think about. If they achieve enlightenment that way, it is not thanks to their (koan) thinking but to their sitting still."

(270-7) The harmonious whole requires alternation swinging between tension and relaxation, not relaxation alone. Modern man has the constant alternation between hypertension and complete slackness. Even J.H. Schultz autogenic relaxation training does not alter this for a person seeks in it merely a pleasant melting sensation of release, relaxation, and compensation for his wrong tension (to which he returns after the exercise! PB) But this and all other methods – hathyog, breath training, postural exercise – are often misused by modern civilisation for they enable people to live with impunity in their wrong attitudes, evading the one thing needed: finding a different INNER attitude.

(270-8) Tension and relaxation should complement each other simultaneously or in rhythmical alternation.

(270-9) Tension can be wiped out at a stroke if the sufferer simply drops down into his vital abdominal centre and yields to it.

(270-10) An outward sign of the change of state is inability to move. The tension needed for response to commands from the I has left the muscles, while the I has become part of a great whole.

(270-11) Merely to seek relaxation without giving thought to right tension is no way out.

(270-12) In this practice of diaphragm-breathing permit full exhalation and let inhalation come of itself. If the movement of the diaphragm is impeded, it is replaced by movement of muscles higher up, a sign that he is held tightly in the I-circle even in his breathing. Shallow breathing in the chest shows that he is tense and, without knowing it, caught in his I. Because he feels he has to do everything himself, he does not allow the breath simply to come and go but must draw it in, and he resist full exhalation, halfway, and half-intentionally he assists the inflowing breath. It is as if he feared he would not get enough air unless he helped. He has to learn how to let the breath out fully, to achieve which he must shift the gravity-point from above to below his body.

(270-13) Even where hathyog, exercise produce spiritual result it is often only a vague uplift which is worthless, or at best a momentary stimulation of the mind. Only rarely do they have any permanent influence or effect on the overall attitude of the pupil.

(270-14) The Westerner's mistaken tendency is to emphasise inhaling rather than exhaling, and to hold the breath consciously.

(270-15) Wrong breathing expresses a wrong attitude of the self, the person, in its broken rhythm. Similarly faulty body posture manifests wrong mental attitudes distorting and blocking the cosmic life, thereby making Self-becoming impossible.

(270-17) The aspirant [must]⁴⁵⁶ free himself from the hard impenetrable shell of his I as a reference-point. It⁴⁵⁷

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SRI KAIVALYA NAVANITY

Trans. by Thandavaraya Swamigal⁴⁵⁸

(271-1)⁴⁵⁹ so that the internal stresses and the external manifold disappear. When this happens, your mind shines forth untainted and becomes motionless and subtle like the ether. And then it naturally becomes one with Brahman, which is already so, and remains undifferentiated Peace (Nirv-kalpa Samadhi).

(271-2) Master: "The annihilation of the mind is of two grades: namely, of the mind pattern and of the mind itself. The former lies to the stages liberated while a live; the latter to the disembodied sages. Elimination of the rajas and tamas leaving the satva alone is the dissolution of the pattern of the mind. O sinless one! when the Satva vanishes along with the subtle body, the mind itself is said to have perished too.

(271-3) On hearing that the whole period of activity is also the state of peace, you may object, saying 'Does not action denote changing mind, and on such change does not Peace slip away?'

The state of the sage is like that of a girl who never ceases to thrill with love for her paramour even while she attends to her duties at home."

⁴⁵⁶ The original editor inserted "must" by hand

⁴⁵⁷ These paras are continued on page 272.

⁴⁵⁸ The original editor inserted "5" at the top of the page by hand.

⁴⁵⁹ The paras on this page are numbered 22 through 32; they are a continuation of the paras on page 269.

(271-4) Disciple: "Master Supreme! How is it then that some of those who are established in the Self, and have nothing more to do, practice mind-restraining meditations?"

Master: "I have already told you that the sages liberated while alive, appear to be active in so many ways according to their parabda.

(271-5) Master: "Of the two types of tapas, namely, tapas for the fulfilment of one's desires and dispassionate tapas the former bestows the powers desired, and the latter wisdom. Each can yield its allotted fruits only. That is the law. The ancient sages had evidently performed both kinds of tapas.

(271-6) Sinless son Janaka, Mahabali, Vhagirata and others got deliverance only. Did they display any siddhi? Some of the sages sought siddhis only; others sought both siddhis and emancipation. These siddhis are simply for display and nothing more. They do not make for liberation."

(271-7) Disciple: "If emancipation be the sole outcome of the realisation of identity of the individual self with the Universal Self, how then did it happen that some of the sages who were liberated here and now, exert themselves for the sake of or attainment of Siddhis?"

(271-8) "This Wisdom can be gained by a long course of practice of unceasing enquiry into the self."

Disciple: "What is this enquiry?"

Master: "Enquiry consists in pondering over the questions: Who is this I in the body, including mind, senses, etc. What is sentience? What is insentience? What is their combination called bondage? What is Release?"

(271-9) O Son, no one can ascertain how this mysterious illusion came into being.

(271-10) Love for unusual pleasure is evident, but the love for the Self remains unrivalled. The love for sensual pleasures undergoes changes where as the intense Love for the Self remains unchanging. Sensual pleasures can be enjoyed or rejected, but who is there to accept or reject the Self? The Self can reject all other pleasures but not reject Itself."

(271-11) My Son! hear me describe their distinguishing characteristics. A man who is always exerting himself in the waking state, seeks rest on his bed, out of sheer exhaustion. Then his mind is well interiorised and in that state it reflects the image of the Bliss of Consciousness which shines by Itself. The pleasure which he then experiences, represents objective pleasure.⁴⁶⁰

⁴⁶⁰ These paras are continued on page 273.

(272-1)⁴⁶¹ Clings and preserves, never lets go and trusts.⁴⁶² This surrender of the I-position demands more courage than is generally supposed.

(272-2) The daily practice-period develops an [inner]⁴⁶³ organ which enables him to become immediately aware of every wrong posture in his daily life and correct himself.

(272-3) Inner malformations appear as bodily ones. Both have in common the lack of centre, of anchorage, together, or else he is too firmly anchored in his upper body. Only where a firm middle region exists is his entire psycho-physical state properly centred.

(272-4) Integration with Being becomes more difficult if relaxation breathing and posture exercises are directed only towards efficiency in the world, or to man's relation to the world. They are not the primary aim and strengthen him in his illusory autonomy and estrangement from Being. Such training must be undertaken in the service of Selfbecoming

(272-5) The powers of will intellect and emotion are all located in the upper part of the body. Their working on their own shows in the gravity-centre being too high and in upperbody breathing and in being tensed upwards. The remedy is let oneself drop downward and anchor in Hara, belly. This view of the I does not separate body and soul. Hara implies the whole man as well as the place where primal oneness is to be found.

(272-6) SAYINGS OF MASTER OKADA TORAJIRO: He worked during the first 2 decades this century. Many of his pupils attained high official position. His work was carried on by a woman, Dr Kobayashi, with whom I practised "Sitting" She rarely spoke, but demonstrated, as is typical of Japanese masters. I had to adapt myself to an atmosphere imitate the master as best I could, over and over again. Her method was mostly to sit simply or kneel opposite her pupil at a distance of some 30 inches, while she herself practised for a half hour. This wordless teaching coming out of silence makes a strange impression. Master Okada's published Sayings: (a) The sorrows of humanity are caused by lack of balance. (b) Sit quite still, breathe gently, giving but long breaths, the strength in the lower belly. Only because there is no strength there

⁴⁶¹ The paras are on this page are numbered 64 through 69; they are a continuation of the paras on page 270.

⁴⁶² "never lets go and trusts." Was typed below the line and inserted with an arrow.

⁴⁶³ The original editor moved "inner" by hand

does one get out of breath running. Press the breath down into the Tanden i.e. two inches below navel. (c) When exhaling do not give out entire breath. Keep enough back to enable you to speak a few words. (d) Always exhale very slowly, at the same time pressing strength into the tanden – long slow out breathing strengthens Hara. As if emptying a pump one must press his breath down into the belly. (e) Ordinary people breathe 18 times a minute. Less than 10 are enough for those who practicing.” If one can manage with 3 a minute it is really good. (f) A pagoda does not collapse because it keeps physical balance. If one is in ‘sitting’ posture one cannot topple over no matter from which side one may be pushed. (g) Let neck touch of the collar (h) It is useless if you cannot keep it up for 30 minutes (i) Keep trunk erect, hands folded and lightly pressed on the belly (for ‘sitting’) (j) Eyesight that is failing may be healed by the doctor within oneself if one sits constantly for 3 months. (k) I have met all misfortunes as though they were my honoured teachers. Therefore I have no place for pity towards anyone who complains, no matter how unhappy he may be. (l) Voice must come from the belly. (m) Until the eyes alter one cannot say one has ‘sat’ in the right way. (n) Are books then no longer necessary? One cannot say that. By reading one can see how far one has progressed. That applies to all practice.

(272-7) SATO TSUJI book THE TEACHING OF THE HUMAN BODY. He is a contemporary Japanese philosopher with knowledge of Western philos. He teaches that philos means more than a clarification of human existence by means of thought. It means also a realisation ‘with the body’ of what has been understood. The achievement of Hara is a cardinal-point in his teaching. Writings: (a) It is necessary to maintain the lumbar vertebrae upright otherwise they give way and bend under the weight of the upper body. (b) The most important part of the body is the whole of the trunk below the navel. A strong upright heavy centre here is an affirmation of the true human being. This posture also stimulates blood circulation in the feet and bottom (c) If one tenses the abdominal muscles just a little and in the right way, there appears a point of concentration below the navel. This is the centre (tanden) which is to be activated by concentrating all the body’s strength there. (d) The method of looking inward which Hakuin Zenshi caught consists in lying down, stretching legs straight out, holding them firmly together, and in gathering the whole body’s strength into the middle. One feels with delight strength in the tanden. To practise looking inward in the upright posture also, place feet firmly, letting soles be glued to ground. Stretch knee-muscles and put your strength into legs. Then withdraw strength from legs to tanden. Filling latter with strength goes hand in hand with breathing out [see also reference side of next page].⁴⁶⁴ (e) With bodily balance attained, the stomach becomes concave. This does not mean one should thrust it out purposely (f) If the buttocks are pressed back and the lower abdomen [protruded,]⁴⁶⁵

⁴⁶⁴ The original editor inserted “see also reference side of next page” by hand

⁴⁶⁵ The original editor inserted “protruded,” by hand. The paras on this page are continued on page 274.

(273-1)⁴⁶⁷ Disciple: “In that case why should any one lose hold of that non-dual Bliss of Brahman and come out of it?

Master: “He is drawn out by the force of his past Karma. The man who has just awakened from deep sleep, does not immediately lose the happiness of sleep for he does not bestir himself at once nor forget the happiness. This sort interval of peace which is neither sleep nor waking, is the Bliss of remembrance (See V.

(273-2) At this instant the ‘I-am-the-body’ idea starts, he loses himself in the troubles of the world and forgets the bliss. His past Karma brings on pain or pleasure. Peace results in equipoise. Everyone has experienced the state void of thoughts and the pleasure consequent upon it. This is Nijananda.

(273-3) Can this be the Bliss of Samadhi? (no). The external moisture is not the water contained within the pot. This happiness (of indifference) is only the shadow of the Bliss of Yogic Samadhi cast upon the rising ego. When the ego subsides and Samadhi results there is the state of Repose in which the mind is not aware of the environment nor asleep and the body stays stiff like a post.

(273-4) Master: “Being must itself be Consciousness. Should the Consciousness be different from being, it must be non-existent. How can then the being be revealed?

Again, Consciousness must itself be the being. If different from Consciousness, it must be insentient. The insentient cannot exist by itself. Thus Being and Consciousness, being identical, it is also Bliss.

(273-5) Master: “After analysis the elders say that there are seven stages of ignorance and seven degrees of knowledge of them all, first hear mention by me the seven states of ignorance. The elders have named them thus: (a) Bija-Jagrat; the germinal state of waking (b) Jagrat: the waking state, (c) Maha-jagrat: the waking state grown hardy, (d) Jagrat-avapna: the state in which one builds castles in the air, (e) Svapna: the dream state, (f) Svapna-jagrat: congitation of the dream after waking upon from it, and (g) Sushupti: the dreamless slumber.

(273-6) (a) The germinal waking state is the uncompounded consciousness which rises up fresh from the unitary state of being: (b) The waking state contains the sprout of the

⁴⁶⁶ The original editor inserted “7” at the top of the page by hand.

⁴⁶⁷ The paras on this page are numbered 33 through 40; they are a continuation of the paras on page 271.

ego which was previously absent from the germinal state. (c) The sprout of the 'I' and 'MINE' which rises up with every birth, is the hardy waking state. (d) The fussy ego conjuring up bidiond in dreaming wakeful state. (e) To have uncontrolled visions while sleeping after a full meal, is the state of dream. (f.) To be thinking of the dreams after waking up from them is the waking state. (g) The dense darkness of ignorance is the state of deep slumber. These are the seven states of ignorance. I shall now tell you the seven states of knowledge which bestow liberation.

(273-7) The elders have analysed them as: (a) Subheccha: desire for Truth, (b) Vicharana: investigation into Truth, (c) Tanumanasi: pure and attenuated mind, (d) Satvapatti: the Realisation of Truth, (e) Asamsakti: a detached outlook on the universe and its contents. (f) Padarthabhavani: untainted awareness of Self, (g) Turiya: the highest and indescribable state.

(273-8) (a.) To wean from unedifying associations and desire knowledge of the Supreme is the first plane called Subheccha.(b) To associate with enlightened sages, learn from them and reflect on the Truth, is called investigation.(c) To be free from desires by meditating on the Truth with faith, is the attenuation of the mind. (d) The shining forth of the highest knowledge in the mind owing to the development of the foregoing conditions is Realisation. (e) To be free from illusion by firm realisation of Truth is the detached outlook on the universe. (f) The bliss of the non-dual self devoid of triads is untainted awareness of Self. (g) Sublime Silence of the⁴⁶⁸

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TEACHINGS OF GURDJIEFF⁴⁶⁹

C. S. Nott

(274-1)⁴⁷⁰ There are three separate distinct parts of man – the thinking centre, the instinctive-moving (physical body-PB) centre and the emotional centre. Truly conscious perception and expression is the result of simultaneous co-ordinated working of all three centres, each of which must take its part in the whole, must supply its quota of associations. In modern man their working is almost always unconnected, the three functions fail to complete and correct one another; they rarely meet, so we have three

⁴⁶⁸ The paras on this page are continued on page 275.

⁴⁶⁹ Two different series of notes were typed on pages 274-278, alternating front and back. "Teachings of Gurdjieff" can be found on the even numbered pages.

⁴⁷⁰ The paras on this page are numbered 1 through 14; they are not consecutive with the previous page.

different men in a single individual; the first only thinks, the other only feels and the third only lives by instincts and moving.

(274-2) The farthest limits of endurance are reached through combining non-natural and non-habitual movements

(274-3) The "Stop" Ex: The pupil on the command "Stop!" must arrest all movement. It may be anywhere, at any time, and whatever he may be doing. He must remain fixed in the same state in which the command caught him, even the muscle tensions, facial expressions and gaze must remain fixed. The resulting postures are used for mental work; this enables a man to observe himself better, to break the vicious circle of his automatism. The three centres' functions, the thinking feeling and moving processes correspond with each other, affect each other; a change in one produces a change in the others quite automatically and mechanically.

(274-4) If the physical body is deliberately maintained in an unaccustomed position, the subtler bodies of emotion and thought can stretch into another shape.

(274-5) When I started residence at the Fontainebleau Priory of Gurdjieff I was told to dig. As I had had no real exercise for years I suffered so much physically that I would go back to my room and cry with fatigue After feeling that I could go on no longer I vowed to make extra effort, and just then something changed in me. So I enjoyed the hard labour. This was my first initiation, as Gurdjieff said "You dig enough."

(274-6) G thought Ouspensky too intellectual, with too much theory and too little practical work

(274-7) Rowland Kenny, who had edited "Daily Herald" in its first year was at the Priory for a time.

(274-8) Orage said Ouspensky represented knowledge but Gurdjieff understanding

(274-9) This work is to enable a man to sense, feel, and think of our centres. That is why Gurdjieff calls it "Institute for the Harmonious Development of Man."

(274-10) Gurdjieff's attitude is that nothing important can be done without money; he needs money for his aim.

(274-11) G. does not answer letters.

(274-12) G: Inner slavery comes from many sources, depends on many things, sometimes one, sometimes another. If we had to struggle with each one separately in order to free ourselves, half a lifetime would not be enough. So we must find a method

to destroy simultaneously as many as possible of the enemies within – two of the chief are Vanity and Self-love.

(274-13) I am sorry that I is such a fool slave as to look at me through the eyes of another. That shows he himself has no existence is no more than a slave.

(274-14) One result of this work was that things began to stir in me, weaknesses became stronger, showed themselves more clearly. As my old personality began to dissolve, it was as if a pot had begun to boil and the scum to rise.

(274-15) G: We must not be identified with the negative feeling of the moment, must understand what is taking place in us and reason with ourselves: then we shall change... I was hurt and brooded. It was as if I received a blow in the solar plexus. I thought so this is what G was speaking about. I was to blame'⁴⁷¹

(274-16) SATOS TSUJI: (F continued) when strength is made to lie in the tanden, the buttocks will then contract and the lower belly protrude. (G.) Human form should be noble since human being is divine.⁴⁷² () When the chest is tensed and the lower belly flattened, there is instability [H]⁴⁷³ Let the pit of the stomach cave in. KANEKO SHOSEI after many years doing Zen practice turning all his energies inward to tanden developed healing power. But now he has lost it. He recognised that the reason for this lay in his pride. In his book "Nature and Origin of Man" he writes: "All concepts and theories confuse the soul, are not really helpful. (b) The artist should empty and free his head, and then concentrate energy in tanden. His brush will then move itself for he is working without personal tension" PB: ADD TO #69d that Swami Agehananda Bharati got his illumination while lying stretched out on a bench⁴⁷⁴

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SRI KAIVALYA NAVANITY

Trans. by Thandavaraya Swamikal⁴⁷⁵

(275-1)⁴⁷⁶ very nature of Self, is turiya. Hear why this seventh plane was said to be turiyatita (i.e. beyond the turiya)

⁴⁷¹ The original editor changed some text its not clearly legible by hand

⁴⁷² "SATOS TSUJI: (Fcont) when strength is made to lie in the tanden, the buttocks will then contract and the lower belly protrude. (G.) Human form should be noble since human being is divine." was typed below the line and inserted with an arrow.

⁴⁷³ The original editor inserted "H" by hand

⁴⁷⁴ The paras on this page are continued on page 276.

⁴⁷⁵ The original editor inserted "9" at the top of the page by hand.

⁴⁷⁶ The paras on this page are numbered 40 through 50; they are a continuation of the paras on page 273.

(275-2) "The first three planes are said to be jagrat i.e. the waking state because the world is perceived (in them as ever before)/ The fourth plane corresponds to dream (because the world is recognised to be dreamlike). Even the dim perception of the world gradually vanished and therefore the fifth plane is called the sleep state. Transcendental Bliss prevails in the sixth which is therefore called turiya (i.e. the fourth state relative to waking (To the foregoing waking) dream and sleep states). The plane beyond all imagination is the seventh one, which the Vedas indicate as sublime Silence! (i.e. turiyatita)

(275-3) "Those who yet remain in the first three planes are practisers and not emancipated. Brahmanas are those who have gone into the fourth plane: they are pure and liberated. Those in the next three planes are respectively vara, varya, and varishta, i.e. the eminent, the more eminent and the most eminent among the knowers of Brahman. I shall still further tell you the excellence of the plane of the enlightened.

(275-4) "God is like the father who encourages his sons who are in the right way, and frowns on the other sons who are in the wrong way. Know it to be very merciful to punish the erring and turn them to be righteous.

(275-5) "The renunciation which snaps domestic ties is of four kinds. They are (a) Kuteshaka, (b) Bahoodaka, (c) Hamsa and (d) Paramahamsa, all of which are a panacea to the miseries of the world. But detachment and not the habiliments (Ochre robes) is the sole requisite for such renunciation.

(275-6) Kuteshaka: One who is physically weak and therefore stays in some chosen place. However, he is engaged in the quest of Truth. Bahoodaka means, one who is strong and able to visit holy places. He always moves about, all along keeping his spiritual quest in view. Hamsa means, one who goes to Satyaloka after disembodiment from this world and there gains Liberation. Paramahamsa means, one who is desirous of knowing the Truth, or, a realised sage who is liberated here and now.

(275-7) "Detachment is again of three degrees, according as it is dull, intense and very intense. That which is caused by a shock, is impulsive and dull. Discarding home and wealth for life is the intense form. Disgust for even Brahmaloaka as being illusory, is the very intense.

(275-8) "Dull detachment does not qualify one for sanyas, because shock is the result of past sins whereas sanyas is the fruit of virtue. Intense detachment makes the person eligible for the first two orders of sanyas. When detachment is very intense, he can take to the hamsa or paramahamsa order. They say that the hamsa cannot gain final liberation unless through Satyaloka, to which he goes after death, whereas the Paramahamsa can gain it here and now. The Paramahamsa order which is so efficient, is again of two grades.

(275-9) Q. "If I am Brahman, how does it happen that I do not know this I? A. "Who says 'I' now? Q. The intellect? A. The intellect is lost in a swoon. That which remains, never lost, as perfect Consciousness is I. Q. This state of perfection is not clear to me. How may I experience it? A. There is the experience of happiness in deep sleep and it is that. No happiness can be experienced anywhere when a want is felt. Therefore the Self must be perfection. This is the source of all.

(275-10) The cosmos originated in the imagination of the mind. Reason shows that these worlds have their being in that Consciousness. If the enquiry is pursued into the Self as transcending all this and extending limitless, I remain as the one perfect Being.

(275-11) Disciple: By what means can I root out ignorance, the causal body? Master: The srutis can never mislead one. How can there be ignorance if you firmly fix their teaching in your mind: I am the all-perfect BEING in whom the worlds appear?⁴⁷⁷

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TEACHINGS OF GURDJIEFF⁴⁷⁸

C. S. Nott

(276-1)⁴⁷⁹ [G = Gurdjiff speaking O = Orange speaking]⁴⁸⁰

Gurdjiff constantly manipulated people and situations to provoke friction, to create negative emotions between them and thus give an opportunity to see into themselves.

(276-2) G: If you live as you have always lived, the future will be like the past. Work on yourself, change something in yourself, then the future will perhaps be different.

(276-3) Life in the Prioery was in itself a process of constantly reminding us to remember ourselves, observe ourselves, notice what we did how we moved, spoke, felt, thought. "You are here having realised the necessity of contending with yourself; then thank everyone who provides an opportunity."

(276-4) G: To bear the displeasing manifestations of others is a big thing; only a perfected man can do this. Acquire ability to bear one person you cannot endure

⁴⁷⁷ The paras on this page continue on page 277.

⁴⁷⁸ Two different series of notes were typed on pages 274-278, alternating front and back. "Teachings of Gurdjiff" can be found on the even numbered pages.

⁴⁷⁹ The paras on this page are numbered 15 through 41; they are a continuation of the paras on page 274.

⁴⁸⁰ The original editor inserted "G = gurdjiff speaking O = Orange speaking" by hand.ise

without nervousness. Compelling yourself to achieve such a voluntary set aim creates the ability to DO.

(276-5) If you are on this planet you are subject to the laws of physical accident, whose causes may lie far away in the past. Jesus rebuked the disciples who attributed to sin the deaths of the men on whom Siloam tower fell.

(276-6) G showed me, she said, how to do ordinary housework, not as a servant would do it, but at the same time to use his Method.

(276-7) G: You must distinguish between woman and wife, latter is always, former temporary. If you marry now, perhaps not last. Later perhaps.

(276-8) O: You give way to negative or lower emotions too readily. You are touchy, easily hurt, cannot bear criticism, harbour resentment; almost everyone is the same.

(276-9) O: Depression is a negative emotion. Among the best cures are gardening, handicraft, washing-up, clearing out a lumberoom, physical work variously while remembering oneself and doing the task slower or faster than usual. The difficulty is to make the initial effort.

(276-10) G would deliberately provoke a display of negative emotions because until you realised that you had them, you could do nothing about them. Repressed, they turn sour and become poisonous; given way to, destructive. They are the raw material which we can use to work on ourselves, transforming them by the Method's alchemy.

(276-11) Any lessening of the strength of "Yes" in relation to "No," or vice versa, results in psychopathy. They must be equalised to obtain true feeling.

(276-12) First you must have Turkish bath to get rid of the atmosphere [you]⁴⁸¹ brought

(276-13) F.L. Woodward's "Some Sayings of Buddha" contains an almost exact description of Self Remembering as we understand it. Gurdjieff's system gives real meaning to the ancient Oriental wisdom.

(276-14) The Law of Three - Affirming, Denying and Reconciling (on which para 24 is based) is the Holy Trinity of the Church. It is the struggle of the active and passive forces in the universe and ourselves, and their reconciling

⁴⁸¹ The original editor inserted "you" by hand

(276-15) G: The manifestation in others which displease you are only because you are sensitive. Try to sense that they have the same significance as you, until it becomes a habit whenever your attention rests on them

(276-16) G: You are naive about money so everyone takes advantage of you. You are easy with such people from weakness, not from wisdom

(276-17) G Do everything well, be ready to adapt yourself to changing circumstances, learn to turn a setback or disadvantage to your own use. Regard life as a gymnasium to develop will, consciousness and individuality

(276-18) The proper purpose of sex energy is normal sex relations and in inner development.

(276-19) People often indulge in pseudo-grief, which is different from real grief. One must try not to identify with suffering, but to use it.

(276-20) Although understanding can be gained only by one's own efforts, they must be under the direction of a teacher.

(276-21) It is impudence to criticise another while being guilty of colossal blunders oneself-O

(276-22) O: The Greek God Mars was originally god of games and sports, not as we know them, but the struggle to train and maintain the body to be of service. Its symbolism of war is a degeneration.

(276-23) G: If you begin by doing small things well, you will be able to do big things well later in working on yourself. So small things like cooking, washing up, cleaning must be done with attention, and consciously

(276-24) O: Time is the potentiality of experience. Childhood and youth seem so long and the rest of life so short because we become abnormal and go wrong at the age of responsibility. We ought to run for 300-400 years.

(276-25) Aristotle received metaphysical teaching from Pythagoras. O

(276-26) O: While we remain as we are we are at the mercy of every person we meet, every event, every wind that blows.

(276-27) O: The ancient Egyptian priests used art to influence the exterior life of Egypt They copied the Sphinx from an original in Chaldea, whose three parts were connected,

the fourth being insulated by amber. The Egyptian Sphinx connoted interrogation. Why? It had no wings, for essence, which stimulates aspiration was missing.

(276-28) [O]:⁴⁸² The flowering of Greek culture was an indirect product of contact with Egyptian by Solon, Plato, Socrates and Pythagoras.⁴⁸³

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SRI KAIVALYA NAVANITY

Trans. by Thandavaraya Swamigal⁴⁸⁴

(277-1)⁴⁸⁵ Disciple: How can I remain so when I engage in worldly transactions, with wandering mind? Master: There is nothing apart from Me. Whatever is seen, is of Me. I am I who is Consciousness which sees all this as fictitious like my dream.

(277-2) If you always remain aware that I am perfect Consciousness, what does it matter how much you think or what you do? All this is unreal like dream visions after waking. I AM ALL BLISS!

TEACHINGS OF GURDJIEFF

C. S. Nott

(277-3)⁴⁸⁶ Q: One of the functions of reason is to shorten the period needed for self-development than by trial and error through the senses.

(277-4) Q From later Babylonian times, 8000 years ago, man has slowly degenerated.. We live in a period when the process is being accelerated.

(277-5) We must sacrifice this mechanical suffering – irritation, despondency, self-pity sentimentality: all that represents our personality. The pangs of its death are the labour pains of new birth.

(277-6) To be able to stand outside oneself is the meaning of ecstasy., for which Eastern mystic poets used the similitude of sex love, in whose height they experienced a sense of being outside themselves, a non-identification, not, as with most people, what G calls 'palpitating self-oblivion'

⁴⁸² The original editor inserted "O" by hand

⁴⁸³ The paras on this page are continued on page 277.

⁴⁸⁴ The original editor inserted "11" at the top of the page by hand.

⁴⁸⁵ The paras on this page are numbered 51 and 52; they are a continuation of the paras on page 275.

⁴⁸⁶ The paras on this page are numbered 42 through 57, making them consecutive with the previous page

(277-7) O: However many things man obtains there are always more clamouring desires; they are endless, says Mahabharata.

(277-8) Q: When young G studied Indian philos, later read Blavatsky. In his Indian and Tibetan travels he discovered that 9 out of 10 of her references were not based on personal knowledge. In Tibet he was able to go into any monastery because he was appointed a collector of dues for the Dalai Lama. The Tibetan people's life, he said, was far less spoilt than any on the planet, having been less subject to the deteriorating influence of Western civilisation and the destructive influence of Communism. But the time was not far when both would engulf Tibet like a sea of mud, which is already smothering the rest of the planet.

(277-9) Q When we are self-remembered we are safe from the attack of negative emotions.

(277-10) Buddha also taught his disciples how to bear the displeasing manifestations of others

(277-11) Q Buddhist disciples gradually went off the path, eventually reaching the heights of intellectualism where 'life' is not possible. In the West too there are people who know with their minds everything about Buddhism but understand nothing with their 'being.' Buddha, like Pythagoras, was practical, not a talker.

(277-12) Intellectualism is mere words and produces not effect on the emotional centre. The speculative philosopher who deals only in words and concepts is working with one centre alone – the intellectual. It is possible to be highly developed in one centre, rudimentary in another, and atrophied in the third centre. G teaches that before birth the embryo repeats the history of the species but after birth we repeat the history of the planet. Two centres are split off; consciousness sinks, emotional deserts appear. The active mental centre no longer seeks out the passive instinctive centre to produce a reconciling emotional result. Instead the mental centre titillates words and words. The yogi is another type, self abstracted, occupied only with mental processes. None of us works with the three centres simultaneously. G's tremendous power and being was the result of living and working in them simultaneously. The movements and dances are a means to this end.

(277-13) Q. When all three centres have the same wish, this is what we call will. It is the whole being, 'I-am-ness'

(277-14) Q Sufis say the Jews had Truth given them but forsook it. In consequence they have been punished and dispersed.

(277-15) Q: It is useless to preach sanity to madmen. It is no longer possible to appeal to reason.

(277-16) Q In Greece there existed true esoteric groups, which were responsible for the flowering of her culture. Socrates was a member of one. Aristophanes never understood him.

(277-17) Q Without the higher emotions all philosophy becomes a matter for the head, egotistically coloured and determined.

(277-18) Q Purpose of sex is twofold – procreation of bodies and creation of mental body. We substitute pursuit of pleasure here for real or puritanically, we deny it, and regard its satisfaction from its use, as, an end as evil and sin; people then indulge in sex phantasies.⁴⁸⁷ In common with all⁴⁸⁸ organic life we have a right to the pleasure but as humans we must use the force, or part of it, for a conscious aim.

(277-19) Nature demands that release of human energy on a large scale is necessary – instinctive, emotional and sexual. When the ancient tribal dances and city jollifications degenerated. Nature was

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TEACHINGS OF GURDJIEFF

C. S. Nott

(continued from the previous page) compelled to find other ways; hence waves of hysteria, crime, wars and revolutions

(278-1)⁴⁸⁹ The Sphinx, and the 5-legged Assyrian bull, were examples of sculpture intended to make he who looked at it to ponder, to wonder why.

(278-2) Included in the real education of children would be Guessing, which is the green blade of a – power which, if trained, would develop intuition with certainty.

(278-3) Q What is left of the Pythagorean School of drama? A few echoes in the old mystery plays. The modern theatre has two purposes: amusement and propaganda. Mystery is no longer possible. Drama today is not a new experience but a re-experience, recalling previously recorded experience, a titillation, not an influx of new material. It intensifies the mechanicality of both actor and spectator.

⁴⁸⁷ “sex phantasis” was typed above the line and inserted with an arrow.

⁴⁸⁸ “In common with all” was typed above the line and inserted with a caret.

⁴⁸⁹ The paras on this page are numbered 58 through 79, making them consecutive with the previous page

(278-4) Q Everything in the universe suffers – though not as we ordinarily understand suffering.

(278-5) Q The pursuit of a minor aim, of a short cut to development by magic or yoga or by Asiatic and Indonesian systems, results in distortion of growth of the emotions and mind. It comes within the realm of black magic.

(278-6) Reading, cinema radio TV are the modern opium People judge by what others say, not from inner experience. We accept without reflection what we are told and taught as children; it might disturb our self-calm WE ARE VICTIMS OF SUGGESTIBILITY, which is the mechanism of our psychology. We can understand only by experiencing yet we look for it outside.

(278-7) Negative emotions are not only those of a violent and depressing kind, such as resentment, anger, but the various kinds of sentimentality are equally negative, like religious revivalism.

(278-8) G When you have a row with someone, use the energy at once in useful work. It is said that Wagner accidentally hit on same idea to help his writing. In ordinary life, in a mechanical way, it is beneficial to use this release in doing something that one has put off doing, even tidying a room

(278-9) G Self-love is preferring to be in a pleasant state of dream about ourselves rather than that false something within should be hurt.

(278-10) Q The way things are going it is better that scientists never discover new forces. In addition to explosives they may create monsters. And it will all be 'in the interest of science' and therefore according to the semi-educated, 'legitimate.'

(278-11) Q Theosophy assumes everyone reincarnates. G says this happens to very few, only those of high development can choose. The mass of people recur in other forms

(278-12) Q We have an obligation to keep the body in health, that it shall be a good instrument for use of the intelligence

(278-13) Q Ideal development should be toward wholeness. G said in addition to his own specialised field he had worked at 40 different crafts

(278-14) Q We must compel our ourselves to overcome physical and emotional inertia by doing jobs that the body resents. G said we must always be a little ahead of inclination but not to excess.

(278-15) Q Children are fed on de-naturalised food, hence a host of drugs supposedly to correct the bad results. Usually we exercise only one centre at a time, and become a sedentary type or an unnaturally active type. Few breathe properly; we spare ourselves effort and have never been compelled to take long breaths as the labourer does.

(278-16) Q Life from adolescence is the unconscious unrolling of a film which has been wound up in us. You take up a profession because of a combination of circumstances outside you and something in you. What you will do is already determined by these preceding factors. We are the victims of our 'spool.'

(278-17) Q One specific is never to abandon oneself to the activities of one centre alone, never to become an extreme specialist but to strive to keep a balance of intellect, emotion and physical greatness. When da Vinci found himself in a rut and becoming unbalanced, he threw up whatever he was doing. He refused to become a specialist in spite of financial rewards.

(278-18) Had it not been for GI might have remained always the same, repeating and behaving in the same way

(278-19) The statement in NT "He that overcometh etc" is connected with doing, with overcoming weaknesses, and especially with not giving up just at the moment when greater effort is needed. It has to do with the psychological process of inner development through super-effort. [G]⁴⁹⁰ spoke of the need for it when man has reached a stage in work on himself. If he makes the effort, he moves up another octave, if not he may slip back and lose what he worked for. Everyone is constrained to make ordinary effort by Nature but we must make super-effort. There is real magic in doing.

(278-20) This world can't be saved in our time. Had it been possible it would have been saved long ago by the prophets and teachers who had been sent. Those who look for world salvation in a given time are shirking their own responsibility – indulging in the disease of tomorrow.

(278-21) The farther from reality the school of the [world-betterer]⁴⁹¹ is, the more people he attracts, since he leaves everything to God, or the State, in himself taking no responsibility. This is the opposite to 'accepting things' [ING's]⁴⁹² sense, i.e. in not fretting and worrying about what we cannot change.

[FINIS]⁴⁹³

⁴⁹⁰ The original editor inserted "G" by hand

⁴⁹¹ The original editor changed "world-better" to "world-betterer" by hand

⁴⁹² The original editor changed "NG's" to "ING's" by hand

⁴⁹³ The original editor inserted "FINIS" at the top of the page by hand.

Ramana Maharshi: Excerpts

279

EXCERPTS

Ramana Maharshi⁴⁹⁴

(279-1) Note: The “Maharishi” went into great detail about the Bliss obtainable through deeper and deeper stages of meditation through the Mantra-short-path-route. I asked him if all these attributes were not, even at the most divine stage relative and hence, impermanent. He had to admit they were relative but the State itself he held could be permanent!

(279-2) Renunciation:

In any state is not a pure teaching and should be discouraged. The principle is wrong. It is a wrong conception of Vedanta and decidedly unwise for Western people to practice. Even Sanyassinis, who through devotion and aspiration withdraw from this and that do so without realising they need not. The very act of renouncing sets up a psychological hazard that is not easily overcome. It is so subtle, that the Renouncer may become bound even more through his act of suppression. It has no more merit towards ultimate Self-realisation than has any other way of life practiced in the world. The Omnipresent is ever available and does not require any particular path IT is the Source of all action inner and outer – no one path is to be chosen over another, all are equal.

(279-3) [Note to GD:]⁴⁹⁵ (in this sense, no matter what is renounced, the aspirant is actually renouncing the Mother, is he not?)

(279-4) [GRACE]⁴⁹⁶ is Ever-Present. There is never an absence of Grace. It is withheld from none. The degree of grace depends wholly upon the individuals capacity to receive. It's different stages are manifest in Grace of our physical mother; Grace of Guru; Grace of God. It's unique characteristic is that it is always RECEIVED and never given by the receiver. It is truly an unparallel Gift of God – It's blessing descends in proportion to a person's ability to receive.

(279-5) **Meditation for world peace**

PARKSVILLE, British Columbia, (Reuter).-A white robed Hindu monk from India has attracted 110 people from various parts of the world for a fortnight's retreat at this Vancouver Island town.⁴⁹⁷

⁴⁹⁴ The original editor inserted “13” at the top of the page by hand.

⁴⁹⁵ The original editor inserted “Note to GD:” by hand

⁴⁹⁶ The original editor inserted “GRACE” by hand

⁴⁹⁷ The original editor inserted underline by hand

Maharishi⁴⁹⁸ a monk of the Sankacharaya order,⁴⁹⁹ lectures in the mornings and evenings and directs his audience to meditate at other times of the day. His audience, members of the Spiritual Regeneration Movement, come from the United States, Germany, Australia and Canada.

Maharishi has been touring and teaching meditation for five years, holding retreats in various places, since coming out of a 13-year meditation in his home mountains in India.

[NOV 63]⁵⁰⁰

(279-6) A HEALING COURSE
for
THE TREATMENT OF
ASTHMA
MIGRAINE
NERVOUS TENSION
AND INSOMNIA

A one-week course will be conducted in June under the personal guidance of a Yogi from the Himalayas who has discovered, after 18 years of research work, a method for the activation of the unused life energy within the patient.

This method may be used alone or in conjunction with the usual medical treatments.

Even those who are not suffering from the diseases mentioned above but feel the lack of life energy will benefit from this course.

Application forms from G.I. Horne, Spiritual Regeneration Movement Foundation of N.Z. (Auckland Branch), 171 Grafton Rd (P.O. Box 3178), Auckland.

280⁵⁰¹
EXCERPTS
Ramana Maharshi

Nagamma: Letters from Sri Ramanasram (Translated from Telegu)

281
LETTERS FROM SRI RAMANASRAM⁵⁰²
Nagamma (Trans. from Telegu)⁵⁰³

⁴⁹⁸ The original editor inserted underline by hand

⁴⁹⁹ The original editor inserted underline by hand

⁵⁰⁰ The original editor inserted "NOV 63" at the top of the page by hand.

⁵⁰¹ Blank page

⁵⁰² Two different series of notes were typed on pages 281-293, alternating front and back. "Letters from Sri Ramanasram" can be found on the odd numbered pages.

(281-1)⁵⁰⁴ Bhagavan's words seemed to suggest, How can you make Pradakshine (go round me) when I am all pervading? Do you take me as a stone image in a temple to be gone around? "The Pradakshine and Namaskar, etc. as depicted by you are intended for people that advanced ahead to higher planes. Is not Guruvandana and the like required of us? Though Adwaita can be (practiced) observed with the three worlds, it is said that should not be done before a Guru? Does Adwaita imply non observance of Namaskar. That should never be the case. Adwaita should be in Bhava (idea) within. But it never holds,⁵⁰⁵ good without. Does Samadristi's observance of Equality mean that we should take the same food that a dog eats? Can we do it? Can a morsel of food satisfy our hunger though it will do well for a bird? Would a handful of rice which satisfied us quell the hunger of an elephant? So having a feeling of oneness (Adwaita) in 'Bhava' within, we must behave without in accordance with the laws of the world. A 'Gnani' though free from all effects of pain and pleasure will do Karma for the sake of others just like those hired to weep and wail with beating of chest, etc.

(281-2) So does a Gnani behave strictly in accordance with the mental level of the people that surround him. He would adopt his Tala (striking of cymbal) (Concomitant) quite agreeing with the prevailing tune Being well experienced in everything, he finds nothing strange. He moves as others lead him. He puts on any demeanour that is required of him. He does all these for other's sake but none for himself. This display in action varies in proportion to the merit of the enquirer. Each individual should discriminate for himself the good and the evil."

(281-3) Bhagavan spoke: "In my vision of death there was the complete cessation of movements of all organs. But 'Aham Spurana' (Self-Awareness) existed. By this I understood that the 'I' is this Aham Spurana (Self Consciousness).

(281-4) About two years ago, a Brahmin couple, residents of Guntur, who used to frequently visit this place, came and stayed here for two months. Poor man! The Brahmin could not afford to stay here longer than two months, leaving his house, household, children, etc. However, with a view to shifting the blame on his wife, he came to Bhagavan and said, "Swami, I am unable to bear the family hardships. My wife though asked not to accompany me, has come. Now that two months have rolled by, she presses me to return home. I bade her go but she refuses. She does not obey me, however much I say. Hence please advise her to go. I will share some food with you here, and stay here myself." Bhagavan humorously remarked, Where to go leaving the Samsara? Are we having aerial flights? We remain in the world only. Samsar is there,

⁵⁰³ The original editor inserted "15" and deleted "PUB" at the top of the page by hand.

⁵⁰⁴ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

⁵⁰⁵ The original editor inserted comma by hand

wherever we are. I too came down, renouncing everything. See, what a big samsar I have now, probably a hundred times over and above yours. You want me to send her away. She says, 'Where else am I to go and so, I shall remain here.' What answer am I to give her? You say that you do not want to leave all this? This evoked laughter all over the hall.

(281-5) My eyes are affected. I am unable to see properly. Please bless me. Bhagavan nodded his head in acceptance, and remarked, after he had left "He says his eyes are affected. My legs are sick. To whom am I to approach?" We all remained silent, amazed.

(281-6) "After the demise of the mother, I thought that I was rid of the last bond and so could go freely to any cave in the mountain without necessarily sticking to one place. But now a greater bond has come into being."⁵⁰⁶

C.R. Jain: The Confluence of Opposites

282

THE CONFLUENCE OF OPPOSITES

C.R. Jain⁵⁰⁷

(282-1)⁵⁰⁸ The data of sensations, i.e., the subtle elements of smell, etc., are transformed into the five gross elements, ether, air, fire, water and earth, of which the phenomenal world is composed.

(282-2) It must be now evident that Kapila knows nothing of an outside world apart from the projections of his own mind, i.e., the transformations of his own sensation, touch, smell and the like. Unfortunately for this view, it never seems to have occurred to Kapila that a sensation did not wholly originate in the mind, and that there was such a thing as external stimulus which played an important part in our sensations. Had he noticed this distinguishing feature of sensation, he would not have described the gross elements, fire, water, etc., as transformations of the subtle tanmatras of sensations.

(282-3) I must now pass on to a consideration of the Nyaya or the "logical" school. We have had occasion to find fault with its quaint conception of vyapti which is described as a homogeneous example; but it is refreshing to note how Gotama proceeds to tackle

⁵⁰⁶ The paras on this page continue on page 283.

⁵⁰⁷ Two different series of notes were typed on pages 282-286, alternating front and back. "The Confluence of Opposites" can be found on the even numbered pages. The first page of this series can be found on page 295.

⁵⁰⁸ The paras on this page are numbered 7 through 15; they are a continuation of the paras on page 295.

the argument of eternal purvapakshin (opponent) who denies the existence of an external world. Gotama objects to this doctrine, "first of all because if it were impossible to prove the existence of any external things it would be equally impossible to prove non-existence. And if an appeal were made to dreams also, or visions produced by a mirage, or by jugglery, it would be remembered that dreams also, like remembrance presuppose previous perception of things; and that even in mistaking we mistake something, so that false knowledge can always be removed by true knowledge."

(282-4) The idea of Ishavara in Patanjali's mind is not that of a maker or creator or ruler of worlds but simply that of a Pure Spirit that is not affected by karmas, ignorance or pain, and whose perfection in respect of omniscience is full and unexcelled by any one else; He is not the giver of moksha or joy or anything else, but only an object of meditation or contemplation. This view is almost identical with that of the Jaina Siddhanta, which prescribes contemplation of the glory of a Perfect Soul and the study of His life-story, as a transmigrating ego, as the surest means of leading the devotee to become steady in the contemplation of the glory appertaining to his own soul.

(282-5) The greatest stress is laid in the Yoga system on the attainment of samadhi, which is, no doubt, the culmination of the process of self-contemplation, but its description is vague and meager, and the steps which are⁵⁰⁹ said to lead to it impracticable. For pure self-contemplation is not possible for a householder; it arises as the culmination of a long course of training both as a pious layman and an ardent ascetic. Pranayama, on which so much stress is laid by the Hindus in modern times, is in reality a very secondary affair. Patanjali himself only just alludes to it. It is merely a device to prevent mental distraction. It is not even touched upon in many of the other systems, and in Jainism also much importance is not attached to it. (see Jnanarnava). The real samadhi is internal and arises from a subjugation of one's desires and lusts.

(282-6) India boasted of many more yogis and mahatmas about the time of the invasion of Mahmud of Ghazni and the subsequent influx of Musalmans into India. It takes it that the early Muslim invaders were heartily hated by the Hindus, and would have been wiped off if yoga knew any method of encompassing their ruin. But yoga proved of no avail. A few centuries later when the beef and pork-eating Christian came to India, we again witnessed a failure of Hindu occultism, and this time not alone, but in company with Muhammadan thaumaturgy.

(282-7) Even if these psychic powers can be acquired in the way they are described in the Yoga sutras they can only be acquired by those saintly ascetics who do not long for them and who will certainly not use them to harm even to think of them.

⁵⁰⁹ The original editor inserted a space by hand

(282-8) The other sect, the Mahayana School, goes considerably further and denies the very existence of things. It is the doctrine of voidness (sunyata), a sort of Idealism pushed to the extreme. There are not only no external things, but there is even no self, an individual generator of thoughts. Even thoughts are void, not substantial. Voidness characterises all. With notions such as these it was, of course, impossible to think of a nirvana that did not imply annihilation out and out, or of a transmigration of souls that did not mean the punishment of some one other than the doer of evil.

(282-9) When faced with the severity of parisha-jaya, which signifies cheerfully enduring all kinds of hardships incidental to asceticism, and finding them only leading to enfeeblement and emaciation, but not to the enlightenment that he⁵¹⁰ sought, Buddha declared: – “Not by this bitter course of painful hardship shall I arrive at that separate and supreme vision of all-sufficing, noble (aryan) knowledge passing human ken. Might there be not another path to enlightenment?” He thenceforth began to look after the welfare of the body once more. At last the middle course that he was looking for occurred to him under the famous Bodhi tree. It was a compromise between rigid asceticism on the one hand and the life of unrestrained licentiousness under the guise of karma-yoga (the doing of all worldly actions, but without attachment to their fruits) on the other. Whether the middle course thus arrived at was scientifically valid or not, was not the point; what mattered was the avoidance of pain in any form.⁵¹¹

283

LETTERS FROM SRI RAMANASRAM
Nagamma (Trans. from Telegu)⁵¹²

(283-1)⁵¹³ Once a leopard roared and came to a nearby fountain spring to quench his thirst. Having been afraid the bhakthas rushed out of the cave with plates, drums, etc. to frighten him away. Before they made use of them, he drank the water and departed after making another roar. The devotees felt glad. Bhagavan looked at them and said “why do you take so much trouble? That leopard made known to me his arrival by one roar and after departure intimating it to me by another roar. In no way he interfered with you. Why do you entertain so much fear? This hill is the abode of leopards. Having come to their dwelling, are we justified in trying to drive them away? It was perhaps to allay their fears Bhagavan resumed “Many siddha purushas (realised souls) have made this hill their abode. They often come to see me assuming have made this hill their abode. They often come to see me assuming different forms and go away. They should not be put to any kind of trouble!”

⁵¹⁰ The original editor change “the” to “he” by hand

⁵¹¹ The paras on this page continue on page 284.

⁵¹² The original editor inserted “17” at the top of the page by hand.

⁵¹³ The paras on this page are numbered 7 through 13; they are a continuation of the paras on page 281.

(283-2) Bhagavan had already left instructions that no Jiva should be hindered in its approach to him since it comes only to spend the unexpired momentum of its action with him.

(283-3) "That's well swami. However much I try to overcome anger, it does persistently recur again and again! What am I to do?," enquired the youth. "Oh, is it so, then you will do well to shower wrath on your anger.

(283-4) So are all the worlds. Enough if we turn the mind. All can be seen in this very moment. Of what benefit is it to us? Where is 'Shanti' (peace) save roaming and roaming about much wearied? Some time back one enquired whether the much talked about other worlds like Indra Loka chandraloka really exist. Bhagavan replied, "Sir, even granting they really exist, we see there also a swami sitting, being surrounded by disciples like this. They ask him something and the swami tells them something. All correspond like this. But of what avail is that to us? After visiting chandraloka, we hanker for Indra Loka, then vaikundam and then Kailass, yet another and so on. The mind is lured into these wanderings. But where is 'Shanti'? If that is to be attained, the right course will be to realise inner being that contemplates about all these things. He who knows his self witnesses all these worlds in himself by a force of his will and then this question never arises at all. The fact that you really exist is quite evident, despite the existence or non-existence of these worlds, like Kailas, etc. How and where do you in-dwell? You should first know your source and destination. We can afterwards think of those worlds.

(283-5) Bhagavan "If my body is ill what is that to me? It suffers itself. But I have been idle, doing nothing. If you bring the translated script to me, I will correct it. He verified and corrected it, sitting late in the night. His bodily disease never stood as an obstacle in his work.

(283-6) My lion-cloth was torn. I could never let others know my want. The secret should not be revealed. How could I get a needle and thread and for sewing? Then I got a prickly thorn and made an eye at one end. The yarn got from torn-out cloth was twisted and letting it into the hole, I stitched the seam. I wore it after folding it in such a way as not to allow the seam to be seen by others. Time somehow rolled on -what do I require? Such were those days! Thus spoke Sr. Maharishi.

(283-7) This question about attaining liberation even while remaining in this body bothers many. This is not at all new. In ancient days also, there were many books written by people who propagated among their disciples, Kayakalpavratams (a process of

making their bodies immortal) this and that and the possibility of making their bodies adamant⁵¹⁴

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CONFLUENCE OF OPPOSITES

C.R. Jain

(284-1)⁵¹⁵ If asceticism itself led to pain, how could it lead to its destruction: “Dukkha is evil,” said the Enlightened One,” and must be removed. Excess is Dukkha. Tapas is a form of excess, and multiplies Dukkha. It does not even lead through suffering to any gain; it is unprofitable.” What Buddha would have thought or said on the subject if he had known that he was trying to holders preparatory course, we do not know. Probably it never occurred to him that a ladder was necessary to reach the top, and that asceticism never led [to]⁵¹⁶ anything but distress and pain unless accompanied by faith and knowledge of the right sort.

(284-2) Though the youngest of goods Wisdom or Intellect insists on being the first to be consulted at the commencement of an undertaking, disaster being but a natural result of its being neglected;

(284-3) tapas; asceticism is really the purification of the mind by the fire of vairagya, or the baptism of fire, as it is termed in the canonical books of Christianity.

(284-4) There are seven psychic chakras (plexes) in the spinal column and a specific occult force is conceived as slumbering in each one of them. These are roused into activity by asceticism.

(284-5) It would seem that the Hindu mind at one time evolved out of a mania for personification, and devoted itself whole-heartedly to adorn in the progeny of its exuberant thought in all sorts of ways. Not one work of its sacred literature is therefore valid historically, not even the narratives of the Ramayana and the Mahabharata. Its indications of time and place are as unreal scientifically as the personages associated with them.

Vaishta rishi is not a human being but a symbol, expressing sruti (revelation), while Vishvamitra is meditation (manana) their quarrels signify the conflict between revelation and reason which is fairly common with mystic creeds. Sruti, however, always triumphs in the end, and so we have Vaishta overcoming his rival.

⁵¹⁴ The paras on this page continue on page 285.

⁵¹⁵ The paras on this page are numbered 16 through 28; they are a continuation of the paras on page 282.

⁵¹⁶ The original editor moved “to” from after “anything” by hand

(284-6) The avataras (incarnations of deity) are the gradual steps on the path of dharma, leading to a goal of perfection.

(284-7) Our will is guided by the intellect, and the intellect in its turn is governed by the desires the subject of intellectual discrimination being determined not by the faculty, but by the predominant desires of the ego.

(284-8) According to the book of Genesis the serpent is also doomed to go on its belly. This is because sensuality can never aspire to soar to spiritual heights, never having a moment's respite from the enjoyment of vishaya-bhogas(objects of sensual pleasure) to pause for self-contemplation.

(284-9) The animal has no regrets nor misapprehensions, but the man endowed with the Intellect has both.

(284-10) Sufi Writer: Illumination and miracles occur in that stage (of self-contemplation); but one should not linger there.

(284-11) "That which reveals the nature of things neither insufficiently, nor with exaggeration, nor falsely, but exactly as⁵¹⁷ it is, and with certainty, that the Knowers of Scripture call Right Knowledge."

(284-12) It, no doubt, happens at times that we get what we pray for; but this is not confined to any particular class or community of men, and even worshippers of such things as dead men's graves stones, and trees have had their prayers "granted" at times! All this is really co-incidence, which means that the event prayed for was bound to happen, and would have happened, whether any one prayed for it or not, and that its synchronies with prayer could not be attributed to interference on the part of a prayer-granting agency in any sense.

The real granter of wishes being the inner God, only he who is a "devotee" of His is entitled to pray to him.

(284-13) Jain Saint -Amitagati: O Goddess Saraswati (Jina-bani i.e., the word of God)! pray excuse me through inattention, I have uttered anything wanting in meaning, spelling, word, or sense, and grant me the boon of knowledge absolute!

Neither a cushion of grass, nor a wooden plank, neither a slab of stone, nor even a seat on the ground is essential for the purpose of meditation.

No seat, my good friend! is needed for communion with God; neither are joint worship of assemblies of men, nor group meetings required for the purpose; renounce thou all desire for the not-self, and engage thyself constantly in thine own self, in every possible way!

⁵¹⁷ The original editor inserted a space by hand

My self is ever One, Eternal, Pure, and All knowing in essence; all the other objects are outside me, not eternal, and are connected with me through my own karmas.

(284-14) The mind is, however, so constituted that it will attend to anything but the soul, if left to itself; and even when deliberate effort is made to bring it under some control, it is inclined to break loose on the very first shadow of an excuse – bodily discomfort, sensual excitement that might present itself.⁵¹⁸

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LETTERS FROM SRI RAMANASRAM
Nagamma (Trans. from Telegu)⁵¹⁹

(285-1)⁵²⁰ and even flying with them to Kailas. Having spread these ideas among the people and written innumerable volumes on this thesis, they themselves succumbed to time (Kala) leaving their bodies here alone! When the Guru who propagated them dies, what remains yet to the disciple? We know nothing about what happens to a thing that we see now or how it transforms in the next moment. Unless one discriminates that he was not gets itself well-established in him. In-graining of peace is liberation. When complete detachment from the body is ordained as a prerequisite for attaining peace how could these people get “Mokaha” by permanently remaining in this body? Their fetters would all the more get tightened. How could they be mitigated? This is only an illusion?

(285-2) What is your idea of eternal beings? Those that are in the know of a state that never deteriorates are the ‘CHIRANJIVEES.’ What is death for those who know their real state – and what birth? They are eternal beings manifesting at all times and at all places. We now talk about them and is it not evident that they really exist here alone? In the same manner, whenever and wherever they are talked of they manifest then and there. They are ever living in their glory only. Can eternal living be ascribed to this mortal frame (body), i.e. composed of the five elements? They ignore this body – they view it with very little importance. Is it reasonable to attach any eternity to these imaginary pictures (bodies) when even the Brahmakalpas are turned down crumbled like child-castles?”

(285-3) This morning, when Bhagavan was about to go up the hill, some coolies who were entrusted with the work of plucking the mango fruit, the tree near the steps, began to strike at it with large bamboos instead of going up the tree and gently doing the work. Leaves were also falling down along with the fruit. Hearing the noise of the hits, Bhagavan sent instructions forbidding them to do so. Afterwards, he came out and

⁵¹⁸ The paras on this page continue on page 286.

⁵¹⁹ The original editor inserted “19” and deleted “PUB” at the top of the page by hand.

⁵²⁰ The paras on this page are numbered 14 through 18; they follow the paras on page 283.

noticed the leaves in a great heap. He felt unbearable pain at the sight of those leaves. Unable to keep mum he began admonishing them. "Oh!⁵²¹ Enough, enough. That will do. Does plucking the fruit mean striking the trees to cause the leaves also to fall? Is that the return for the fruit that it has given? Who entrusted this work to you? Better if you had struck at the very root of the tree than to deal so many blows at it. You need neither pluck the fruit or do anything. Get out. Away with you. "Why didn't you tell this at the outset, Swamiji?" "When you feel and understand the pain of a scratch on your body, why don't you know that it would be equally painful to the tree while it is stripped of its leaves? Have I to tell you this?"

(285-4) Many a time did Bhagavan tell that he was not impelled at all formerly by any Sankalpa of the ever so many animals suffering many days with disease. But it has been common that due to some kind of 'spurana' (Recalling) the Jiva awaits Bhagavan's grace and after attaining it, gets rid of the pangs and death occurs peacefully.

(285-5) "Yes, the monkeys steal away the fruit one after another. If human beings were to do it, they take away all at once. When questioned why they do so, they assert it to be their right. If the monkeys' action is a small theft, the peoples' would be great theft. They drive these monkeys away as if their action is quite just.

(285-6) People come from Madras by train and they say 'We have come!' So also is this body. The body is the cart to the individual and the leg its component part walks. But everyone says 'I walked, I came' Where does he go? But he does nothing except ascribing all these actions to himself. "He again resumed: 'Did they walk at least for some distance or not?' I said that they had walked as far as Gautamyashram⁵²²

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CONFLUENCE OF OPPOSITES
C.R. Jain⁵²³

(286-1)⁵²⁴ For without the controlling of the mind, speech and the body it is not possible to enjoy anything like steadiness in dhyana (meditation or contemplation).

(286-2) The difference in the two views lies in this that while a non-Jaina would insist on the Truth of his own faith, and would absolutely deny the validity of an opposite view,

⁵²¹ The original editor inserted quotation marks by hand

⁵²² The paras on this page continue on page 287.

⁵²³ The original editor inserted "11" at the top of the page by hand.

⁵²⁴ The paras on this page are numbered 29 through 34, and 1 and 2; they are a continuation of the paras on page 284.

the Jaina would actually go out in search of the point of view (if any there be) from which the opposite view might be maintained.

(286-3) Why are there no Omniscient Teachers to-day amongst us to settle our disputes? The reply is that these are bad times, with worse to come in the future. The humanity of this age is not qualified for practising asceticism. You cannot have omniscience except by the culmination of a very high order of asceticism. Hence, when you have no true ascetics, you can have no omniscient Teachers either. These are, indeed, very bad times that we are passing through. None of the residents of our part of the world can obtain moksha in this age from this region. Worse times are to come. The whole of this evil period is of 42,000 years of which about 2500 have already passed by. For this period the prophecy is that nirvana shall not be attainable then. There is a covert reference to this in the New Testament Scripture also." when heaven was shut up three years and six months, when great famine was throughout all the land! (Luke, lv.25).

The number of months in three years and a half corresponds to 42 millenniums, taking a months as equivalent to a thousand years. Be that as it may, it is evident that there has been great deterioration amongst men during the last 2500 years.

(286-4) We may fairly expect an occasional arresting of the downward movement from time to time. This is the reason why there are no Tirthamkaras in our midst to-day, and why there will be none for some time to come. The next Tirthamkara will appear when a better order of things has been re-established after a certain time (about 81, 5000 years thence,) according to the Jaina scriptures.

(286-5) And now a word about the modern theories of evolution that proceed upon the assumption that mankind has evolved from a lower into a higher state, especially with respect to intellectualism and religion. Well, I have only to say as to this that you have seen for yourselves whether we are wiser today than the ancients at whose primitive "simplicity" it has become a fashion with the learned of our day to laugh in and out of season. Judge for yourselves whether you knew the truth or the ancients, and in case you come to the conclusion that your ideas about the wisdom and worth of the ancients were wrong then modify your notions of evolution and other erroneous views accordingly.

(286-6) He who would from a theory of the intellectual infancy of the entire human race in the past would have first to account for this wealth of misunderstood wisdom which he has inherited from the oldest ancestor of his in the shape of fables and myths.

The ancients were better qualified for it by their simply living, and high thinking, though in the very nature of things pure divine knowledge must always be confined to but a few assiduous men.

South Indian Pundit: On Samadhi

(286-7)⁵²⁵ Samadhi falls under two heads – Samprajnata and Asamprajnata. Of the former there are four sub-divisions, having reference to the different stages of Samadhi and also to the capacities of the aspirant. At the outset, the aspirant or the neophyte devotes his full attention to the gross phenomena (this is called Savitarka). Then he gradually and firmly proceeds to the contemplation of the subtle (this becomes Savichara). Just as an archer endeavouring to master archery aims at the target, a material object, at the commencement of his practice and eventually lifts up his mind on to the subtle point without in the least noticing the other parts thereof that had till then distracted his attention and concentration, so does a would-be Yogee.

(286-8) Now for the details: – (a) Contemplation on the gross, concrete is Savitarka.
(b) Contemplation on the abstract, subtle is Savichara.
(c) The joy that accrues to one experiencing the static condition of each and every sense-organ without to any degree entangling it among the concrete is Sananda.
(d) The consciousness of “I-ness,” “I-am-ness” alone, following the subjugation of the mind, to the complete exclusion of all objects that may face or confront it, is Sasmita.

(286-9) The last three Savichara, Sananda, and Sasmita are present in Savitarka; Sananda and Sasmita alone lies in Sananda.

(286-10) The same in another way: – (a) To contemplate on only one of the gross objects at the first stage is Savitarka.
(b) At the second, contemplation on only one of the abstract objects is Savichara; here the five Tanmatras, Mahattatva, and the like may form objects for it. (c) In the third rung of the ladder, stationing Indriyas (the sense-organs) in their native positions, without the contact of the concrete as well as the abstract, to contemplate in this condition is Sananda. (d) In the fourth and last, to rest oneself, separate and detached, without the intrusion or stress of the Indriyas is Sasmita.⁵²⁶

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Nagamma (Trans. from Telegu)⁵²⁷

(287-1)⁵²⁸ performing ‘bhajan’ and afterwards they could not continue owing to the blaze of the sun. He concluded by saying, “It’s well. they had at least go on foot so far.

⁵²⁵ Two different series of notes were typed on pages 286-290, alternating front and back. “On Samadhi” can be found on the even numbered pages.

⁵²⁶ The paras on this page continue on page 288.

⁵²⁷ The original editor inserted “21” at the top of the page by hand.

(287-2) You just see, they imprisoned me in this jail! If you succeed in making me move, somebody will catch hold of me on the way and put me in such a jail.

(287-3) “If the idea ‘I am doing Japa’ is absent, then the sin from the evil action won’t touch you. When the ego ‘I am doing the Japa’ persists, why should not the sin of bad habits affect him? said Bhagavan. So long as the ego persists, one cannot but enjoy separately the effects of good and bad actions. How could it be fitting to cover up one with the other? When the idea of (‘I’ and ‘Mine’ leave him, he remains completely unaffected by anything. Unless one knows his self, the idea of ‘I am doing’ won’t leave him. What then is Japa for one who knows his self? and what Japa? Life for him is only led by sheer force of Prarabhdha. Of course Prarabhdha is of three kinds: Itcha (out of one’s desiring) Parechcha (out of other’s desire). To the Tatwagna who knows his self, there is no Itcha Prarabhdha at all. Then Anitchandan and Parechcha only remain. Whatever he does, he does it only for others’ sake. He does things as per his “Prarabhdha’ but he will not in the least be affected by it. Whatever action he performs, he carries neither ‘Punyam’ the good nor ‘Papam’ the evil with it. He does it, all things quite in keeping with the laws of the world; but the same he never acts improperly.”

(287-4) Adhyatmic teachings. One person noticed his continuous and unmonotonous talk and questioned him, Bhagavan: “When do you go into Samadhi?” All the bhakthas burst into laughter. Bhagavan also was provoked to laughter. Then Bhagavan spoke: “oh, that is the reason. His idea is ‘what’? This swami always speaks. What sort of a Gnani is he? Unless one sits in ‘Padsan’ with folded hands and holding fast his breath it cannot be called Samadhi! There should also be one cave and he should be going in and coming out of it daily. Then only will he be hailed ‘Oh what a great One is this Swami! In my case, these devotees, this programme and the unceasing talks will lead one to think ‘what kind of a swami is he’? That is his doubt. It is a pity! What am I to do? It occurred once or twice before like this. One who has seen me once in Gurumurtum visited me again after some time in Skandasharam. He was much embarrassed to find me talking and going through daily routine programme and said ‘Swami, Swami, give us your ‘darshan’ in your former (form) ‘swarup.’ So saying they happen to feel sorry also. Their idea was that this swami is becoming degenerated. How can we account for that? I was then obliged to be in that state and am now to be in this state. It goes on adapting itself to the changes of time. In their opinion, it appears that asceticism (swamitwam) would automatically accrue by remaining simply in a state of non-eating and speechlessness. The world labours under this illusion.

(287-5) What do you gain if you go on questioning the how and why of person and things? Would the joy of this conversation be like that bliss-divine when one rests

⁵²⁸ The paras on this page are numbered 19 through 23; they are a continuation of the paras on page 285.

motionless in one's self? The search for happiness is now being made about the whole earth and the sky, forsaking the self; The being that wanders about in search of joy shall be known first by self-enquiry. 'Who am I'? If that is done no other question of doubt arises at all."

(287-6) "Madhav roamed about many places owing to mental derangement and⁵²⁹

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ON SAMADHI
South Indian Pundit

(288-1)⁵³⁰ Savitarka is argumentative meditation. Savichara is deliberative meditation. When Satva is pondered on to the subordination of Rajas and Tamas, it is Sananda – Joyous meditation, whereas wherein Satva alone is concentrated upon, without any the least tinge of the other Rajas and Tamas, it is Sasmita, in other words, meditation with the sense of being. This is not egoism (Ahamkara). Asmi means "I am," and "Asmita" is the sense or consciousness of being, independent of the form "I AM." The sphere of Ahankara is Sananda Samadhi. In every act of contemplation there is the knower; the third to the instruments (Indriyas) and the first and the second to the known, objects. The first relates to the Sthula Bhutas (and Indriyas) the second to the Tanmatras and Antahkarana; the third to Ahankara and the fourth to Purusha (roughly to use the term), for Purusha is still at a distance to the aspirant. This Samprajnata Samadhi is also said to be Sabija (with the seed); Savikalpa – In other words, in this state there is the consciousness of the thinker and the thought being apart – the mind is conscious of that which it identifies itself with – conscious Samadhi – there is a hold to depend upon here – an Alambana.

(288-2) That which has no seed, no alambana, no Vikalpa, is Asamprajnata meditation. Here there is perfect suspension of the mental Vrittis. This state argues the existence of the accomplishment in the aspirant of complete non-attachment, Paravairagya – which as a necessary resultant leads to the non-consciousness of the knower or the known. Because this Paravairagya, though excellent in itself, constitutes an impression in the mind, and so long as this Samskara impression, continues there is no complete success in Samadhi. This disturbance too should go, and then flowers that Asamprajnata meditation which is the proper aim of Yoga – the purpose of an aspirant's life. This means Nirbija Mirvikalpa. There is complete suppression of the Vrittis – modifications of the thinking principle (mind) – Nirodha Samadhi. This leads to Kaivalya or final beatitude, wherein all is Purusha – a state of bliss supreme. Herein no intrusion of Rajas (activity, restlessness) and Tamas (inertia, grossness) comes.

⁵²⁹ The paras on this page continue on page 289.

⁵³⁰ The paras on this page are numbered 5 through 10; they are a continuation of the paras on page 286.

(288-3) Again the four kinds of Samprajnata Samadhi, or the four steps towards the higher, Asamprajnata, Sananda and Sasmita deserve particular mention at this point. Those who stop at the Sananda stage are known as Videhas for they are free from matter. Here Rajas and Tamas are only subordinate to Satwa, and there is still a tinge of their existence and presence.

(288-4) When this tinge too vanishes and when pure Satwa is thought upon there is Sasmita. This is the cognition of the knower, and here there is meant Prakritilaya – dissolution of Prakrit or matter. One does not pass beyond it. And this gives one the state of the Devas. Those who have gone to these two stages are inferior Yogis. They are not cognisant of the ultimate reality and re-immersed in the phenomenal world where they live, wherefrom they depart to some higher states, merely to return to mundane existence again and again till the final end is reached.

(288-5) In this connection one would do well to remember what the Vayu Purana has to say with regard to such Yogees of the lower strata. “Meditators on the Indriyas remain in heaven 102 manvantras. Those of the Bhutas one hundred; on Ahankara for a thousand; on Buddhi for ten-thousand; and on Avyakta for a lakh – ” But there is no limit of time in the case of those who meditate on Parama Purusha. Still their vision is limited by the material world, and therefore this kind of Samadhi becomes only a means and falls under the category of Bhavapratyaya (apprehension of Samsara (mundane existence or phenomenal universe)). Here one perceives the veil of Avidya. One finds a desire for enjoying the pleasures of this world and those of the next ones (Ihamutra phalani.). So fare the Gods too in their native regions. Those pleasures have no end. But if the neophyte transcends these and aims for the superior, he gets surely to that higher stage – the unfailing means for final beatitude – the apprehension thereof – Upaya Pratya – . Life is determined by his antecedents, how these fashion his conduct and character in the world amidst the surroundings made ready for him for his good, though attributed eventually to his previous existences and his moral and spiritual nature; how he can win them over or abate their severity by penances; and how he can still endeavour to bend them to his will for the coming incarnations on this Karma Bhoomi, alias, the earth; and how into the bargain he can learn the lessons of self-sacrifice and service and love for fellow-beings – the man and the beast – and for the One Existence – the good known by common consent to humanity as God.

(288-6) This incarnation of man is but a letter in the voluminous Volume of human evolution – a man comes and goes, and comes again – always on the upward ascending arc. At every step his environment impinges on him and he in turn endeavours to overcome it and do away with it. In everybody’s life every moment various events happen, some sweet and some bitter; he begins to think. Here begins his science, philosophy and his religion. He finds facts, strives to discover their causes and their rationale, and also aims to thread them, and find out their relations; he winnows all and separates the

wheat from the chaff; from these concrete thinkings, he advances to the abstracts; and this abstraction without any colour of personality and attachment takes him to the root cause.⁵³¹

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LETTERS FROM SRI RAMANASRAM

Nagamma (Trans. from Telegu)⁵³²

(289-1)⁵³³ finding himself incapable of coming to normal sober condition, announced before many people that he would not live long. We bereave his death. Instead it would be better if we are thoughtful of the idea as to when we would reach our end. A Gnani always looks forward to the opportune moment as to when his prarabdha would be completely exhausted to go ahead forsaking the body. The coolie who carries a load for money looks forward as to when he would reach his destination! When the master asks him to lay down the load before his house, he would do so heaving a sigh of relief. So also a man of discrimination feels his body a burden. He 'Madhav' has gone and I am awaiting with hopes when I shall reach the end. Oh, when this little 'Prana' goes out, four persons will be required to lift this body. So long that 'Chaitanyam' (vital force) is present in the body, it is not at all heavy. When it leaves, nothing would be heavier than this. For the sake of such a body 'Kayakalpavratams' are being made to attain a salvation even with this body. Having done so much, they also die some time or other. None can hang on eternally to a transient body. When the fountain-head is fathomed who will cling to this mortal frame? 'When shall we be rid of this burden?' shall be our aim," said Bhagavan.

(289-1) Having heard all that they said about science, Bhagavan spoke "Well, none of these are apart from one's self! All these manifest when the self is. None can gainsay the existence of the self. Even the atheist who advocates the non-existence of God admits that He exists. So whatever comes, comes from within one's self and merges in the self-same thing. So nothing claims existence apart from one's self. 'Why do those multifarious powers manifest one following the other according to science?' -was another question. Mind is the cause,⁵³⁴ all these appear so to the same mind. All these rise up with the rising of the mind. With its emerging, all these vanish. Mind is the cause of all these 'Phenomena,' said Bhagavan.

(289-2) With the awakening all come into being. We abide as the witness when we learn to sleep with self-awareness. That is the proper course.

⁵³¹ The paras on this page continue on page 290.

⁵³² The original editor inserted "23" at the top of the page by hand.

⁵³³ The paras on this page are numbered 24 through 28; they are a continuation of the paras on page 287.

⁵³⁴ The original editor inserted comma by hand

(289-3) While I was in Virupakaha cave, I suffered very much from cough. I used to resort to usage of two or three 'Karakkayalu' with the utmost economy provided they were offered by anybody without our asking for them. Once these fruit were completely exhausted. The cough also was aggravated. Palani said, 'It will do well to tell someone who will go to the bazaar.' I replied, 'Let us see! But it so occurred to the mind, 'better it would be to use Karakkaya. A moment after the rise of this 'sankalpa' (thought) in mind, a bhaktha arrived from some village. Hardly had I looked forward when I found a big load in front, 'Swamin, while I was on my way to this place, I noticed in a nearby village 'Karakkaylu' being piled up in a heap and I thought that these would bring relief to the Bhagavan's cough. Here they are! said the bhakta emptying the bag by pouring them in a heap. Many such incidents have occurred. How can we narrate them all?

(289-4) The disciples of Saibaba keep his photo in front and worship it as a guru. How could it hold good? they can worship it as God, but what benefit would they gain to adore him as their Guru? 'The mind gets concentrated' was Bhagavan's reply.

(289-5) 'It' s true. Mind-concentration is possible to some extent by worshiping a lifeless image. To make that concentration well-established and firm, one should realise his self. A Guru's help is essential for such an enquiry. That is the reason why the wise tell, that one should not stop with 'Upasana' meditation. But this 'Upasana' won't be useless or fruitless. It could however ripen at some time. This 'Upsana' should not allow of any tint of show or affection. Anything would reach its consummation provided the mind is pure. Else it turns fruitless,⁵³⁵

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ON SAMADHI
South Indian Pundit

(290-1)⁵³⁶ When he finds that Root Cause he enjoys bliss. And this is the gist of Yoga, and all the several and sometimes divergent treatises on this subject, the every day experiences, so to say, of a thinking man, serve him to a greater degree or less, as the capacity of the man is. His hard experiences during this arduous journey mould his character and purifies it considerably and later on completely/

(290-2) He discerns on the first step the value of his physical body and the necessity there of its healthy, pure condition.

⁵³⁵ The paras on this page continue on page 291.

⁵³⁶ The paras on this page are numbered 11 through 14, and 1 through 5; they are a continuation of the paras on page 288.

(290-3) With the help of his own intelligence as his teacher and guide he will draw in the mind from its outgoing proclivities and control it; and in that happy state of meditation he will taste of the ambrosia oozing there from.

(290-4) Some teach that mind and breath are one; control of breath is a partial control of mind. Even a tyro in the field of practical yoga will demur to the above statement. Still to control the Ham and Sah – outgoing and the ingoing breaths, and suspend them, and in the same state hold the mind to the one object, leads to subjugation of mental aberrations – wanderings after the sense-objects and memories.

(290-5) On Yoga, Sage Agastya has to say some pertinent things. (a) “Marching off the two Kalas (Ida and Pingala, the Sun and the Moon) towards the threshold, the hidden entrance, with the eyes stubbornly fixed thereon, one should breathe that the serpent may begin to raise its hood and to hiss – Kundalini power to be awakened. (b) As this practice progresses, the sixteen will vanish, and the twelve will be kindled; disentangles, one should rest on the bridge between the eye-brows and enter dauntlessly. (c) Consonantly with this, the great light will shine on him who is but a fraction thereof. And more – Til the control is neatly handled, one should wait, without any depression of heart – a period of the months this for full gestation.

Swami Narayananda (of Rishikesh): The Ideal Life and Moksha

(290-6) Raja Yoga's first part is Yama, which has 5 divisions (a) Nonkilling (b) truthfulness (c) Continence (d) non-stealing (e) None-Receiving of gifts.⁵³⁷ For every service one takes from another, for every gift one receives, the receiver has to pay for it in return in some form. To accept anything in kind or coin means that the receiver is left with a thought of gratitude to the giver. His mind gets attached to the latter. Every such attachment makes his mind impure and retards his spiritual growth. Gifts made by evil persons with hidden motives produce a bad effect. They injure the receiver. He has to take a certain portion of the giver's sins. These sins make his mind impure and drag him down. He falls spiritually.

(290-7) Without strictly adhering to the rules of Yama and Niyama, practice of Rajayoga may lead to insanity.

(290-8) Prana moves up and down between the lungs and nose in breathing. Apana moves down through the passages of the anus and genitals. To join Prana and Apana is called Pranayama. By control of breathing one can have control over the nerve-

⁵³⁷ “of gifts.” was typed below the line and inserted with an arrow.

currents, which in turn control thought-functions. By controlling thoughts and desires, one easily controls mind. By controlling mind one controls Prana. By this, supernatural powers manifest in a person.

(290-9) Semen is a great power of the body. Instead of allowing sexual energy to become the gross seminal fluid, it is to be conserved and converted into subtle energy. Thus it is made a source of spiritual life instead of physical death. With the extinction of sex desires the mind is released from its most powerful bond.

(290-10) Set apart a room for meditation. Use it only for this purpose. Do not even sleep in it. Do not allow anyone of a different tendency or temperament to enter it.

(290-11) ANONYMOUS AUTHOR (Probably SHANKARA: Circa 500 B.C. Indian): "What a relief man experiences when he sees that the rope is no snake! His tranquillity of mind comes back to him. He feels joyful and happy. This is the state of mind of one who has recognised that there is no personal self, that the cause of all his troubles, cares and vanities is a mirage, a shadow, a dream."

(290-12) ANANDA: "SPIRITUAL PRACTICE

Certain chakras, or occult circles, are present in our body. The mind, or our self-consciousness, has its centre of gravity at any particular moment in one of these mystic centres. We feel the uprising of the mind and its going down. Wherever the mind is, there energy and blood are concentrated. When we have a high pure experience. We feel that the upper parts of body, heart and brain are stimulated. But when the thought is impure, it is the lower parts. Corresponding to these gradations, are our vision and experience of reality.

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LETTERS FROM SRI RAMANASRAM
Nagamma (Trans. from Telegu)⁵³⁸

(291-1)⁵³⁹ just like seed sown in a worthless soil," said Bhagavan.

(291-2) We are all Siddhas in that respect. Food and water, milk and water whichever we require come to us. Enjoying already, such siddhis of all kinds, they hanker after more of them. Bhagavan now and then used to say, "to know one's self and to be in the Self is Siddhi and none other should ever be conceived as Siddhi. The truth can be perceived – one attains whatever is due in accordance to the nature of his Karma under

⁵³⁸ The original editor inserted "25" at the top of the page by hand.

⁵³⁹ The paras on this page are numbered 29 through 37; they are a continuation of the paras on page 289.

Iswara's rule (Super intendance). Even God himself is incapable of fulfilling a desire which is not one's due (praptam).

(291-3) Iswara distributes the fruits in accordance with the individual's deserts of past karma. He is, as it were, an agent who distributes wages in proportion to the work done. That is all. Without that Personal God. Karma does not proceed.

(291-4) "We have conducted ourselves according to the mental trends of others. It is our bounden duty to act up to the respective mental aptitudes of different parabhas," said Bhagavan.

(291-5) Chinnaswamy fixed up the programme for celebrating the Swarnotsava on the first of September. Bhagavan scrutinised the whole sheet and said with a smile, "Well one crowded and leisure less programme! Let it go. How does it concern me? Let them do as they like."

(291-6) Some Guzartis purchased some books and Bhagavan's photos, the day before yesterday evening and brought them to Bhagavan. They desired him to affix his name on the books. "What name shall I write?," asked Bhagavan. 'Your name' they reiterated. "What name have I?" 'Is not Ramana Maharishi thy name?' somebody put it like that; "But where is name and village to me?" (Memo by PB "Are we not entitled to ask why then he signed the Last will - not with name it is true but with mark - making over the ashram to his family?)

(291-7) Years back when I stepped into the hall, Krishnaswamy was enquiring of the Bhagavan about Satvic food (finer good food). Bhagavan spoke, "So we thought that the idea itself was improper and we drank that simple unseasoned rice-starch. It was immensely soothing and cheerful since it was so fine a diet without an admixture of even salt. It was not only agreeable to the body but highly heartening to the mind. "Does salt come under the irritating substances?, enquired I with some apprehension. "O, yes, undoubtedly. It was so written in some book. Just wait until I look for it and tell you," said Bhagavan.

(291-8) "It is an entire delusion to think of Arpana (surrender) so lightly. Arpana means that the mind should merge and become one with the Absolute, i.e., all subtle tendencies (vasanas) should be rooted out. Nothing like self-effort coupled with Iswara's will should be rooted out. Nothing like self-effort coupled with Iswara's will should bring this about. Iswara's sakthi power) itself should draw the mind inward. Not until then can complete surrender be said to have been made. Why should one talk of surrender? The selfsame thing surrenders itself. We should endeavour till such firm grip is attained. Such a grip would be possible only after manifold trials. But when once it is grasped, there would be no going back. Of what avail is the verbal expression of the word 'Arpana' and 'arpna'?

(291-9) “To sit in this position, is itself sadhana. I Used to sit like this always. I closed my eyes then. Now I keep them open. That is all the difference, that which existed then does exist now also. Should there be any other than the ‘I’ for doing Sadhan?,” said Bhagavan.

(291-10) “The pity of it is that he leaves off his omnipresent self within and does sadhana for the sakshatki of some God within. God as is said, appears and vanishes in a moment! For the sake of this momentary vision, he leaves aside his omnipresent self and does so much sadhana.”⁵⁴⁰

Swami Agehananda Bharati: The Ochre Robe

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THE OCHRE ROBE

Swami Agehananda Bharati⁵⁴¹

(292-1)⁵⁴² I am trying to develop a new kind of humanism; one that values men but not mankind. Which is a word you find only in dictionaries. In the world itself there are only men, human beings, not mankind. Poor logic – like Plato’s, Hegel’s, Marx’s – and dangerous philosophy teaches humanity but neglects human beings. Now we have men to warn us against this anti-human logic, such as Karl Popper, Koestler, Orwell and Kafka.

(292-2) In the stupid possessiveness of most lovers, or in any dull marriage, regarded as settled and done with and guaranteed indefinitely, true communication ceases. For those who chose it in preference to monastic humanism, training in my humanism would result in married fulfilment.

(292-3) The Western humanism from which India can learn today is the untrammelled empiric-semantic kind taught by Ortega, Russell, Wittgenstein and G.E. Moore. Only – Russell’s luminous, warm, benevolent humanism, and of those who think like him, lacks a mystical correlative.. I think i have found ‘an’ answer (not ‘the’ answer because there is never any such thing) and that is a humanistic cosmopolitan way of life, based on an undogmatic yet traditionally experienced mystical practice.

⁵⁴⁰ The paras on this page continue on page 293.

⁵⁴¹ Two different series of notes were typed on pages 292-302, alternating front and back. “The Ochre Robe” can be found primarily on the even numbered pages. It then picks up again on page 364.

⁵⁴² The paras on this page are numbered 1 through 18; they are not consecutive with the previous page.

(292-4) This parallelism of trained mysticism, i.e. meditation, on the one hand and intellectual humanism on the other, will create a unique combination giving fulfilment which a one-sided arid scientific humanism cannot give. Nor can mere mysticism, anti-intellectual and based on subjective experience or on revelation, give it either.

(292-5) The religions of the world DO teach different things, and want different things. Each must therefore choose his own form of meditation. Indian seers have always understood this and talk of adhikara-bheda, meaning the difference in meditative possibilities between people. There are many different schools of meditation in Hinduism and Buddhism, so that each individual can choose his own, the most suited to his body and mind: Strict asceticism, or love of God, selfless deeds, the maximisation of non-discursive intelligence, or sacral art music dance and painting, or sacral physical love in the embraces of a woman who is appropriately trained, etc But such a choice is not possible for devotees of a gospel which indicates only one way, or makes the experience of one founder universally binding.

(292-6) What the west has done with the idea of yoga is loathsome.

(292-7) The humanist merely thinks, the mystic meditates.

(292-8) The so called Secret Doctrine of HPB is a complete fabrication. Neither in Tibet nor elsewhere are there such masters as she describe nor a White Brotherhood. I have had long discussions with superior Lamas, and am certain of this; It is good also that the Lobsang Rampa swindle has now been exposed

(292-9) Thousands of Westerns have taken up some pseudo-mystic cult and frequently stick to it, not because it gives them any real satisfaction but because they lack that hard core of determination and purposeful intellectual striving without which no one can work his way through to real knowledge.

(292-10) Academic Indology must become important and familiar to the west. Only such a spread of sound Indic knowledge can build bridges. The best brains of West and East are needed – not highly suspect ‘feelings’ of the oneness of human nature or ‘intuitions’ of the oneness of religions. Asia and India are no more mysterious than the West, the belief that it is leads Western seekers astray into fantastic cults. Note that not one of the founders of these occult, pseudo constructions has been a recognised Orientalist.

(292-11) The many books which seek to popularise Indian culture are responsible for many inaccuracies and falsehoods, even honest books, because they have no solid basis of sound scholarship. The awed presentation of wonders and the high-pitched amazement at everything connected with the East is very deleterious and should be stopped The authors and readers are more interested in the incredible than in the sober

facts. My aim in the present book is exactly the opposite; it seeks to take the wonder out of India and thus have a therapeutic effect.

(292-12) What interests me is a way of monastic life which is free of all oppressiveness, which is humanistic, and free from repressions and dogmas. I must warn the reader against the arid severity of Indian monasticism

(292-13) We all make a doctrinary differentiation and take what emotionally suits us

(292-14) It was the fanatical jargon of the Catholic catechists that put me off rather than the intolerant doctrine of the Church and its claim to universal validity.

(292-15) I attach more value to the gradual arrival of human communication than to anything else

(292-16) The fanatical jargon of the catechists, the intolerant doctrine of the Church, its claim to universal validity, put me off.

(292-17) By 'friend' I mean someone with whom I have successfully entered into communication

(292-18) In Hinduism bathing is a part of religious devotion, belongs to religious ritual: every holy place has a bathing place, to be entered before the temple is entered or before devotions are performed⁵⁴³

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LETTERS FROM SRI RAMANASRAM
Nagamma (Trans. from Telegu)⁵⁴⁴

(293-1)⁵⁴⁵ Thus he increases his mental activities for the acquisition of boons! No trouble arises if one remains speechless in his self, and Bhagavan.

(293-2) "But what for a sadhana? - The Self is all-pervading and omnipresent. One need not try anywhere to get his Self. Sadhana is only gained by removing obstacles and false perceptions that stand in the way of the Self. False knowledge comes of non-perception of one's true Self and of believing the body and the world to be true. Sadhana is only intended just to efface this false mental impression. But where is in reality the need for sadhana to attain one's Self? Nothing other than his self appears to him who is steadfast in the knowledge of the Self."

⁵⁴³ The paras on this page continue on page 294.

⁵⁴⁴ The original editor inserted "27" at the top of the page by hand.

⁵⁴⁵ The paras on this page follow the paras on page 291.

(293-3) “But no purpose is served by the mere verbal repetition of the enquiry ‘Who am I? nor by pronouncing ‘Neti’ (I am not this, I am not that, etc.)” said Bhagavan.

(293-4) All the ‘Sadhanas’ are intended only to remove the idea ‘I am the body.’ The knowledge of the ‘I am’ is the Atman or Paramatman or whatever name you may give it.

THE OCHRE ROBE
Swami Agehananda Bharati

(293-5)⁵⁴⁶ mantra, which is the key to that chosen aspect of Godhead. This mantra initiation is technically known as diksha. People who receive it from the same guru are gurubhais (brothers) and a close bond exists between them, whether they know each other personally or not.

(293-6) I am not an eclectic because i am convinced that the great religious groupings of mankind are fundamentally different.

(293-7) No orthodox Hindu Order indulges in large scale organised charity. Why do the Ramakrishna monks stoop to this lower level of giving? The notion that we attain self-realisation through service to humanity is a Christianised notion propounded [by]⁵⁴⁷ Vivekananda, who had education at a protestant Calcutta college

(293-8) His lips were constantly moving in japam, he was totally taciturn.

(293-9) The claim to pronounce truths about nature, God or man is fanaticism if the teacher generalises on the basis of his own experience, and hoax if he does it on that of anyone else the Prophet insists that his mystic experiences correspond to things outside, to facts like tables. The mystic draws no conclusions from them; he either keeps them to himself or imparts them merely as incentive to others to seek the same experiences. The Judeo-Christian-Muslim tradition is replete with prophets and few mystics; the Hindu-Buddhist-Jaina tradition is replete with mystics and no prophets so far.

(293-10) Though meditation is a mental process, it aims at eradicating mentation at the end: the mind experiences a complete catharsis, gets emptied of all its contents This is totally different from sleep, stupor, drowsiness, drug-induced states and imbecility, for there all sorts of contents are misarranged or pathologically distorted Meditation leads to an emptiness of mind.

⁵⁴⁶ These paras are a continuation of the paras on page 294.

⁵⁴⁷ The original editor inserted “by” by hand

(293-11) The monks rise at 5 am, mentally greet the guru with folded hands (palms), and take their bath. Before that they should move their bowels.

(293-12) My misgivings about the Bhagavad Gita derive from its inane eclecticism, and its blatant moral contradictions. It has been too popularised hence too banalised. It has become 'different' thought for western escapists seeking to be tickled by Eastern mysteries. It preaches violent Junkerism in one place but complete withdrawal from worldly affairs in another. It propounds a halfhearted absolutism and then disports a naive theological dualism with a sectarian flavour as its doctrinal consummation. Samkaracharya had a hard time to explain away the dualistic viewpoint of this scripture and he did not really succeed. Later rationalisations were legion. Today the apologetic tells us that the recipient of this teaching starts off as a crude mind and is taken into the deepest truth step by step, so that the doctrines in the later sections supersede the earlier ones. This is an helpful and nauseous argument, for if the earlier teachings are directed to a crude mind why should they be quoted as profound wisdom whenever they are expedient?, as "If you are killed heaven will be your lot, if you survive you will rule and fight!"⁵⁴⁸

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Swami Agehananda Bharati

(294-1)⁵⁴⁹ The aesthetic factor has great importance in meditation and religious practice, the aesthetic feeling is central in the emergent phenomena. You can interpret the words as you like.

(294-2) The forms and methods of a teaching or an ideology are more important than its content. The pupil will learn to like rock and roll just as easily as the Beethoven Concertos provided the form of the teaching suits him.

(294-3) We are developing away from the group (whether family town or nation) towards the human being, the individual freely communicating with other individuals – not because the other belongs to the same group but because he possesses value as an individual

(294-4) Schoolchildren should be given simple authentic universal bibles, anthologies made up of extracts from all the worlds religious traditions. Such a proposal is utopian at present because it could bring about the dissolution of outlooks and ideologies which

⁵⁴⁸ The paras on this page continue on page 296.

⁵⁴⁹ The paras on this page are numbered 19 through 33; they are a continuation of the paras on page 292.

I regard as evil but which are held up to emulation as virtues – patriotism, nationalism, the only true religion, etc!

(294-5) I had occasionally approached the meditative state as I lay there, with a gentle happiness in my heart, on the wooden bench stretched out, something happened that I had been seeking for years. I was suddenly no longer the young man but THAT which is proclaimed in the four great axioms of the Upanishads: I am the Absolute: The conscious self is the Absolute I – not the physical bodied I, not the wishing I, not the intellectual I, but the impersonal One which alone exists. I had not directly striven for this blessed moment. But after that it took over ten years before I was able to recover that intuition, and even then only momentarily.

(294-6) My answer to Ramakrishna's 'What is the use of mere erudition?' is a counter question: What is the use of nothing at all? For meditation is attained by very few people, Modern Hindus lap up R's axiom very eagerly but they have no talent for intensive protracted meditation. Kabir and R taught that erudition was an obstacle to holiness out of emotion, not from knowledge. Since they had not erudition how could they possibly know whether it was an obstacle? One cannot draw a conclusion from something which does not exist. There is clear proof that it is not necessarily an obstacle in the existence of holy men who were also scholars – Francis of Assisi, John Chrysostom, Thomas Aquinas, Spanish Theresa.

(294-7) Brahmachari is Vedicly defined as 'Who constantly fixes his mind on Brahman' It does NOT apply to a man who lives without indulging in sex intercourse but implies directing his mind towards Brahman. Krishna had 16000 wives yet he was a brahmachari. The meaning of the term changed from this oldest one to refer merely to sexual continence. In the term changed from this oldest one to refer merely to sexual continence. In the original meaning, the latter is the least important characteristic. In many esoteric disciplines it is a hindrance – not from the psychological angle of threatening complexes but on the path of deepest intuition. Thanks to puritanism the infinitely delicate balance between celibacy and erotocentricity has been lost in narrow-minded observances. Indian monasteries are full of ill-concealed frustrations, and in such psychologically simple matters Freud was right. A man can be happy in a monastery only if he respects the senses, and does not gnash his teeth against them.

(294-8) Depression and melancholy are the two most frequent and dangerous cankers of monastic life

(294-9) Change in the work performed was intended to prevent a monk from becoming inwardly settled and rooted. The sanyassi obtains the same result by being constantly on the move; he is forbidden to stay in one place too long. The time varies from Order to Order and also according to the maturity of the monk; it varies between 3 days and 6 months.

(294-10) Those older monks who have lived ascetically and frugally for long are often dried-up and disagreeable, and sometimes make life difficult for the younger men, subtly, by tending to produce in them permanent guilt complexes.

(294-11) Inner certainty has nothing whatever to do with fact. All religions and ideologies suffer from this same prejudice. This uncritical naive certainty first set my nerve on edge, then embarrassed me, and finally drove me out of the Ramakrishna Order.

(294-12) Ancient Indian clothing has nothing sewn; the shirt and trousers are of Persian-Mogul origin, and are rejected by orthodox Indians as impure, uncongenial and untraditional religiously.

(294-13) For the Hindu the monk is the highest form of human being. When he enters a temple he blesses the images. Celibacy stands higher than matrimony!

(294-14) The Hindu objects to meat fish eggs and onions not so much because life must be taken to prepare them but because the forbidden items are believed to have an aphrodisiac effect But I wonder what good food has not? The only way to be free of all lusts is to eat nothing at all.

(294-15) The guru gives a secret mantra, a formula which the pupil will repeat a [million]⁵⁵⁰ times and at the same time meditate on Godhead in the form evoked by his⁵⁵¹

C.R. Jain: The Confluence of Opposites

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THE CONFLUENCE OF OPPOSITES

C.R. Jain⁵⁵²

(295-1)⁵⁵³ Mahavira said: "One should not do injury to one's self nor to anybody else."

Mahavira will always occupy a foremost place among the benefactors of humanity. Perhaps he was the first thinker to recognise the many sidedness of truth and to emphasise the necessity of studying it from all standpoints.

⁵⁵⁰ The original editor inserted "million" by hand

⁵⁵¹ The paras on this page continue on page 293.

⁵⁵² The original editor inserted "(JAINISM)" and "29" at the top of the page, as well as "The" before "Confluence" by hand.

⁵⁵³ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

(295-2) The ecstatic delight which is neither evanescent nor the source of sorrow and pain, like the gratification of sensual lust, is really the nature of the Soul, though through ignorance it is unaware of the fact. The proof of this is to be found in the fact that the pleasure one experiences on the successful performance of some task comes from within and is independent of the senses. Analysis reveals the fact that the essence of this kind of happiness lies in the notion of freedom, so that whenever the Soul is freed from some irksome duty, obligation or restraint – and all kinds of activities except the unrestrained ‘pulsation’ of freedom are only the different forms of bondage – its natural delight (from de, intense, and light, lightness), hence freedom, at once manifests itself.

(295-3) When all its obligations and tasks are removed, the soul must necessarily experience the purest kind of delight, which, being svabhavic (pertaining to its own nature), can have no ending. What prevents the Soul from the enjoyment of its natural joy is ignorance. Hardly one man in a thousand has any idea of the nature of pure joy, and all, more or less, try to extract it from their surroundings, which are, by nature, utterly incapable of yielding it.

(295-4) The whole thing is a question of the law of causes and effects. Jainism does not, for the foregoing reason, offer devotion to any being or beings in the hope of obtaining Bliss, immortality or perfection from them. These are already the natural properties of the soul, and cannot possibly be had from outside. Hence Jainism does not recognise the God of popular theology, but urges the aspirant Soul to worship the feet of the perfected Siddhas in the Same way as one would show reverence to a teacher.

(295-5) The one most prominent feature of the modern civilisation is the cost of living which is going up from day to day and which entails the devotion of whole-time labour for the procuring of the means of livelihood and those other things which are necessary to enable one to be counted as a ‘Somebody’ in society. This leaves no time for Spiritual unfoldment, which itself demands the withdrawal of the outgoing energy and its inner concentration for the destruction of the karmic bonds. The civilisation of the ancients, on the contrary never lost sight of the necessity for the Spiritual evolution of the Soul, and made the cost of living so cheap that every one could procure the necessities of life without much trouble or labour utilising every moment of valuable time for devotion to God, i.e. the ideal of perfection and Bliss.

(295-6) Sankhya which is unlike any other system, oriental or occidental. According to Kapila, the purusha principle is merely a spectator, neither an actor nor an enjoyer (bhogta) of the fruits of action. All changes, therefore, appertain to the spectacle, which is, consequently, conceived to be characterised by intelligence (sattva), in addition to movement (rajas) and rest (tamas). The equilibrium of these essential attributes, sattva, rajas, and tamas, is taken to mean the cessation of the spectacle, so that there is nothing

which a purusha can then perceive. When this equilibrium is again disturbed after some time, in obedience to some unknown heartbeat of nature, the curtain is hung up again, and the process of evolution begins through the steps, as described. We thus have involution and evolution alternately; involution proceeding the reverse order, with the last evolute disappearing first in point of time.

This order is the most important part of Sankhyan Metaphysics, and it is also very important to us; for it clearly proves that the system is the outcome of the notion that the world-process proceeds upon the analogy of a consciousness that is being awakened from sleep. In a rough way general way the following transformations may be conceived as occurring before the world of waking reality may be said to burst upon human consciousness when it wakes up from sleep: -

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THE CONFLUENCE OF OPPOSITES

C.R. Jain

(continued from the previous page) (a) the manifestation of intellect; (b) the dawning of the notion of "I" (ahamkara) in the intellect: (c) the unfoldment of the faculties and function of the "I," that is, of the manas (attention or mind) and of the organs of sensation and action; (d) the stimulation of the senses, i.e., sensation and (e) the projection, in external space, of sensations, i.e., of the date or bundle of sensible qualities of which objects are composed. If you will only bear in mind the notion entertained by certain idealists that the sensible world is only held in the mind of its percipient and the objects are but our sensations spatially projected, you will have no difficulty in comprehending the position of the Kapila. [Continued on reverse side of "Nagama Letters"]⁵⁵⁴ P16)

THE OCHRE ROBE

Swami Agehananda Bharati

(296-1)⁵⁵⁵ As an instrument of conversion Gita has been successful. It was important to my own at age 15 but later on the mind must learn to be critical and chasten its own enthusiasm. I strongly disagree with the Nazarene's musings on the state of the child as a commendable one, and still more with the gospel of the poor in mind.

(296-2) Indian theologians avail themselves of refined scholastic argument all the time, but they jettison all of it for the purely non-discursive the moment their axioms are impugned.

⁵⁵⁴ The original editor inserted "(Continued on reverse side of "Nagama Letters")" by hand

⁵⁵⁵ The paras on this page are numbered 41 through 53; they are a continuation of the paras on page 293.

(296-3) This after lunch siesta is a wonderful rule in all monastic institutions of India. It is a contemplative sort of siesta – the monk does not fade out into total slumber but repeats his mantra in soporific silence. (42a) Hindu exegetical sophistication utilises acute intellectual tools and suspends them the moment the axioms are challenged. The assumed proponent and dialectical critic of the propounded thesis is a sort of *Advocatus Diaboli*, whose challenges are refuted in minute detail. However an outsider would not be answered – be he Buddhist Moslem or Christian or humanist. The Hindu scholastic refuses to argue with anyone who rejects the Veda as authority and Brahman as the universe's substratum. The few axioms of Hindu tradition can be interpreted in innumerable ways – there has never been a standard interpretation or a compulsory commentary. New interpretations are welcome but the axioms themselves must not be impugned.

(296-4) In the ashram supper is light food, unspiced, for the monk cannot afford the aphrodisiac effect of heavy spiced food when he retires for the night.

(296-5) Daybreak and sunset – "the Moment of Brahman" have been declared as ideal times for meditation.

(296-6) As everywhere when the philistine takes over from the thinker, puritanism encroached upon the bountiful Indian mind, in due course to envelop it completely I had hoped that Hinduism would include what Christianity denied – the relation between woman and man as an aspect of the divine, not as the work of the devil. I did not find what I had hoped for in the RK Mission, for its attitude in sex matches the most literal Presbyterian. (He found it in Tantra-PB)

(296-7) The gist of the *diksha* initiation – a sacred formula, mantra, is imparted to the disciple and its methodical use in meditation then explained. The imparting by guru is a charismatic act, the rest of the ceremony is practical instruction: how to harness the mind, how to relax it, how to sit in proper posture, how to place objects of worship before the mind, how to exclude other objects, one by one, what initial and concluding invocations are to be included, how happiness and wellbeing must be sent out to the entire universe, how the personal immediate guru, the original preceptors and the tutelary deity itself are to be invoked as witnesses and helpers. The

(296-8) The mantra is potent only if imparted by a guru. Without this process the mystic words and syllables from the manuals are bare scriptural passages or quasi-morphemes, bombs without fuses, ineffectual semblances. The mantra is secret, and loses its force the moment it is divulged to anyone, except through *diksha* when it has found its fruition in the adept, when the disciple has become fit to be a guru in his turn. Then he must pass it on to a new disciple: this is India's spiritual lineage.

(296-9) When the mantra succeeds it allows the adept to switch on this perfect bliss, this transporting exultation at will, and to build it up, for there are degrees of bliss – and the infrequent moments of human and sexual bliss seem to be on the lowest rungs of the ladder.

(296-10) From an initial period of a half hour daily I learnt to meditate 3 hours at a stretch, through being zealously regular.

(296-11) In Indian monastic history there were fabulously learned teachers who regarded learning as important to sadhana as a controlling instrument, but there were also illiterate monks, teachers who denigrated learning.

(296-12) The RK Order has fallen victim to the temptation which hovers round every religious movement inspired by personal charisma: the temptation to apotheosise the founder. I also fear that RK himself gave encouragement to it. I myself do not regard him as an avatara, because the notion of the word does not mean much to me.

(296-13) The five obstacles never exist in a vacuum – anger lust infatuation avarice and egotism. Could I have obtained my present blissful poised equanimity outside the Himalayas?⁵⁵⁶ [Possibly, but it might have been of a different order.]⁵⁵⁷

Sri Karapatra Swami: Advaita Bodha Deepika (Sanskrit and Tamil Recommended by The Maharishi)

297

ADVAITA BODHA DEEPIKA
Sri Karapatra Swami⁵⁵⁸

(297-1)⁵⁵⁹ Originally Srīman Acharya and other great sages had written several works like the commentary on the Vedānta Sūtras and thus furnished the methods for those engaged in Self-enquiry to accomplish their purpose. From these Sri Karapatra Swami later condensed the salient points into Sanscrit verse in a work.

(297-2) In order to release from bondage those who have grown fit by all their sins having been burnt off by austerities practised in several past births, their minds made

⁵⁵⁶ The paras on this page continue on page 298.

⁵⁵⁷ The original editor inserted “Possibly, but it might have been of a different order.” By hand

⁵⁵⁸ Two different series of notes were typed on pages 297-303, alternating front and back. “ADVAITA BODHA DEEPIKA” can be found on the odd numbered pages.

⁵⁵⁹ The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

pure, their intellects discriminating the real from the unreal, themselves turned indifferent to the pleasures of this or the other world, their minds and senses brought under control, passions held down, actions given up as worthless burden, faith firm and minds tranquil, eagerly seeking release from bondage, this work – “Sri Advaita Bodha Deepika” is presented.

(297-3) The powers of Brahman are infinite. Among them that power becomes manifest through which I shine forth.” What are these different powers? Sentience is sentient beings; movement in air; solidity in earth; fluidity in water; heat in fire; void in ether; decaying tendency in the perishable; and many more are well known. These qualities remained unmanifest and later manifested themselves. They must have been latent in the non-dual Brahman like the glorious colours of peacock feathers, in the yolk of its egg, or the spread-out banyan tree in the tiny seed.

(297-4) What is the nature of this mind which forms the power of projection of Maya? To recollect ideas or latencies is its nature. It has latencies as its content and appears in the witnessing consciousness in two modes – ‘I’ and ‘This.’

(297-5) What then is the difference between the dream and waking states? Both are only mental and illusory. There can be no doubt of this. Only the waking world is a long drawnout illusion and the dream is a short one. This is the only difference and nothing more.

(297-6) (D) Should waking be only a dream, who is the dreamer here? (M) All this universe is the dream-product of the non-dual, untainted, knowledge-Bliss only. (D) But a dream can happen only in sleep. Has the Supreme Self gone to sleep in order to see this dream? (OM) Our sleep corresponds to Its Ignorance which hides its real nature from time immemorial. So It dreams the dream of this universe. Just as the dreamer is deluded into thinking himself the experiencer of his dreams, so also the unchanging Self is by illusion presented as a Jiva experiencing this samsar.

(297-7) Whereas scriptures declare that all this universe was created by the will of Iswara, you say it is by one’s own ignorance. How can these two statements be reconciled? There is no contradiction. What the scriptures say that Iswara by means of Maya, created the five elements and mixed them up in diverse ways to make the diversities of the universe is all false. How can the scriptures speak falsely? They are a guide to the ignorant and do not mean what appears on the surface. How is that? Man having forsaken and forgotten his true nature of being all-perfect Ether of Consciousness, is deluded by Ignorance into identifying himself with a body, etc., and regarding himself as an insignificant individual of mean capacity. If to him it is told that he is the creator of the whole universe, he will flout the idea and refuse to be guided. So coming down to his level the scriptures posit an Iswara as the creator of the

universe. But it is not the truth. However the scriptures reveal the truth to the competent seeker. You are now mistaking the nursery-tale for metaphysical truth.

(297-8) Should heaven and hell and four stages of beatitude (mukti) be all false, why should a part of the scriptures prescribe methods of gaining heaven or beatitude?⁵⁶⁰

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THE OCHRE ROBE
Swami Agehananda Bharati

(298-1)⁵⁶¹ There is something unique in Himalayan meditation and residence.

(298-2) The guru was old and experienced. He told me that sex was the one great obsession of the monk's mind – under the pressure of control internally on account of his vows and externally on account of society. "It is not now when you are a young and active bramachari that your mind will be much troubled by sex. The real trouble begins well after 45. Between then and 60 you will have a hard time. For then your body revolts, your mind panics – they want to enter into their rights before the gates close. With no more than a little care chastity will come relatively easily to you for the next 10 years. It is hard but not impossible. And if you do fall occasionally – let that not worry your mind. Perform your prescribed penance and start all over again. I have not seen a monk who did not fall

(298-3) The old custom of bestowing sanyasa on a cremation ground is fast falling into disuse, as is the taking of sannyasa in general. The outward cremation-ground has to be transferred into one's mind; the physical one is but a symbol for the inner one, without which it is of no avail. Informed by transference into an object of meditation on the inane universal evanescence and into a simile for the mind wherein desires have been burnt up, the crematorium is of hallowed beauty and purity.

(298-4) The teacher Visvananda said: "I walked all the way down to Mysore from Hardvar and paid my respects to Narasimha Bharati at Sringeri. He did not ask where I had come from, showed no sign of interest when I hinted that I had walked 1500 miles to have his darsan."

(298-5) In south India onions are considered either non-vegetarian or an aphrodisiac. The main reason why monks are not to eat a high protein diet is the fear for their implicit vow of non-violence.

⁵⁶⁰ The paras on this page continue on page 299.

⁵⁶¹ The paras on this page are numbered 54 through 67; they are a continuation of the paras on page 296

(298-6) Darsan continues even when the bestower is asleep; awake or asleep he is an object of worship. There is no parallel to the conception of darshan in the West; the charisma that attaches to it is unequalled outside Asia. All this will change very soon; there is sneering in the villages even now. Secularisation has begun in India from two sides – the leaders and the people.

(298-7) I think that [the]⁵⁶² pilgrimage walk across the country incumbent on a sadhu is really meant to teach him a novel way of meditating, different from the sedentary kind he learned during training. The rhythm of the walk is communicated to the contemplative mind. I found my contemplative experiences considerably more powerful on my march than they had been in the sheltered cloister.

(298-8) For weeks I had been thinking of the Devi My mind built up an inflation which some day had to express itself. Any appropriate surrounding might provide the mental deflation. Hence my vision of the devi, although pious-Hindus called it darshan.

(298-9) The Hoysala shrines at Belur and Halebid are the loveliest sculpture medieval India produced. Here I saw and revelled in rich warm erotic sculpture of consummate loveliness, now hated and regretted by puritanical moderns.

(298-10) The classical reason for deciding to be a monk is realising grief and pain and the futility of efforts to remedy them. I think I set a precedent for my reason may have been unique. My decision was prompted by intuition of the immense beauty. When in the past I loved, or listened to music, I postulated a yet great perfection. I became a monk not because the world is full of grief but of unique joy, not because of sensuous surfeit – although this may be Buddha's case and many of his wealthy followers – but because of a desire for more enjoyment such as the senses alone cannot offer. I found scriptural corroboration in the Taittiriya Upanishad for this point.

(298-11) The very orthodox erudite pandit will not even drink tea.

(298-12) The eclectic anti-scholastic literature of the modern RK-Vivekananda Hindu Renaissance creates a rigid idea of the Sanyassin which is very puritanical. He must never praise physical beauty. That is why Gandhi fulfilled the model, though he was not ordained. He must say only what the devotees think he should

(298-13) The most orthodox monks would not wear shoes or sandals unless made of cloth or wood.

(298-14) I visited M.N. Roy. He was active in China; then things went wrong, and he made his escape through the Gobi desert In prison he changed from being a communist

⁵⁶² The original editor inserted "the" by hand

to becoming a humanist Roy's voice was very pleasant, melodious and warm and low. MNR was heterodox on all counts: an Indian nationalist who despised nationalism. A hindu who detested the social trappings of Hinduism. An apostate from communism which put him on the blackest communist list. But he had a deep love and reverence of the religious philosophers of India, and much admired the founder of my own {Oasnami}⁵⁶³ Order, Samkaracharya in spite of this great scholastic's narrow casteism. All those things which matter to the humanist: the human mind and its deeds, the human body and its beauty, S teaches derive from the self-luminous Brahman

(298-15) I object to ascribing ethical value to sex, Under Roy's influence I enjoyed drinks and⁵⁶⁴

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ADVAITA BODHA DEEPIKA

Sri Karapatra Swami⁵⁶⁵

(299-1)⁵⁶⁶ On seeing her child suffer from pain in the stomach a fond mother desirous of administering pepper to the child, but aware of the child's dislike of pepper and love of honey, gently coaxes the child with a smear of honey before forcing the pepper into its mouth. In the same way the scriptures in their mercy, seeing the ignorance student suffer in the world desirous of making him realise the truth, but knowing his love for the world and dislike of non-duality (Reality) which is subtle and hard to understand, gently coaxes him with the sweet pleasures of heaven, etc. before laying bare the non-dual Reality.

(299-2) How can the ideas of heaven, etc. lead him on to the non-dual Reality? By right actions, heaven is gained; by austerities and devotion to Vishnu, the four stages of beatitude. On knowing it a man practises what he likes among these. By repeated practises in several rebirths his mind becomes pure and turns away from sense-enjoyments to receive the highest teachings of the non-dual Reality.

(299-3) Master, admitting heaven, hell, etc. to be false, how can Iswara so often mentioned by the scriptures, be also declared unreal?

(299-4) Well, passages dealing with Iswara in all His Glory, are succeeded by others which say that Iswara is the product of Maya, and the Jiva of Ignorance (Avidya). Why do the scriptures contradict themselves with passages of different imports? Their aim is

⁵⁶³ The word is cut off by the left margin. Only " - asnami" is visible in the original.

⁵⁶⁴ The paras on this page continue on page 300.

⁵⁶⁵ The original editor inserted "33" at the top of the page by hand.

⁵⁶⁶ The paras on this page are numbered 9 through 17; they are a continuation of the paras on page 297.

to make the student purify his mind by his own efforts – such as good actions, austerities and devotion. To coax him these are said to yield him pleasures. Being themselves insentient, these cannot of their own accord yield fruits. So an all-powerful Iswara appears on the scene. Later the scriptures say that the Jiva, Iswara and the jagat (world) are all equally false.

(299-5) Iswara the product of illusion is no more real than the dream-subject, the product of sleep. He is in the same category as the jiva, the product of ignorance, or of the dream-subject the product of sleep.

(299-6) Now Master, how can Maya be extended to create the illusions of Iswara and jagat as well? Ignorance has no parts; it acts as a whole and produces all the three illusions at the same time. The jiva manifesting in the waking and dream states, Iswara and jagat also manifest. As the jiva is resolved, the others are also resolved. This is proved by our experience of the waking and dream manifestations, and their disappearance in deep sleep, swoons, death and samadhi. Moreover simultaneous with the final annihilation of jivahood by knowledge the others are also finally annihilated along with it. The sages whose ignorance have been completely lost with all its attendant illusions and who are aware only as the Self, directly experience the non-dual Reality. Hence it is clear that the Ignorance of the Self is the root-cause of all the three illusions – Jiva, Jagat and Iswara.

(299-7) How is Maya so powerful? No wonder. See how an ordinary magician can make a whole audience see a celestial city in mid-air or how you can yourself create a wonderful world of your own in your dreams. If such is possible for individuals of mean powers, how can the other not be possible for Maya which is the universal material cause? To conclude, all these including Iswara, Jiva and Jagat are illusory appearances resulting from one's ignorance and superimposed on the one Reality, the Self. This leads us to consider the ways of removing the Superimposition.

(299-8) Please explain their illusory character. The world is an object and seen as the result of the sport of mind. The jivas and Iswara are contained in it. Parts can be only as real as the whole. Suppose the universe is painted in colours on a wall. The jivas and Iswara will be figures in the painting. The figures can only be as real as the painting itself.

(299-9) Here the universe is itself a product of the mind and Iswara and the jivas form parts of the same product. Therefore they must be only mental⁵⁶⁷

⁵⁶⁷ The paras on this page continue on page 301.

(300-1)⁵⁶⁸ realised that I had been wrong

(300-2) There are four Abbots-General of the Samkarac harya order.

(300-3) It was Sriharsa who devised a critical attitude which does not disqualify its holder from being a Hindu: it does not impugn doctrines but freely interprets them without forfeiting Hinduhood.

(300-4) The confusion among admirers of Asian thought in the west arises from their desire to apply occidental love of empirical evidence to totally non-empirical patterns of thought. Vivekananda and all swamis today affirm Hinduism is a 'scientific religion' not realising the harm they are doing in the minds of the philosopher and humanist. They confuse 'methodical' with 'scientific.' The pursuit of religion is methodical but not subject to empirical verification or confutation. This is the true highly scholastic Advaita view, not the emasculated, eclecticised modern one. A visitor fresh from the theosophical and anthroposophical Western centres would feel alarmed at the dry scholastic Advaita of the Uttarkashi-Gangotri monks. There is a wide stream between the Vedanta of the latter and the popularised watered-down RK ideology, It is a strong purifying breeze. Vivekananda called scholasticism 'logic-chopping' and 'intellectual jugglery' and the hathayogis use similar terms

(300-5) The idea that the Indian monk is more perfect than the non-monk is inveterate and is kindled by the monks themselves. If perfection is to mean greater dedication to the search for spiritual emancipation then there is undoubtedly more of it among monks. But in morality and intellect monks are nowhere more perfect than lay people. Yet I claim that if the majority of sahus are frauds in the general sense they must be tolerated for the sake of the very few who are culture bearers. Even parasites should be tolerated for the sake of a few geniuses among them. Secular modernisation and industrialisation disagrees and would weed out the lot, even though it means stifling the sages also.

(300-6) You cannot arrange human thought in a hierarchy which has been set once for all by a particular school without intolerance and arrogance coming in. I weaned a handful of students from complacent traditionalism by convincing them of the aesthetic grandeur and uniqueness of Hinduism, but at the same time making them disassociate religion completely from discursive philosophy. (65a) modern⁵⁶⁹ Hinduism is

⁵⁶⁸ The paras on this page are numbered 68 through 84; they are a continuation of the paras on page 298.

⁵⁶⁹ "modern" was typed below the line and inserted with an arrow.

suspicious of aesthetics yet this suspicion is not supported by the canonical scriptures. For the orthodox Brahmin daily worship lasts up to three hours.

(300-7) Only 20 years ago the Brahman pandit would have thought it underneath his dignity to study what the mleccha had thought and speculated. Now interest in occidental thought is increasing among the best Hindu savants. There is deep humility in their approach. They recognise that the human intellect is capable of probing into all aspects of wisdom, even where it happens to be ensconced in a barbarian body.

(300-8) I emphasised the need of humanistic individualism, the attitude which is aware that nation, people, mankind are not larger individuals but convenient abbreviations, mere names that must not be conceded the right to subjugate what alone is real

(300-9) Certain issues in life should be decided by discursive reasoning and others by emotional decree.

(300-10) In India monks are virtually the only bachelors. But Hindu men praise wives in principle yet show no tenderness or affection to them in society

(300-11) I did not exclude Hindu metaphysics from my sermons; it can be brought to the masses without losing its value in a way denied to western philosophers

(300-12) I abhor systems of thought. I am not an eclectic using pieces obtained here and there to build a system or to fit them into a preconceived system.

(300-13) Heretics can be freer in their pursuit of philosophy than any others.

(300-14) I knew the logical shortcomings of Vedanta but I also admired the Brahmin who studied logic, reserving for himself the final judgment was to what was more important in a total world view. The Brahmin is right. Human being and its welfare is at stake so illogical non-discursive meditation is more important than syllogism.

(300-15) South India to me is the quintessence of that cultural sophistication which constitutes a large part of my own private India.

(300-16) Frozen into the friezes and frescoes of the beautiful South Indian temples and sculpture are the movements of mythological damsels dancing

(300-17) The voyage along the lagoons of Kerala is the most enchanting I have ever made. The steam launch wends its way between coconut palms, through green waters dotted with hundreds of little islets. Everywhere are clean Nair houses of red brick and wood

(300-18) Religions are no more basically the same than Brussels sprouts and lamb curry are the same because they are both food. The absolutist impersonal aristocratic highly dialectical teachings of Samkaracharya are quite different from the highly personal, devotional, anti-intellectual popular ones of Ramakrishna.⁵⁷⁰

301

ADVAITA BODHA DEEPIKA

Sri Karapatra Swami⁵⁷¹

(301-1)⁵⁷² Projections and nothing more. This is clear from the sruti which says that Maya gave rise to the illusions of Iswara and the jivas, and from the Vasishta Smriti where Vasishta says that as if by magic the latencies dance about in the mind as He-I-you-this-that-my son-property, etc. What is the limit of Maya? It is the knowledge resulting from an enquiry into the sense of the mahavakya. Because Maya is Ignorance, and Ignorance sub-sists on non-enquiry. When non-enquiry gives place to enquiry, right knowledge results and puts an end to Ignorance. Now listen. Ailments in the body are the results of past Karma; they subsist on wrong diet and increase with its continuance. Or, the ignorance of rope so long as it is not enquired into, projects a snake into view, and other hallucinations follow in its wake. In the same manner although Maya is self-evident, beginningless and spontaneous, yet it sub-sists in the absence of enquiry into the nature of the Self, manifests the universe, etc., and grows more massive.

(301-2) What is the fruit of Maya? That it fruitlessly vanishes into nothing, is its fruit. A here's horn is mere sound having no significance. So it is with Maya, mere sound without any meaning. Realised sages have found it so.

(301-3) Then why do not all agree on this point? The ignorant believe it to be real. Those who are thoughtful will say that it is indescribable. Realised sages say that it is non-existent like the here's horn. It thus appears in these three ways. People will speak of it from their own points of view. Why do the ignorant consider it real? Even when a lie is told to frighten a child that there is a spirit, the child believes it to be true. Similarly the ignorant are dazed by Maya and believe it to be real. Those who enquire into the nature of the Real Brahman and of the unreal jagat in the light of the scriptures, finding Maya different from either and unable to determine its nature, say that it is indescribable. But sages who had attained Supreme Wisdom through enquiry, say, "Like a mother burnt down to ashes by her daughter, Maya reduced to ashes by knowledge is non-existent at any time."

⁵⁷⁰ The paras on this page continue on page 302.

⁵⁷¹ The original editor inserted "35" at the top of the page by hand.

⁵⁷² The paras on this page are numbered 17 through 24; they are a continuation of the paras on page 299.

(301-4) How is it confirmed by our experience? When in deep sleep the mind lies quiescent, the Self remains without change and without samsar. When in dream and waking, the mind manifests, the Self seems changed and caught up in samsar. Everyone knows it by experience. It is evident from sruti, smriti, logic and experience that this samsar is nothing but mind itself. How can any one dispute this point which is so obvious?

(301-5) Sri Vidyanarany swami had said that the mind has these qualities, satva. rajas and tamas and change accordingly. In satva, dispassion, peace, beneficence, etc. manifest; in rajas desire, anger, greed, fear, efforts, etc., manifest; in tamas, sloth, confusion, dullness, etc.

(301-6) Cannot samsar be got rid of by any means other than making the mind still? Absolutely by no other means, neither the vedas, nor the sastras, nor austerities, nor Karma, nor vows, nor gifts, nor recital of scriptures of mystic formulae, (mantras), nor worship, nor anything else, can undo samsar. Only stillness of mind accomplishes the end and nothing more.

(301-7) The scriptures declare that only knowledge can do it. How then do you say that stillness of the mind puts an end to samsar? What is variously described as knowledge, (stillness) Liberation, etc., in the scriptures, is but stillness of mind.

(301-8) What are the sadhanas or requisites for this process? The knowers say that the sadhanas consist of a knowledge to discern the real from the unreal, no desire for pleasures here or hereafter, cessation from activities (karma) and a keen desire to be liberated. Not qualified with all these four qualities, however hard one may try, one cannot succeed in⁵⁷³

302

THE OCHRE ROBE
Swami Agehananda Bharati

(302-1)⁵⁷⁴ The tripundaram, the parallel white stripes, applied to forehead arms and chest, indicated the worship of Siva.

(302-2) Hindu tradition did not envisage asceticism as the only way to achieve liberation. Many great seers and schools of religious discipline had taught that killing

⁵⁷³ The paras on this page continue on page 303.

⁵⁷⁴ The paras on this page are numbered 85 through 96; they are a continuation of the paras on page 300.

the senses was but one of the ways, and that harnessing them, using all their strength toward the supreme goal, was another alternative.

(302-3) I prostrated before HH the Samkara, doing the 'obeisance with 8 limbs' – touching floor with forehead, nose, palms, knees and toes, completing the salutation with the 'rodlike obeisance,' into which the earlier one merges when one greets the supreme master.

(302-4) There are different types of aspirants. Some have to sustain the ascetic life up to the last living moment; others to train themselves in ascetic disciplines until they have reached poise; then they must desist because instead of advancing them it will harm them through creating sloth, misanthropism, moodiness, frustration

(302-5) The Jagadguru of the East said: There is the rule of Adhikarabheda – that you must not divulge things too subtle to the unsubtle lest they should be confused." But, as a man with pedagogic experience, I argued that it is wrong to pamper the 'unsubtle' especially when they come for instruction. Shock therapy, much in the manner of Zen – there is much good in that. Should we not try to exhibit the profoundness of this tradition by teaching without, or with less, compromise?

(302-6) Suppose I experience God? Nothing follows from it either for or against the existence of God. It has only a private incommunicable validity and has no bearing outside that inner world. My thoughts and feelings about the existence of God are private commitments. I am unwilling to share them because I am deeply convinced that this is fraught with disaster – it creates prophets, fanatics; the true mystic remains silent. The prophet is convinced that what he sees feels experiences is true in the same sense that the existence of his garment is true, and he preaches it as truth. That is a fallacy for he cannot infer such truth from private experience..Private experience of a religious object does not confer existential status on it. Sriharsa propounded a similar view. He said: "Every proposition can be shown to be absurd. I do not make one myself for that too could be refuted. My own knowledge about Brahman I do have, but I cannot formulate it because it is no one else's concern"

(302-7) I suspend my judgement, for reasons of intellectual humility Very great thinkers have propounded diametrically opposed views, I feel I should not decide one way or the other. On all things on which philosophers and saints have held mutually contradictory views.

(302-8) The only God of value to you is the one you experience, so try to make your own experience

(302-9) Pandit and monk elaborate on scripture and purana to create a taste, a desire for achievement in their audience. When this is created then they begin instruction, or give diksha, and teach meditation. This is the traditional way

(302-10) I renounce all generalisation and talk on the basis of one's private mystic experience. I must control the urge to teach the God I have seen, and keep the experience to myself. This is asceticism, austerity. It is as difficult as the restraint taught by yogic teachers of one's sperm instead of ejaculating it on embracing a woman. The mystic rapture is as private as the rapturous intimacy of two lovers

(302-11) The mystic yogic life, symbolised by the robe, and the humanistic intellectual aesthetically-rich life, symbolised by a nonconformist uninhibited taboo-free way do not clash even if found in one person. I may be here suggesting something new, the use of the human being per se, not as a paradigm of the Absolute. Being a monk is a private affair, delicate, not communicable; being a humanist is communicable, it is thinking in a particular way. An advaitin need not be averse to the senses, but if he happens to be a monk his vows must restrain him from sensual pleasures. Yet he will see nothing wrong in them, will not speak disparagingly about them. Being pledged to monastic discipline he will not indulge them. He will not say: "You ugly low senses, preventing the seeker from finding oneness with the Absolute, I spit on you." "He is interested in something which they cannot give him but he appreciates them.

(302-12) The Tantras are written in Sanskrit Tibetan and Chinese. Their methods are opposed to those of the canonical Brahmins who teach asceticism is essential Tantriks believe senses can be harnessed and utilised toward the goal. The sex impulse, being the most powerful of them, is the one which has to be skilfully employed.

(302-13) The Lingam stands for Siva, god of ascetic renunciation, hence before the temples it is not priapic. Its erect shape indicates complete control, retention not emission. Only the state of total sexual consummation is desireless, hence again the symbol of⁵⁷⁵ lingam

[cont. on p.35a]⁵⁷⁶

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ADVAITA BODHA DEEPIKA

Sri Karapatra Swami⁵⁷⁷

(303-1)⁵⁷⁸ enquiry. With this we shall deal presently. Therefore this fourfold sadhna is the sine qua non for enquiry.

⁵⁷⁵ The paras on this page continue on page 364.

⁵⁷⁶ P.B inserted "(cont. on p.35a)."

⁵⁷⁷ The original editor inserted "37" at the top of the page by hand.

(303-1) Should only one or more of these sadhanas be perfect but not all of them, the person will after death gain celestial regions. If all of them are perfect, they together quickly make the person thoroughly capable of enquiry into the Self. Only when all the sadhanas are perfect is enquiry possible; otherwise. Not even if one of them remains undeveloped, it obstructs enquiry. With this we shall deal presently.

(303-2) Dispassion, etc. remaining undeveloped, discernment though perfect, cannot by itself remove the obstacles, to enquiry into the Self. You see how many are well read in Vedanta Sastra. They must all possess its virtue, but they have not cultivated the others, dispassion, etc. Therefore they cannot undertake the enquiry into the Self. This fact makes it plain that discernment unattended by dispassion, etc. cannot avail.

(303-3) Will discernment together with dispassion meet the end? No, in absence of cessation of activities, these two are not enough for a successful pursuit of enquiry. In its absence there will be no desire to enquire into the Self. How can we speak of success in it? What will a man with dispassion do if he does not take to enquiry into the Self? Activities not stopped, there is no tranquillity; being desireless he dislikes all enjoyments and cannot find pleasure in home, wealth, arts, etc. so he renounces them, retires into solitary forests and engages in severe but fruitless austerities.

(303-4) Then will discernment together with desirelessness and cessation of activities achieve the end? A simple desire to be liberated unaccompanied by the other three qualities will not be enough. By an intense desire for liberation a man may take to enquiry but if otherwise unqualified he must fail in his attempt. His case will be like that of a lame man wistfully yearning for honey in a honey-comb high upon a tree; he cannot reach it and must remain unhappy. Or the seeker may approach a master, surrender to him and profit by his guidance.

(303-5) In the sutra Samhita it is said that those desirous of enjoyments and yet yearning for liberation, are surely bitten by the deadly serpent of samsar, and therefore dazed by its poison. This is the authority.

In the view that all the four qualities must be together and in full, there is complete agreement between the srutis, reason and experience. Otherwise even if one of them is wanting, enquiry cannot be pursued to success, but after death regions of merit will be gained. When all four qualities are perfect and together present, enquiry is fruitful.

(303-6) In the body senses, etc. the concept 'I' persists. With a one-pointed and intuned mind to look for this 'I,' or the Self, which is the inmost Being within the five sheaths, is

⁵⁷⁸ The paras on this page are numbered 24 through 31; they are a continuation of the paras on page 301.

the enquiry into the Self. To seek elsewhere outside the body by an oral recital of Vedantasastras or a critical study of its words, cannot be called enquiry into the Self, which can only be a thorough investigation into the true nature of the Self by a keen mind.

(303-7) How can it be realised? By the mind to examine the nature of the five sheaths by experience to determine them, then to discard each of them step by step “this is not the Self-this is not the Self,” and by the mind grown subtle to look for the Self and Realise It as the witnessing Consciousness lying beyond the five sheaths – forms the whole process. The Self cannot be seen without. It is overspread by and lies hidden in the five sheaths; in order to find it, the intellect must be made to turn inwards and search within, not to look for It in the sastras. Will any man in his senses search in a forest for a thing lost in his home. The search must be made in the place where the thing lies hidden. In the same way the Self covered over by the five sheaths must be looked for within them⁵⁷⁹

[Continued on page 51]⁵⁸⁰

Trubten Norbu: Tibet is My Country

304

TIBET IS MY COUNTRY

Trubten Norbu

(304-1)⁵⁸¹ I wanted to force nothing. If he decided to agree, then his decision must be carefully considered and arrived at gradually.

(304-2) During the past few years a wretchedly irresponsible pseudo-literature about Tibet has caused a great deal of regrettable confusion. The Tibetan lama makes do with two eyes lust like any other man. That is the sober truth. Thos who prefer fairy tales will be disappointed – about monks flying through the air without the aid of human inventions, third eyes, and so on.

(304-3) In the monastery you kept as quiet as possible and moved always with measured tread.

(304-4) The Red General repeated his reproaches: we should have put the beggars to work; we wasted large quantities of butter on our religious ceremonies. The present situation rested on the out-dated economic structure of the country. The monasteries

⁵⁷⁹ The paras on this page continue on page 319.

⁵⁸⁰ The original editor inserted “Continued on page 51”

⁵⁸¹ The paras on this page are numbered 1 through 5, and 1 through 11; they are not consecutive with the previous page.

must distribute their lands among the people and the monks must be integrated in the labour process instead of wasting their lives. Had prayer ever filled any belly?

(304-5) The thought of such a State horrified me; it was in opposition to everything we held dear; their paradise sounded like hell – a life of grey uniform dullness, without warmth, love, affection, not worth living

Frederic Spiegelberg: Zen, Rocks And Waters

(304-6) Zen's special point is that it overcomes the schizophrenia of religion. It does not put God and nature, religion and life, into separate compartments. Things – ordinary things – are recognised by being set apart from each other. Therefore to set the divine apart as a special thing makes it just another thing. Things are distinguishable and if God is distinguishable, recognisable or knowable, he is no longer God.

(304-7) Seeking for God implies that he is not already here in the very heart of the seeking, and in this sense every specifically religious activity manifests a lack of faith...To find a meaning for life, man has always looked away from life. To the immature mind the thrilling and exciting is always what is different. Life is familiar, often drab, and therefore the divine, the supremely meaningful, must be sought either through the denial of the ordinary (the via negativa) or through the projection into an ideal of the ordinary (via maiestatis). Throughout the world history most religions have followed either or both of these ways, and thus have ever been characterised by dualism, split-mindedness, the denial of life, otherworldliness, and asceticism.

(304-8) The still great prophets have minds subtle enough to discover the Meaning in the present moment itself – despite its lack of glamour arising from glorifying memory or intense expectation.

(304-9) Nirvana is the realisation of that which ever is, which does not cease to be because it does not come to be.

(304-10) By attaining the state of consciousness symbolised by the mandala, the yogi can stand back from himself and take the position of a pure witnessing consciousness no longer confused with the ego. But there is no liberation in remaining aloof like an umpire, watching without participation. Yet the disentanglement of pure consciousness makes it possible to participate in life in a way which was impossible so long as consciousness was rigidly locked up in ego facing objects. The individual is now a wave in an ocean, no longer trying to hold on to itself yet at the same time a particular wave. Neither isolated nor lost.

(304-11) The divine as totally Other, separated from the world by a qualitative gulf which no initiative from this side can bridge, is on one hand; the divine pantheistically in this world, embodiment in the universe, is on the other hand. Taken alone, both attitudes are wrong. Each leaves out an essential element. Yet what is necessary is not a mere mixture of the two, not a halfway compromise, but a holding of both positions in their full extremity. One comes to this at last only through the depths and heights of the pseudo-solutions. It is the instantaneous experience of Being as Here and Now, an adventure far beyond any production of thought.

(304-12) To seek for morals is to seek for edification, which is inferior to the metaphysical. In the moral sphere we are still seeking some benefit, however altruistic and exalted, and so long as this persists the ultimate remains hidden. Zen was designed to bring this seeking to a halt, to liberate the mind from every cunning and calculated device, however refined. The koan, the meditation problem, is given to the student to stop his seeking

(304-13) The world needs no aim because it arrives at every moment. Art is the expression through man of the same spontaneity.

(304-14) For most people the vision comes as a rare event, not as a stable condition.

(304-15) Lao-Tzu's book stresses the ambivalence of all values, the way in which all statements of them imply and require their opposites: "When everyone recognises beauty to be beautiful, there is already ugliness. Thus to be and not to be arise mutually."

(304-16) It is only an intermediate position which sees the distinction, the gulf between nature and thought.

Dr Garma C.C. Chang: Buddhist Meditation (A Talk)

305

BUDDHIST MEDITATION
Dr Garma Chen-Chi Chang⁵⁸²

(305-1)⁵⁸³ (name now changed to GARMA C.C.CHANG)

Why meditation is necessary? It is believed by Hindus, Christians, etc. that a person can change character, cure faults, enlarge the sensitivity of consciousness or

⁵⁸² The original editor inserted "39" at the top of the page by hand.

⁵⁸³ The paras on this page are numbered 1 through 12; they are not consecutive with the previous page.

contact God according to their religion, but Buddhism is not interested in these aims. Its only end is to enable all beings to become a perfect Buddha, to attain enlightenment. For this meditation is an indispensable means.

(305-2) To define a Buddha: – he has perfect wisdom, perfect power, perfect compassion. The wisdom of knowing things as they are is the first quality. To get it you must improve the instrument, transform the human mind into an infinite mind.

(305-3) Human knowledge is ordinarily acquired by a process of accumulation. Human mind consists of two aspects: reason and emotion. Reason is cold dry, emotion is warm and fluid. The two do not get on with each other, are antagonistic. When reason is high, emotion is low. When emotion is at a high point, as in anger and lust, reason is at a very low one. They do not arise simultaneously in the mind but in the mind of Buddha they merge into one. They become cooperative.

(305-4) Ego-consciousness thinks “I-I-I” all the time, even when you are asleep.

(305-5) The fragmentary nature of human thinking must be made whole, unified, to become Buddha’s way of thinking.

(305-6) Nothing can be produced unless its cause, and its needed conditions, are combined, brought together. This is basic Buddhist philosophy.

(305-7) The mind must be freed from the organs if it is to gain Buddhahood. Hence meditation is required; it transforms human way of thinking, changes it to the infinite profound powerful way. We have no other way to effect this.

(305-8) What is meditation? This English is not good to equate “Samadhi” where meditator and object are united into one. Samadhi also means stop breathing, i.e. in advanced meditation the breath stops. Meditation is the practice to integrate and purify the mind.

(305-9) How is meditation practiced? The first way is to concentrate on one point. Or you can think of the navel, the heart, or some other psychic centre in the body, which produces a quicker result, but is more dangerous. It may cause incurable headaches. The third way is visualisation. For 100 days confine yourself in a room, without books. Do not go out and strive only to meditate. You will then get convincing inner experiences. My guru in China taught me to visualise the image of Buddha’s face and form. Hold it steadily. You will find that parts of the form escape you. or that after two seconds, the thought changes. It is very difficult. The mind’s eye sees more truly than the brain’s eye. The visualisation requires you to see the picture clearly and hold it steadily. The lamas try to visualise a whole mandala, with all its many details.

(305-10) Tantra theory is that prana, the energy of consciousness, and mind are one. Hence if we can stop our thinking, there is no necessity to breathe. For my own experience of meditation, my thoughts would not stop. I was bothered by this constant flow. So I stopped my breathing, held it, and I found myself unable to think the thought of a tree confronting me, however hard I tried: prana must be diminished and annihilated. When the thought flow is finished, the mind is liberated.

(305-11) Zen story advice: Externally have no relationship, internally have no hankering.

(305-12) The next kind of meditation is reciting incantations, mantras. The next is through prayer, to God or Buddha. The next is through movement, as when walking or other motion. It is a Chinese bodily exercise also. The arms are waved about in front, circle-like, based on YinYang movement and combined with breathing. It is practised in Chinese colleges. Another kind may be moving the finger nine times, then reversing. This⁵⁸⁴

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BUDDHIST MEDITATION
Dr Garma Chen-Chi Chang

Dr Garma C.C Chang: Teachings of Tibetan Yoga

307

TEACHINGS OF TIBETAN YOGA
Dr Garma Chen-Chi Chang

(307-1)⁵⁸⁶ The author-translator of this book was born in China 40 years ago (1962). He broke out of his highly-placed family in early youth to become disciple of Buddhist guru, near Tibet. Latter sent him to Tibet for further training. After 8 years in monasteries, 6 of them under one guru, he came to West. Communist invasion of Tibet cut off his return His guru was the Venerable Lama Kong Ka.

(307-2) The generating of internal heat in the navel centre – Domo – is the foundation of Tibetan yoga As presented here it is peculiar to Tantric Buddhism. Author tells you that opposites are also inseparable unities; human body-mind, for example, can be made into Buddha-body, while sexual bliss can become divine bliss. Retention in the body of male semen has special meaning in Tantrism but ancient Hindu and Chinese medicine believed that orgasm without ejaculation is not only healthful but

⁵⁸⁴ The paras on this page continue on page 309.

⁵⁸⁵ Blank page

⁵⁸⁶ The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

preservative for long life. However in a normal person this results simply in the semen being discharged into the bladder so modern physiology has not yet found any evidence for the archaic practice. It is crucial to Tibetan Tantrism which is based, not on a mistaken physiology, but on mystical technique Life processes are reversed – breathing, thinking, hearing, seeing, are stopped. The woman is consecrated as a goddess, and becomes one, just as disciple becomes a Buddha, just as yogi ceases to know anything other than the Great Bliss

(307-3) In Tantrism Prana is ‘that which acts,’ the energy; Mind is ‘that which knows, the consciousness They are two aspects of one entity, inseparable and interdependent, treated as two separate things. He who masters mind automatically masters prana and vice versa.

(307-4) Doctrine of Void says things are illusorily existent but not truly so; it denies all views based on existence or non-existence, being or non-being.

(307-5) from Tilopa’s “SONG OF MAHAMUDRA” (definition: Mahamudra is ‘Great Symbol’s teaching leading to realisation of Primordial Mind, practical instruction on how to meditation on Void (a) Do nothing with the body but relax, Empty your mind and think of nought. Mahamudra is like a mind that clings to nought, Thus practicing, in time you will reach Buddhahood. Without making an effort, But remaining loose and natural, One can break the yoke Thus gaining Liberation. If one sees nought when staring into space, If with the mind one then observes the mind, One destroys distinctions And reaches Buddhahood. Mantra and Paramita, Sutra and Precepts, Schools and Scriptures will not bring Realisation of Innate Truth, For if the mind should seek a goal, it only hides the Light. The path of no-practice Is the Way of Buddhas, Cut the root of a tree And the leaves will wither Cut the root of your mind And samsara falls. To know what is beyond both mind and practice. One should cut cleanly through the root of mind And stare naked One should thus break away. From all distinctions and remain at ease Loosely in the ‘natural state’ Soon you will attain the Non-attainment. The supreme Accomplishment is to realise Immanence without hope.

(307-6) from Garmapa Rangjung Dorje’s VOW OF MAHAMUDRA:⁵⁸⁷ (a) The view of mahamudra is to add Nothing to Mind’s nature. Being mindful of this view, without distraction. Is the essence of practice. All forms are but expressions of one’s mind. Though void the mind is not extinct, But manifests all things. We hold self-awareness to be our true ego; Manifestations that are void, [we deem to be real objects outside ourselves]⁵⁸⁸ Because of these clingings Men wander in samsara (b) Observing outer objects, I find but my own mind, Observing my mind, I find only Voidness. Observing

⁵⁸⁷ The original editor inserted underline by hand

⁵⁸⁸ The original editor inserted “we deem to be real objects outside ourselves” and moved the entire sentence from after “samsara” by hand

both mind and objects; I am freed from the Two clings (c) Because of no attachment, the Great Bliss continuously arises. (d) This practice-of-no-effort, Is free, beyond thought, and self-sustaining. (e) Craving for ecstasy and good experience on its own dissolves; Confusions and evil thoughts are self-purified in the Bharmadhatu [i.e. totality of wholeness]⁵⁸⁹

(307-7) from Ven Lama Kong Ka's ESSENTIALS OF MAHAMUDRA PRACTICE⁵⁹⁰ (a) Only after recognising Awareness-without-content, the illuminating void of Self-mind, can disciple practice mahamudra correctly. Until he has done so, he will find it difficult to escape from subject-object entanglement, and to elevate his mind to non-distinction and non-attachment. Rest the mind in pure Self-awareness without distraction. Abandon habitual thoughts of 'accept this' and 'reject that' Apply this awareness to daily activities There are 3 essentials – Equilibrium. Relaxation, Naturalness. E means to a balance body mouth be mind by loosening body, slowing down breathing, and not mentally clinging or relying on anything. R means strip off all ideas, thoughts, let everything go mentally. Become non-discriminative. N means not making slightest effort. Let senses and mind step or flow by themselves without assisting or restricting them. Be spontaneous. No clinging, no holding, no effort is mahamudra

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TEACHINGS OF TIBETAN YOGA
Dr Garma Chen-Chi Chang

309

BUDDHIST MEDITATION (A TALK)
Dr Garma Chen-Chi Chang⁵⁹²

(309-1)⁵⁹³ is a very powerful type of meditation. Hence bodily stillness is not the only way. The complete teaching of finger movement is lost: it is secret.

(309-2) The highest and best kind of meditation is Prayana-Brahmina, the meditation on Voidness. In it there is no meditator and no object, no subject. Buddhism rejects the Hindu and Taoist and Christian religious idea that they are united into one, combined into a universal consciousness. It says they are transcended totally. The basic idea, the cause of samsara, is being, existence, isness. Buddhism says this must be transcended

⁵⁸⁹ The original editor inserted "i.e. totality of wholeness" by hand

⁵⁹⁰ The original editor inserted underline by hand

⁵⁹¹ Blank page

⁵⁹² The original editor inserted "45" at the top of the page by hand.

⁵⁹³ The paras on this page are numbered 13 through 20; they are a continuation of the paras on page 305.

by meditating on Voidness, without a subject or object in the mind. Zen is only the first step leading ultimately to this.

(309-3) The perfect Buddha sees a thing on all its different levels, e.g. a table as both solid and as a wave, etc. simultaneously and interpenetrating.

(309-4) What are the experiences the meditator gains? There are three stages. The first is awakening of constant flow in thought. This means you become aware that your thoughts are flowing restlessly and distractingly all the time. The second stage is hallucinatory. The psychic centre is opened and you have strange delusory visions which are really in yourself. The third stage is blissfulness, pleasure is enjoyed.

(309-5) At Lushan, in Central China, I, my guru and a servant withdrew into retreat. I spent 100 days secluded in a room meditating. Nobody was allowed to enter.

(309-6) My father is wisdom, my mother is compassion, my wife is meditation – said Alama. This meant that meditation was most enjoyable.

(309-7) Is meditation possible or practicable in New York? Yes – but it is difficult. The Zen group here have done it regularly, two hours a day, for 10-20 years. This shows it is possible. If you will not practice meditation, how can you expect enlightenment? Only through meditation can our teaching be properly understood.

(309-8) Is it so important to attain enlightenment in this life? Everyone cannot attain musical genius but all can appreciate music. We are all in Tao anyway. The important thing is to be on the right path, to have the right motivation.

(309-9) Buddhists pray both before and after meditation. They do not wish to attain their own private Nirvana. Hence they offer, after meditation, all its merits for the benefit of mankind. And before meditation.

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TEACHINGS OF TIBETAN YOGA
Dr Garma Chen-Chi Chang

(310-1)⁵⁹⁴ (b) Stop doubting and worrying, remain balanced. Carry out activities in a smooth relaxed way. (c) Identify all you encounter and experiences with the Void, into which that it liberate itself. (d) On the everyday level it is perhaps true enlightenment is a product of practice, but in Mahamudra it do is not (e) The tendency to be always trying to correct faults is most likely due to having strayed from Mahamudra. (f) In

⁵⁹⁴ The paras on this page are numbered 8 through 10; they are a continuation of the paras on page 308.

course of meditation 3 major experiences will be encountered: Bliss, Illumination, Non-distinction. The last is most important and unerring, the others could be misleading. None are perfect and complete so cling to none of them. Nondistinction experience makes body and mind seem non-existent, empty, or world is void. (g) Cast aside all clinging and essence will emerge. Practice non-effort and non-correction. But understand only the Self-mind needs no correction. (h) If distracted by daily work, thus forgetting essence, try always to bring back awareness, when essence will again emerge. If you cannot do so properly shun activities and meditate, then rest, then continue activity. (i) Between thoughts is a very wonderful moment if one can abide therein, but if he does so without clear awareness, he falls into the error of sluggishness. (j) Practice the 'Vastness'

(310-2) Naropa's Basic Yoga Practices: When breathing out the yogi should think that all hindrances, sins and sicknesses are expelled. (b) Contract sphincter muscle, pull lower air up, hold breath, release it slowly. Visualise during inhalations.

(310-3) Change: Generally speaking the loss of semen harms all meditation practice, so that no benefit is gained from it. Therefore preserve this vital force. Further, if yogi tells about his experiences to others he may lose them. So he should regard them as illusory and void. If he has violated some rules, he should pray to Buddha to initiate him once more. To preserve bliss do not eat – ginger, chilli, pepper or very salty food.

(310-4) In the "Anuttra Tantra" there are two practices: Arising Yoga and Perfecting Yoga, the first being a preparation for the latter. It contains: 1st step: Visualising all objects and the body as dissolving into the great Void. 2nd step:⁵⁹⁵

N. Venkataramiah: Philosophy of Bhagavan Maharishi

311

PHILOSOPHY OF BHAGAVAN MAHARISHI

N. Venkataramiah⁵⁹⁶

(311-1)⁵⁹⁷ When I look around me, I see objects of different types, whose existence is known or cognised by me only through the agency of the mind. But mind alone will not be able to give me that perception because behind the mind there is some power without the help of which neither the eye can see nor the ear hear, nor the mind sense the seeing or hearing. This is easy enough to understand because even the organs of

⁵⁹⁵ The paras on this page continue on page 309.

⁵⁹⁶ The original editor inserted "43" at the top of the page by hand.

⁵⁹⁷ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

sense which are very useful for the acquisition of objective knowledge, depend for their useful and effective functioning, on the mind as well as on that which illumines the mind. The basic idea underlying all these experiences is that there is a consciousness which sees, hearsin other words experiences. And what is that? When I say, I see, I hear; I think; and I meditate; there is a being denoted by the word "I" which on examination and introspection, is found to elude the grasp. Everything with which I become associated in all life's activities, such as eating, drinking, etc., or thinking, feeling, etc., is a manifestation in which the integral part is the mind. Hence, it must be obvious that the whole external world around me is but a projection of my mind. Without that mind I cannot have useful relations with the external world and I become aware of the world only as my mind pictures it to me. Again it will be observed that I am different from the mind. And that is the secret of Bhagavan's teaching. The more you dive into yourself the more clearly does the "I" in you begin to appear and yet a point is reached when you will be forced to ask "what is the source of this I" - "where is its origin?" and this enquiry, mind you, can only be undertaken with the help of the mind. Whereas the mind has until now taken "You" into the external world to such an alarming degree that you had to come to the belief that the body is you, the mind is you, the world is you, and now you find the mind helping you in withdrawing you into the depths within you to find the source of the "I." It is found that in your search for the source of the "I," the I-ness disappears, and there then is left no "I," no you, and in fact, it is only a state of being, in which there is no differentiation of separateness... neither you nor I nor the world as separate entities. It is, as is evident (a state of) self-realisation.

(311-2) The Bhagavan has in one place (sat-vidya) stated that it is easy of accomplishment, while some others who apparently tried to follow the method found it rather a difficult one. "This, however, is not to say that the achievement is other than supremely difficult." So said Mr Grant Duff.

(311-3) When in the midst of a crowd a woman touched the hem of the garment of Jesus Christ and she became whole and free from her sickness, we generally and naturally attribute what she got to the grace and holiness of Jesus Christ, but he, however, attributed her cure to her own faith.

(311-4) The worker of the miracle may sometimes be unaware that he did it but the body which received the grace or benefit of the grace of the holy naturally thinks that the other man did do a miracle.

(311-5) Still the mind. No thoughts will arise.

(311-6) Immediately a thought arises, stop it. Let this process go on. It makes no difference whether it is a good thought or a bad one which arises, you must stop all thoughts. In that condition the mind is in a Sattvic state, appearing in the reflected light

of the Atma. It is however true to say that when after reaching that point of the gatekeeper, the mind's help is sought to dive deeper far inside, to find the source of the "I," there is no reflection of light, as Atma shines in its own pure and pristine glory. This is the true state of man (Sahaja Sthithi). The⁵⁹⁸

Dr Garma Chen-Chi Chang: The Practice of Zen

312

THE PRACTICE OF ZEN
Dr Garma Chen-Chi Chang⁵⁹⁹

(312-1)⁶⁰⁰ The Master tries to knock the disciple off the track of his habituated, sequential thinking and to bring him directly to the state of Beyond by an apparently illogical and irrelevant answer.

(312-2) Because this feeling is instantaneous, no artificiality, conceptualisation, or dualistic idea could arise from it. through the realisation of this one is freed from all bondage and suffering. Never departing from it the Zen Master sees everything as the great Tao, this is what he feels at the 'eternal moment'

(312-3) Zen's objective is to bring individuals by the quickest and most direct route to enlightenment

(312-4) Nan Chuan said: If one realises Tao his mind will be like the great space – vast, void and clear. How then can one regard this as right and that as wrong?

(312-5) Bodhidharma said: "When one's mind has become a wall then he may begin to enter into the Tao"

(312-6) Shen Tsan preached: "Never defiled is the Mind-Nature, It exists in perfection from the very beginning. By merely casting away your delusions, The Suchness of Buddhahood is realised"

(312-7) Sixth Patriarch said: Not thinking of good, not thinking of evil, right at this very moment, that is your real face.

⁵⁹⁸ The paras on this page continue on page 313.

⁵⁹⁹ Two different series of notes were typed on pages 312-320, alternating front and back. "The Practice of Zen" can be found primarily on the even numbered pages.

⁶⁰⁰ The paras on this page are numbered 1 through 17; they are not consecutive with the previous page.

(312-8) Zen brings freedom, not corruption and dissoluteness. It does not make one blind to karmic laws, nor produce evildoers and transgressors. But in the hands of wrong persons it can become senseless folly. There are fake masters with no genuine understanding blindly followed by ignorant students nowadays.

(312-9) When a Zen question is asked there is not time for ratiocination or 'seeking'. The answer must be instantaneous, spontaneous and effortless.

(312-10) The whole universe is seen in the embrace of this illuminating consciousness. But the mystics who consider this to be the highest state – Nirvana – are misled. It is still on the edge of Sangsara, the realm of life-and-death. Yogis who have reached this state are still unable to cut the binding, the subtle clinging, and release themselves from the deep-rooted monistic idea. True Enlightenment is not inflating one's self-awareness but through crushing attachment to it. By transcending this state one comes to perfect freedom, the empty yet dynamic Voidness, Essence of Mind.

(312-11) An enlightened Buddhist not only knows the illuminating aspect of consciousness but he also knows the void aspect.

(312-12) Many misconceptions about Zen have arisen in the west. We read the statement that a monk was enlightened after hearing a remark or receiving a blow. But such koans are a fraction of the whole story. The monks thought that nobody could be so foolish as to regard Enlightenment as immediately attainable merely by hearing a remark or receiving a kick or blow, without having previously had preparedness of a ripened mind. Only because the mental state of a student had reached maturity could he benefit from a Master's shouts, kicks or cries. This maturity was earned through many years of hard work. Bear this in mind and remember that Zen koans are not the complete drama. They were no fools. They knew all the outcry concerning 'here and now' and 'abrupt enlightenment,' but still they persisted in working hard at Zen all their lives. Zen only BEGINS at the moment when one first attains Satori; before that one merely stands outside and looks at Zen intellectually. Satori is not the end. A Zen proverb says: 'Reality can be seen in an abrupt manner, but the matter should be cultivated step by step. Satori should reach full maturity. This cultivation together with the before-Satori searching is called hsing – practice or work.'

(312-13) Though Satori is only the beginning, it is nevertheless the Essence of Zen. It is not all of Zen but it is its Heart.

(312-14) Despite their mockery and dislike of wonder-working, Zen masters could perform it if they deemed it necessary for a worthwhile purpose. These powers are natural byproducts of enlightenment. They are possessed by a perfectly enlightened being, otherwise his enlightenment is only partial.

(312-15) The koan exercise is too difficult and uncongenial for the modern mind. Yet nowadays people think it is the only way of practising Zen! Nothing could be more mistaken. It did not become popular until the 11th century. For 400 years before that no established koan system can be traced. Zen masters were very flexible and versatile in their teaching, and never confined themselves to any one system.

(312-16) The Tsao Tung approach to Zen teaches the student how to observe his own mind in tranquillity.

(312-17) Ten Suggestions on Practice I have learned through long years (a) Look inwardly at your state of mind before any thought arises (b) When a thought does arise, cut it off and bring your mind back to the work (c) Try to look at the mind all the time.

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PHILOSOPHY OF BHAGAVAN MAHARISHI

N. Venkataramiah⁶⁰¹

(313-1)⁶⁰² "I" has disappeared and there is only oneness.

(313-1) This is not to say that these points are to be⁶⁰³ regarded altogether. The point is that you are incessantly practising the enquiry.

(313-2) As was said once, be aware of that consciousness in you at all times and under all conditions, which was there when you were soundly asleep.

(313-3) To sum up, the practice consists in incessantly putting a question to oneself "who is this I in me." "Where is its source?" and in obtaining an answer to it be vigilant that no thoughts arise.

(313-4) Be fully awake and be always on the alert that all mental processes viz thoughts are suppressed.

(313-5) When carefully analysed everyone of these persons is a seeker. If you concentrate or meditate on the heart-centre or the eye-brow centre, constant practice in such meditation makes you one with the centre. The question will arise still to you, "Who am I." Similarly meditation on Rama or Krishna or a mantra will lead to the same state of oneness with the object of meditation and it cannot stop there till again the real bliss within is experienced.

⁶⁰¹ The original editor inserted "45" at the top of the page by hand.

⁶⁰² The paras on this page are numbered 7 through 14, and 17 through 23; they are a continuation of the paras on page 311.

⁶⁰³ "be" was typed above the line and inserted with a caret.

(313-6) Similarly. other regulations relating to posture, diet, solitude and silence, good company are all unquestionably aids.

(313-7) In certain schools of esotericism, it is said that when you tread the path of yoga (it does not matter what branch of it) there are as it were, cross-currents set up as a result of previous karma and consequently the neophyte encounters obstacles of different sorts in the initial stages. The Bhagavan rejects this theory and says that when the karma is working out it takes place of its own accord and not because you have taken to yoga.

(313-8) If troubles do come, understand they are the results of something that has gone by; the troubles are not origin-less; there must be a cause which produced them. although we may not see or know what that cause was.

(Paras #21 – are from Master Tsung Kao (1089-1163)

(Paras #17 – 20 are excerpts from Master Hsu Yun.)

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(313-9)⁶⁰⁴ (d) In daily activities try to remember this 'looking-in' sensation. (e) Try to put your mind into a state as though you had just been shocked, (e) Meditate as often as possible. (f) In the midst of the most tumultuous activities, stop and look at the mind for a moment. (g) Meditate for brief periods with the eyes wide open.

(313-10) Our minds go outside and sense outer things. Reverse this habit and look inside.; this is called Tsan. "Who is the one who recites the name of Buddha? "To tsan this koan is to look into the very idea of 'Who,' to penetrate into the state before the thought ever arises, and to see what this state looks like. It is to observe whence the thought of 'Who' comes, and subtly penetrate it.

(313-11) Neither should you cling to the thought of attaining enlightenment

(313-12) If distracting thoughts arise during meditation, do not follow them up but just recognise them for what they are

(313-13) You should watch the word 'Who' with smooth mind and steady breath like a hen as she hatches her egg or a cat as she watches a mouse. If you do this well, one day your liferoot will suddenly and abruptly break off.

⁶⁰⁴ These paras follow the paras on page 312.

(313-14) What is the nongraspable Dharma? It is that which cannot be conceived, measured or comprehended intellectually. People always abide in thought and intellection. To say 'get rid of thinking' puts them in a daze. They should know that this very moment when stupefaction arises is the best time to attain realisation. If you want to grasp it, it runs away from you but if you cast it away, it continues to be there all the time

(313-15) Nothing can hinder the all-pure, vast, all-inclusive mind: it is free as the firmament. Even the name Buddha cannot encompass it. How is it then possible to find passion-desires or wrong views in it, in opposition to the Buddha-idea?

(313-16) When engaging in turbulent activity you must not forget the work done in the quietness of meditation; apply it when submerged in this tumult of daily

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(continued from the previous page) life. If you find it difficult, it is likely that you have not gained much from the work in quietude. If you are convinced that meditating in quietness is better than meditating in activity, you then fall into the trap of searching for reality through destroying manifestations, or of departing from causation to pursue Nirvana. The very moment when you are craving quiet and abhorring turbulence is the best time to put all your strength into the work. Suddenly the realisations for which you have searched so hard in your quiet meditations will break upon you right in the midst of turbulence. This power gained from breaking through is 1000s of times greater than that generated by quiet meditation on your bamboo chair!

(314-1)⁶⁰⁵ Whether you are happy or angry, in high or low surroundings, drinking tea or eating dinner, meeting guests or active in any other way, be always alert and mindful of the Work: these occasions are first-class opportunities for self-awakening. High Commissioner LWH, Transport Commissioner CWY and Institute of Study YWK gained thorough awakening while working in these high positions without renouncing the world. Did they struggle to shun their wives, resign offices, gnaw roots and seek seclusion to gain their enlightenment? The monk strives to break through from the outside to the inside, while the layman must break through from the inside to the outside. The latter requires greater power because of the unfavourable conditions. This enables him to make a mightier turnabout than the monk.⁶⁰⁶ The consciousness which is wholly liberated and has no thought, becomes tranquilly natural at all times and in all

⁶⁰⁵ The paras on this page are numbered 24 through 36, making them consecutive with the previous page

⁶⁰⁶ Pwtb "This enables him to make a mightier turnabout than the monk."

activities – walking, standing or sleeping, talking⁶⁰⁷ or silent. Thought and thoughtlessness become pure. This is the correct, the right realisation.

(314-2) Penetrate to the bottom of your mind; ask “Where does this very thought come from? Where will the thinker go afterwards? “You can’t answer. That is the koanic moment for you will feel perplexed. Do not think of anything else. Just continue to hold his koan. Then suddenly you will lose all your mental resources and awaken. The worst thing is to quote, explain or elaborate to prove your ‘understanding’ No matter how well you put things together, you are but trying to find a living being among ghosts!

(314-3) Do not hurry. Nor be lax, or you become lazy. Carry out the work neither too tightly nor too loosely. Look at that which understands and makes decisions..Look at it all the time. Find out whence all these mental activities come. By looking at it here and there, now and then, the familiar things gradually become unfamiliar, and the Zen inner Work gradually becomes unfamiliar, and comes easily.

(314-4) If you can abruptly put everything down, stripped of all thought and deliberation suddenly you realise that this sentient consciousness is the true void wisdom itself. No other Wisdom than this can be obtained. It lives on eternally like space Though space is impeded by nothing, neither does it hinder anything from moving on

(314-5) If in daily contacts and activity you can keep awareness or do away with unawareness, the mind gradually smoothes into one continuous whole piece. All occasions are good opportunities to bring forth ‘the sudden eruption’ – whether attending to business or thinking of things This is very important. Even turmoils and excitements which you can’t avoid, are the best time for Zen work. If instead, you make an effort to suppress or correct your thoughts, you are getting far away from Zen

(314-6) If you make the slightest effort to attain enlightenment you will never get it, for you are trying to grasp space with your hands – a useless waste of time!

(314-7) MASTER PO SHAN: “The greater the doubt, the greater the awakening! No doubt, no awakening”

(314-8) In ancient times people could enter Dhyana while tilling land or doing anything It was never a matter of sitting idly for prolonged periods, engaged in forcibly suppressing thoughts. Zen Dhyana does not mean stopping thoughts.

⁶⁰⁷ “natural at all times and in all activities--walking, standing or sleeping, talking” was typed below the line and inserted with an arrow.

(314-9) When working at Zen the most harmful thing is to rationalise, conceptualise or intellectualise the Tao with one's mind. He who does so will never reach Tao

(314-10) One cannot by waiting awaken from a dream, but one does so automatically when the for sleep is over. Likewise⁶⁰⁸ enlightenment comes when conditions are ripe One should press one's mind⁶⁰⁹ with all strength into the koan Tsan means 'to bore into' This is the right thought (See # 17) Without it one goes astray. Some zen yogis absorb themselves in quiet meditation, feeling absolute purity. They have really lost the right thought. Some suppress distracted thought and stop its arising. They go astray by using delusory thought to suppress delusory thought. It is like trying to press down grass – there is no end. Some visualise the mind as space or bring the arising thoughts to a complete stop like a standing wall, but this also is going astray.

(314-11) All visions are produced by focalising delusory thoughts The Pure Land School meditates on images of Buddhas,⁶¹⁰

S. Parthasarthy: The Maharishi

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THE MAHARISHI
S. Parthasarthy⁶¹¹

(315-1)⁶¹² She was sorely troubled in mind and sought the Maharishi's help to overcome her grief.

(315-2) MAHARISHI had given the same reply. "If you know yourself, there will be no occasion to worry about these things." I was shocked at these answers. Here were poor people seeking consolation and this is all the consolation they get. The Maharishi must be a helpless sort of person.

(315-3) The Maharishi's eyes began to haunt me. They seemed to rip open my mind and lay bare all my failings. The uneasiness became unbearable and I left the place with more disquiet than I had taken with me.

⁶⁰⁸ "Likewise" was typed below the line and inserted with an arrow.

⁶⁰⁹ "one's mind" was typed below the line and inserted with an arrow.

⁶¹⁰ These paras continue with para 315-9.

⁶¹¹ The original editor inserted "47" at the top of the page by hand. "The Maharishi by S. Parthasarthy – Swatantra Annual 1940." In the original.

⁶¹² The paras on this page are numbered 1 through 8 and 37 through 41; they are not consecutive with the previous page.

(315-4) Maharishi stresses the practice of non-identification of the self with the outer self in the pursuit of yoga and prefers to leave the question of identification of the self with the Divine to the discovery of every yogin as he proceeds in his yoga. One does not therefore give up bhakti by going to him. In fact, one develops more and more of Bhakti."

(315-5) Maharishi is unique in the sense that he does not preach any single path nor does he condemn any known method of yoga. He believes that the true path is not the same for every individual and that the true path for the individual must be discovered and the end reached by atmavichar or searching of the self. Without such atma-vichar, he does not think it possible for anyone to attain self-enquiry – is none other than the process of self-realisation. Nothing is to be taken up and nothing is to be given up as a pre-requisite to engaging in yoga. It does not matter if work, worship and meditation drop off or cling to us as we proceed."

(315-6) Often the advice is not given immediately it is sought. The request remains unanswered until the applicant's mind is tuned to receive it.

(315-7) But he is not obliged to enter into samadhi to disassociate himself from the outer world. For external participation and internal quiet exist side by side.

(315-8) Sri Aurobindo has written a beautiful letter about the nature of the silent work done by yogins. "Leave aside the question of Divine or undivine, no spiritual man who acts dynamically is limited to physical contact – the idea that physical contact through writing, speech or meeting is indispensable to the action of the spiritual force is self-contradictory, for then it would not be a spiritual force. The spirit is not limited by physical things or by the body.

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(315-9)⁶¹³ visualising them until they see visions of Buddhas. All experiences are good but are not Zen.

(315-10) Opportunity is taken by the demons to invade the mind of the meditator and confuse him with delusory visions. Says 'Surangama Sutra': 'If, while realising the emptiness the mind of the yogi is still attached to anything demons will conjure up visions before his eyes. "If his experience really conforms to Truth, he realises that there is no object outside his own mind. Can he find a vision apart from the mind which mirrors it?

⁶¹³ These paras follow the paras on page 314.

(315-11) Visit great masters One should not let contentment or conceit keep him back from seeing them. Unwillingness to do so is the disease of egotism, for they know more than he does.

(315-12) MASTER HAN SHAN: There is nothing outside mind, nothing which can be worked upon, nothing to be enlightened. Some have [stuffed]⁶¹⁴ themselves with mysterious words of old masters – all useless. This is [what is meant]⁶¹⁵ by the saying “to acquire understanding at the hands of others is to close the gate of self-enlightenment” The first step is to forget knowledge and firmly believe that your self-mind is pure, clear,⁶¹⁶ and that all manifestations are devoid of substance. With this understanding, search out the point where thoughts arise and disappear. See where it vanishes. Try to break through to it. Crush with all your might. If you can, all will dissolve and vanish away. Whenever any thought arises try to find its source; never be cheated by it. Practise this.

(315-13) Realise that all these harassing experiences are produced by your meditation effort, which stimulated into activity the seeds of habit deeply hidden in your store-consciousness. Recognise them and break through them. NEVER TAKE THEM AS REAL; never subject yourself to them.

(315-14) There are two kinds of

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(continued from the previous page) yogis: those who attain Wu (Satori) first and then practise, and those who practise first and then attain Wu. There are also two kinds of Wu: the understanding and the realisation kinds. The first means coming to know the mind through the teachings of Buddhas, but here most people fall into intellection and can't feel free when they encounter the activities and conflicts of life. Their minds and outer objects are discrete from one another; thus they face obstacles all the time. This is not real Wu The second kind, the Realisation-Wu is the real Wu. Those who drive their minds to the very dead end in the koan find their thoughts suddenly stop; they behold their self-mind instantaneously. There is no room for doubt. They merge their mind with all conditions of life. Even vagaries are fused into the real mind. HOWEVER THIS REALIZATION – WU – HAS DIFFERENT DEGREES OF PROFUNDITY.

⁶¹⁴ The original editor inserted “stuffed” by hand

⁶¹⁵ The original editor changed some and inserted “what is meant” by hand

⁶¹⁶ The original editor changed period to comma by hand

(316-1)⁶¹⁷ I sat on a solitary bridge and meditated there daily. At first I heard the stream clearly but as time passed I could hear the sound only if I willed it. If I kept my mind still I could hear nothing. One day I suddenly felt I had no body. It vanished with the sound around me. Since then I have never been disturbed by any noise.

(316-2) One day I took a walk. Suddenly I stood still, filled with realisation that I had no body or mind. From then on both the inward and outward experience became lucid. Objects, noises, voices and scenes were no longer hindrances

(316-3) Where perfect stillness reigns is true illumination When the Vajra eye is opened the mirage disappears, And into stillness vanishes the earth.

(316-4) Master Hsueh Yen: I joined the meditation-group of master Yuan. From dawn to sunset I never left. I just crossed my hands within my big sleeves and looked straight ahead without seeing anything. I fixed my eyes on a spot about three feet away. One day I turned my mind inward seeking to discover where and how the thought first arose Instantly I felt as if my mind had become frozen It was clear and serene, not moving I did not even hear the monastery be

(316-5) Master MENG SHAN: While I was drinking a cup of tea I suddenly understood Buddha's holding up the flower and Mahakasyapa's smile. Delight overwhelmed me. Some elders identified my experience as Ocean-seal Samadhi (Capable of reflecting all the world's manifestations like a mirror)

(316-6) Master KAO FENG: I was asked 'Can you master yourself in daytime? 'I answered' Yes I can.' "Can you master yourself when dreaming?" Again my answer was 'I can' "Where in dreamless sleep is the Master?" To this question I had no answer. The master said to me; "From now on I do not want you to study or learn. I just want you to eat when hungry, sleep when tired. As soon as you awake from sleep, alert your mind and ask yourself, 'Who is the master of this awakening, and where does he rest his body and lead his life? 'Chang CHEN CHI (resumed)'⁶¹⁸

(316-7) If all conceptual knowledge and intellection have to be abandoned the enlightened Zen masters must have been complete fools. But history shows otherwise. They were wiser than average, not only in Zen but in many other subjects Their brilliant achievements in art, literature and philosophy stand out in Chinese culture. The mistake lies in failure to distinguish between 'understand' and 'realise' To understand through an intellectual approach should not be confused with direct Zen realisation To understand intellectually is not reprehensible but is the only possible way for a

⁶¹⁷ The paras on this page are numbered 42 through 52, making them consecutive with the previous page

⁶¹⁸ The original editor inserted underline by hand

beginner. So a complete denial of the value of intellection is unsound. What Zen objects to is not conceptual knowledge but the clinging to intellection.

(316-8) Zen masters were unwilling to encourage speculation. They disliked speaking too plainly for people would simply form another notion about Zen which would lead back into the old vicious circle of intellection. The ironic fact is that though Zen claims to be a transmission outside words, Zen monks wrote more books than any other Buddhist sect in China. The abandonment of conceptual knowledge is only temporary, at certain stages, being a practical means, not a strived-for aim.

(316-9) Wu enlightenment varies greatly, from the shallow glimpse of beginners to full Buddhahood. These are not difference in essence or basic principle but only in profundity-degree.

(316-10) According to Yogacara school there is sense-data, the objective or seen; the subjective or seeing, the cognitive faculty and third, the self-witnessing or pure consciousness. The previous two are considered false imaginings created through habitual patterns. This self-awareness is of far reaching importance practically. It is non-dualistic. It can be aware [of]⁶¹⁹ itself without any outer object as support or stimulus. Retaining it automatically drops the functioning of the other two – the objective known and the subjective knowing. Its cultivation eventually annihilates all dualistic thoughts. This is why both Zen and Yogacara claim importance for seeing one's mind-essence by warding off dualistic pattern of thought.

(316-11) Tau Yuan said: "In the realm of self-awareness, if one can empty one's mind, what obstruction can there be from an outer object?"⁶²⁰

David Maciver: Maharishi and Ramakrishna

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MAHARISHI AND RAMAKRISHNA

David Maciver⁶²¹

(317-1)⁶²² Sri Ramakrishna is inclined to be hesitant. He cites a passage in which Sri Ramakrishna speaks, with what might seem an accent of personal experience, of the difficulty of ridding oneself of the ego. "When you ultimately find that this "I" cannot

⁶¹⁹ The original editor inserted "of" by hand

⁶²⁰ These paras continue with para 317-6.

⁶²¹ "DAVID MACIVER: MAHARISHI AND RAMAKRISHNA: In the Aryan Path, November '48" in the original. The original editor inserted "49" at the top of the page by hand.

⁶²² The paras on this page are numbered 1 through 5, 53 and 52 ; they are not consecutive with the previous page.

be destroyed, "the passage concludes, "let it remain as "I" the servant." "In relation to this concession" declares Dr jung, "Sri Ramana is certainly the more radical."

(317-2) The ajata-veda, of which Sri Ramana is a personification in our day, gives no kind of support to Sri Ramakrishna's view that traces of ahamkar are necessary for the maintenance of physical existence, nor to my knowledge and belief does Sri Shakaracharya anywhere endorse Sri Ramakrishna's idea that something of the ego is involved in the communication of wisdom – it is hardly conceivable when ego is the token of its absence.

Objectivity of any kind – gross or subtle – is supported by pure Consciousness alone, into which it is immediately resolvable. This is direct and radical Vedanta Ego, or parabdhā karma-secondary consequences of an objectively admitted as existing in its own right – have no place here at all. Such is the radical position of the ajata-veda. And, from this point of view, a Guru's communication with his disciples is presumption not of ego in the Guru, but of its absence in the disciple. And those who have sat at the feet of a Sadguru will endorse this presumption as a fact of experience; Guru, upadesha and disciple, the beginning, the middle and the end are pure Consciousness alone.

(317-3) I have pointed out, however, that from the stand-point of the ajataveda these questions do not arise. Nothing in existence presupposes or allows of ego or maya as permanent factors. I may be thought unkind in submitting the words of this divine embodiment of tenderness and love to a rigorous intellectual scrutiny. But what we are concerned with here is not so much Sri Ramakrishna's, who has need of no one's kindness, as a certain use of his name and teachings to obscure rather than to unveil the Truth. That which it has been sought here to cover over – unwittingly perhaps, and in the understandable desire of asserting the supremacy of one's own master; one egotism this I have sought to place plainly in evidence, lest lovers of Truth should have their paths darkened by argumentation of this kind.

I have my deep reverence for both of these great teachers, but I am a partisan of neither. Fortune, has, however, favoured me with a long acquaintance with Sri Ramana Maharishi which enables me to state plainly what he represents.

(317-4) Sri Ramana's spiritual path has been particularly notable for the fact that his experience of nirvikalpa-samadhi at the age of seventeen preceded any kind of instruction in spiritual matters. It would be difficult to find more spontaneous mouthpiece of the Ultimate than Sri Ramana Maharishi.

(317-5) A living embodiment of the highest stand-point to which the Scriptures point, of facing the sensation of the entire ego from our hearts by His silent presence, is of greater practical aid to the real spiritual aspirant than any words of commiseration to him in difficulties of his sadhana, whose effect is rather to leave, even to fix him, where he stands, and particularly so when they come, as at present, very much at second-hand.

(317-6)⁶²³ When a master teaches a disciple of low capacity he should snatch away the person but not the object."

(317-6)⁶²⁴ To a person who has no direct experience Buddha is merely a name or shadow. That is why Lin Chi said mockingly "WHERE is the Buddha?" 'Snatching away the object means the topic in question or the notion one has in mind. The clinging-bound and constantly-pursuing disciple falls into the trap of fancy ideas and strange names. The master's surprising shock will not only knock all notions from his sequential thought but also bring him to the state of the beyond.

(318-1)⁶²⁵ When one aspect is stressed another is often distorted, when one is brightly lighted the other side is often obscured. Therefore a balanced way of introducing zen is desirable. All facets should be presented in an even and impartial manner. Both the negatives and positive should be introduced – its evasiveness as well as its immediacy, its passiveness as well as its dynamics, its intelligibility as well as obscurity

(318-2) Thru a cumulative way of thinking one will never be able to attain the Buddha-wisdom. Human thinking is limitative.

(318-3) Reason and emotion do not arise simultaneously. When one is at its highest peak, the other is at its lowest ebb. But when they are transformed into Compassion and Wisdom, they arise simultaneously at all times without imbalance or fluctuation. They merge.

(318-4) Human mind clings to the 'existent' or 'substantial' things It seldom recognises the void and insubstantial aspect of them. They are then regarded as real, possessing their own self-natures.

(318-5) Behind all the love and grace exalted in scriptures there is a 'clinging' – to the one true God, one true religion, etc., characterising their narrow limits. Ultimate and

⁶²³ These paras are a continuation of the paras on page 316.

⁶²⁴ The paras on this page are numbered 53, making them consecutive with the previous page

⁶²⁵ The paras on this page are numbered 54 through 68, making them consecutive with the previous page

unconditioned Love can only be achieved through realising Voidness thoroughly. The highest compassion is attained only when the highest wisdom is found, only by destroying all clinging through realising truths of maya and sunyata.

(318-6) Some teachings are devised for the immature minds of the masses, hence are experiment or persuasive; others are the true final teachings, suitable only for a minority of highly endowed people. There is a distinction only between the preliminary and advanced but NOT between the 'right' and 'wrong' ones.

(318-7) A consciousness that oscillates, moving from one point of attention to another, cannot possibly be the consciousness of Buddhahood

(318-8) Samadhi is merely a higher state of concentration, not liberation. There are hundreds of different samadhis listed in the sutras.

(318-9) In the advanced stage of samadhi no thought arises, not even the thought of the object originally meditated upon. This is because every thought is a complete process containing the stages of arising, subsisting and dissipating. This perishable process is the very thing that meditation aims to subjugate in order to bring the mind to a state of 'no-thought' Such thoughtlessness of samadhi is not torpor but a stabilised awareness, awareness at rest., not as ordinarily, in motion.-

(318-10) Chinese Breath Exercises: 1st step "Counting the Breath": Focus mind on the count of each inhalation exhalation - never both at the same time. Count from one to ten very slowly. If interrupted by a distracting thought, begin again at 'one' When breathing becomes subtle, light, and mind undistracted, counting is no longer necessary..2nd Step "Following the Breath": Merge with breath and follow it in and out Mind will become serene to the extent that watching is burdensome and should in its turn be abandoned. 3rd Step: Stopping Ex." Ignore breath and stay mind on the tip of the nose. He will feel so steady that both body and mind seem to vanish. Such complete cessation is dhyana, and although wonderful, do not cling to it or linger in it. Take the 4th Step 'Observation Practice.' Observe contents of physical body - bones flesh muscles etc - until realising all are transient and delusive. 5th Step "Returning Ex" Note that all these meditations are bound within a pattern of dualism, for there is a mind that practises and an object or idea that is practised upon. To relinquish this dichotomy and bring mind back to its primordial origin contemplate non-existent or void nature of the mind. Transcendental wisdom will suddenly blossom. 6th & last Step "Purity" Cleanse the subtle 'defilement-of-doing' Merge mind with the All-embracing. It is only through voidness that any form of Buddhist meditation is brought to completion.

(318-11) To concentrate on a point outside the body is not so effective as on a particular spot within the body. Latter will produce extraordinary results, specifically a psychic experience. Concentrating on centre between eyebrows produces 'light,' on the navel,

bliss, on the heart-centre union of the positive and negative forces (passive void and active outgoing)

(318-12) The most direct method of attaining samadhi is the being still one, but certain special movements can also lead to it. They were invented by the Taoist yogi San Fing Chang, of the Ming Dynasty, and are taught by the Tai Chi (Primordially) Movement today. This is a very gentle exercise which brings the negative and positive forces into harmony. It is now a popular gymnastic exercise, widely practised because of marvellous hygienic value, but many Taoists consider this a degeneration from its higher purpose.

(318-13) There is a unique meditation Taoist practice called 'One-Word Instruction.' It raises kundalini in a few days by special movements of the two thumbs. It is kept highly secret.

(318-14) This feeling of doubt is the basis for the whole koan system. It is like a great load weighing upon the mind until he breaks through it.

(318-15) Tsan implies penetrating into the mind's depths, piercing or boring into it. The term 'Zen' is Japanese equivalent of it.

(318-16) Ecstatic states may resemble Nirvana but they are of little value

(318-17) Tsan also means pushing one's mind over⁶²⁶

Sri Karapatra Swami: Advaita Bodha Deepika

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ADVAITA BODHA DEEPIKA

Sri Karapatra Swami⁶²⁷

(319-1)⁶²⁸ and not among the sastras. The sastras are not the place for IT.

(319-1) Immediate success attends the efforts of the best qualified, some time elapses before the next in grade succeeds, a longer time is required for the middling; and only a prolonged and steady practice can enable the low-grade seeker to succeed.

⁶²⁶ The paras on this page continue on page 320.

⁶²⁷ The original editor inserted "53" at the top of the page by hand.

⁶²⁸ The paras on this page are numbered 31 through 40; they are a continuation of the paras on page 303.

(319-2) Their perplexity of minds does not allow the last two grades of seekers to take to enquiry. Their minds are more readily composed by yoga, which is more suited to them than enquiry. The first two grades of seekers readily profit by enquiry which is more suited to them than yoga.

(319-3) Control of mind being so difficult, how can yoga be practised at all? The same had been said by Sri Bhagavan to Arjuna and by Vasishta to Sri Rama. Sri Krishna said: "O Son of Kunti: there is no doubt that the mind is wayward and difficult to control. Nevertheless by dint of practice and dispassion it can be controlled." Vasishta said: "O Rama though the mind is hard to control yet it must be subdued by dispassion and effort even at the cost of wringing your hands, clenching your teeth and holding down the sense and limbs; it must be accomplished by will power."

(319-4) If these three states are not of the Self, of whom else can they be? They can be only of the ego which assumes them whereas the Self is unconcerned. Affecting the waking state, the ego in the guise of visva enjoys the gross sense-experiences; similarly in dream as taijasa he enjoys the subtle experiences; and in deep sleep as prajna he experiences ignorance. Therefore the ego must be the experiencer in these states; and not the witnessing Self.

(319-5) What makes you say that the ego and not the Self is the experiencer of the three states? In deep sleep, the ego becomes dormant, no experience or experiencer is seen; only on the rise of the ego they are found. He must therefore be the experiencer. His are the two states of waking and dream and they cannot be those of the Self. Whose is deep sleep then? It is also the ego, because just as it arrogates to itself the waking and dream states saying "I woke up - I dreamt," so it does the deep sleep state saying "I slept." It cannot be of the Self since IT remains unconcerned as the Witness of the three states and of their experiencer who remains conceited with the ideas "I woke up - I dreamt I slept." Therefore none of the three states is of the Self.

(319-6) Can the Self not be realised by austerities accompanied by desirelessness and tranquillity, without enquiry? By non-enquiry the Self has been lost sight of; to regain IT, enquiry is needed. In its absence how can even crores of austerities restore the sight? Always to enquire into the Self is the only remedy for the blindness of the ignorant whose mental eye has been bedimmed by the darkness of non-enquiry spreading its veil. Unless by the eye of knowledge gained through enquiry, the Self cannot be realised.

(319-7) What is this enquiry into the Self? With one-pointed intellect to seek within the five sheaths the Self which is shining forth as "I" in the body, senses, etc. considering "who is this Self? where is IT? - and how is IT? is the nature of the enquiry into the Self. With subtle intellect the enquiry into the Reality, namely the Self within the unreal sheaths must always be pursued.

(319-8) When according to your instruction I enquire into the five sheaths and reject them as being non-self, I do not find anything left but simple void. Where then is the Self?

(319-9) To say that there is nothing left behind the five sheaths, is like saying "I have no tongue to speak." How so? Unless one has a tongue one cannot say that one has no tongue to speak with. Similarly unless⁶²⁹

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THE PRACTICE OF ZEN
Dr Garma Chen-Chi Chang

(320-1)⁶³⁰ THE VERY EDGE OF A QUESTION or putting it into the state prior to the rise of a thought

(320-1) When concentration is profound, the breath is held unconsciously.

(320-2) In higher samadhi blood circulation slows down almost to cessation, together with the thought-free state.

FINIS

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ADVAITA BODHA DEEPIKA
Sri Karapatra Swami

(321-1)⁶³¹ there is the seer of the void one cannot say there was nothing left. Otherwise one must not say anything. On the contrary since the speaker says that nothing is seen it is obvious that the Self remains there revealing nothing beside Itself. If so, how can It remain unknown? The Self sees all but is seen by none else. How can It be known? Being Self-Shining It can without any aids know things but there is nothing which can know It. It knows all It knows that there is nothing; It is the inmost core of all; It remains as the pure, untainted Ether of Consciousness unseen by anything; It remains impartite. The Knower of all, the pure Knowledge is the Self.

⁶²⁹ The paras on this page continue on page 321.

⁶³⁰ The paras on this page are numbered 70 and 71; they are a continuation of the paras on page 318.

⁶³¹ The paras on this page are numbered 40 through 46; they are a continuation of the paras on page 319.

(321-1) How does the Self remain absolutely unknown by anything, yet knowing all? The sheaths appear as existing. When they are rejected, their absence appears as a blank or nothing. The sheaths, the blank and all else that appears are insentient and cannot of their own accord show themselves forth but must be seen by a seer. In the absence of the Seer, nothing can be seen.

(321-2) O Wise Son, now that you have known what need be known from them, you should efface the impressions left by your studies. What constitutes these impressions? It is the inclination of the mind always to study vedantic literature, to understand the meanings of the texts, to commit them to memory and constantly be thinking of them. Since this inclination obstructs meditation, a wise man must overcome it with every effort. Next the latencies connected with the world (lokavasana) must be eliminated.

(321-3) What are these latencies? To think, 'this is my country,' 'this is my family-pedigrees,' 'this is the tradition.' Should anyone praise or censure any of these, the reactions of the mind denote the latencies connected with the world. Give them up. Later on, give up the latencies connected with the body also (dehavasana).

(321-4) What is 'thought'? Thought is imagination. The thought-free state is Bliss Supreme (Sivasvarupa). Thoughts are of two kinds: the recalling of things experienced, and unexperienced.

(321-5) Let it be so. How can the mind be extinguished? To forget everything is the ultimate means. But for thought, the world does not arise. Do not think and it will not arise. When nothing arises in the mind, the mind itself is lost. Therefore do not think of anything, forget all. This is the best way to kill the mind. Has anyone else said so before? Vanishta said so thus to Rama. Efface thoughts of all kinds, of things enjoyed, not enjoyed or otherwise. Like wood or stone, remain free from thoughts. Rama: 'Should I altogether forget everything?' Vasishta: "Exactly; altogether forget everything and remain like wood or stone. Rama: "The result will be dullness like that of stone or wood." Vasishta: "Not so. All this is only illusion. Forgetting the illusion, you are freed from it. Though seeming dull, you will be Bliss Itself. Your intellect will be altogether clear and sharp. Without getting entangled in worldly life, but appearing active to others remain as the very Bliss of Brahman and be happy. Unlike the blue colour of though sky, let not the illusion of the world revive in the Pure Ether of Consciousness" Self. To forget this illusion is the sole means to kill the mind and remain as Bliss. Though Siva, Vishnu, or Brahma Himself should instruct you, Realisation is not possible without this one means. Without forgetting everything, fixity as the Self is impossible. Therefore forget everything.

(321-6) Is it not very difficult to do so? Though for the ignorant it is difficult, for the discerning few it is very easy. Never think of anything but the unbroken unique

Brahman. By a long practice of this, you will easily forget the non-self. It cannot be difficult to remain still⁶³²

Paul Reps (Trans): Zen Flesh Zen Bones: Centering (from Ancient Tantrik Texts)

322

ZEN FLESH ZEN BONES: CENTERING

Paul Reps (Trans)

(322-1)⁶³³ This experience may dawn between two breaths (as well as between inhalation and exhalation

(322-2) Or when breath is stopped. In such universal pauses, one's small self vanishes.

(322-3) Attention between eyebrows, let mind before thought

(322-4) Intone a sound, A-U-M slowly. As it enters silence, so do you

(322-5) Imagine spirit simultaneously within and around you until the universe spiritualises.

(322-6) Put mindstuff above, below, and in your heart.

(322-7) Unminding mind, keep in the middle until

(322-8) When in worldly activity, keep attentive between two breaths, and so practicing, in a few days be born anew

(322-9) Meditate on knowing and not-knowing and not existing. Then leave both aside that you may be.

(322-10) With utmost devotion, centre on the two junctions of breath and know the knower.

(322-11) At the point of sleep, when it has not yet come and external wakefulness vanishes, at this point being is revealed

(322-12) See, as if for the first time, a beauteous person or object, or an ordinary object.

⁶³² The paras on this page continue on page 323.

⁶³³ The paras on this page are numbered 1 through 25 and 1 through 14; they are not consecutive with the previous page.

(322-13) Just as you have the impulse to do something, stop

(322-14) When some desire comes, consider it. Then suddenly quit it.

(322-15) This universe appears as a picture show. To be happy look upon it so.

(322-16) The appreciation of objects and subjects is the same for an enlightened person as for an unenlightened person. The former has one greatness: he remains in the subjective mood, not lost in things

(322-17) This consciousness exists as each being, and nothing else exists.

(322-18) Enter space, supportless, eternal, still. - (these para are from "Vigyan Bhairava" "S "Sochanda Tantra" and "Malini Vijaya Tantra," all at least 4000 years old)⁶³⁴

(322-19) Reps: its marrow is never found in words. mind problems. its stages of awareness. but words

(322-20) For Orientals, more interested in being than in busyness, the self-discovered man has been most worthy of respect. Here such a man opens his consciousness.

(322-21) Zen is not a sect but an experience; it is self-searching through meditation, with disregard of formalism.

(322-22) False teachers have purposed to assist others in this accomplishment

(322-23) Zen has come to mean the expression of innate beauty, devotion to art. If you have it you have no unnecessary craving no illiberal attitudes nor egotistical actions.

(322-24) In a flashing moment it can happen to you. Something opens. You are new all thru. This comes by grace, not by logic.

(322-25) Chinese teachers employed means to sublimate the dualistic, outgoing intellectualising tendencies of students. These inner challenges were called Koans. The whole intent was to help the pupil break the shell of his limited mind. Each had to understand in his own way, as if he were seeing the unseen and living in the illimitable.

(322-26) Even Zen must compromise and recognise progressive steps of awareness and realisation of one's true nature. This is what the pictures of the Ten Bulls is about

⁶³⁴ The original editor inserted parentheses by hand

Ramana Maharishi (Trans into Tamil): Atma Sakshatkara (All-Comprehensive Knowledge)

(322-27) This is the essential part of Sarva Jnanottara, one of the 28 Afamas, i.e. traditional Hindu scriptures forming basis of temple worship. (ed A. Osborne)

(322-28) "I am He who is imminent in all, fundamental, incomprehensible, ruling all, without a name." Such should be the worship, keeping the mind at the same time perfectly composed.

(322-29) He who worships, thinking that he is separate from the Supreme, does so out of ignorance and cannot himself become the Supreme.

(322-30) He who becomes established as the Self and realises clearly is liberated without any effort on his part, even though he may be engaged in activity.

(322-31) This is the mantra to repeat, the devata to worship, this is meditation: To ERADICATE ALL THOUGHTS AND SEEK THE SELF:

(322-32) Not allowing the mind to cling to anything, eng -age always in what transcends thought. Such happiness as is found in the void state is inherent in the Self, undistracted, unimaginable, unparalleled, the best, the highest.

(322-33) Liberate the mind from its functions. When it transcends itself, the highest bliss results.

(322-34) Just as a lamp spontaneously goes out if not fed with oil, so also the ego becomes extinct if one meditates unceasingly and merges in Self.

(322-35) Turn away from all scriptures, hold the mind from straying, nothing excels this

(322-36) No regulations are binding on him engaged in this way He need observes no specified fasts, nor worry about renunciation, household, or celibacy, or their obligations.

(322-37) Drink the nectar of Self-knowledge and conduct yourself as you please.

(322-38) You are the same as Siva in immortality and purity but not in power to create.

(322-39) This is final truth. There is nothing else to be known.

(322-40) DEVIKALOTTARA is another Agama (Maharshi says of it: "It gives the wisdom into which Siva initiated Devi and which is given to ripe souls in their maturity. May all aspirants with its help desist from their confused rambling, take the direct path therein pointed out to quiet bliss⁶³⁵"

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ADVAITA BODHA DEEPIKA

Sri Karapatra Swami⁶³⁶

(323-1)⁶³⁷ without thinking of anything. Let not thoughts arise in the mind; always think of Brahman. In this way all worldly thoughts will vanish and thoughts of Brahman alone will remain. When this becomes steady, forget even this, and without thinking 'I am Brahman,' be the very Brahman. This cannot be difficult to practice.

ATMA SAKSHATKARA

Ramana Maharishi (Trans into Tamil)

(323-2)⁶³⁸ "DEVIKALOTTARA" cont

The path has been prescribed only with a view to acquire Knowledge. Turn away from any kind of yoga involving action, and meditate on the Void.

(323-3) By fixing the wandering mind (more mischievous than a monkey) in the all-empty Void, one reaches Nirvana.

(323-4) When once it becomes steady the mind should be left undisturbed Nothing should be thought of, only stabilise the mind in its original state.

(323-5) The mind seeks attachment and this causes it to wander. Destroy its attachments so as to turn it inward and stabilise it there. Do not disturb it when there.

(323-6) When the mind is thus left without anything to cling to and does not clutch at anything and is quite free from thoughts, it indicates liberation

(323-7) Never should the body be given up in disgust by a wise man; it dies of itself as soon as karma (prarabdha) is exhausted

⁶³⁵ The paras on this page continue with para 323-2.

⁶³⁶ The original editor inserted "55" at the top of the page by hand.

⁶³⁷ This para follows the paras on page 321.

⁶³⁸ The paras on this page are numbered 15 through 25, making them consecutive with the previous page

(323-8) I am alone and nothing is mine, nor do I pertain to anything else; I can find none whose I am or who is mine.

(323-9) Let the aspirant give up conventional usages and traditional practices, as being chains of bondage for him

(323-10) No pain should be caused to any created being. Even flowers should not be plucked.

(323-11) Equanimity must always be maintained, whether praised or slandered; equal conduct observed towards all creatures and no discrimination between Self and non-self.

(323-12) Let him not accept thaumaturgic powers or amulets even when directly offered him. All these are like ropes to tether a beast; they will drag him downward. Only the Infinite Consciousness brings liberation

Anne Marshall: Hunting the Guru in India

(323-12) Out of Rishikesh's 12,000, there are 10,000 monks,

(323-13) Crying for Darshan sometimes reaches pathological proportions.

(323-14) Swami Shivananda guzzled sweets, despite that he was diabetic. Like a naughty boy. After this, it was never possible for me to take him quite seriously. The feet of a saint are believed to transmit spiritual power. In an ordinary person they are the most despised part of the body, so prostration has a second significance: an act of abasement

(323-15) If dikshainitiation is correctly performed, it imbues the mantra given with a power which assist the chela in his devotions whenever he uses it.

(323-16) Aurobindo claimed that his unseen influence was greater than it would have been if he had moved about in the world.

(323-17) Aurobindo's style is tiresome to read, longwinded and repetitive. But he said that his books were written under the direction of Supramental Force

(323-18) There were too many rules and regulations at A's ashram.. The Mother played tennis until she was 79. (c) All inmates of ashram must attend physical education classes unless they have a medical certificate of exemption. (d) Every morning at 6.15 am the Mother emerges, dressed usually in a silk tunic and trousers, part India part

Chinese, with Japanese toesocks and Indian sandals. She glances up and down the road from her balcony above it; then she looks upward to draw down the Supramental Force and bestow it on the crowd of perhaps 200. All this time she is in Samadhi

(323-19) Photographs of Aurobindo in middle age are powerful and beautiful, but they contrast strangely with a well known one taken in old age. It reveals a remarkable dichotomy between the two sides of the face. With the left half covered the right side looks dead; With the right half covered, there emerges from the left profound unhappiness. Is it that, like some other seers, he reached a high peak of attainment and then fell from grace? Did the Mother, with her mysterious ascendancy, destroy him? Or was he just a tired old man thankful to have someone to manage his worldly affairs?

(323-20) Hindu tantric sex rites are practised as a means of realising union with the divine. It is obviously important that the women taking part in them should be past child-bearing age. These cults are subject to corruption, sometimes covers for unbridled orgies.

(323-21) Swami Chinmayananda is an excellent speaker but a showman, a born actor, but he knew his subject. He is the son of a Raja. He taught that Gita is not a sanction for war but a spiritual battle between the outgoing Forces of Darkness and ingoing Forces of Light Which lead back to Spirit But both are from the same Supreme Source. It gives the different kinds of yoga to help a man break free from the ego's trammels. (c) Chinmayananda opened a College of

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HUNTING THE GURU IN INDIA

Anne Marshall

(continued from the previous page) Knowledge, which accepted only science graduates because they would be able to hold their own against sceptics and materialists. (d) C. said, 'Time is a succession of moments. Consciousness is in the first moment and Time is second' (e) The Swami asked me for questions. 'Is it necessary?' "I can't do magic. I don't read minds, so unless you say something I can't tell what you know or what stage you are at" he said.

(324-1)⁶³⁹ It is commonly believed that Siddha Purushas (Yogis with thaumaturgic powers) inhabit the inaccessible eastern face. Local people say they can see them [As]⁶⁴⁰ lights flitting across the hillside. (b) Ramana Maharshi taught that realisation comes, with few exceptions, through guru's grace but that he need not be human. Suffering

⁶³⁹ The paras on this page are numbered 11 through 21, making them consecutive with the previous page

⁶⁴⁰ The original editor inserted "As" by hand

can be a guru (c) To his disciples he gave Diksha (initiation) and Upadesha (spiritual instruction) by the Silence. To aspirants who needed something more tangible than silence he would give diksha by look (d) All his writings stress the unreality of the world; this seems to fall into the Berkelian fallacy. I cannot resist quoting Ronald Knox's limerick and its reply: "There was once a man who said, 'God,/Must think it exceedingly odd/If he finds that this tree continues to be/When there's no one about in the Quad.': "Dear Sir,/Your astonishment's odd./I'm always about in the Quad;/ And that's why the tree continues to be/Since observed by,/Yours faithfully,/God' "

(324-2) Maya is misleadingly translated by illusion. 'Relative reality' would be a better rendering. The environment may not be unreal in the sense that it does not exist. Language is geared to the world of the senses and breaks down when an attempt is made to harness it to another dimension.

(325-3) The column of fire in which and as which Shiva appeared came to rest on the summit of Arunachala, making it a centre for worship. Perhaps it was the same as the Pillar of Fire the Jews followed.

(324-4) I desperately wanted there to be some purpose in life. It was the insubordination of my ego, I suppose. One of Maharshi's favourite sayings was, "There is no reincarnation, no Ishwara, there is nothing; you have only to be" In my inmost heart I knew he was right. But the M was absolutely happy about this state of affairs, and I am not:

(324-5) Ramdas referred to himself always in the 3rd Person, "Ramdas has no ego and therefore no I.' I was unimpressed with his explanation of this peculiarity of speech, this irritating mannerism which smacked of more ego rather than less. I saw in him a vain man whose head has been turned a little by the success of his world tour. (b) Ramdas said 'R. asked the yogi, who had united hatha with meditation, to instruct him He lost the feeling of ebullience he had had since his own realisation, and became instead very quiet. But Ramdas did not like this state; he wanted his old ecstasy back. "I wanted to know, 'Isn't calmness preferable?' 'Ramdas prefers divine bliss" (c) Swami RAMDAS was shocked that I had even heard of tantrism. "R doesn't like it, not nice, left hand path," he muttered

(324-6) The word 'dukkha' in Buddhism is usually translated as 'suffering' but a better rendering would be 'dissatisfaction' or 'conflict' which is experienced because the nature of things is impermanent. 'Nirvana' often translated as 'extinction' is actually an untranslatable word; it describes a state beyond our powers of comprehension: but it is not extinction (b) Buddhist doctrine that the impermanent is also the unsatisfactory is a questionable assumption. (c) Notwithstanding his sublimity, there seems something bleak about the Buddha who emerges from the Pali Canon

(324-7) Basic idea of Tantrism is that realisation can be attained through acceptance of the world as well as through renunciation. The postures of the 'love-buddhas' instruct the disciple in special postures which postpone the orgasm and heighten it until there is a 'dying to the self' at the moment of union with the partner, and a realisation that the partner is a manifestation of divine love. It is a mechanism for spiritualising the libido.

(324-8) Chinese burnt priceless and irreplaceable manuscripts in Tibet. The old order has gone This cannot be altogether regretted The pity is that it had to come so violently and destructively

(324-9) Before the 'opening' at latihan by Pak Subuh, we were told to remove all metals and jewellery from our persons, as they attract negative forces, and encourage coarse vibrations of desire. "In the latihan don't resist anything; move, sing, cry, if you want to" It impressed me as a silly example of suggestibility verging on mass hysteria (b) Pak Subuh wears thick-lensed spectacles, dapper clothes, and was an assistant treasurer before he became a spiritual teacher. I could detect in him no outward sign of spiritual power, but his unusual composure was outstanding

(324-10) Bapak lecture: Just as body has 2 logs for balance, so Subud practice balances inner and outer man (b) Everyone should be married and / everyone there is a partner in this world (c) My overriding impression of Subud was of silliness, even though Bapak's message contains many well-tested truths

(324-11) A Swami lives in a specially built cell behind Birla Mandir, a large modern temple in New Delhi. He abused me⁶⁴¹

Sadhu Arunchala: The Sufferings of the Dying Maharishi

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THE SUFFERINGS OF THE DYING MAHARISHI

Sadhu Arunchala⁶⁴²

(325-1)⁶⁴³ When we talk of suffering in a case like this, we step into the realm of the mysterious. Who can understand exactly what it means? MANY people asked me how and why such a great soul should suffer agony. It is conceivably possible to explain the

⁶⁴¹ These paras continue on page 326.

⁶⁴² "THE SUFFERINGS OF THE DYING MAHARISHI BY SADHU ARUNCHALA (published article) in the original. The original editor inserted "57" at the top of the page by hand.

⁶⁴³ The paras on this page are numbered 15 through 17 and 2 and 3; they are not consecutive with the previous page.

why to some people's satisfaction. That he was carrying other people's Karma for them. For the fruits of Karma must always be eaten by someone.

But the "how" is a much more difficult problem. How can one who is released, freed from all the bonds of illusion suffer pain? To say that he did not suffer terrible agony at the end would fail to convince any of those who were near him during the last months. When during his last illness, the disciples of Milarepa asked him to explain his suffering, even he was unable to do so to the satisfaction of all of them. "There is suffering," he said, but he never said, "I suffer."

Bhagavan as a Jivanmukta stood apart from the physical world as a witness, so we must understand that he was able to stand apart as a witness of his own suffering without in any way becoming bound by it.

For the ever-freed,⁶⁴⁴ apart, from the "I" all is phenomena. Waking, dream and sleep are nothing more than phases in the shadow world which he knows is but a passing show. And so we must be content to place pain in this category. But we cannot dismiss it altogether. Pain is just as real as the body we associate with it and far harder to surmount. For us the body was real, it was his body That is why we came to sit at his feet. And so for us the pain was real. To say he did not feel pain is foolish. In as much as he functioned through the body, he did.

(325-2) Simple as he was himself, he believed in simplicity for others, but he never forced his views on them. He knew how useless it was. On the other hand, he recognised that things must be accepted as they are, nobody can do away with all the wonderful inventions of science. Accept them, even use them when necessary, but do not let them ensnare you. "The⁶⁴⁵ world is like that:" he used to say.

You can do little to alter it. But you can do a lot to alter yourself to be unaffected by your surroundings.

(325-3) He was a natural philosopher. A philosopher not of books but of experience. Yet if one reads his forty verses one will find there the deepest conclusion of Kant and the idealist school, only they reached them by prodigious feats of intellect and so were liable to errors which he escaped. He does away with time, space and matter as but modes of the [thoughts];⁶⁴⁶ fate and free will are found not to exist for the Essential Self, and thus, for all the profound conclusions of the country-bred Brahmin boy.

M.D. Sagane: Ramana Maharishi, The Mystic Sage of Arunchala

⁶⁴⁴ The original editor inserted comma by hand

⁶⁴⁵ The original editor changed "the" to ""The" by hand

⁶⁴⁶ The original editor inserted "thoughts" by hand

(325-4) Maharishi Said: "For⁶⁴⁷ the present be in Sadhana stage (and not always in Dhyana-Samadhi). Eat and sleep little; Observe silence; always keep mind in happy state (Bramhananda). In Sidhhawastha or Sahaj (Samadhi), mind is Bramhakar (absorbed in Infinity) although all activities such as talk, etc are being carried on. Sahaj-Samadhi is like a river entering into the sea and losing its separateness in it."⁶⁴⁸

(325-5) "Always⁶⁴⁹ carry on the quest "Who am I?" That will destroy the knot of Ahankara. You will (always) then ever dwell in pure happiness (Bramhananda).

(325-6) "There⁶⁵⁰ is no Maya. Everything is Bramha... There is neither birth nor death. (For) Who is to be born and who is to die...? Who is to be worshipped

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RAMANA MAHARISHI, THE MYSTIC SAGE OF ARUNCHALA
M.D. Sagane

(continued from the previous page) and whose Dhvan is to be made? All is Brahma. Bodily ailments, pains and pleasures are but attributes of mind. If I-notion gets destroyed, Pure Principle alone remains."⁶⁵¹

HUNTING THE GURU IN INDIA
Ann Marshall

(326-1)⁶⁵² but a disciple explained that it was only to break through my obstructing ego!

(326-1) After the enigma of Subud and the inanities of the Delhi Swami, it was a relief to turn to the comparative sanity of Krishnamurti

(326-2) K is evasive today about his book "At the Feet of the Master "He says he cannot remember writing it

(326-3) Cambridge declined him so he went to Sorbonne where he studied Sanskrit

(326-4) By 1927 Krishnamurti claimed that he had passed beyond image and form, the dualism of opposites, and had rejected all religions, beliefs, dogmas, because ideas bind

⁶⁴⁷ The original editor inserted quotation marks by hand

⁶⁴⁸ The original editor inserted quotation marks by hand

⁶⁴⁹ The original editor inserted quotation marks by hand

⁶⁵⁰ The original editor inserted quotation marks by hand

⁶⁵¹ The original editor inserted quotation marks by hand

⁶⁵² The paras on this page are numbered 21 through 32; they are a continuation of the paras on page 324.

and separate "I have attained perfection" he claimed "and established it in my heart. My mind is tranquil "

(326-5) In 1929 K dissolved the Order of the Star. Years later he said that up to this time he had lived as if in a dream and suddenly he woke up. It was almost as if the Theosophists had hypnotised him. He made his position plain in the announcement: "Truth is a pathless land. You cannot approach it by any sect. I desire those who understand me to be free; not to follow me. Why have false hypocritical people following me, the embodiment of truth? "Yet, for more than 80 years, K has travelled round the world giving talks. He says he has no message. This is ridiculous. His message is that the mind should become free, reject dogmas, teachers etc

(326-6) K says he reads few books, because if he did so, he would be giving out only secondhand ideas

(326-7) "It is the thought-process which has created the false ego or centre" teaches K. The strong should release themselves from identification with it by practicing "awareness" 'without the scars of accumulated experience'

(326-8) I saw K as a greyhaired man in his 60's, with fine eyes but the lower half of his face weak. The profile reminded me of a benevolent owl. He sat very still Abruptly he got up to leave; he seemed to be trying to escape from the ladies (in the audience) some of whom made a dive after him. He seemed scared of them, anxious to get away before they could corner him. They were probably neurotic females who wanted a personal relationship with him that he could not give. Months later, when introduced to him he recoiled from me, as if he feared that I would make some demand on him that he was unable or unwilling to fulfil. At meetings he sat composedly but at close quarters and in a more natural situation his movements were nervous. It was almost a fear of people. In conversation he always eschews the personal. He talks much of love but I sense in him some failure of love. Perhaps this is why he has never, so far as I know, been able to communicate the experience which I believe underlies all his talks, to a single follower. All remain seekers who have not yet found. He is dangerous because he has only one stick to beat all dogs with. There is nothing in him, for example, to help people of the devotional kind. He is strictly for intellectuals.

(326-9) No Tibetan I had consulted had ever heard of the Great White Brotherhood. I think it is a myth, like the Mahatmas of the Theosophists.

(326-10) A species of grasshopper set up its incessant beat, a sound mechanically insistent like the loud humming of a telegraph wire. (Cicada – PB as it was in Himalaya foot hill)

(326-11) At Almora the most long-standing resident of Crank's Ridge was Sunya Bai, who lived in a house he had built entirely by himself. He was a Dane, blue-eyed, dressed in orange turban and brownish robe, barefoot always, and more vigorous in his 70's or 80's than most men were in their 20's. He was the son of a peasant farmer. He was christened "Emmanual" He always referred to himself as 'we' to emphasise the play between the ego and the divine self. He claims to have spent childhood in constant presence of God. "We were born sahaja," 'he puts it, 'We had no word-symbols or term-labels for the nondual experiencing. It was there naturally, unsought. "But when he grew older "Sri Ego duly swelled and usurped and predominated. He studied horticulture, settled in England where he came under the spell of Tagore, and went to Tagore's Shantiniketan. There he was in charge of gardens. He has lived in India since 1933. He claims Ramana Maharshi gave him his name of Sunya or Sunyata, i.e. the undifferentiated ground out of which arises the potential of all manifested things, not nothingness. He is now on his own, follows no particular school or teacher. He disparages raptures, miracles, trances, visions, powers. "Everything is a natural miracle "he says. "All is holy"⁶⁵³ (He must be Sorenson, whom I met – PB)

C.R. Jain: Jainism, Christianity and Science

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JAINISM, CHRISTIANITY AND SCIENCE

C.R. Jain⁶⁵⁴

(327-1)⁶⁵⁵ What is known as "Intelligent Fire" in mystic circles means the fire of renunciation which will burn up the cravings of the senses, and the roots of desire. The philosophers are familiar as well as we with the distinction between a common and a secret fire..."he shall baptise you with the Holy Ghost, and with fire."

(327-2) The truly enlightened leaders amongst the early Christians refrained from eating animal flesh on the ground of mercy, and those that ate despised themselves for doing so. What pleasure is it to take delight in the slaughter of harmless creatures, and to have the ears ringing often with their piteous bellowings, to see rivers of blood, the life fleeing away with the blood. We half men, nay, rather, – we savages, whom unhappy necessity and bad habit have trained to take these as food, are sometimes moved with pity for them; we ourselves accuse and condemn ourselves when the thing is seen and looked into thoroughly.⁶⁵⁶

⁶⁵³ The paras on this page continue on page 327.

⁶⁵⁴ The original editor inserted "59" at the top of the page by hand.

⁶⁵⁵ The paras on this page are numbered 1 through 9 and 33 through 35; they are not consecutive with the previous page.

⁶⁵⁶ The original editor changed comma to period by hand

(327-3) Prayer was one of those observances which were kept secret from the newcomers and from those who were not fully enlightened in the early Christian Church.

(327-4) It is not the teaching of religion that a woman shall never obtain salvation, but only this that she will have to be reborn first as a man. When we remember that there are differences and inequalities among men themselves we shall cease to wonder at those between woman and man.

(327-5) Nirvana has been no longer attainable by the inferior type of humanity that has appeared on our globe since that time. A period of 42,000 years still remained to complete the age of the current cycle on the Nirvana of Mahavira which occurred 2,456 years ago, and it has been predicted about it that no one will be able to attain salvation during this period. The heavens will shut up, so to speak, then. In the Bible, too, there is a concealed reference to this shutting up of the heavens for "three years and six months" (Luke iv. 25), which would mean 42,000 years if every month of the period to be taken to be equal to a thousand years. Not one soul born during this period has attained salvation or can attain it, the claims of men to the contrary (if any) notwithstanding.

(327-6) One day Christ came to a lady speaker's bedroom and stood at the foot of her bed. The good woman, however, never stopped to consider whether Gods or World-Redeemers had nothing better to do than to visit people in their bed-rooms, or to stand at the foot of their beds. It would probably be news to her to know that an inner experience like the one she had and on which she pinned her conviction could be obtained by merely devoting the mind to an idea, which would enable it to be visualised with the greatest ease. What is needed is the dedicating of the mind to an idea. If you dedicate it to a god-any god whether real or imaginary it matters not which – he will be visualised in your consciousness. But it would no more be a real Christ that one saw that way than the Tomb of a saint if one visualised a tomb. It is not good telling me that the experience is a real thing to you. Every delusion of a monomaniac is always a real thing to him. This kind of inner experience is the last refuge of slovenly thought.

(327-7) Modern Science practically knows nothing about the nature of knowledge, though it knows how to classify knowledge. It knows little or nothing about the nature of consciousness; it knows nothing about perception!

(327-8) Science thinks that the history of evolution is preserved in the germ plasm and repeated in the case of every organism. The stages which seem to embody the history of evolutionary processes are really caused by the different types of its vibrations, the higher involving all the lower ones within them, so that where vibratory energy is weak and stops short at the lowest stage an amoeba will be formed, and on the highest rung a man. Reptiles, birds and mammals all, thus, indicate only one fact, namely, the difference in the organising energy's sustenance, the higher stages being reached only

after the lowers ones have been touched. It seems to me that the facts are not capable of yielding the inference which has been drawn from them to bolster up the Darwinian theory, but support the view which has been enunciated here.

(327-9) Religion explains the phenomenon of the so-called splitting up of consciousness by pointing⁶⁵⁷ to the existence of group-souls in certain low forms of⁶⁵⁸ organisms.

HUNTING THE GURU IN INDIA
Ann Marshall

(327-10)⁶⁵⁹ In Mahayana there is always the danger of becoming lost in flights of metaphysical fancy. This is why in China and Japan some Buddhists broke away from these complexities to emerge into the clear if zany atmosphere of Zen.

(327-11) In accordance with orthodox practice Krishna Prem prepared his own lunch

(327-12) Sri Ms Anandamayee, generally referred to as Mataji, is a native of Bengal. She maintains 24 asrams throughout India, the principal one in Banaras. She was born about 1894 into a poor Brahmin family, and was subject even as a child to spiritual trances, especially in temples or during religious ceremonies. She was

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(continued from the previous page) married at 14. Her husband, Bholanath, was much older. When he approached her with lust, he was struck down as if by electric shock. Thenceforth he regarded her not as wife but as divine mother, and became her first disciple. In 1922 she began to reduce household duties to do sadhana intensively,, but had not guru. Her body would twist itself into yogic postures of which she had no previous knowledgeM3dical men testified to the cessation of all bodily functions⁶⁶⁰ for days in her samadhi. She teaches that the best way is to take God's holy Names, to surrender to his will, and to rely on His grace. She adjusts the style and level of her exposition to suit aptly the knowledge and spiritual status of the inquirer. (b) "It has happened to this body" (Mataji always refers to herself as 'this body') many times that it has heard the call "Mother" from far-off lands." (c) She skips about between her asrams, seldom spending more than a few days in each. She was difficult to catch. She is a little woman in a white sari., reclining on a couch. Myself: "Is an outer guru

⁶⁵⁷ The original editor inserted a space by hand

⁶⁵⁸ The original editor inserted a space by hand

⁶⁵⁹ These paras follow the paras on page 326.

⁶⁶⁰ "functions" was typed below the line and inserted with an arrow.

necessary?" Can sadhana be effective without one?" Mataji: 'Either you get it from a guru or from the scriptures. Myself: But scriptures offer conflicting advice? Mataji: For that reason a guru is often better. He knows the sadhaka's personal needs and that avoids confusion. Persevere with meditation. When the time is ripe you will find a guru"

(328-1) As the beautiful Indian sunset gilded the treetops and crows settled down to their nightly roosting squabbles, the conches were blown again⁶⁶¹ from the temples.

(328-2) Mataji's long flowing hair. she settled herself while devotees crowded in close.

(328-3) Indians say that a soul that was really in earnest would take birth in India

(328-4) Shastras lay down certain criteria to distinguish a genuine guru. He should not be judged by the number of books he has written, however learned they be, nor by his oratory, nor reputation, nor the size of his following. He must be a competent teacher. He should be healthy in mind and body, of pleasing appearance. He should accept no gifts and never ask for money. But the crucial test is inward. Has he the power of imparting a mystic experience to disciples?

(328-5) The activity of the cerebral cortex in ordinary waking consciousness inhibits mystical experience. During sleep the centre of activity passes from it to the reticular formation in the hindbrain, and consciousness is lost. But in spiritual trance the consciousness is not lost. The inactivation of the cortex may be common to all mystics, physiologically⁶⁶²

M.P. Pandit: Lights on the Tantras

(328-6) Tantra Shastra is a way of life, seeking the harmony and releasing the joy of the Spirit in this terrestrial creation.

(328-7) The misunderstanding about Tantra seems to have arisen from the teaching that, Bhukti, the bliss of the finite world, and Mukti, the Bliss of the transcendent Infinite, are in essence the same Ananda of Brahman; to realise both and relate them overtly as well as in his own person is the aim of the Shakta-sadhaka."

(328-8) The mode of initiation in Tantra is through m mantra – the word of power – imparted by guru

⁶⁶¹ "again" was typed below the line and inserted with an arrow.

⁶⁶² These paras continue with para 328-11.

(328-9) Man's body holds the universe in essence and even the creative power of God is latent in him.

(328-10) It is the contribution of the "Agamas" (specially Tantra Shastra) that has played a substantial part in keeping the balance and preventing the spiritual impulse of the country (India) running completely into the sands of illusion

HUNTING THE GURU IN INDIA
Ann Marshall

(328-11)⁶⁶³ Under the impact of secularism, Protestant Christianity has withered to a mere husk. Worship is replaced by a 'service,' with the congregation dragooned into rows of pews and sitting, kneeling, or standing up to the order of an officiating priest. This destroys any spontaneity of worship. But under the encrustations of dogma the Catholic Church retains the essence of what Christianity should be. The High Mass bridged for me the gap between a Nonconformist service and the free, easy comings and goings in an Indian temple, where there is no organised worship at all. Worshippers come as individuals with the intention of 'going within'; to receive the darshan of the deities. And there is about the Indian at worship a fervour I had not noticed even in Florence

(328-12) To the fury of Christian missionaries, who accuse her of plagiarism, Hinduism can absorb almost anything, being so undogmatic. Her outlook is sufficient to absorb modern science, too. Christianity, Judaism and Islam are hidebound by myth and dogma, and the least open to development; they lack the cosmic outlook so necessary in this scientific age

(328-13) The visions seen by mystics depend on the tradition in which they have been reared

(328-14) If they (Visitors) try to carry their home environment around with them, they will take one look (at India) at the poverty and disease and squalor, and pack their bags, never to return

D. Padmananabhan: Anandamayee

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ANANDAMAYEE
D. Padmananabhan⁶⁶⁴

⁶⁶³ These paras follow para 328-5.

⁶⁶⁴ The original editor inserted "61" at the top of the page by hand.

(329-1) Some Questions and Answers:

India is a country of contradictions. Crowds turn up very often to join in Bhajan led by a saint. Saints are not an unfamiliar feature of the Indian landscape; the saffron tinted robe and ash-smeared face are a constant reminder to a deeply religious people of the impermanence of earthly pleasures and the permanence of the hereafter.

But in Sree Anandamayee, the blissful mother, is perhaps to be found the Essence of the teachings of the sages. She does not dress in the conventional saffron but in spotless white. As her name indicates she radiates happiness, in a round face are set eyes that burn and carry in them the remembrance of visions that belong to eternity; a gentle voice on the evening breeze leads the bhajan to a myriad tongued throng and soothes and comforts the distressed spirit. To those like myself whose privilege it was to spend a few hours last week in the blissful mother's company, the memory will ever be green of a face that breathes happiness and a voice which promises the peace that passeth all understanding.

Pain and Cruelty -

The mother speaks Bengali and Hindi. Her Hindi is pure unalloyed music. From the depths of her experience in which is written the whole history of man's spiritual development well up words of peace and comfort and sympathy which act like a balm upon the ruffled spirit.

"Why is it, oh, mother, that the world is riven with misunderstanding and misery and why are there so much cruelty and pain?"

"This child (for so the mother refers constantly to herself) had little education. But still, it is a small matter and I shall explain. It is all God's play (leela) and if you should turn your face to the world you will suffer only pain. But if you look at God - and where is He not? there is nothing but happiness (anand). The world, it will desert you for everything is destroyed except God and that is yourself - you are eternal.

Yearning for God -

"There is a proverb in Sanskrit," "continued the mother, "Jatra Shiva Jatra Mangal Jatra Nari Thathra Gowri. (Where there is God there is happiness and where there is woman there is Gowri (the wife of Shiva))."

"What is the easiest way of attaining God?" asked some of us.

"You should learn to weep for Him as the babe cries for its mother. He who yearns and cries for God shall find Him and if you call Him, in whatever way you can, He will come to you. He will give you eternity and you shall know yourself and you shall become self-illuminated (Swayamprakasheth) In short, you will discover that there is none other than yourself. You are eternal and indestructible."

"Why does evil have such attraction for man?" asked one who felt perhaps constantly assailed by temptation/

Need for Guru -

"It is God's play, but the joy that you obtain from the world is ephemeral and inadequate while the bliss that waits for those who turn to Him passeth understanding."

“How does one find one’s guru?,” asked one who sounded troubled in mind. “Your guru will come to you when you call upon him. Or if he does not come you will find the guru in your own soul. For remember there is only one entity, the guru and the disciple are one and one only. Where there

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D. Padmananabhan

(continued from the previous page) Where there is duality, there is conflict and death and where there is only one there is peace and immortality.

Sincere Prayer -

“How much of our work depends upon God – I mean to what extent can one rely on God? If one’s child falls ill, can one neglect to call in the doctor and simply rely on prayer?”

The mother smiled, “If you have reached the stage when you look upon the child as God’s gift and say to yourself, ‘If He wills that He should take it away, let Him do so,’; you may fold your arms and do nothing. But remember if the child gets well, it is because God wills it. If the doctor’s medicine cures the disease the doctor is but an instrument in God’s hands.” “How does one seek Him?,” I asked.

“In any manner you like, even if you do not know the words you should address to Him, even if you have no music in you wherewith you may repeat God’s name you will get a hearing if only you yearn for Him. And He knows when you want Him, though the world may not know it. So seek Him in solitude and you may seek Him in any faith or religion.” And the mother quoted a proverb which means “There are as many teachers as there are religions.”

It is an experience to meet the mother. She wafts you away on the music of her words to a realm of peace and understanding and sympathy.

T.M.P. Mahadevan: Anandamayee

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ANANDAMAYEE
T.M.P. Mahadevan⁶⁶⁵

(331-1) Mother Anandamayee is one of those rare experts in God-love and God-vision who, in the words of Narada-bhakti-sutra, make holy places holy, deeds good righteous, and scriptures authoritative. In the hearts and minds of pious people all over North India, she has gained a unique place as the healing, soothing and sanctifying Matha. It is good fortune to have her darshan enjoy her divine presence.

⁶⁶⁵ The original editor inserted “63” at the top of the page by hand.

The life-story of this Great Lady is in many respects similar to those of Sri Ramakrishna and Maharshi (Maharishi) Ramana. Born in the year 1890 in a Bengali Village, Ma Anandamayee grew in simple rural surroundings, without any formal education. She was twelve when she was married to a saintly person. No house would, however, contain her. Quite early in life, divine manifestations began to appear in her body especially when listening to kirtan. Moods of abstraction were common to her even in those tender years; the concerns of life did not concern her. While engaged in cooking, for instance, she would pass over into a state of pure consciousness, unruffled by the passage of time and undistracted by the things of the world. The light would not be kept under a bushel for a long time. At Astagram, when she was barely eighteen, her spiritual ministry may be said to have begun. The Motherhood in her began to be recognised by those who came into contact with her. Later when she moved to Bajitpur and then Dacca, various types of Sadhana, those of Yoga, Tantra and Vedanta appeared in her person, absolutely unsought and uncultivated. She had no formal initiation or diksha, no external Guru. Spontaneously, at the appointed time, the various spiritual experiences occurred to her. Her Juja was out-of-the-ordinary and supernormal; one deity after another would issue out of her body, complete with all associates, and after worship would merge into her body. There would be no external material of worship. She would feel at the time of worship that she herself was the God, the worshipper, the mantra, the auxiliaries and everything connected with worship. Hymns and mantras used to flow from her lips automatically, even as, we are told, they sometimes do now. Devotees began to pour in from all sides from the time of her stay in Shah-bag, Dacca. In 1932, Mother left Dacca with her husband, only in the conventional sense of the word, but really her chief disciple and spiritual son, and with Bhaiji, an ardent disciple or devotee. They stayed for a time at an old Siva Temple in a quiet village called Raipur near Dehra-Dun. Now Mother moves about from place to place bringing spiritual succour to the distressed and scattering divine aroma every where. She does not step into private homes, but likes to stay in Dharmasalas and temples where everyone could have access to her and claim her as his or her own. She does not eat with her hands, but has to be fed. Referring to this, she once said, "I look upon all hands as my hands. I do take food with my own hands." Devotees meet with all sorts of supernormal experiences in her presence. But she says referring to herself "This body is always in the same mood, without any change whatever; your attitude alone leads you to consider any particular phase ordinary or extra-ordinary ... This body is like a drum; just as you will beat it, it will produce a corresponding sound. I find that there is but one playful master-tune ringing through the whole universe."

When Mother was about eighteen years old, almost the first devotee who came to her said once, addressing her, "To-day I am the only person to call you mother; but know this, a day will come when the whole world will call you mother; but know this, a day will come when the whole world will call you mother." It is the Universal Mother that she is looked upon by every one who comes into her presence. She herself adopts the attitude of a child

(continued from the previous page) towards all. It is this childlike nature coupled with divinity that makes for the sweetness and light that constantly emanate from her. In the words of Bhaiji, "Wherever Mother goes her presence carries an exquisite sweetness pervading the thoughts and ideas of people flocking around her. Whatever might be the nature of one's thoughts, one feels quite pleased to find that one's mind gets purified and refined by her subtle presence or influence

Though not learned, Mother tackles every problem posed before her exquisitely and reveals a profound understanding of the deepest and the most knotty questions of philosophy and life. In 1929, when the Indian Philosophical Congress met at Dacca, the visiting Philosophers went to see her. Adverting to this experience, one of them says, "The discussion lasted for three Hours and all kinds of questions, mostly philosophical were put; and Anandamayee was ready with answers spontaneously and immediately. There was no hesitation, not the least conscious thinking, not the least sign of nervousness in her. Her answers hit directly the point, freed from the metaphysical technique. The whole assembly enjoyed her keen intelligence, ready wit and eloquent expressions."

Several educationists have found new light in her. One of them observed; "Before Mother Anandamayee our mind and our intelligence retire baffled and overwhelmed. In her presence we feel like one standing at the foot of the might Himalayas with higher and higher peaks spreading out in endless panorama before our vision in their bewilderingly beauty and variety." Recalling his first meeting with Mother, a Mahamahopa dhaya declared; "I can only say what I actually saw with my own eyes and it far exceeded anything of a like nature that I had ever seen before; it was a dream, as it were, realised in life."

Mother identifies herself with all; Sarvatmabhava is a natural trait of hers; She knows no distinction of high and low, rich and poor, the elite and the masses. When a devotee once said, "Mother, open your treasure chest for us," she replied, "It is ever open for all." Referring to the salutations offered to her by others, she once remarked, "Who salutes whom? You bow down to your own self."

ANANDAMAYEE



Loraine Stevens: Anandamayeeema Impressions

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ANANDAMAYEEMA IMPRESSIONS

Loraine Stevens

(333-1) 3:03 A.M. December 22, 1966

About Ananda Mayee Ma." She's waaay-out! Even her eyes are unfocussed. This I understand from Sita, E.O's sister who knew A-M-Ma personally in her younger life, has always been a characteristic. Her eyes seem to spook-out into space giving the impression of not-being-with-it, not in this physical sense, anyway. But I detected a second's hard-core anyway when she almost flung two bananas at me when I was introduced by Nautchiketasananda (Prasad which she was distributing about the hall to all who pressed around at her approach.) She had been doing this kind of thing as long and so often it had no meaning for her except to get rid of the stuff pressed into her hands to distribute or remove from her neck and fling. (flower leis).

Her smile while listening to bells and gongs and chants (a huge puja to Durga was going on) was like that of an imbecile-child. However, this could easily have been a beautiful, transcendent state of Being. RK describes this state in the Gospel as being somewhat the same; imbecilic simplicity which takes this appearance but is truly spiritual transformation. I do not know, it could be so.

Sita also told me that the "girls" were very much attracted to A-M-Ma and she did not discourage this. It seems to one of the "Paths-to-Transformation" practiced by Hindu gurus and accepted as such for benefit of disciples ("Bhatdas? [written in by PB] (over).

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ANANDAMAYEEMA IMPRESSIONS

(continued from the previous page) This is probably unimportant except for development of the inner-circle in constant attendance.

Certainly, whatever her state, it could only be interpreted as “unique” and my imagination saw the “body” of A-M-Ma moving patiently, ever so patiently through the ritual of puja’s and ceaseless adulation for the Hindu-benefit solely. This incarceration or imprisonment for their benefit: yet, I felt her acceptance so complete of her role it no longer mattered (to) her, if it ever did. There was a feeling of utter relaxation, i.e., enjoyment within it. Only the tiresome business of disposing of prasad introduced slight irritability.

The Hindus need her, and she is there. I hear she can be deeply penetrative spiritually re helping those she chooses to concentrate upon. Nachiketasananda told me it was she who gave him his path-through-Gopal, whom he now serves and worships. I enclose his picture holding before him two aspects of Gopal whom he carries and attends to 24 hours of every minute in the day. He is a bonafide devotee of Krishna – through the baby-Krishna, Gopal. I think most, if not all of her (A-Ma’s, inserted by PB) followers are Krishna devotees.

After receiving “Gopal” from A-M-Ma, N’Keta told me his personal attachment for the Mother fell away and he was free and happy. His own guru approved, and not too long after, initiated him into Sangas.

A-Mayee Ma is accepted by the Hindus, I hear, as being a reincarnation of Paramahansa Ramakrishna.

Siddha Sadhaka Samvad: Discussion Between a Realised Person and an Aspirant

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DISCUSSION BETWEEN A REALIZED PERSON AND AN ASPIRANT

Siddha Sadhaka Samvad⁶⁶⁶

(335-1)⁶⁶⁷ When Vittoba was doing penance in the forest, his children Gnaneswar and others, were living in their maternal grandfather’s house in a city. Vittoba refused to accede to the request of the messengers, to visit the city. Gnaneswar persuaded all others to return to the city, undertaking to convince his father and bring him at any cost. Subsequently, he convinced his parent with his arguments and brought him to the city.

⁶⁶⁶ “Siddha Sadhaka Samvad: Discussion Between a Realised Person and an Aspirant (Translated from an unpublished manuscript in Marathi)” in the original. The original editor inserted “65” at the top of the page by hand.

⁶⁶⁷ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

(335-2) Can acquaintance be made with ignorant people? Could they be trusted sincerely? Can one worship an alpa (worldly minded) king? This forest is my abode always. To you all the city is the proper place. Hence give up the idea, return to the city and remain happy.

(G). Father: What is the cause for your stay in this forest? (V). Gnaneswar: What fruits of enjoyment are there, in store for me in the city here after? A return thereto, will be impediment to Moksha but not of any help. This lonely forest alone is fit for Mowna Nishta. I am remaining about in this hill region.

(335-3) The Nir-vikalpa Nishta alone, can dispel the Bheda Bhava. This Nirvikalpa Nishta, is possible by Nissankalpa (thoughtless state) and Nissangatwa (non-attachment, dispassion). Hence, I am remaining here, as the lonely forest alone, is suited for Mouna Nishta. (G): Self-Realisation and adherence to the Self alone is Brahma Nishta. Nishta is not a solitary residence in a forest.

(335-4) V: What is the use of an useless person, remaining in the city? Like marrying a corpse, one should not at all remain amidst people, who toil hard for the protection of this Deha (body), which is not to survive. G.: You have no liking for business. You are practising Samadhi. Is not that Sadhana a trade? When this business is there, let there be Samsara business also. (V): Though Samadhi is a trade, it will destroy eventually all Sankalpas and Chanchaly flickerings. But, does not the Samsara trade collect all flickerings and obstruct always? (G): One is Sachithananda Swaroopa himself. Why then the need for Nishta Sadhana? (V): Uttamas (Uthamas) say that attaining Sushupti in awakened state, is Brahma Nishta. Will a Samadhi, which is not so, cause unobstructed Ananda?

(335-5) (V): How is it possible to attain Sahaja Jnana without Neti Ekagra Chittand witnessing? (G): By doing and doing Nethi, many Vishaya will emerge out, even as lives come out of an ant hill. Like a ball, which when bounced down rises higher and higher the mind flickers as Ekagra, is done more and more. By witnessing and witnessing the bewilderment that he is the body, etc. will come like the dog's tail, which however straightened and pulled, twists again. Hence that alone is Bramanandha when the Avidya Ahantha and false Maya are treated as Mithya (false) and one's self is realised as Brahmin by Vichara Jnana and remaining steadfast therein.

(335-6) A firm Gnani though in the midst of many Agnanis will not swerve from Poorna Jnana, while one unfirm will slip away though remaining solitary.

(335-7) Before such a person living in the world, like the eyes of a dead goat, will Maya wag its tail at all? Please consider well. Vittoba was overwhelmed with these arguments of Jnanaswara and came to the city. He was worshipped by the king and lived happily.

Lao Tzu: Tao Teh King

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TAO TEH KING
Lao Tzu

(336-1)⁶⁶⁸ The highest Teh manifests, through meditation, – in the Inner Life; therefore there need be no striving.

Those who possess the lesser attributes of Teh design (have ulterior motives – PB) and therefore they strive.

(336-2) Accept and use this Divine Power, and your strength shall be boundless.

(336-3) If the sincere Seeker fails to reach the Ultimate Tao, Teh can still be attained. If he fails to attain Teh, Benevolence can still be practiced. If the Seeker fails in the practice of Benevolence, He can still act justly. If he fails in the practice of Justice, He should at least cling to Propriety. Though It is merely the outer semblance of loyalty and faith, without It disorder will follow.

(336-4) Realise from this the effectiveness of non-exertion. Few in the world can reach the attainment of non-exertion, and of teaching without superfluous words.

(336-5) And over hoarding attracts heavy loss. Those who are content with little need fear no shame. Those who know the law of proportion do not incur ruin.

(336-6) Those who regard their great possessions as naught have access to infinite supply.

(336-7) There is no greater calamity than greed. Therefore to be content with just enough insures perpetual plenty.

(336-8) Without perception, the farther one travels, the less one knows. Therefore, the Truly Wise know without travelling; accomplish everything without undue exertion.

(336-9) By continually banishing the desire for material things they will reach the realisation of Inner Being.

(336-10) The hoarding of material things; These are what I term cherishing theft. This is not the way of Tao.

⁶⁶⁸ The paras on this page are numbered 1 through 32; they are not consecutive with the previous page.

(336-11) So Heaven diminishes that which is excessive, and supplements that which is deficient. Thus it is the Tao of Heaven that brings equilibrium to all things.

(336-12) The Sage does not hoard.

(336-13) The Wise Man's office, Is to work by being still

(336-13) When fame and success. Come to you, then retire. This is the ordained Way.

(336-14) Touch ultimate emptiness, Hold steady and still.

(336-15) This is the stillness: A retreat to one's roots; Or better yet, return To the will of God,..Which I call enlightenment and say That not to know it Is blindness that works evil. From R.B. Blakney's Introduction to L.T.:

(336-16) The translation of Tao Te Ching 'is not now as difficult as 30 years ago. Recent scholarship has thrown strong light on many passages that would otherwise be dark or dim.

(336-17) Confucius and the mystics shared a common trait - metaphysical reticence. "Tzu Kung said, our Master's views on culture and refinement are for all to hear but what he has to say about the nature of man and the ways of God no one ever hears."

(336-18) Ritual was extremely useful in Confucius' eyes. It was the symbol of orderly intercourse between man and God; it could easily be extended to control the relations between man and man when interpreted as etiquette, gentlemanly deportment.

(336-19) Yin and Yang are the famed cognates of Chinese cosmological thought. Yin stands for shade, cold, Yang for light, heat, strength, positiveness. Their interaction explains all change in the universe. Not even politics was exempt.

(336-20) A "ching" is a sacred book of the Taoists

(336-21) Confucius had met and conversed with some mystics with negative results: "There are people with whom one can study but whom one cannot join in the Way."

(336-22) Their insights have been derived from an overwhelming experience of a reality beyond themselves rather than a postulate.

(336-23) Wu wei is to be still, quiet and passive so that the Reality, being, may act through him without hindrance.

(336-24) Qualities and values come in pairs. They are relative to human feelings; they arise from individual points of view. They do not appear in the Way.

(336-25) Pushih is an expression which carries out the meaning of Wu wei. It is to be independent, not involved with affairs, aloof. The Sage does what he has to do for everything and everybody but remains independent of them all.

(336-26) The Tao Teh Ching was too difficult for ordinary use by the people and lacked what they generally want: an exemplar and a picturable promise for the individual's future.⁶⁶⁹ LT says it is a waste to⁶⁷⁰ punish bad men. Let them be forgiven. The Way is truly honoured when sinners are forgiven.

(336-27) The sage deals with small troubles while they are easy to handle, before they grow great

(336-28) The man of the Way is no doctrinaire pacifist. He may be a soldier but he is not a man of violence.

(336-29) The paradox of the power of nonresistance is the accomplishment of those who, of themselves, do nothing but who allow the Way to use them.

(336-30) Wu ming means without any distinguishing features to which a name can be given. Unique, since a name can be given to the not-unique. The Way is nameless, indescribable, sui generis, of its own kind.

P.C. Lee: Kwan Yin's Saving Power

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KWAN YIN'S SAVING POWER

P.C. Lee⁶⁷¹

(337-1)⁶⁷² My friend, Mr W.C. Lee, some years ago suffered from a disease of the eye and eventually lost his sight, and had been blind for over a year in spite of having tried ever method of treatment known. He then remembered having once read a verse in "Sutra of the Lotus of the Wonderful Law" (i.e. the Saddharma Pundarika) which, it was said, would cure any disease of the eye by simply being repeated over and over again. The quotation was as follows: "The pure and holy light of the wise sun drives

⁶⁶⁹ "promise for the individual's future." Was typed below the line and inserted with an arrow.

⁶⁷⁰ "LT says it is a waste to" was typed below the line and inserted with an arrow.

⁶⁷¹ The original editor inserted "67" at the top of the page by hand.

⁶⁷² The paras on this page are numbered 1 through 4 and 1 through 3; they are not consecutive with the previous page.

away all darkness. "Its brightness illuminates the world in every part (Chinese version). Recalling this, he repeated the message with great reverence and faith every day. After doing this for ninety days he saw two words of it as large as a cart-wheel. Then he became for zealous in repeating it. Within six months he had entirely recovered his sight.

(337-2) To my personal knowledge, prayer by repeating the name of Kwan Yin Pusa (pusa in Chinese, the Holy Enlightened One), or repeating the Sutra, has cured eye-diseases on many occasions. I will relate two such cases. (1) My father-in-law, Mr Wang Sze Ling, when over seventy years of age, had several white spots appear on the pupils of his eyes. The eye-specialist whom he consulted said it was incurable, and that eventually he would become blind. Mr Ling met a Buddhist, who advised him to take a cup of clean water, repeat the name of Kwan Yin over it, and then pour the water into the river. He did this once a day for ten days and all the white spots disappeared and he recovered his normal sight.

The second case is that of Mr Yin Fang, the cousin of my father-in-law also over seventy years of age, who became blind, and for eight years lived in the darkest night even whilst the sun shone brilliantly. When I went to his native city, the Row Chow of Kiangsi Province, I visited him and advised him to refrain from taking any life and to be a vegetarian. Also to concentrate his mind upon the portrait of Kwan Yin Pusa, and to repeat the "Dharani of the Great Compassion" and also the verse of the "Lotus of the Wonderful Law" commencing: "The pure and holy light of the wise sun drives away all darkness," At the same time he should visualise in his mind the image of Kwan Yin pouring light upon his eyes. He accepted my advice and acted accordingly.

(337-3) When I was asked for my advice, I said "Do not worry: let me try prayer to Kwan Yin." I then took a cup of water and repeated the "Dharani of Great Compassion," over it. I then poured about half a cup of water down her throat. After about one hour she opened her eyes and said she was thirsty. The remainder of the water was then given her. That evening she ate some porridge and the next day she was able to sit up in bed. In a few days she had entirely recovered. I have had several other experiences where the water and the Dharani of Great Compassion have proved efficacious. Many persons have been saved by me through this method.

(337-4) I must declare to the readers of this book, that in my opinion the dharani of the "Great Compassion of Kwan Yin" is efficacious only with those who abstain from eating flesh meat. In the Buddhist Scripture known as the "Lankavatara Sutra," the Buddha declares the reasons why we should not eat meat, and one of those reasons is that dharanis or mantras will not be effective if we indulge our appetites in this way. In China there are no genuine Buddhist disciples who eat meat. The scripture called "Buddhist Net" says that a Buddhist has committed a great sin if he eats meat. Kwan Yin, the bodhisattva of Infinite Pity, also favours a vegetarian diet. All who make use of these invocations should therefore live on a vegetarian diet.

I.K. Taimini: On Dakshinamurti

(337-5) The translation of D. as 'the south-facing form' shows the danger of literalism. The name has nothing to do with the compass. Dakshina stands for buddhi, the faculty which perceives truth directly without intellect's instrumentality. So D means 'the embodiment of buddhi' symbolic of divine consciousness within us

(337-6) He is shown in the same form as Shiva, the difference emphasises his function as Jagatguru (World Teacher)

(337-7) The paradox of the Teacher being young and disciples old symbolises that source of Wisdom is eternal, not subject to time, although passed on to teachers who are, and who have to work through impermanent medium of intellect (d) D's remaining silent – the divine teacher waits in the heart to guide through the Voice of the Silence. The receiver's consciousness must be raised to know reality by experience

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ON DAKSHINAMURTI
I.K. Taimini

Phra Sumangalo (Robert Clifton): Letter from Thailand

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LETTER FROM THAILAND
Phra Sumangalo (Robert Clifton)⁶⁷⁴

(339-1) {*missing text*}⁶⁷⁵ absence in the Kingdom of Laos and down Isthmus of Kra way, my letters piled up in Xieng Mai to such {*missing text*} is my only way of answering the huge volume of welcome missives, sent my way from all over the earth, but {*missing text*} Please accept this as a personal letter and also as a substitute for BODHI LEAVES, which I find hard to get {*missing text*} photo-offset form. If there is any demand for the continuance of this printed letter, I shall make it a monthly {*missing text*} enough of you are willing to send postage and printing costs.

⁶⁷³ Blank page

⁶⁷⁴ The original editor inserted "69" at the top of the page by hand.

⁶⁷⁵ The entire top left corner of the page is torn away in the original. The text begins here mid-sentence, and continues to be fragmented well into the second paragraph. We have inserted "{*missing text*}" where text is missing.

{missing text} the letters stacked on my desk are concerning the weird reports put out by various press services in America and France. To {missing text} the record, I was ordained twenty-two years ago. I have been a Buddhist 40 years. I have no reason to consider myself a {missing text} I was received into fellowship in the Theravada Order of Buddhism, without at all surrendering the status I hold in Mahayana Buddhism. Except for a change of garb and a few alterations of dietary habits, my life continues much on the same basis as formerly. On my return to Bangkok from Laos, I was prevailed upon to resume teaching at Royal Buddhist University – at least for the Lenten Season-which lasts from July 5th to October 2nd. It is likely I shall return to Xieng Mai for a few weeks at the end of the rainy season – i.e., Lent, and somewhere toward the end of December depart for Penang and Singapore and Djakarta, prior to hopping off for Australia for a month or two. I shall return to Bangkok via Manila (where there is a flourishing Buddhist Association), and probably make Siam's capital city my home. I shall spend the hot months of April and May each year at Xieng Mai – in the cool mountains of the north. The fact that Xieng Mai is only a few hundred kilometres from headhunter territory disturbs me not at all. Also the fact that the Xieng Mai region is plentifully supplied with cobras is no bother to me. They seldom attack unless they feel themselves attacked. So, I leave the cobras alone and they leave me alone. Food isn't the problem it formerly was. I've learned to eat many Thai foods and have found places to get bits of Indian, Annamite, Fukienese and Western style foods. With the aid of vitamin supplementation, I manage to do well enough for nourishment. I have even learned to like Java and Sumatra coffee. and that is a very real achievement for a Westerner. The first few months one is exposed to the stuff, it tastes as one imagines embalming fluid would taste. Parched-rice flour is a component part of the beverage. A bit of pepper is sometimes added-just for good measure. I think it was Paul of Tarsus (and waypoints) who said. "I can suffer all things." I not only suffer them but even learn to enjoy some of them.

Since coming to Siam, my postage bill each month has averaged about 2000 baht (roughly about \$102.00 U.S).. Practically all this stamp money has come from my own pocket. I simply can't do it anymore. Some of you have received letters from me and counsel about studies, guidance in personal matters, etc., for from one year to twenty years – with never a hint from me that I'd appreciate a bit of help with the postage bill. Now I not only hint, I ask you to be generous in this matter. Moreover, I am shortly to go to Australia and I still do not have on hand the full costs of that Buddhist missionary journey. The Buddhists in Australia are few in number and are not in position to foot the total bill. They promise to bear expenses within their country. Thai Buddhists have contributed a large part of the travel costs and some help has come from Japan and Hawaii Aside from a few donations, there has been no substantial aid from the U.S.A. I request you to consider if it is not possible for you to slip a banknote into your reply envelop, or write a check or send an international money order. Each such contribution, no matter how small, will be gratefully acknowledged. Such donors will be placed on the mailing list for my monthly letter. I regret that I shall have to use surface mail for sending out the letter. Airmail costs are too high when the cost per

letter must be multiplied by 600. However, the next letter may be only fifty copies or less, as all who do not feel they can at least help with postage are to be dropped. Mail sent to box numbers at the GPO here is safe, and quickly received. It is advisable to use a good grade of envelop. If you have a friend who might be interested in receiving this monthly letter, please advise me. It would please me very much to hear from my many friends on the islands of Oahu and Maui in Hawaii.

I take considerable pleasure in telling you that, at long last, the French government has recognised the noble work Miss Grace Constant Lounsbury has done for so long in France. She has been awarded the Legion of Honour, in addition to the other orders and decorations she has received for her humanitarian efforts. I was happy to have some small part in securing a meditation rupa of the Buddha for the meditation room of the new home of Les Amis du Bouddhisme which, by the way, is located at 62 bis, Rue Lhomond, Paris V, France. The quarterly journal of "Les Amis" continues to be the best publication on Buddhism in any language-bar none. If you can't read French - why not learn? If I can learn Thai at fifty-two, surely some of you youngsters can pick up French with ease. Speaking of my efforts at mastering Thai-last evening I ordered my houseboy to "bring a horse for the admiral."... when what I meant was "bring a chair." As you may know, Thai is spoken in three tones, and I stumbled onto a low tone when I should have used the high pitch.

for Lent I am staying at a delightful little monastery, tucked away in an almost forgotten corner of Bangkok, right on the banks of the Menam Chao Phya. Its name is "Three Joys" -i.e., of body, mind and spirit. The monastery is not frequented by the fashionable world and it is necessary to rent out about a fifth of the compound to a bazaar, which is straight out of Arabian Nights. From the income derived from such rental, new kutis (monastic abodes) are being built to replace the 175 year old wooden kutis. Six new re-inforced concrete abodes are already in use. Each one houses twelve monks. Just in case you drop by to visit me I can be found in quarters No. One, Section Two. Tell the Samlor driver to take you to the Sampaeng Tambon (bazaar district) and let you off at Chakrawat Road. Watch your step and don't fall in to the crocodile pool. Also kindly refrain from plucking our lotuses. Not that we mind the loss of a lotus or two, but it riles the cobras which take afternoon naps just underneath the pads. Ahimsa, you know.

Forgive the inadequacy of this letter. It is being written hurriedly. In my next (if you wish there to be a next), I shall try to cover more territory. May serenity be your portion in this life. Finally, may you come into that Perfect Enlightenment which is Buddhahood. For postal purposes, box 409, GPO Bangkok is to be considered my address. Remember, I'd like ever so much to have your comments as to this letter's contents. Write soon to -

Yours faithfully,
PHRA SUMANGALO
(Venerable Robert Clifton).

Swami Ramdas: Note on Meditation

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NOTE ON MEDITATION

Swami Ramdas⁶⁷⁸

(341-1) Meditation is an attitude of mind. If we cultivate the right attitude, then, the mind will not wander but will only remember God within. For remembrance, mental repetition of the Name is essential. Continued remembrance leads to self-surrender or elimination of the ego-sense. Those who sit for so-called meditation, without remembering Him, are playing with the Mind, and the Mind in its turn makes them tools, and distraction is the result. It is not that the body alone should be still, but also the mind. To achieve stillness of mind is not easy, and when both the body and the mind are quiescent, then comes true meditation which leads to the awareness of our real Self or to the consciousness of the Divine. The Name, when repeated mentally or orally, automatically produces absorption of the self in the cosmic Self and attainment of supreme, eternal bliss and peace; and that means allround spiritual illumination even on the physical plane. This is the divinisation of the entire being of the seeker, beyond which there is nothing to achieve.

[Ramdas]⁶⁷⁹

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NOTE ON MEDITATION

Swami Ramdas

Man-O-Nash (Annihilation of the Mind)

343

MAN-O-NASH⁶⁸¹

⁶⁷⁶ Robert Clifton inserted "Kindest personal regards R.S.C." at the bottom of the page by hand.

⁶⁷⁷ Blank page

⁶⁷⁸ The original editor inserted "on Meditation" after "Note" and "71 at the top of the page by hand.

⁶⁷⁹ Swami Ramdas signed "Ramdas" by hand.

⁶⁸⁰ Blank page

⁶⁸¹ The original editor changed "MAN-O-NASH" to "MĀN-O-NĀSH" and inserted 73 at the top of the page by hand. Two different series of notes were typed on pages 343-350, alternating front and back. "MAN-O-NASH" can be found primarily on the odd numbered pages.

(343-1) God is everywhere and does everything.
God is within us and knows everything.
God is without us and sees everything.
God is beyond us and IS everything.

(343-2) The One All-pervading, All-comprehending, All-powerful God, who is the Self of our selves, and besides whom nothing is real, has helped me and guided me during the Man-o-nash period of my work, and now makes me dictate to you the following:

(343-3) To try to understand with the mind that which the mind can never understand, is futile; and to try to express by sounds of language and in form of words the transcendental state of the soul, is even more futile. All that can be said, and has been said, and will be said, by those who live and experience that state, is that when the false self is lost, the Real Self is found; that the birth of the Real can only follow the death of the false; and that dying to ourselves – the true death which ends all dying – is the only way to perpetual life. This means that when the mind with its satellites – desires, cravings, longings – is completely consumed by the fire of Divine Love, then the infinite, indestructible, indivisible, eternal Self is manifested. This is Man-o-nash, the annihilation of the false, limited, miserable, ignorant, destructible ‘I,’ to be replaced by the real ‘I’; the eternal possessor of Infinite Knowledge, Love, Power, Peace, Bliss, and Glory, in its unchangeable existence. Man-o-nash is bound to result in this glorious state in which plurality goes and Unity comes, ignorance goes and Knowledge comes, binding goes and Freedom comes. We are all permanently lodged in this shoreless Ocean of Infinite Knowledge, and yet are infinitely ignorant of it until the mind – which is the source of this ignorance – vanishes for ever; for ignorance ceases to exist when the mind ceases to exist.

(343-4) Unless and until ignorance is removed and Knowledge is gained – the Knowledge whereby the Divine Life is experienced and lived – everything pertaining to the Spiritual seems paradoxical.

(343-5) God, whom we do not see, we say is real; and the world, which we do see, we say is false. In experience, what exists for us does not really exist; and what does not exist for us, really exists.

Fung Yu-Lan: Short History of Chinese Philosophy

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SHORT HISTORY OF CHINESE PHILOSOPHY

Fung Yu-Lan⁶⁸²

⁶⁸² Two different series of notes were typed on pages 344-356, alternating front and back. “A Short History of Chinese Philosophy” can be found primarily on the even numbered pages.

(344-1)⁶⁸³ According to Plato, and also the Taoists, when a philosopher becomes a king it is something forced on him, and entails great sacrifice on his part.

(344-2) Both Taoism and Confucianism maintained the theory that, both in the sphere of nature and man, when the development of anything brings it to one extreme, a reversal to the other takes place (Hegel's 'everything involves its own negation') It was no doubt inspired by the movements of sun, moon, four seasons Both schools also favoured the doctrine, inspired by this theory, of the Golden Mean. It is better to have too little than too much, to be wrong by leaving things undone than by overdoing them. For having too much and overdoing, one runs risk of getting the opposite of what one wants.

(344-3) Most great Chinese artists took nature as subject Most masterpieces are paintings of landscapes, animals, flowers, trees, bamboos. In a painting of mountain or stream, one always finds a man sitting, appreciating the beauty of nature and contemplating the Tao that transcends both nature and man

(344-4) Epistemology has never developed in Chinese philosophy. Whether the table is seen as real or illusory, whether it is only an idea in my mind or is occupying objective space, was never seriously considered (save in Buddhism, which came from India)

(344-5) I hesitate today that it is absolute truth, because to determine what is too great a task for any human, and is reserved for God.

(344-6) There were men of learning and talent who were so embittered by the political disorders that they retired from human society into the world of nature, as hermits or recluses.

(344-7) The word 'Tzu' means Master

(344-8) 'Ming' is Fate, Destiny, or Decree of Heaven, or Will of Heaven, to Confucius, a purposeful force. But to later Confucianists it simply means the total existent conditions and forces of the whole universe. To know Ming means to acknowledge the inevitability of the world as it exists. It is beyond human control. But there are other things that remain within man's control if he will exert himself. Only after he has done everything he can himself, should he accept with calm and resignation what comes thereafter as inevitable. Such is what Confucius meant when he wrote: "He who does not know Ming cannot be a superior man"

(344-9) Like Socrates, Confucius though he was appointed by a divine order, that he had a divine mission

⁶⁸³ The paras on this page are numbered 1 through 12; they are not consecutive with the previous page.

(344-10) Though things are ever changeable and changing, the laws that govern this change, the Invariables (Chang) are not themselves changeable. The most fundamental is that "When a thing reaches one extreme, it reverts from it. "This is a common Chinese saying, and Lao Tzu wrote 'Reversing is the movement of Tao' It may be asked what is meant by 'extremes' there any absolute limit for the development of anything? No such limit can be prescribed for all things under all circumstances. So far as human activities are concerned, the limit remains relative to his subjective feelings and objective circumstances.

(344-11) The starting-point of Taoism was preservation of life and avoiding of injury. The method is to escape, like the recluse who flees from society and hides. He thinks he can avoid the evils of the human world. However the latter are so complicated that no matter how well one hides oneself there are always evils that cannot be avoided. There are times when escaping does not work. So the second phase in Taoism's development is to understand the laws underlying changes and to regulate one's actions in conformity with them; one can then turn everything to one's advantage. Even so, there is no absolute guarantee; there are always unseen elements. Despite every care, the possibility remains that one will suffer injury. Lao Tzu says; 'If there were no body, what disaster could there be? 'So Lao Tzu's answer and solution to the original problem of the Taoists is live prudently, be meek, humble, easily content: "To know where to stop is to avoid injury."

(344-12) Wu-wei literally is 'having no activity' or 'non-action.' But the term does not mean complete absence of action, or doing nothing. It means lesser activity, or doing less. It also means acting⁶⁸⁴

345

MAN-O-NASH⁶⁸⁵

(345-1)⁶⁸⁶ We must lose ourselves in order to find ourselves: Thus loss itself is gain.

We must die to self to live in God: Thus death means Life.

We must become completely void inside to be completely possessed by God: Thus complete emptiness means absolute Fullness.

We must become naked of selfhood by possessing nothing, so as to be absorbed in the infinity of God; Thus nothing means Everything.

For these last four months, according to ordinary human standards, and by ways and means known to me, I have tried my utmost for the achievement of Man-o-nash, and I can say in all truth that I feel satisfied with the work done. This satisfaction is due

⁶⁸⁴ The paras on this page continue on page 346.

⁶⁸⁵ The original editor inserted "75" at the top of the page by hand.

⁶⁸⁶ The paras on this page follow the paras on page 343.

to the feeling I have, of having regained my Old-life Meher Baba state – yet retaining my New-life ordinary state. I have regained the Knowledge, Strength and Greatness that I had in the Old Life, and retained the ignorance, weaknesses and humility of the New Life. This union of the old and new life states has given birth to LIFE; Life that is eternally old and new.

LIFE for me now means:

- 1) Free and obligationless life.
- 2) Life of a Master in giving orders; and of a Servant in all humility.
- 3) The feeling of absolute conviction that we are all eternally One, Indivisible and Infinite in essence; and with it a feeling of separateness from the real Omnipresent Self, through ignorance.
- 4) Life of God in essence; and of a man in actions.
- 5) Life of Strength born of inherent Knowledge of Oneness; and of weakness born of binding desires.

My efforts for Man-o-nash have been positive, and the result of Man-o-nash will be positive. But the actual and concrete manifestation of this result I leave entirely to the Divine Sanction; where, how, and when the result will be, I leave entirely to the Divine Decree. It may be at any moment, hour, month, year or age. It may be in any part of the world – in the East or in the West, in the North or in the South – yet in effect it will embrace all four. It may be under any and all circumstances.⁶⁸⁷

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SHORT HISTORY OF CHINESE PHILOSOPHY

Fung Yu-Lan

(346-1)⁶⁸⁸ without artificiality. Like many other things too much activity becomes harmful So Wu-wei really means ‘Not Overdoing.’ Artificiality is the opposite of naturalness; arbitrariness is the opposite of spontaneity. Tao is THAT by which [all]⁶⁸⁹ things come to be. ‘Te’ is that by which they naturally are what they are.

A man should restrict his activities to what is necessary and natural. ‘Necessary’ to the achievement of a certain purpose, never overdoing; ‘natural’ means following one’s Te with no arbitrary effort, taking simplicity as the guide. When people try to satisfy too many desires, they obtain an opposite result (unhappiness) to what they seek (happiness)

(346-2) Tao is not itself a thing and therefore it cannot act as do things. Yet all things come to be. Thus doing nothing, there is nothing undone. The Te makes things what they are. We are happy when this Te, this natural ability of ours, is freely exercised, that is when our nature is fully developed.

⁶⁸⁷ The paras on this page continue on page 347.

⁶⁸⁸ The paras on this page are numbered 13 through 16; they follow the paras on page 344.

⁶⁸⁹ The original editor inserted “all” by hand

(346-3) People argue each according to his one-sided view. There is no way to reach a final conclusion. The Mohist School is the philosophy of commonsense. A large part of its canon is devoted to dialectic. It says "Dialectic serves to make clear the distinction between right and wrong, order and disorder, to differentiate what is beneficial and what harmful. "Mohists used dialectic to defend their position, to refute the objections of other schools and also make criticisms of their own against them. For example, they criticised Taoists: "By maintaining that learning is useless, one is thereby informing people of this fact. This informing is itself a teaching. Thus, by holding that learning is useless, one teaches. "This is a criticism of Lao Tzu's 'Banish learning and there will be no grieving.' Mohists say learning and teaching are related terms. If learning is to be banished, so is teaching. The very teaching that learning is useless process that teaching is useful, hence learning is useful. (b) Chung Tzu maintained nothing can be decided by argument. He says even if someone wins, the loser is not necessarily wrong. Mohists say that CT, by expressing this very doctrine, showed himself in disagreement with others and was himself arguing. If he won the argument, did not this very fact prove him to be wrong? Furthermore he held that everything is right in its own way and opinion, so one should not criticise the other. But if all criticism against others is to be condemned, then CT's criticism should be condemned first of all.

(346-4) Hsin-tzu, the Confucianist, wrote: "Those who see only a single aspect of Tao will not be able to comprehend its totality. "He said the vision and blindness of a philosopher go together. If he has vision, he is usually blinded by his vision. Hence the excellence of this philosophy is at the same time its shortcoming.

(346-5) T'ai-shih Shu-ming, commenting on Confucius 'Analects' said "Yen Hui forgot everything and became one with the infinite. He was thus empty. And yet, compared with the sages, he was still not perfect. The sages forget that they forget. If Yen Hui could not forget that he forgot, it would seem that something still remained in his mind. The emptiness of his mind was not yet complete...The 3rd and 4th century Taoists studied Hui Shih and Kungsun Lung. They considered Confucius to be even greater than Lao Tzu because he did not speak about forgetfulness, because he had already forgotten that he had learned to forget. Nor did he speak about absence of desire, because he had already reached the stage of lacking any desire to be without desire. "Wang Pi (226-249) said 'The sage Confucius identified himself with Wu(Non-being) and realised that it could not be made the subject of instruction, with the result that he felt compelled to deal only with YU (Being). But Lao Tzu and Chuang Tzu had not yet completely left the sphere of Yu, with the result that they constantly spoke of their own deficiencies."

(347-1)⁶⁹¹ I feel that it will be a sudden coming, and a becoming, of the essence of all Love, Unity, Realisation, Revelation and Illumination, in its varying degrees, for me and for all those connected with me.

During my work of Man-o-nash the four companions who were with me, and also others who are near or away from me, have helped me to their utmost limit. All along my Man-o-nash period I have been absolutely helpless and full of weaknesses in my ordinary human state, and it can truly be said that God in His manifestation, and that the Saints and the prayers of all those who love me, have accomplished for me the internal work of Man-o-nash; while the four companions have seen to its external aspect.

I intend to go, in the beginning of April of this year, to the West for some months.

I expect to lead a “complicated-free” life from March 21st; a “full-free” life from July 10th; and a “fiery-free” life from November 15th.

From the 16th of February I make myself free to accept gifts, and as free to refuse them. From the 21st of March all who wish to come to me and see me and contact me, may do so; but they must make their own arrangements as regards stay, food, etc. I might give mass ‘darshan’ when I feel it necessary, or have the inclination to do so. Any reference to my Old-life state (which I have now regained), may be expressed verbally in my presence – by anyone who wishes to do so. But I will not, in accordance with my New Life standards, accept any external homage, such as bowing or touching of the feet.

Although the Man-o-nash work is done fully and completely, and the result must and will definitely come 100% to my satisfaction, I now give freedom to each and all who are connected with me, to choose what manner of life they henceforth wish to live. They are free either to live with me and obey my orders, or to live away from me and obey my orders; free either to lead the life I tell them to lead, or to lead their own lives in any way they please – i.e., completely free from orders of any kind from me. This includes the “Arrangementwalas” – but, in their case, the only kind of freedom I cannot give them is freedom from the responsibility that they have shouldered to the end.

No matter what their choice, everyone will share when the Real Freedom comes – at any moment – by the Grace of God.⁶⁹²

⁶⁹⁰ The original editor inserted “77” at the top of the page by hand.

⁶⁹¹ The paras on this page are a continuation of the paras on page 345.

⁶⁹² The paras on this page continue on page 349.

(348-1)⁶⁹³ The philosophy of Wang Shou-jen (i.e. Wang Yang-ming) was misunderstood and misused According to Wang, what the intuitive knowledge immediately knows is the ethical aspect of our will or thought. It can only tell us what we ought to do, but not how to do it. It lacks what we now call 'know-how' In order to know how to do what we ought to do in certain situations Wang said that we have to study practical methods of action in relation to the existing state of affairs. Later on, however, his followers seemed to come to the belief that the intuitive knowledge can itself tell us everything, including know-how. This is absurd.

(348-2) Philos must start with experience. But its development will lead it ultimately to that which transcends experience, that which cannot be logically sensed. One needs thought in order to be conscious of the unthinkable, sound to be conscious of silence. As soon as one tries to think about the unthinkable, it slips away What can neither be sensed nor thought of transcends intellect

(348-3) Kant used the negative method, as did Taoism and Buddhism. Because one can say nothing about the unknowable, it is better to abandon metaphysics entirely and stop at epistemology. The business of metaphysics is only to say that the unknowable is unknowable. On this point Kant did a great deal. The negative method is that of mysticism. Even Plato, Aristotle and Spinoza, who used the positive method, the climax of their systems is mystical.

(348-4) Books on Chinese philos are not lacking but they are either too specialised to be popular or too popular to have much value.

(348-5) The faculty with which we think about thinking is the very same faculty with which we think.

(348-6) If men want to achieve sagehood, do they necessarily have to abandon society?⁶⁹⁴

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MAN-O-NASH⁶⁹⁵

(349-1)⁶⁹⁶ To sum up my Man-o-nash work:

1) I feel in all truth that the four months' Man-o-nash work has been done by me, by the help of God, to my entire satisfaction.

⁶⁹³ The paras on this page are numbered 17 through 22; they are a continuation of the paras on page 346.

⁶⁹⁴ The paras on this page continue on page 351.

⁶⁹⁵ The original editor inserted "79" at the top of the page by hand.

⁶⁹⁶ The paras on this page follow the paras on page 347.

2) The result of this work must bear fruit, sooner or later; either in the immediate present, or some time later, or in the distant future.

3) The result will bring Freedom to us all, in proportion to our merits of Love, Faith, and Service.

4) This Freedom will be freedom from ignorance and will be will be the Knowledge that we always were, are and will be, One with God.

5) This Knowledge will make us realise and experience Infinite Love, Power, Bliss and Peace, which we always possessed, and knew not of.

BABA

Dictated by Baba at Pimpalgaon on
6th February, 1952.

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(351-1)⁶⁹⁹ This School of the Middle Path proposed what it called the theory of double truth, truth in the common sense and truth in the higher sense. Furthermore, it maintained, not only are there these two kinds of truth, but they both exist on varying levels. Thus what, on the lower level, is truth in the higher sense, becomes, on the higher level, merely truth in the common sense. One of the great Chinese Masters of this school, Chitsang (549-623), describes this theory as including the three following levels of double truth: (a) The common people take all things as really “yu” (having being, existent) and know nothing about “wu” (having no being, non-existent). Therefore the Buddhas have told them that actually all things are “wu” and empty. On this level, to say that all things are “yu” is the common sense truth, and to say that all things are “wu” is the higher sense truth.

(b) To say that all things are “yu” is one-sided, but to say that all things are “wu” is also one-sided. They are both one-sided, because they give people the wrong impression that wu or non-existence only results from the absence or removal of “yu” or existence. Yet in actual fact, what is “yu” is simultaneously what is “wu.” For instance, the table standing before us need not be destroyed in order to show that it is ceasing to exist. In actual fact it is ceasing to exist all the time. The reason for this is that when one starts to destroy the table, the table which one thus intends to destroy has already ceased to exist. The table of this actual moment is no longer the table of the

⁶⁹⁷ Blank page

⁶⁹⁸ The original editor inserted “81” at the top of the page by hand.

⁶⁹⁹ The paras on this page are numbered 1 through 5; they are a continuation of the paras on page 348

preceding moment. It only looks like that of the preceding moment. Therefore, on the second level of double truth, to say that all things are yu and to say that all things are wu are both equally common sense truth. What one ought to say is that the “not-one-sided middle path” consists in understanding that things are neither yu nor wu. This is the higher sense truth.

(c) But to say that the middle truth consists in what is not one sided (i.e. what is neither yu or wu), means to make distinctions. And all distinctions are themselves one-sided. Therefore on the third level, to say that things are neither yu or wu, and that herein lies the not-one-sided middle path, is merely common sense truth. The higher truth consists in saying that things are neither yu or wu, neither not-yu nor not-wu. and that the middle path is neither one-sided nor not-one-sided.

When all is denied, including the denial of the denial of all, one arrives at the same situation as found in the philosophy of Chuang Tzu, in which all is forgotten, including the fact that one has forgotten all. This state is described by Chuang Tzu as “sitting in forgetfulness,” and by the Buddhists as Nirvana. One cannot ask this school of Buddhism what, exactly, the state of Nirvana is, because, according to it, when one reaches the third level of truth, one cannot affirm anything.

(351-2) On this level, to say that things are yu and permanent, and to say that things are wu and mutable, are both common sense truth. To say that things are neither yu nor wu neither permanent nor mutable, is the higher sense truth.

Seng-shao also gives arguments to substantiate the double truth on the third or highest level. This he does in an essay titled “On Prajna (i.e. Wisdom of the Buddha) Not Being Knowledge.” Prajna is described in Seng-chao as Sage-knowledge, but, he says, this Sage-knowledge is really not knowledge. For knowledge of a thing consists in selecting a quality of that thing and taking that quality as the object of knowledge.. But Sage-knowledge consists in knowing about what is called Wu (not-being), and this Wu “transcends shapes and features” and has no qualities; hence it can never be the object of knowledge. To have knowledge of Wu is to be one with it.

(351-3) Hence, on the third level of truth, nothing can be said and one must remain silent.

(351-4) The Wu, since it transcends shapes and features, is not a “thing” in itself, and so is not something that can be divided into parts. Therefore one cannot gain oneness with a part of it today and oneness with another part of it tomorrow. Oneness means oneness with the whole of it. Anything less than this is no longer oneness.

(351-5) If he is to learn about Wu in order to get rid of Yu (being) this learning represents a process of gradual enlightenment. One monk named Seng-wei argued that if the student is one with Wu, he will no longer speak about it; Hsieh Ling-yun said that when a student is still in the realm of Yu, whatever he does is learning, but not in

Enlightenment. Enlightenment itself is something beyond Yu, though a student must devote himself first to learning, in order to attain Enlightenment.

Seng-wei again asked: If a student devotes himself to learning and hopes thereby for identification with Wu, does he in this way make advancement? If he does not, why does he pursue learning?⁷⁰⁰

Franklin Kidd: The Commemoration Sermon

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THE COMMEMORATION SERMON

Franklin Kidd

(352-1) Copied from THE EAGLE, a magazine supported by members of St. John's College, Cambridge. Vol. Lill, No. 235. Printed at the University Press for subscribers only. MCMXLIX.

The Commemoration Sermon

by Mr Franklin Kidd on 8th May, 1949.

"And it doth not yet appear what we shall be."

(The first epistle general of John, iii 2.)

Our benefactors will all have felt one thing in common. This College of St. John the Evangelist is a society devoted to things of value. Therefore, for the College and for God, without self-seeking they have tried to do well in self-giving.

The men who do well for their group – for this College, for the nation, for the world, are those for whom we praise God. Our prayer is that we too may be counted among those of whom it shall be said; "Well done because you have been faithful in a few things your influence will be great."

The things that are of value, to which this College as a fellowship of men is given, are the things of the heart and of the mind. Religion, education, learning and research; these things are at the core both of our personal and of our social being. And why? Because the life of man exists, for him, in his conscious experience, not in the unconscious framework which supports it. How little do we yet understand of ourselves and of our nature.

I say then, first be still, be humble, cast away arrogance. Realise our littleness. Know how limited and relative is our knowledge, and how powerless our power. For this is the beginning of wisdom. It is in moments of stillness that we become more aware of the underlying movements of mind and of spirit in history, which seem uncontrolled and beyond analysis. They seem so to us, who are, as yet, children. It is in stillness that mind grows and that God speaks.

I would give you an illustration of the effect of withdrawal. If you come suddenly at night on to the bridge of a great liner at sea, in the quiet there comes the awareness of the throb and onrush of the tremendous organism, controlled and

⁷⁰⁰ The paras on this page continue on page 354.

purposive, of which you are for the time a part. There may follow a second stage of wider awareness, an at-one-ness with the creative joy, enduring purpose, and interdependence of all those who build and love and live by ships; and go upon the sea in them. In the stillness your being has become identified with the pattern and beauty of a larger whole. A light has been lit in you. You have become in this detail, part of the love and creative energy of God.

Now the Old Testament is full of this awareness of purpose and of intention in history, this power to align our conscious being to ends felt rather than seen. In contrast modern education has, it seems to me, this power but feebly. Modern learning and research move in the confident belief that they are neutral, amoral systems, without signposts for life.

A headmaster whom I know, used three categories in assessing the growth of ability – the power of attack, the power of control, the sense of direction. The experimental method applied to the winning and organisation of knowledge has led to an overgrowth of the powers of attack and control. These powers now threaten to obliterate the more sensitive and delicate reactions of mind and of consciousness upon which depend the sense of direction.

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(continued from the previous page) It is, I think, due to this, that at all levels and in all parts of the world, we see today symptoms like those of intoxication – an over stimulation of the superficial, secondary and short range functions, alternating with moods of depression and frustration. With this intoxication goes a dullness in the long range sense of direction – blind sense, if you will, and perhaps necessarily blind. But it is this sense which upholds those standards of value to which men subscribe in spite of self-interest. It gives rise to the qualities of faith, patience, endurance, ordered responsibility and obligation. When this sense is alive in us, and we submit to its guidance, we are sustained in our personal and in our social life by the knowledge that we are in line with the will of God, that we are the servants and instruments of an immanent process in history, that necessity is on our side. It is only thus that we have purpose. It is only thus that we are in fact alive.

Of old, faith was counted first of the virtues, pride first among the deadly sins. Whether we be young or old, how much have we not to be and to do in our small way to establish the one and defeat the other. The specialisms of learning and of technology carry the temptation to pride. They also represent the short range functions. Without a guiding sense of direction they are but sheep without a shepherd. "Seek ye first the kingdom and all these things shall be added."

The great discoveries are generally great simplifications. The One God was the great discovery and simplification of Jewish Old Testament history. The Holy Spirit, not only over against man, but indwelling in man, was the great discover and

simplification of the New Testament. The discovery and simplification which is being revealed in our day is the One God indwelling in man, in history and in nature. Science and religion must inevitably unite in one universal.

Now these discoveries are not of the intellect, but of that direct intuition without which our conscious being would not be maintained. And here we must face things squarely. The sense of direction must come to us as revelation – the stimulus is from within, acting upon what is already latent. Prerequisites are discipline, prayer and stillness. Revelation is always something new added, not extractable by conscious reason from pre-existent externals. It comes charged with some strange power to compel.

In the crises of physical action organisms are intensely aware of themselves of their immediate environment, or their immediate need and intention. Awareness in the stillness of contemplation is also the sign of an intense crisis of action, action in the sphere of self-less feeling and self-less knowing – action which orientates the will and determines the long range direction of life. It is these crises of self-less knowing and self-less feeling that [personality]⁷⁰¹ distinct from individuality is developed.

There is, and always will be, mystery. The advance of knowledge does not lessen it. Conscious mind is a mystery. You may pull a man to pieces and study the property of the pieces to the last quantum of energy but you will not find the properties of a man. You can study the properties of men for ever but you do not find the properties of history. At every level of organism, something is added which is not accountable in terms of lower orders. Conscious being enters recognisably at the level of the biological order. Religion and art at the level of the social order. We belong to both these orders. Each of us has a value and a meaning as a person, which rises above that of the⁷⁰²

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(354-1)⁷⁰³ But if he does, is this not gradual enlightenment? To this Hsieh ling-un answered that devotion to learning can have the positive achievement of suppressing the impure element of the mind. Though such suppression seems to be its extinction, in actual fact it is still not without impure attachment. It is only with Sudden Enlightenment that all attachments are gone.

If a student devote himself to learning and practice, can he achieve a temporary identification with Wu? If he can, this temporary identification is better than no identification at all, and is it not gradual enlightenment? Ling-un answered that such

⁷⁰¹ The original editor deleted “and” after “personality” by hand

⁷⁰² The paras on this page continue on page 355.

⁷⁰³ The paras on this page are numbered 7 through 9; they are a continuation of the paras on page 351.

temporary identification is a false one. A real identification is by its nature everlasting. Though the temporary identification seems to be a real one, it is so only in the same sense that the suppression of the impure element of the mind seems to be its extinction.

The necessity is for him first to realise that he has the Buddha-nature originally within him, and then, by learning and practice, to “see” his own Buddha-nature. This “seeing” comes as a Sudden Enlightenment, because the Buddha-nature cannot be divided; therefore he either sees it as a whole or does not see it at all. Such “seeing” also means to be one with the Buddha-nature, because the Buddha nature is not something that can be seen from outside.

(354-1) It was the principle of the Ch’an Masters to teach their disciples only through personal contact. For the benefit of those who did not have the opportunity for such contact, however, written records were made of the sayings of the Masters which were known as yulu (recorded conversations). This was a practice that was a practice which was later taken over by the Neo-Confucianists. In these records, we often find that when a student ventured to ask some question about the fundamental principles of Buddhism, he would often be given a beating by his Ch’an Master, or some quite irrelevant answer. He might, for example, be told that the price of a certain vegetable was then three cents. These answers seem very paradoxical to those who are not familiar with the purpose of Ch’anism. But this purpose is simply to let the student know that what he asks about is not answerable. Once he understands that, he understands a great deal..

The First Principle is inexpressible, because what is called the Wu is not something about which anything can be said. By calling it “Mind” or any other name, one is at once giving it a definition and thus imposing on it limitation. As the Ch’anists and Taoists both say, one thereby falls into the “net of words.”

(354-2) The thesis Hui-chung proposed was that of silence. Since the First Principle or Wu is not something about which anything can be said, the best way to expound it is to remain silent.

(354-3) One day, in front of his solitary hut, where he practiced meditation alone, Huai-jang began to grind some bricks. When Ma-tsu saw it, he asked him what he was doing. “”” replied that he was planning to make a mirror. “But how can grinding bricks make a mirror? He answered: “If grinding bricks cannot make a mirror, how can meditation make a Buddha?” By this saying Ma-tsu was enlightened and thereupon became Huai-jang’s disciple

Thus according to Ch’anism, the best method of cultivation for achieving Buddhahood is not to practice any cultivation. To cultivate oneself in this way is to exercise deliberate effort, which is yu-wei (leaving action.) This yu-wei will, to be sure, produce some good effect, but it will not be everlasting. The Ch’an Master Hsi-yun (died 847) known as the Master of Huang-po said: “Supposing that through innumerable lives a man has practiced the six paramits (the methods of gaining

salvation) done good and attained the Buddha Wisdom, this will still not last forever. The reason lies in the causation. When the force of the cause is exhausted, he reverts to the impermanent.”

The only thing to be done is to rid yourself of your old karma, as opportunity offers, and not to create new Karma from which will flow new calamities.

(354-4) When the student has reached the verge of Sudden Enlightenment, that is the time when the Master can help him the most. When one is about to make the leap, a certain assistance, no matter how small, is a great help. The Ch’an Masters at this stage used to practice what they called the method of “stick or yell” to help the leap to Enlightenment. Ch’an literature reports many incidents in which a Master having asked his student to consider some problem, suddenly gave him several blows with a stick or yelled at him. If these acts were done at the right moment, the⁷⁰⁴

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(355-1)⁷⁰⁶ social order. The social order has a meaning and a value in history which includes, but rises above, persons.

And there is always need for courage to resist tyrannies, the tyrannies of ideas, of habits of thinking, as well as those of economic or political power. Certain too, it is that neutrality on moral issues is death. There will always be a taking of sides. All decisions are decisions of persons. All decisions are decisions on moral issues⁷⁰⁷ that is to say issues to be decided not by what the self wants, but by what the self believes to be the will of God. And yet no person has ever been, or will ever be right. All are always in error. This too, it is necessary to feel and to know. It is also necessary to remember that goodness is a quality of men, not of systems. Systems may be beautiful or true in their context. It is given to men to know good and evil. It is men who sin. It is men who put self before God.

All events then are for us mental events (compounded of stimulus and response, of knowing and of feeling, of quantity and of quality). The events which originate within us, are those which issue in the activities of attach, control and direction. And it has been mainly with the last of these, that our founders and our benefactors have been concerned in their well-doing for the College, and through the College for men and for history. We have, I suggest, been too occupied lately with the quantitative aspect of events. We have been hypnotised by the ease and precision of the measurable and neglected the immeasurable as of lesser importance. “And Esau said, Behold I am at the

⁷⁰⁴ The paras on this page continue on page 356.

⁷⁰⁵ The original editor inserted “85” at the top of the page by hand.

⁷⁰⁶ The paras on this page follow the paras on page 353.

⁷⁰⁷ The original editor deleted comma by hand

point to die. What profit shall my birthright do me? And he sold his birthright unto Jacob. Then Jacob gave Esau bread and potage of lentils.”

What then shall we do in order to do well for this College. Education up to the level of capacity is now for all. The moral imperatives which our fathers obeyed has brought this about. We have in our hands power over matter and power over mind such as has not previously been given. For what now this birthright? How shall we enter upon it and use it? We scarcely know; and if we do not care, then surely we stand at the point of death, as once did Esau.

What each shall do, old or young, is in his own hands. My message today is a call to discipline, prayer and stillness; for out of these will come life, depending as it does on an awareness of the distant goal. One thing is certain, a man’s job is but a mere fraction of his duty.

Think then upon these things for it does not yet appear what we shall be. With God all things are possible. All things are possible to him that believeth. The Lord maketh alive.

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(356-1)⁷⁰⁸ result would be Sudden Enlightenment for the student.

(356-1) To describe Sudden Enlightenment, the Ch’an Masters use the metaphor of “the bottom of a tub falling out.” When this happens, all its contents are suddenly gone. In the same way, when one is suddenly enlightened, he finds all his problems suddenly solved. They are solved not in the sense that he gains some positive solution for them, but in the sense that all the problems have ceased any longer to be a problem.

(356-2) Thus the Ch’an sage lives just as everyone else lives, and does what everyone else does. In passing from delusion to Enlightenment, he has left his mortal humanity behind and has entered sagehood. But after that he still has to leave Sagehood behind and to enter once more into mortal humanity.

The man is not the same, because although what he does is what everyone does, he has no attachment to anything.

F. Yeats Brown: Lancer at Large: Chidambaram Swami’s Yoga Method

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CHIDAMBARAM SWAMI’S YOGA METHOD

⁷⁰⁸ The paras on this page are numbered 10 and 11; they are a continuation of the paras on page 354.

(357-1)⁷¹⁰ You will agree that activity is a law of life: activity without strain, and with a certain rhythm. Remember, this is important. The exercises must be carried out accurately and punctually.

(357-2) The exercises are in four stages. The first stage is Ablution. Drink a glass of water and perform the purposes of nature. This also is important. You cannot meditate on a full bowel. If your bowels do not move, eat fruits at night. Do not take salts or other aperients before your meditation, for nothing should disturb the gastric juices."

(357-3) You can take a full bath, if you like, or do that afterwards. But wash your face and hands and mouth and ears you must.

(357-4) "Have a small piece of silk, or a silk cushion, or a fur⁷¹¹ rug for your meditation seat. Face towards the east, or the north-east. Sit in any comfortable position, provided that the back and neck are kept perfectly straight, and yet in an easy and natural position. This sounds simple; and it is simple, of course, nevertheless I assure you most earnestly that is a matter of vital importance. The radiations from the Universal Cosmic Consciousness must pass through a body which can receive them. They cannot pass through a slack spine."

(357-5) Any comfortable position will do, but it must be the same everyday, and you must not change it during your meditation, or move at all. Cross your legs under you, with your right foot over your left, the right heel pressing against the base of the body; and place your hands on your lap, palms up, with your right hand over your left. Your eyes may be shut, or they may be fixed on a point slightly above their level. Avoid distracting sights.

(357-6) The other three stages are Prayer, Purification and Breathing. Do not ask me why they are placed in this order.

(357-7) The stage of prayer is divided into two parts, Obeisance and Adoration. You will first make mental obeisance to God, to your teachers, and to your family; then you will adore the beauty of the world.

With regard to the first part, you will thank the Creator for the gift of life which you possess in this body, and for the activities in which you are about to engage. These

⁷⁰⁹ The original editor inserted "From Yeats-Brown "LANCER AT LARGE" and "87" at the top of the page by hand.

⁷¹⁰ The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

⁷¹¹ The original editor inserted a space by hand

activities may be illusory and temporal: the true Self may not be touched by them, nevertheless, whatever is to be done that day should be done in praise of God, and with thankfulness. Look forward to the part you are about to play. Next, you will ask for blessings upon all those who have given you ennobling thoughts: your friends and teachers: all who have come close to your heart and head and enlarged your horizon. Be specific about them. Name them and see them. They need not be the same every day, but do not strain after numbers or variety. The men and women who have shown you a way through life cannot be so very many. Give thanks for those vivid souls. Finally, you will bless the stock from which you have come, your family and household, your relations, connexions, dependants, all who [are]⁷¹² bound to you by ties of blood or duty.

Now you come to the second part of worship by prayer, which is Adoration. Imagine a lotus, with its stem in the earth and its petals in the shining water, glorious in the sunlight. The lotus is the Universe in miniature. The whole kingdom of Heaven is in it, as it is in you. In imagination prostrate yourself before it, as the earthly manifestation of the Creator, growing out of the earth and air and water of the world; and ask for success. Ask for personal success, for without it you cannot be playing your full part in life, but remember always to merge your desire in the lotus.

Now in imagination prostrate yourself again on the right side of the lotus, and ask to see the way, for success is impossible without an inner light upon the path.

Again, prostrate yourself in imagination on the left side of the lotus, and ask for strength, for without strength there can be no success. This strength will always seem superhuman, should you achieve worldly success.

(357-8) You have now finished with prayer, the second stage of your worship, and come to Purification, the third stage, in which you will contemplate the sun.

You will imagine a triangle, with the disc of the sun in it. As contemplation proceeds the triangle may vanish, or may not. Never mind if it does not. Keep the sun in your mind's heaven: let Him flood your body with life, especially the centre of the body, the Manipura Chakra, which we call the City of Gems, and you, the Solar Plexus. Keeping your mind on the sun, and on nothing but the sun, repeat internally the basic sound which I now give you as your Word of Power, OM. Concentrate on this word, which has been from

(continued from the previous page) the beginning, and is linked to the trinities of thought and worship.

⁷¹² The original editor inserted "are" by hand

(358-1)⁷¹³ The first part of your worship by breathing consists in repeating the Word of Power OM, five times, soundlessly, while breathing inwards; and five times, soundlessly while breathing outwards. Breathe through the nose. Simply concentrate on the inspiration and exhalation of the five times OM.

(358-2) The second part of your worship by Breathing is the Bhastrika. Restrain your breath three times, after seven, nine, and eleven respirations respectively. That is to say, you will breathe inwards, evenly, easily, and as deeply as you comfortably can, for seven breaths, and you will then stop your breathing carefully. By carefully, I mean that there must not be any sudden or jerky arrest of your respiration. It is dangerous to stop your breath suddenly.

(358-3) If you feel, as you restrain your breath quietly, that you are sending it downwards through the solar plexus to the Muladhara Chakra, where Kundalini sleeps, well and good; but do not do violence to these delicate astral centres by forcing your breath downwards.

(358-4) Yes; you should not meditate unless you are in fairly good health. I do not say perfect health. That is a counsel of perfection; but if your blood is full of impurities, how can you expect to have a clear brain?

(358-5) When you have taken breaths and restrained your breath, and the lung-cells are beginning to make a demand for more oxygen, which you can't resist comfortably, take nine deep, slow, rhythmic breaths and restrain the breath again. Similarly when you again need air, take eleven breaths, and restrain your breath. These seven, nine, and eleven breaths with their periods of breath-retention, make one exercise in pranayam. There must be no pause between them, nor indeed between any of these acts of worship: otherwise they lose their effect on the mind.

(358-6) How long am I to meditate? Again I can give you no definite rule. The time varies with the individual. Do not watch a clock.

(358-7) Some people can hold their breath for only thirty seconds, others for three minutes. Few can do more than this without practice. Fruit and milk is best for pranayam. All kinds of wine and spirits are fatal to success, at any rate for the beginner. And for the beginner complete chastity is necessary, otherwise he runs serious risk of mental disturbance. Never hold your breath until you feel faint: if you do so, you merely defeat your object which is to control your mind, not your lungs.

Now you are at the end of your worship, except that you may repeat the OM mantra out loud, saying it softly but clearly five times as you draw in your breath

⁷¹³ The paras on this page are numbered 9 through 15, making them consecutive with the previous page

(through the mouth this time) and again five times with the out-going breath. Do this several times, modulating the sound to your mood at the moment.

[Do not copy this for PB's disc]⁷¹⁴

M. Chalapathi Rau: Swatantra Annual 1948

(358-8) The words have not the Biblical simplicity of Bright but roll out in lordly Latinities, which for a man of no Greek, little Latin and less French, seem surprising. But there is inflation about Mr Churchill's thought, which when not aided by inspiration, drops limp like bombast.

(358-9) The early study of Gibbon and Macaulay has left lasting traces. At times Mr Churchill has the longitudinal grandiloquence of Gibbon but not erudition or the music, for, in spite of circumlocution, Gibbon remains grandiloquent.

(358-10) Mr Churchill has no photographic precision; he finds it easy to be impressionistic, though he does not love the abstract, which often takes the form of love of abstract nouns. He can write with power, though to write with charm is more difficult. But he can write with indefatigable energy, with a syntax kept unflagging, and with words controlled like phalanxes in a battle. It is style without suppleness and depth.

Mahatma Ramalingam

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MAHATMA RAMALINGAM

(359-1)⁷¹⁵ prankish fellow, wander not; know, clarify yourself and be like a picture fixed one place! If you move a bit you perish at once!

(359-2) Members of the Spiritual Commune, [his followers:]⁷¹⁶ I bow to Thy feet and declare, please listen! In my path, consider me as one among you. Worship only our Almighty Divine Lord! Like those of trivial paths do not be deluded by saying something differently.

(359-3) Be he mighty enough to raise the dead to life again; If he, without compassion, against their protestations, intends to kill the tender living beings and eat their flesh

⁷¹⁴ "Do not copy this for PB's disc" was inserted by hand.

⁷¹⁵ The paras on this page are numbered 25 through 36; they are not consecutive with the previous page.

⁷¹⁶ The original editor inserted "(his followers):" by hand

upon the word of my Master, upon the word of my effulgent Shiva, such a man cannot pass for a sage!

(359-4) Up to now was the day of the Karma [Religious naturals]⁷¹⁷ siddhas; therefore so many sects and religious prevailed. The day of the Jnana Siddha is imminent. Hence all castes and religious shall disappear and the pure spiritual Gnostic life alone shall prevail. Have no attachment to religions, sects and the divinities which they hail. They have their time-limit.

(359-5) Rise above the considerations of the Vedas, Puranas, Ithihasas and other scriptures that we have had, heard, and seen hitherto! For they have buried the Truth of the Divine in conventional terms, and human attributes. To the Omnipresent Divine, they give a location such as Kailash and Vaikunta; they give him names, forms, vehicles, weapons. They have made people believe that these are the true aspects of God. He that originally hid the truth of the Divine thus was a very clever man and his trick has not yet been found out nor the door that he closed unlocked. Such an able man has not yet come. We have no time for these Karmas (religious customs) and their result is trifling!

(359-6) Turn not your regard even towards Vedanta or Siddhanta. They too have much confusion. They cannot manifest the Divine in the [matter, without]⁷¹⁸ integral realisation.

(359-7) Today I hoist the flag of the Spiritual Path,

(359-8) This flag is a symbol of the psychic cord that runs between the navel and the centre of the eye brows. Above that there is a golden membrane ascending and descending.

(359-9) The Pure Spiritual-Path (Shuddha Sanmarga) is above Vedanta-metaphysics, Siddhanta-religion,⁷¹⁹ [Yoganta]⁷²⁰ -sitting silently in meditation practice.

(359-10) Marga means the path, way – the way of attaining the truth of sat. The attribute Shudda signifies absolute purity of the Path free from the colour of the former sectarian religions.

(359-11) The Atman is effulgent; it is above the front. It is white and golden. Seven curtains hide this Atman: black, blue, green, red, yellow, white, and mixed.

⁷¹⁷ The original editor inserted "Religious naturals" by hand

⁷¹⁸ The original editor changed "matter. Without" to "matter, without" by hand

⁷¹⁹ "metaphysics" and "religion," were typed above the line and inserted with an arrow.

⁷²⁰ The original editor deleted "Bhodanta, Nadanta, and Kalanta" after "Yoganta" by hand

(359-12) Excess in food, sleep, copulation and fear these lead to the decay of the body. Body is the lamp, of which blood is the oil, semen is the wick and the Atman flame. Preserve the body like the lamp. Human body is the instrument of God-Realisation; hence take care! Eat when you are hungry. Do not sleep during the day time. Sleep on the left side. Take great care to preserve the sex energy which must be sent out only for procreation. To keep the prana running in the centre is the means of preserving the sex energy. For family people once in a fortnight. Cultivate conscious sleep and be wakeful against bad dreams. Remove fear, care, anxiety, laziness, anger, envy, hard words, quarrel. Take care not to waste the prana. The calls of nature must be at once answered. Waste not the sex power; secret vices must be stopped. Rest a while after meals. Keep the heart cheerful.

(359-13) Yoga Sadhana must be taught to women. They must be equally educated. There is

W. Wallace: From Evangelical to Catholic by Way of the East

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FROM EVANGELICAL TO CATHOLIC
W. Wallace

(360-1)⁷²¹ a lighting-flash I caught sight of what these words hid perhaps more than revealed. I realised it, the sublime goal of Hindu aspiration; the ideal that was fascinating every Hindu spirit and influencing all their actions. It was an interior illumination rather than a discovery. Only once before had I so seen anything. It was indescribable. But as I had guessed before, it was not as some intended, a physical absorption into God, as of a raindrop into a river; it was something far greater which was attracting the Hindu heart. Not a metaphysical being absorbed, as a person. I imagine, might be in looking upon a glorious scene or listening to a magnificent piece. Certainly here was no extinction of personality, extinction of being but rather a realisation of personality in an absorbing communion of endless splendour.

(361-2) Trying to explain this true Nirvana I said at the time: "We all know, by experiencing it, the power of absorption, and how it varies according to the object producing it and the fixity with which it is contemplated. We see that objects of even earthly beauty and wetness are capable of causing an absorption before which the whole external world vanishes away in oblivion and the object of contemplation fills the whole of the mind's horizon. So much we see, and here rational conjecture comes in. If

⁷²¹ The paras on this page follow the paras on page 447.

absorption can reach this point in the case of mere earthly sweetness or earthly beauty, what must take place when the uncreated beauty of the supreme in His unveiled glory takes entire possession of the soul? If an earthly loveliness can for the times submerge all nature around us, what will it be when the light of the Supreme breaks on the soul in cloudless splendour, light to which light that fills this universe is but shadow-light, purer than the purest, sweeter than the sweetest and wetter still? What but absorption so deep that the spirit merges in that endless beauty, conscious of nought but the boundless success of joy it is realising. There absorbed in transcendent union the soul sees only the Supreme, is conscious only of the Supreme. Unconscious of itself except as far as conscious of Him, sense-pleasures have gone out with pain, hopings with fear, desires with aversions living with dying for it now stands where all these things are for it as though they were not. What shall we say? For those who thus stand in the presence of the eternal nothing whatever seems to remain, except in Him of that fleeting phantasmagoria, nay not even their self which though it actually exists, since it knows and infinitely rejoices in knowing, is yet not consciously, known, so absorbed is it in the contemplating! Nothing remains save the infinite realising of the Supreme transfiguring the spirit of itself with an everlasting transfiguration. "Is not this the Nirvana of which the Rishis of India dreamt which they realised perhaps in their deepest Samadhi Nirvana, at once the extinction of all and the realisation of all: the extinction of all the phantasmagoria of sense and of time, of all those shadows which however we may prize them are not however much they may be when we realise the one that is. "But how different this state of being absorbed in the contemplation of God from the absorption into Him which so many suppose it to be! No disappearance of a little thing into a greater. As I said, it is something much greater that is drawing to itself the heart of India's sons. No physical or metaphysical absorption, but the psychological absorption of love. In one sense, it is indeed a final trance of annihilation and extinction but of what? Not of anything that can stand in the presence of the eternal, but only of the egotism that is flaming up in the heart, of all ignorance of the truth, the extinction of all false self-centralisation, the truth, the extinction of all selfish life. Not extinction but realisation, realisation of the true by the true." So I wrote trying to describe what I had seen though only through a glass darkly. But what I had seen I had seen. In a flash I had realised what India was seeking and from that time the whole burden of my teaching was "Burial and Resurrection," the burial of selfishness to rise in God, the losing of one's life to find it again purified and transformed: to my companions thing to be smiled at; to me as to the Hindus, as I was soon to find, grandeur beyond description.

Shuddananda Bharati: Mahatma Ramalingam and His Revelations

(361-1)⁷²³ One day while he was deeply meditating in his hut at Mettukuppam, the Light descended upon him and possessed him and a lamp is still kept burning in commemoration, That light he called the Vast Light of divine Grace and his Arulperum/jyothi agaval (couplets upon the Grandeur of the Divine Grace-Light), a veritable Upanisad extols in about 1500 lines its transcendent glory.

(361-2) None ever saw him sleep or rest. He took food once in two or three days in a very limited quantity. At times he would fast for two or three months taking only sweet syrup."

(361-2) Not only did he preach the knowledge of the highest light and lead his disciples on the spiritual path but also set up hygienic rules for long life to family men. He showed them practically how to keep the body young and bright. How a man should eat, what are the particular vegetables the he can eat, what he should avoid, how he should walk, sleep, talk or move, the healthy limit of his sex relations, how to transform the sex energy how to exercise the body – indeed, everything that promotes man to the life divine is dealt with in detail in his Arulppa.

(361-3) The Hindus may not hear me now! But hearken! Great souls are coming from the West

Muhammad Asad: Arafat (Muslim Journal): Editorials

(361-4) Out of all these tremendous happenings emerges slowly but irresistibly the truth that our conventional ways of life are gone forever. We cannot, even if we wanted,

⁷²² The original editor inserted "Bharati" and "91" and "Dup" at the top of the page by hand.

⁷²³ The original editor changed the handwritten para before this para by hand. It originally read:

"THE PERSONALIST: The pure sceptic need take no offense at the multiplicity of images that crowd upon him, if he is scrupulous not to trust them and to assert nothing at their prompting. Scepticism is the chastity of the intellect and it is shameful to surrender it too soon or to the first comer. There is nobility in preserving it coolly and proudly through a long youth, until at last in the ripeness of instinct and discretion, it can be safely exchanged for fidelity and happiness.

"(4) Sometings language says more, at other times less, than is"

The paras on this page are numbered 17 through 20 and 6 through 10; they are not consecutive with the previous page.

continue to live as we have hitherto lived-complacently, secure in the illusion that the pattern of life accepted as valid in past times must for ever remain valid:

(361-5) We cannot go on like this at a time when the Muslim world is in the throes of a crisis which may make or unmake Islam's validity as a "practical proposition" for many centuries to come. Never was there a more urgent need of heart-searching and brain-searching.

(361-6) The authors paint glowing word-pictures of what Muslims did and what they stood for, thirteen hundred, or thousand, or eight hundred years ago; and not once do they fail to contrast that splendour with the primitive condition of Europe at the corresponding time.

(361-7) We are living in a continuous orgy of remembrance, with our eyes persistently turned to the past; and for this our modern, "Liberal" Muslim writers are largely to blame. They love to intoxicate themselves and their readers on the cheap today of memories; they make us imbibe endless tales of a past that (so it would seem) had no blemish; a radiant dream-world of history into which we are bidden to enter in order to forget our sordid present. Obviously, such an emotionalism is not very healthy; It cannot be healthy to allow our brains to be clouded by an easy, self-flattering enthusiasm for the glories of our past. Many a decadent nation has memories of past glory: but do they ever provide an insurance against the miseries of the present, and are they necessarily a promise for the future?

(361-8) Centuries of intellectual lethargy, of dumb adherence to formulas, of the meanest internecine wranglings, of laziness, superstition, social corruption, have dimmed almost beyond recognition the glorious promise held out by our beginnings.

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ARAFAT: EDITORIALS

Edited by Muhammad Asad

(continued from the previous page) Centuries ago we ceased to exercise our wits in the search of knowledge

(although our religion had enjoined it upon us as a sacred duty);

(362-1)⁷²⁴ Psychology teaches us that our "conception" of things or ideas – the basis of all reasoning is a highly subjective process and can only in the rarest of cases (if ever at all) be dissociated from our temperamental leanings, our habits and idiosyncrasies, our social environment, and the sum-total of our conscious and subconscious knowledge: in

⁷²⁴ The paras on this page are numbered 11 through 15, making them consecutive with the previous page

brief, from all the imponderable influences which act together in the shaping of what we describe as our "personality." The conception I form of a thing or an idea is invariably moulded and coloured by my previous experience: and so it is not an exactly mirrored replica of the object in question but rather a registration of that object's effect on me.

(362-2) The feeling not only of social but also of moral insecurity, the feeling that our affairs are rushing wildly, like a river that has burst its banks, into unknown and unpredictable directions, is steadily mounting among the more aware of our generations.

(362-3) The derogatory meaning still attached in all European languages to the word "sensuality" bears ample evidence to its ethical background. An example thereof can be seen in the naive assumption, so popular in the West, that the Prophet Muhammad "could not have been a person of high spirituality" because he enjoyed -and advised his followers to enjoy-the most intense of all sensual experiences: sexual life. No apologetic, modern interpretation can hide the anti-sensual anti-sensual and anti-physical attitude of Christianity, and none of the concessions which Christian theologians are now obliged to make to the changing.

(362-4) It is therefore, not due to a moral defect on the part of Europeans or Americans that in practice they never conformed to the principles of Christianity-beginning ending with the exhortation, "Love your neighbour as you love yourself." They are could conform to these principles. Nor did the Church, in point of fact, ever seriously insist on a practical application of its teachings; it was always fully satisfied with merely postulating them as a theoretical, unattainable ideal.

(362-5) THE reader should not suppose that the views propounded in this and the foregoing issues of Arafat are an unheard-of innovation in Muslim legal thought. As a matter of fact, they have been held by the Prophet's Companions and their immediate successors; and, after them, by some of the greatest scholars of Islam and particularly by the man which is justly regarded as one of the three or four most brilliant minds which the Muslim world has ever produced:

Francis Watson: The Sage of Arunachala

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THE SAGE OF ARUNACHALA

Francis Watson⁷²⁵

⁷²⁵ The original editor inserted "93" at the top of the page by hand. Two different series of notes were typed on pages 363-367, alternating front and back. "The Sage of Arunachala" can be found on the odd numbered pages.

(363-1) His living was so unlike living that his death does not seem like death. There isn't any Indian rope-trick in what I have to tell you. NO miracles. No mystery of the vanishing Mahatma. It is only a story of someone who, for the last fifty-three years of his life, did very little except to sit absolutely still. When I have finished you will know what to think of that for a career on this earth.

I use the word 'career' purposely, because that is the way we are apt to look at life in the West. Life is a period of time in which we do things, and it is our activities that are important – what we do, and, naturally, the way we do it. And so, when we hear of somebody sitting down to meditate at the age of seventeen, and continuing to do so in almost the same place until he is seventy, we may decide that he is mad. We may also feel indignant at his inactivity, though heaven knows there are plenty of people who take more from society and give less than he did. The whole basis of the sort of existence that Raman Maharishi lived is that he should ask nothing of his fellow-men. I do not believe Ramana Maharishi ever considered the question of what would happen if we all did the same. Somebody once asked him whether he, too, should renounce the world in order to find peace, and the answer was: 'If that had been your destiny the question would not have arisen.' For the Maharishi there were a lot of question that simply did not arise.

He used to sit, at the time that I remember him, almost naked, on his tigerskin, or sometimes he would be half-reclining, for he was getting old. He had closely-shaven white hair, a stubble of beard, a likeable face and eyes, you would expect this – eyes that were dark and calm and brilliant, and difficult to forget. But I would not call them hypnotic; and as for occult powers, on which people sometimes questioned him, he taught that they were of no value whatsoever. Much more marvellous, he would say, is the fact that everything that we see or experience, and the act of experiencing it, proceeds from a single source of power, deep in the self, and only to be perceived by long and difficult concentration. Yet he held that at least some measure of this self-realisation, as he called it, could be acquired by people engaged in active, energetic, intelligent lives in the world that he had abandoned. The life that he indicated seemed to amount to a sort of perfectly poised somnambulism/ You could carry out your family duties and your ordinary work almost automatically, and all the more effectively for having forgotten the sense of effort, for having abandoned the self-consciousness that keeps saying 'I am doing this,' or 'I must do that.' For my own part, the words that were constantly running in my mind when I was with the Maharishi came from some lines of Wordsworth's that have been quoted a good deal recently:

And central peace subsisting at the heart
of endless agitation.

Ramana Maharishi undoubtedly knew all about central peace. What was equally remarkable was that he seemed to understand the endless agitation as well. That sort of sympathy, I think, was what made him so much more than just another Hindu ascetic, especially for people perplexed and frustrated as they so often are today.

He was a Hindu, of course, I must not forget that or pretend to ignore it. When he talked to European he used the terms of Hinduism very sparingly. His life-story, such as it is, has many of the elements that we find in⁷²⁶

Swami Agehananda Bharati: The Ochre Robe

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THE OCHRE ROBE

Swami Agehananda Bharati⁷²⁷

(364-1)⁷²⁸ Assam has been the home of tantrik practice and magic since times immemorial and it may even have originated here since it is not Indo-Aryan. The tantrik initiates from India meet annually here. They learn self-control not through giving a wide berth to woman but through her company., through the senses not against them. The breath thoughts and sperm have to be kept motionless; this equilibrium is the key to freedom wisdom and emancipation. Assam is the centre for both Buddhist and [Hindu]⁷²⁹ esoteric tantrik initiation

(364-2) Take the Name of the Lord or the Guru day and night, immerse yourself in it, do nothing else.

(364-3) The Thais are laughing and smiling both in and out of the temple, although they hear exhortations that everything is momentary and nothing is permanent, that salvation lies in denying senses. The experience does not upset their balance. Here lies the difference from the Hindus, who choose asceticism, austerity, first

(364-4) I call it the cultural and intellectual between East and West, not the spiritual and religious.

(364-5) Kyoto is one of the very few places where I would stay for the rest of my life if given the opportunity. It has a simple deeply classical sophistication which kept me spellbound. I was lodged at the Rakuyukaikan where I lectured on philosophy. It is not known that Japanese scholarship in Indic studies ranks first in bulk and quality. The number of publications is enormous.

(364-6) Celibacy is not in effect incumbent on Japanese Buddhist monks neither have they too many scruples about alcohol. Sake is freely enjoyed Buddhist facetious jargon

⁷²⁶ The paras on this page continue on page 365.

⁷²⁷ The original editor inserted "Continued from p.36" at the top of the page by hand.

⁷²⁸ The paras on this page are numbered 97 through 110; they are a continuation of the paras on page 302.

⁷²⁹ The original editor inserted "Hindu" by hand

has indeed rechristened it 'hanyato' meaning intuitive wisdom. Nor are they strict vegetarians like the Chinese Buddhist monks.

(364-7) Many Indic terms have been completely misunderstood by Western scholars because they tried to impose the function of western dictionary equivalents on the Indic term. For instance the root 'jna' to know in Sanskrit, does not mean objective knowledge when used philosophically, just as the term 'idealism' has two totally different meanings when used in philosophically learned and popular discourse.

(364-8) I left Japan with a heavy heart. I find no single complain against this country

(364-9) Unfortunately the seekers of spurious mystery, the devotees of non-existent Masters levitating on Tibetan heights, also attached themselves to Vivekananda and although he realised the situation soon enough, he did not try sufficiently hard to disengage himself from their interests. There are today a large number sailing under the same Indian colours whose characteristics extend from the misguided through the fraudulent to the almost lunatic

(364-10) Official India is highly suspicious of antiquarian research and studies: its attitude is we have had enough of it; it has brought about our weakness and our disinclination to work; let people abroad not constantly direct, their attention to the things we no longer really want.

(364-11) Cultural criticism is not only wholesome discursory level. If I criticise I have to arm myself with detailed knowledge but if I eulogise it may rest on vague notions, scant knowledge and purely subjective enthusiasm.

(364-12) Everyone must find his own ideology, using his native surroundings only as a start. If he then reverts to his inheritance that does not show its greater superiority but only its greater attraction for his psychological makeup

(364-13) The asana should be easy and pleasant for meditation, that by remaining in which the mind remains calm⁷³⁰ – is the [classes]⁷³¹ definition.

(364-14) The 'danda' or staff carried by some monks symbolises control of body speech and mind. 'Darsan' literally means vision, sight. It is any actual or imagined vision of a person or object of charismatic value, be he saint or just outstanding person or deity in a temple or dream. Approximates the Christian visio beatifica. 'Istam' literally desired, cherished beloved, is the deity or aspect chosen by aspirant in accordance with his

⁷³⁰ "remaining in which the mind remains calm" was typed below the line and inserted with an arrow.

⁷³¹ The original editor inserted "classes" by hand

inclinations and adhikara. 'Japam' is the silent or audible repetition of the istam's name; or of the 'mantra' – a sacred syllable or mystic formula, potent with numinous power. There are meaningful ones as well as semantically meaningless mantras like Krim, Hrim, Lam. It is secret and loses its redeeming force when revealed in any other situation than initiation and the initiate's meditation. 'Sakti' literally ability, power, is the cosmic energy; tantra rests on its worships the supreme. 'Tantra' is Hindu Buddhist and Jain; its centres in a specific yoga which enhances the senses and harnesses their force for meditation. It gives a pivotal position to Sakti, which is more or less suppressed in orthodox Brahminism.

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THE SAGE OF ARUNACHALA

Francis Watson⁷³²

(365-1)⁷³³ sainthood in the medieval western world. But it began and it has ended in the climate of Hinduism; and perhaps only in that climate, in this day and age, could it have developed as it did.

(365-2) This day and age, at all events, lent him railway-train in which to leave the common world of men when he ran away from home in his seventeenth year. I like to think of that rumbling, clattering mechanical journey towards enlightenment. It reminds me of the uncounted hours I have spent in third class railway carriages in India. The long, blistering days; nights still stifling, or gratefully cool, and loud above the wheels with the croaking of frogs; the fresh early mornings with the first smoke rising from village fires, the gleaming vessels on the heads of the milkmaids as they move like a frieze beside the rail-way tracks; the train slowing down to the first halt where everyone can pile out and get under a water-tap, and say a prayer or two and clean the teeth noisily and perhaps buy a bunch of bananas or an earthenware cup of milk from the droning vendors. And often, squeezed into a corner of the compartment by the press of bodies and bundles and bedding, there would be one who sat silently throughout the journey, the marks of Vishnu or Siva on his brow, a bearded, tousled, le an old figure or a young man with dark burning eyes – like the boy who boarded the train at Madura on August day in 1896, having left a brief note for his family and taken three rupees for his journey (about four shillings to get him to heaven). It took him three days and he did not get there without some mildly significant adventures. But anyway it was the train that took him to Tiruvannamalai, on that line from the south that drives between the rice-fields, aimed at the two-thousand-foot pyramid of the hill of Arunachala. That was the boy's goal, and he was never to leave it for the rest of his days on earth. It is a mountain of fabled sanctity, and below it is the temple of Tiruvannamalai, the great carved wedges of its towers mirrored in still water.

⁷³² The original editor inserted "95" at the top of the page by hand.

⁷³³ The paras on this page follow the paras on page 363.

So in 1896, in a dark corner of that temple at Tiruvannamalai, the boy crossed his legs in the lotus-position and sat like a carved image. He had cast away his few belongings, he was never to touch money again for the rest of his life, for months and even years on end never to speak. The stories of the Desert Fathers of the early Christian Church, the story of any contemplative hermit, run much the same course. Mere scraps of food supplied by pious strangers or by pure chance. Solitude in caves and huts and holes in the ground. Occasional encounters with wild beasts or malicious persons, rebuffed by the utter indifference of the motionless figure. As the years go by rumour brings pilgrims. Many of them want only the merit of looking upon the saint, like a tourist with a list of monuments. Others hope for miracles, signs and wonders, interpretations of dreams, advice on auspicious choices in marriage or health or business. Others again do not know what they want, except an end to restlessness and doubts and fears. And sometimes one of these, looking into the steadfastly composed features, is suddenly sure that the peace has been found. Thus is made the devotee, who settles down near his chosen master, tries to imitate his detachment, serves him, perhaps by bringing water or sweeping out his cave. And so, in course of time, a settlement may develop, as ashram as it is called in India; and in the end this may be, for all its outward simplicity, a fairly elaborate institutional machine – dangerous because it begins to reproduce just what the hermit had fled from.

From his first corner in the thousand-pillared hall of the temple, the boy had moved to a damp pit, where children threw atones at him. From here he⁷³⁴

Karlfried Graf Von Durckheim: Hara – The Vital Centre of Man

366

HARA – THE VITAL CENTRE OF MAN
Karlfried Graf Von Durckheim

(366-1)⁷³⁵ Faith is innate in every man thanks to the bond which unites him with the ground of Being

(366-2) By Hara the Japanese understand an all-inclusive general attitude which enables a man to open himself to the power and whole of the original life-force and to testify to it by the fulfilment, meaningfulness and mastery displayed in his own life. It is the physical embodiment of the Life centre in man.

(366-3) Certainly a man should not stand stooped or sit slumped but ‘Chest out belly in’ leads to a posture which just misses the natural structure of the body. Where the centre

⁷³⁴ The paras on this page continue on page 367.

⁷³⁵ The paras on this page are numbered 1 through 19; they are not consecutive with the previous page.

of gravity shifts upward and the middle of the body is gainsaid and constricted, the natural alternation of tension and relaxation is replaced by a wrong one which forces a man to swing between hypertension and slackness. This wrong posture both expresses and consolidates a false ordering of the inner forces which prevents their true order, for where everything is drawn upward there is no right centring.

(366-4) There is no psychic structure and no inner tension which is not reflected in the body. Hence the discovery of the inner psychological centre implies also the discovery of the physical centre. But where is the centre of the body? In the region of the navel or, to be precise a little below the navel. Hence Hara literally means belly.

(366-5) Crossing the legs and so throwing the small of the back out of line and compressing the abdomen, as Westerners do, is entirely un Japanese, and so is any leaning or lolling position which eliminates the supporting strength of the back. The Japanese holds himself erect even when sitting. Even women keep their arms pressed close to the sides, never swinging, heads slightly bent, shoulders dropped and a little pulled in. When walking they trip along with knees scarcely separated, toes turned in and taking very small steps. To her the Westerner's walk appears grotesque.

(366-6) Man lacks the wise restraint experienced towards those greater forces which are present everywhere and which may suddenly fall on him and attack him. He is better prepared either to ward them off or to let them in if the deep-centeredness of his body-soul posture at least counter balances the outward thrust and striving of the mind.

(366-7) Kabuki, the classical theatre, and Samurai sit and stand collected and ready for anything, fundamentally motionless. For every movement is anchored in the immovable centre – Hara. The monk in temple meditation demonstrates the attitude-posture by which alone a man can become the right vessel, opened and closed in the right way, ready to receive and preserve.

(366-8) An art for the Japanese is the opportunity for penetrating to the depth of his being. It can be achieved only by the arduous process of refining out the vain and ambitious. 'I' which, precisely because it is so eager for outward success, endangers success. When this 'I' is transcended success will be achieved through a supernatural strength being released in us so that the perfect result is achieved without our assistance, as it were.

(366-9) The Master was relaxed, calm, as if he always had infinite time. As he worked he said: "Everything becomes still inside. Only from a quiet heart can something perfect flower in art"

(366-10) The centre of gravity, which is cultivated in Hara, is a spot about two inches below the navel.

(366-11) The man who lacks centre easily loses his balance just as he who has it is always balanced and tranquil.

(366-12) The abdominal voice is really different from the one of a person speaking from the larynx, nose or chest. The Japanese value the voice coming from the belly as an expression of integrated wholeness and total presence. Genuine belly voices express volume and depth and its owner alone will be really trusted. A master judges the pupil's level of maturity by the timbre of his voice

(366-13) Only when the natural centre is consciously used to determine posture is there Hara.

(366-14) Hara is the embodiment of man's contact with the Greater Life, a gift which is his without having earned it. But only by preserving a right centre of gravity can it unfold its fullest

(366-15) As ego-consciousness develops, contact with the primal basic forces is usually lost. As long as a man relies mainly on his ego he is obliged to replace the deeper forces by his reason and will. Relying on them he falls into the delusion that he can do everything by and through himself.

(366-16) Where one of the ego-poles predominates, the vital centre is lacking. The man may have either too much ego, over-emphasises and imprisons himself in it, or too little ego, when he is consequently defenceless and nakedly exposed to life

(366-17) The presence or absence of the right centre shows itself in man's whole outward⁷³⁶ appearance.

(366-18) When there is right contact with the world [he]⁷³⁷ abides in the world without being swallowed by it, withdraws himself without cutting himself off from it, or remains alone without ever hardening himself.

(366-19) Rigidity of the egoshell is one of the malformations of the 'I'; the opposite is that of the 'I' with no protective shell and leaking everywhere, its contours indefinable and everything standing open. This man cannot preserve his integrity against the world. He has insufficient 'I,' there is

⁷³⁶ The original editor inserted "outward" by hand

⁷³⁷ The original editor inserted "he" by hand

(367-1)⁷³⁹ was one day carried in a state of trance to a spot under a tree besides another shrine; then after eighteen months he moved to an adjoining mango-grove where he could be undisturbed; and later he climbed the pyramidal hill of Arunachala and lived in a succession of wild spots. Victorian viceroys came and went while he was sitting in a cave, but none came near him. The Queen-Empress died. A new century was marked up in the world's calendars.

As far as I can discover, that was the first time that Ramana Maharishi was mentioned in Europe. When Paul Brunton wrote him about in his book called *A Search in Secret India* in 1932, the Maharishi had already been established for some time in an ashram at the foot of the hill; and there his old mother came (as in other stories of saints) to serve her now famous son and at length to die in his arms. The ashram eventually, was run by the Maharishi's brother. With pamphlets and photographs and souvenirs it began to advertise itself. But the sincerest disciple need not have been anxious about the Maharishi. His meagre bodily requirements were supplied as they always had been, and he took no more thought of them than he ever had done. He maintained his detachment so completely, in fact, that it was the organisers, the keepers of the ashram, who got nervous, fearing lest he should one day remove himself and sit down elsewhere. His value as an asset was just sufficient to make his indifference respected.

But what was his real value? I have left myself small space in which to tell you what it was on which he meditated for so many years, and it might as well be even shorter, or no space at all, for all the hope I have of conveying the Maharishi's pursuit of what is really a classic investigation of Hindu metaphysics. I do not know who first compared the operation to a gradual peeling of an onion until only the smell remains, but if you can see a process of deliberate and intense introspection in those terms, they will do as well as any. Introversion, in the West, seems often to be used to denote some unfortunate accident of temperament that makes a person a nuisance to himself and everyone else. With the Maharishi, as with his predecessors for uncounted centuries, introversion is man's highest and most rewarding attitude. We commonly look outwards from ourselves. Even in religion I think that we tend to do that, and of course our pursuit of scientific truth is done objectively. How subjective was the Maharishi's method you might discover if you asked him about your relationship to others. For he would very likely have replied: "There are no others. There is only the Self."

That sounds like shocking egoism. Yet Ramana Maharishi's entire power was concentrated upon destroying egoism, getting rid of the pervading sense of 'I,' the obstructive personality, and penetrating to what he called the Self, a state of pure consciousness beyond and beneath thought. We can image it as beginning with the simple but serious question: 'Who Am I?.... what is it that asks that?' Put yourself the

⁷³⁸ The original editor inserted "97" at the top of the page by hand.

⁷³⁹ The paras on this page are numbered 36 and 37; they follow the paras on page 365.

question, and nothing else, for half an hour if you want to make a guess at where the Maharishi got in half a century.

Karlfried Graf Von Durckheim: The Japanese Cult of Tranquillity

(367-2) The tendency to depreciate and reject Nature is understandable at a certain level of development because the 'I' naturally rejects whatever may threaten it. He feels himself threatened, in his well-ordered self, by explosions of 'the depths' and dark instincts, but what he calls 'demonic' is the untamed vitality of the Whole, struggling against that small part to which, in his limited I, he tries to reduce himself. He aspires misguidedly to heights existing only in his imagination. Gradually his life-stem dries out by clinging to an impoverished concept of values.

(367-3) Anyone who finds himself among mountains, forests and streams, after the unbearable strain of life with its entanglements and duties, feels the joyous affirmations of Nature released in himself. He senses a force freeing him from the hampering rationalism of his life, healing him through a widening sense of being a part of life. If it is then possible to surrender wholly⁷⁴⁰ [Cont on p1]⁷⁴¹

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HARA - THE VITAL CENTRE OF MAN
Karlfried Graf Von Durckheim

(368-1)⁷⁴² disorder in and around him, he is unable to organise his life. He adjusts himself so such a degree that he loses himself. He loves and hates without restraint for he has nothing in himself to give measure and balance. No wonder he withdraws again and again into a cramped and protective aloofness.

(368-2) The deepest tragedy of the under-developed 'I' man lies in his relation to the Great Life, when Its forces break in on him and though often bringing periods of deep bliss, they cannot gain a foothold in him. The blissful period passes leaving no trace because of his incapacity to give it inner form. He plunges again and again from light into darkness, joy into sorrow. All too defenceless and open, he is overpowered both from within and without by happiness or by grief, but neither leaves any lasting trace. The happiness trickles away, the unhappiness bears no fruit.

⁷⁴⁰ The paras on this page continue on page 268.

⁷⁴¹ The original editor inserted "Cont on p1" at the bottom of the page by hand.

⁷⁴² The paras on this page are numbered 20 through 35; they are a continuation of the paras on page 366.

(368-3) Although mutually contradictory, partial ego and partial nonego complexes can yet exist side by side.

(368-4) All these malformations of the ego express inability to master life's difficulties: its danger and transitoriness fill him with fear; its senselessness and injustice drive him to despair; its cruelty isolates him and plunges him into grief.

(368-5) Whenever work is done in house or field from Hara, that is with a tranquil 'I' and from the vital centre, the effort is reduced to a minimum because the movement occurs from the great whole and not from the 'I'

(368-6) He who has no 'I' position to defend, offers no target to the attacker and the energy strikes thin air.. He is also immune against contagious diseases.

(368-7) The more practised he is in Hara, which gives him tranquillity and patience the more quickly he recognises in every stirring of impatience that he has deviated from his own true centre and fallen under his 'I.'

(368-8) Many life impulses which, for one reason or another have to be suppressed, can with Hara be dismissed into a secret inner region whence they return as increased overall strength. It gives him legitimate power over his sexuality. When the 'I' with its imagination takes hold of a man and demands particular forms of fulfilment, his sexuality creates an unbearable tension which has either to be repressed or lived out – alternatives often equally damaging. With Hara an inner door seems to be open. Going through it he lets fall his ego-based imagination-ridden idea of fulfilment, destructive tension are resolved and the dammed-up forces acquire positive creative significance.

(368-9) The highest skill is shown in the long run by a 'letting-it-happen' attitude, which implies abandoning the already achieved, but it is blocked when each repetition calls for a conscious act of will. Such abandoning means letting-go the doing I. When it no longer interferes, when ambition and selfseeking are absent and the necessary effort is unforced, skill and ability comes into fullest play.

(368-10) As soon as you become aware that the breath is short, meeting resistance below, the belly pulled in, tensed, the inner organs drawn up and tight – then let go,. If you succeed the belly comes alive again, the intestines fall into place by their own weight, the abdominal wall curves outward, breathing is free and easy.

(368-11) Huxley's explanation of the incredible effect of Mescaline intoxication is perfectly correct, that the fixing ego is dissolved by the mescaline and with it all those meanings which things bear only in relation to the ego. The experiment however is dangerous, and the resulting experience illegitimate.. The only legitimate experiences are those that prove inner growth and result in personal development. All others

arising through intervention from without (as through a drug) leave nothing but the memory of the intoxication.

(368-12) First is the freeing of the body's upper region, the 'I' region, as one succeeds in letting oneself drop down to the lower body. Conversely, one feels tight and stiff as soon as the centre of gravity shifts upward again. And it is not only a physical liberation when the shoulders relax, the diaphragm becomes flexible and alive, the lower body begins to support, relieve and free all that lies above it, but in a miraculous way a new inner firmness is suddenly there also. One needs only to yield to it trustfully and it ors one.

(368-13) When some painful situation produces a feeling of helplessness, it will give way, for no apparent reason, if one has dared to free oneself from the grip of the frightened or angry ego and its defence-reactions of will, to a feeling of inner power. It comes as one yields to the vital centre, the Hara-base. This is Hara's gift, that it opens man to the sustaining and protecting power of a Greater Life.

(368-14) At first Hara opens the earth-centre of human existence, only later the heaven centre. He learns first WHAT he IS as a living being, only later WHO HE IS as an individual.

(368-15) All these gifts are fleeting without training in the practice of Hara. Permanently to be transformed requires long faithful practice.

(368-16) The more he identifies himself with his 'I,' the more he bases himself within the sphere of its consciousness-pattern, the more he comes into conflict with everything excluded from it.

(368-17) People nearly always view higher development as increasing consciousness in the purely rational or intellectual sense. This idea leads into a blind alley because the only realities then perceived are those which the 'I' can admit and comprehend.

Carl Vett: Dervish Diary

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DERVISH DIARY

Carl Vett⁷⁴³

(369-1)⁷⁴⁴ Before being accepted, our novices must go through a school⁷⁴⁵ of humility, during which they must, for example, help about the tekke or do some of the cleaning

⁷⁴³ The original editor inserted "99" at the top of the page by hand.

work, for we have no servants there. At the same time they fast and pray according to ancient traditional rules. Sexual asceticism is not a rule of our order, except that during the period of probation, for a thousand and one nights, the novice must 'know no woman.' In this probation of almost three years there are many exercises, all designed to develop moderation and self-control. We have no actual monasteries and monastic vows. Some of the dervishes live in annexes of the mosques and tekkes, but most of them follow a profession and are distributed over the whole country. There is something like the Catholic monastic vow of poverty, chastity, and obedience with us also, but the main thing is that every dervish enters into a relation of personal dependance on his sheikh, who thus has unlimited power over the dervishes. He alone decides who is ready for a higher dignity and who must be kept back in his occult development. As long as the dervishes are in active service they live in the tekke under the direction of the sheikh of the tekke. Life there is free in the main, but the hours of prayer and zikr must be observed, as must the communal meals. The sheikh and some of the dervishes have their families with them. Until recently everyone was entitled to four wives if he could support them, but as a rule the brothers live in a cell of Spartan simplicity and are sexually abstentious.

(369-2) (It is remarkable: the Koran forbids the painting of pictures -the mosques may be decorated only with proverbs executed in beautiful arabesques -,

(369-3) It was once customary in certain regions of India for men of all classes to go out as pilgrims for three years when they had reached manhood, taking with them nothing but a robe and a bowl for alms. This period of service and humility was certainly more useful to individual moral character than western military service, which is, if anything, a training in pride.

(369-4) As with the dancing dervishes, it was not until the fourth and final period that the power descended and phenomena became possible.

(369-5) They stood with their hands taut and flat, palms facing forwards, thumbs touching the lobes of their ears, and their faces turned toward Mecca. Standing, they bowed toward the East, then they knelt and repeated their bows, touching the floor with their foreheads. The prayers, and the movements of the head and body that go with them, are prescribed for all true believers, and are performed five times daily when the muezzins announce the hour of prayer.

(369-6) Even in this ritual that the Prophet prescribed for the general public the number four finds expression. Four times their heads touch the ground - whence the brimless

⁷⁴⁴ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

⁷⁴⁵ "school" was typed below the line and inserted with an arrow.

headwear of the Muhammadans. Not until the fourth time does the soul of God pour itself into those who are praying, just as with the whirling dervishes.

(369-7) Reading, writing, and physical exercise would not be allowed either. All one's energy and all one's time were to be devoted to prayer and meditation.

(369-8) What kind of impression would it have made on you, if the master had had you do nothing but repeat the name of Allah out loud five thousand times a day? And that is one of the commonest exercises for a beginner. In our order the object is rather to penetrate deep within oneself and to establish a certain contact of the heart with the master, which promotes moral development. All externalities are stripped away.

(369-9) It can only be grasped with the help of a new sense, which has first to be awakened in the astral image of our hearts by a representative of God, a sheikh who, speaking meta-phorically, corresponds to the rays of the sun. Gradually, by his help the latent, hidden capabilities of the heart are roused to life and give us knowledge of a world that is hidden from normal observation. This power, which the shekh can communicate to his disciples, is a legacy of the Prophet.

(369-10) The disciple's task is to bring himself into such an intimate relationship to his sheikh, that the latter can help him in the right way. Always to have his sheikh's picture

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(continued from the previous page) before his eyes is the chief condition of occult development. Think of your first visit when we sat facing each other, and bring this picture before your eyes; then it will be possible to communicate to you what you are ready for.

(370-1)⁷⁴⁶ That was superseded by the word ALLAH, which was repeated hastily and without interruption, and soon had the same effect as the previous words. The first had gone on for about fifteen minutes, this went on for about five. All were in more or less of an ecstasy when it was over.

(370-2) I told him that the Zikr after the evening prayer had so affected my heart and nerves that I had not been able to sleep. "This effect comes only in the beginning. You

⁷⁴⁶ The paras on this page are numbered 11 through 24, making them consecutive with the previous page

will soon get used to them like the others and gain strength from our communal prayer.”

(370-3) The guests who were staying the night took their evening meal there too. The food was served on a great brass tray on a little stand, around which the guests sat in their usual position. Since they eat sitting on the floor, sleep on a mattress on the floor (which is then rolled up and put away in a cupboard in the wall), furniture is almost superfluous in a Turkish home. There is very little. A few low divans or thick mattresses along the walls and some carpets on the floor make the whole inventory.

(370-4) Today science, through industry, has in many cases entered the service of the powers of destruction; in part directly, by making such things as poisonous gases, in part indirectly, by preparing articles of pleasure and luxury, which insanely increase man’s material needs.

(370-5) “Do you believe that God is present everywhere and in everything?” – “Yes.” – “Then admit that you are always in the presence of God, and meditate on that.

(370-6) The human soul comes from divine heights and descends through denser and denser matter into the body, where it is like a bird imprisoned in a cage. At first it often feels restricted and therefore unhappy, but gradually it gets used to its prison. The result of this is normally that it comes to feel so much at home in its prison that it forgets its origin. The purpose of the zikr is to awaken a memory of its homeland and a longing for it, and to teach it to find the way back.

(370-7) Finally he said that what one gained in this way depended on one’s relationship to one’s sheikh. If one believed that the shekh could help, then he did. If one considered him insignificant, then he had no effect.

(370-8) “The little things that fill our lives obscure the view of the great thing.”

(370-9) All occultists know that people who sleep in the same or adjacent rooms can achieve a contact in sleep, that is more difficult to achieve otherwise.

(370-10) The law of Evolution – or the will of God – determines that all souls must penetrate as deeply into matter as have the Europeans of today; in order that, enriched by earthly experience, they may ascend again to union (Re-ligion) with God. Consequently, these exercises are unsuitable for Westerners, whose consciousness is at present almost always entirely material. When the peoples of the Orient have penetrated as deeply into matter as those of the West have today, the latter will have ascended to a more supra-personal condition of consciousness, as near to the divine on the other side of the turning-point as the Orientals of today are on this side of the

turning-point; and they will be enriched with experiences which they owe to their deep penetration into matter. Such is the law of the circulation of Spirit through matter.

(370-11) Rudolf Steiner, had told us that Jesus of Nazareth had gone through the mystery school of the Esseens in his homeland, had then dwelt among the Egyptian, Persian, and Indian initiates as a master, and had reached the highest stage of initiation at his baptism in the Jordan.

(370-12) I went on to repeat that the peoples of the West had penetrated more deeply into matter than the orientals, and therefore had greater power over the earth and its forces; and that there was a great difference between the mentalities of East and West.

(370-13) In every form of tariqat there is the great danger, that those who follow the 'narrow path' may become removed from what is human, and enter regions where their souls lead a dreamy life, estranged from the world, as often happens in oriental schools of initiation.

The important thing is to keep the balance between the two seductive forces through the Christ-Spirit.

(370-14) You can find all you seek here, but you are spending far too much time working your brain. If you want visions or experiences in higher worlds, you must drop everything else and concentrate on merging with the centre of your own being, and always have the picture of your sheikh before your eyes as if you saw him in a mirror before you. Jami's legend of Leila and Memum will illustrate what I mean. Memum loved Leila and filled himself with her

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(continued from the previous page) being, always having her picture before his eyes. This picture was so sublime and lovely that, when the real Leila called him, he rejected her, because he did not want to be interrupted in his sublime thoughts about her. That is how the relation between master and disciple must be. As long as you have not achieved this relationship, you will have no supersensible experiences, because only when there is such a relationship can the sheikh send his forces to you.

(371-1)⁷⁴⁸ The discussion passed to the seven stages of initiation. "The first four are the hardest to achieve," said the old sheikh, "for at these levels Satan and Iblis interfere

⁷⁴⁷ The original editor inserted "101" at the top of the page by hand.

⁷⁴⁸ The paras on this page are numbered 25 through 29, making them consecutive with the previous page

with the disciple's experiences and try to lead him astray. His occult development can be diverted into wrong roads unless he has a strong and experienced sheikh who keeps him back rather than letting him advance too rapidly. #The representative from East Anatolia, who has been visiting us these last few days, is a man who has advanced far on the path of initiation, but he has not yet the strength to keep his pupils back. You saw yourself how one of them, the white-bearded little man, could not control his physical body during the exercises. He had entered a sphere he was not yet ready for. His crying and howling showed that. Such things are the fault of the sheikh."

(371-2) "Yes," said the sheikh, "children are like religion. If you want to gain the love of a child, you begin by giving him sweets and toys. When you have won his affection, education can begin. The external form of the tariqat of the various religions is the candy offered to its followers, and brings them the visions and ecstasies they so desire; and when you have got them there, then the real work of education begins.

(371-3) He has already reached the seventh stage, and is thus one of God's Representatives on earth, a weli, a saint. Welis are of three kinds: those who are welis but do not know it; those who know but do not speak of it; and those who know and are allowed to show it. Our reverend sheikh is accounted one of these last. A still higher stage is chutuk, one who can be the spiritual leader of a whole current of thought, for instance, for all Islam.

(371-4) The first stage of initiation is called "emmareh," and represents the stage of life in which man is under the influence of the animal element but has the desire to escape this domination. The colour of this stage is blue. #The second stage is called "devammeh." Its colour is red. In it remorse sets in for thoughts and deeds that a higher understanding shows to be reprehensible. #In the third stage, "hilhemme," the influence of the higher self becomes noticeable. The animal desires are overcome and the power of the heart is felt and the process of initiation begins, helped on by will-impulses from the higher worlds. The colour of this stage is yellow. #In the fourth stage, "Mutmaihnek," the disciple is convinced of the superiority of spirit over matter, and has overcome the influence of what is temporary. He is free from fear, and has achieved an inward balance. The colour is white. #In "rajieh, the fifth stage, the bridge to the earth is broken. The disciple renounces everything that is of the earth. He sees in everything the guidance of God, and accepts whatever God sees fit to give him. This stage is therefore sometimes called 'contentment with God.' the colour is green. #The sixth stage is called "nardieh." The disciple has advanced so far that God is satisfied with him, too. The colour of this stage is black. #"Safieh, finally, is the seventh stage, the stage of the master, of perfect purity. Everything subjective has been overcome. The disciple is a free being, united with God in His absoluteness, and can continue his earthly life as God's Representative, or khalif. This is the origin of the word khalif. In this stage there is no colour, only pure light. The disciple lives an ordinary life among men, holy only within, so that the uninitiate cannot distinguish him from an ordinary

person. # A picture that is often used in this connection is that of a pyramid, in which the lower courses correspond to the lower stages of initiation, and serve to support the highest and topmost stone, which is nearest to the heavenly sheikh, to whom it points up. A sheikh on earth chooses his khalif from disciples who have reached at least the fourth stage.

(371-5) In the beginning, until he has reached the fourth stage, the disciple must endure terrible inward struggles against devils and jinns trying to force him off the path. Here the help of the sheikh is extremely useful, for he can spare the disciple such struggles as are not absolutely necessary for his occult development. As a rule the sheikhs give their disciples exercises in meditation that must be faithfully performed, and at the same time the disciples must concentrate on the sheikh, and thus create an astral contact, that will enable the master to give help when it is needed, and to accompany the soul of the disciple in its wanderings in the astral world. The meditations and exercises that the master gives

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(continued from the previous page) his disciples are adjusted to their individual temperaments, and very widely among the different orders. In the Nakhs-Bendi order, immersion in the wonder and beauty of nature is one of the ways that is usually used to begin the path of initiation.

(372-1)⁷⁴⁹ Be diligent in concentration. You Europeans are far too hasty and superficial, and for that reason have no power over the astral forces. You have felt great power in our exercises in concentration, such as the zikr. You have already reached the stage where you can gain much for your daily tasks through concentration. Do that, and you will advance. But it must not be forced or strained; it must be a quiet gliding away from all that is earthly about us, and into the world of the soul. That is easy for us, and we can do it without special effort of will.

Swami Paramananda: Creative Power of Silence

(372-2) There are two ways to practise silence. One is through absence of thought. The other through fullness of thought. The second is productive of great strength. When we try to empty the mind, there is danger of falling into a dull negative state, which opens it to many possible weakening influences. This is often the origin of mental depression, melancholia and those forms of insanity which are due to obsession. When

⁷⁴⁹ The paras on this page are numbered 30, making them consecutive with the previous page

on the contrary we are able to fill the mind with one dynamic thought, not only does it fortify us against outer and inner dangers, but of itself it will empty the mind of all alien thoughts. Even a weak person by the following of this method will soon develop a certain Tranquillity and strength.

(372-2) One overpowered by dullness may appear tranquil; but it is a very different condition from the serene stillness of Sattwa, where all the faculties of the mind are wide awake and full of light.

(372-3) The body is silent when it is free from both motion and tension. It must be wholly relaxed, yet firm and quiet. This is gained by the practice of posture which is one of the most essential exercises in developing the power of meditation. Posture teaches us not only to hold the body still in some fixed position at special times, but all times ones should avoid every superfluous motion and maintain equilibrium. Nothing helps more to conserve our physical energies than this form of silence. It also has great healing power.

Sri Krishna Menon: Sage and Man

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SAGE AND MAN

Sri Krishna Menon⁷⁵⁰

(373-1) WE are entirely at the mercy of our senses for our understanding of the world. We rely on what the eye sees, the ear hears, the nose smells, the skin feels and the mouth tastes; but anything which is not conveyed to us by our sensory organs remains unknown to us. We are acquainted with a very limited world. Our mind, of which we are so proud and which, we claim, differentiates us from animals, is thus limited by these imperfect servants. Therefore man's idea of what exists is necessarily illusory; he can never attain the real so long as he clings to an identification with his body and his mind, both of which are nothing but the bars that separate him from truth and God.

This is how I have understood the doctrine of Sri Krishna Menon of Travancore, whose disciples are many, in India and abroad. Among the Western element, his earliest discoverers were the English poet, Lewis Thompson, followed by John Levy, whose "Immediate Knowledge and Happiness" appeared in London last year, and the well-known Swiss author-explorer, Ella Maillart.

by TAYA ZINKIN

Sri Krishna Menon is different from one's preconceptions of a Sage: he is a completely normal man, who leads a normal life in ordinary surroundings and under completely normal circumstances. He does not claim to be a master; all he affirms is that he has found, so far as he himself is concerned, the truth-peace within-and he is

⁷⁵⁰ The original editor inserted "103" at the top of the page by hand.

willing to help others in their search. Indeed, there is nothing spectacular or odd in the house of Sri Krishna Menon, and yet to many he is more than a Messiah. In his late sixties, retired D.S.P. Krishna Menon wears the South Indian dhoti and the tika, and despite his white hair he looks young and pre-eminently your friend.

In his boyhood he is reported to have shown promise of spiritual tendencies: he was accustomed to squat meditatively under trees, he loved beggars and monks and was even once caught by his mother wrapped in a piece of saffron cloth-the colour of the dedicated. But this early promise came to naught, apparently, and soon the young boy lost interest in the perfecting of his soul. He eventually joined the Travancore police force and made an exemplary officer.

However, the thirst for truth -to find the meaning of existence-returned and, after three months, when it had become a torment, one evening our subinspector met on the road a sanyasi wearing a long, ochre robe and a Bengali turban. They fell into conversation and the Swami led him to an abandoned house where they talked throughout the night about the spiritual quest and ultimate Truth. This encounter was to change the young man's life. But Sri Krishna Menon did not leave the police force to meditate on a mountain top; he continued to lead an outwardly normal life. the only difference being that he began to submit himself to spiritual disciplines in his spare time.

In seven years, under the guidance of his Master, he had attained the goal. And ever since then he has been guiding others, without interrupting his police career. After his retirement, some 10 years ago, he made this work his whole-time occupation. But this too was inconspicuous. Sri Krishna Menon, who is known in Europe as well as in India to many intelligent and cultured people, as a guiding light, is known to the people of Trivandrum as "old D.S.P. Krishna Menon, who lives opposite the G.P.O." Only the Hotel Managers know of him in his other quality, for thanks to him there is always



IN THE DAPPLED SHADE of a tree before his bungalow, Sri Krishna Menon sits with one of his grandsons.

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SAGE AND MAN
Sri Krishna Menon

(374-1) INDIA still is full of unknown art treasures. Though a number of important ancient monuments have been made easily accessible, and attract crowds of admiring visitors, many more are known only to a small circle of sincere art lovers and students. A part of these are difficult to reach, others are passed by because the prejudices on which we have been fed for decades obscure for us their wonderful beauties. This is the case especially with many of the temples of the Middle Ages. For their beauty lies not in the conspicuous images of the various gods, but in the subordinate statues of Apsarasas and Surasundaris, and in the small friezes on plinths and cornices, columns, lintels and ceiling slabs.

Theirs is not a profound mystic art. The great period of living mystic experience had ended in the early 9th century. The preceding 400 years had witnessed a desperate struggle of Hindu society against wave upon wave of barbarian invaders from the North-West-Scythians, Ahirs, Huns, Tunguses, Gurjaras, Kashmiris. This was a time when there was a time of immense misery, when province after province was in turn devastated. But it was also a period when the most heroic efforts were made to beat off those

barbarians and to reconstruct economic, social and political life, and when many of the best creations of Indian culture were brought forth.

It was the time when first the mild teacher of Buddhist renunciation was transformed into a glorious epiphany of the transcendental God-head, attended by a host of self-sacrificing saviours and mother goddesses. And when, next, a whole pantheon of powerful Hindu deities assumed shape-personifications of immense creative energy, grace as well as terror. Ritual and speculation had smothered intensive religion. Thus the artist had to find an outlet for his experience in sculptures, which did not so much interest the theologian. The groups of heavenly beauties permitted him to recreate his ideal of human beauty, the socle friezes to depict all the events of life with loving observation.



A PILLAR from the temple, showing a sculptured band of musicians.

Such a development is not extraordinary. When the priests and kings of ancient Egypt rigidly fixed the figures of gods, princes and nobles, Egyptian sculptors and painters indulged in delightful pictures of pleasant and domestic scenes, of beautiful slave girls and grotesque dwarfs. When Christian theologians of the Middle Ages tried to force European art into a similar rigid system, artists took refuge in a psychological interpretation of the characters of the Virgin and the saints, or in homely scenes of the youth of Christ, or grotesque figures on choir benches or on the finials of cathedrals.

When the Spanish Inquisition of the 17th century attempted to squeeze later Christian art into the strictest rules, the artists evaded these rules by laying all the stress on scenes from folk life. Such an art may be devout, but it is not mystic. It uses the religious framework as a pretext for aristocratic or folk ideals. European art of the late Middle Ages and of the Renaissance used royal concubines as models for the Madonna or for female saints, and gave to the saints and other religious figures the forms of kings, dukes, princes, of rich merchants and even poor artisans of its time. And the stories of the Bible and of the martyrs were thus transformed into scenes from contemporary life.




The same happened in medieval India. The Surasundaris of the temples look like so many queens, princesses and court wantons. The friezes on the temple plinths are a delightful description of contemporary civilisation. This surely is not a Life Divine, but it is a life idealised and beautiful, full of the most loving observation and of the most delicate sense of harmony and perfection. The best works of this Indian secular art in religious disguise belong to the 10th century, when the Pratihara Empire had reached an apogee of refinement under the emperors of Kanauj, when the great feudatories of the provinces enjoyed a considerable measure of autonomy, when the country was rich and happy, but when also the authority of Kanauj had not yet been shaken by the raids of Mahmud of Ghazni, when the evils of a stiffening social system were still latent and when the

by Dr H. GOETZ

The Buddhas of the Fourth Epoch, The Present

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THE BUDDHAS OF THE FOURTH EPOCH, THE PRESENT

(375-1) <u>Category</u>	<u>Sanskrit name</u>	<u>Tibetan name</u>	<u>Usual Aspect</u>	<u>Notes</u>
Dhyani Buddha Lama	Amitabha	O-pa-me		Incarnated in the Panchen
Dhyani Bodhisattva Dalai Lama	Avalokitesvara	Chen-re-zi		Incarnated in the
Manushi Buddha history, who became the ascetic Gautama	Sakya-muni	Sakya-thupa		The Prince Siddhartha of

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THE BUDDHAS OF THE FOURTH EPOCH, THE PRESENT

Giuseppe Tucci: To Lhasa and Beyond: Exposure of Om Lind Cherenze (Schernrezig)

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(377-1) While I was making the last arrangements for my expedition, an event took place in Rome which made a great stir. The head of a sect named Bodha, who posed as a Living Buddha, and the chief abbot of the Bodhamandala of Tashilumpo – a town where I was twice without detecting the least trace of such an institution – and claimed to be an official representative of Tibet, said many abusive things against me and asserted that, if I had ever set foot in Tibet again, I would not come back to tell it.

Everybody remembers how I unmasked that fellow, whose real citizenship, not the one displayed on his passport, is certainly known to the international police and has very little in common with Tibet. I addressed him in Tibetan and he could not answer. I asked him some technical questions on Buddhist subjects which left him equally speechless. Compelled to leave Italy, a country where the people are not so gullible as to be taken in by such improvised Messiahs, he sent from Switzerland to Rome newspapers a letter where he gave me an appointment at Darjeeling, stating that in that town, in his own surroundings, he would give me full satisfaction and answer at last those questions which had embarrassed him so much in Rome. However, he failed to appear at Darjeeling on the appointed time, and proved to be totally unknown there. He had also boasted of being related to the Nepalese ambassador in London who, informed by me about this claim, rightly branded it as “a brazen piece of false impersonation..” The rightness of this debunking was confirmed beyond the shadow of a doubt by a subsequent statement of the Tibetan Government dated the 10th of January, 1949 and reading as follows:

“We have received your letter and a copy of the report of the Italian police on Cherenzi Lind. We have referred the matter to the Kashag (cabinet) and been instructed to inform you that the supposed, self-styled Cherenzi Lind has nothing to do with Tibet. As the report goes, he neither mentions his place of birth nor of origin and he misleads many people with his teachings. We should be thankful to you if you could send detailed reports about him to other countries that he may be unmasked there as well. We should be very glad to hear from you on any other activities which may be harmful to Tibet/

The names of the organisations founded by this impostor include: UNIVERSAL RELIGIOUS ALLIANCE, PERMANENT WORLD PARLIAMENT OF RELIGIONS, – PB

⁷⁵² The original editor inserted “109” at the top of the page by hand.

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T. Lobsang Rampa: The Autobiography of a Tibetan Lama

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THE AUTOBIOGRAPHY OF A TIBETAN LAMA

T. Lobsang Rampa⁷⁵⁴

(379-1) THE BOOKSHELF

"THE THIRD EYE," The Autobiography of a Tibetan Lama, by T. Lobsang Rampa.

It is not our custom to review books of this nature, but a reader (who is capable of reviewing it) is disturbed because: "The gullible public over here are sure to swallow the book whole ... I do hope that bona fide Buddhists will be on the alert," etc., and requests our comments. This letter contained quotations of opinions: "Professor Tucci says that he is sure Lama Lobsang is a fraud ... has not even an elementary knowledge of Buddhist Philosophy, and clearly takes the fables for facts." Also, "Mr Watkins writes: 'Here is a condensed version of a long comment from a Tibetan Lama. "In the beginning he gives a good description of Lhasa and the life in an aristocratic family. But the description of the monastic training is a mixture of cleverly collected facts and pure imagination, culminating in the opening of the Third Eye... After this the story gets altogether out of hand and consists of a sequence of fantastic adventures... The author does not even know the fundamentals of Buddhism and not a single one of his quotations has any similarity with authentic Tibetan texts. Even the description of the Bardo Thodol rites shows a total ignorance of the actual texts and the ceremonies connected with them ... it is sheer insolence that a man who does not even know the ABC of Tibetan Buddhism dares to pose as an initiate, selected to preserve the sacred tradition and esoteric teachings.'""

"The Third Eye" might seem plausible and therefore is dangerous to beginners unacquainted with the genuine teachings on the Way and with little knowledge of Tibet. While advanced students may read it with some amusement, beginners should exercise their discriminative faculties upon it, for it is part of Wayfaring to distinguish the true from the false. For example the "Lama" says he learned his English in a "Japanese prison camp ... from English and American women patients." Could this equip him to write a book? Further on, while on a herb-collecting expedition he says of herbs "The English names, if any, are quite unknown to me, so I will give the Latin."

The book has two aspects, the exoteric and the esoteric, the one presenting the fantastic adventures of a boy in his seventh and eight years, the other allegedly giving details of his "initiations." The esoteric is strange reading, and it's worth may be judged by comparing it with the authentic teachings which have come down to us from sages in many lands and times. The "Opening of the Third Eye" has no counterpart even in pseudo occult literature, as it has to do with an operation on his head.

⁷⁵⁴ The original editor inserted "111" and "Golden Lotus" at the top of the page by hand.

Omitting his adventures and his training in the monastery, we must turn a number of pages to get to the kernel of the subject. Upon page 80, his teacher tells him "We shall need to do a little operation to your head to force clairvoyance, and then we will speed your studies hypnotically" but we have to wait until page 99 to get to the "operation." On his eighth birthday three lamas came to him; one grasped his head between his knees, the other took an instrument like a bradawl and dug it into his forehead through the bone, then a sliver of wood was pressed into the hole in his

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T. Lobsang Rampa

(continued from the previous page) head where it stayed for three weeks. When it was withdrawn "so was the first stage of my initiation completed." Of course, he goes to some length to describe what he sees (merely auras) but when he recovers his first thought is food. He is next taken to visit the Dalai Lama, who gives orders for his further education. The chapter conveys the idea that this boy is the greatest occult master in Tibet.

From this new "third eye" and new education we should expect some marvellous descriptions, but no, we pass to "Tibetan Beliefs" and more boyish adventures. At the age of twelve he is made a full-fledged Lama, and so the next chapter deals with flying kites, and the next chapter has to do with walking on stilts, our young hero being a master of all such arts. Interest is revived when chapter 14 is reached - "Using the Third Eye." How does he do it? He has to be concealed in the same room as a Chinese delegation he is to examine, in order to report on their intentions. The "third eye" is no better than his two eyes at this rate. Thus the book is pointless.

The operation for providing Lobsang with a third eye is quite as silly as the maiming beloved by Zen addicts. If mutilation produced illumination⁷⁵⁵ then battlefields would produce adepts; and, if the short-cuts advocated by pseudo-occultists were true they should have produced proof by now, but this is not the case.

The Third Eye (or clairvoyance) is the seductive attraction in this book. Few people have a clear understanding of what clairvoyance means, and this is proof of its rarity. The lowest type, associated with mediums and sensitives, is usually termed psychism, having to do with reaching outward and not upward. It has nothing to do with "eyes," singular or plural. It is true that in the ancient mysteries and in the East some artificial methods induced psychic powers in young people, especially selected because of their innate sensitivity. However, logic indicates the Siddhis of Yoga and the Abhijnah of Buddhism (the Adept Powers) must be a progressive attainment because the being (or Sattva) must learn to function in ever higher and finer vestures as it progresses.

⁷⁵⁵ This line has been marked with X's and "?" in the original.

It should not be necessary to remind readers that clairvoyance and illumination can be forced – provided there is the mind and will to accomplish the goal. The method is given in all the Eastern systems. First there must be the purification of the being by following the rules of morality, second the senses must be withdrawn from the outer world so that the practice of concentration may be begun; and lastly, samadhi must be attained. This will be a very slow forced growth – an ordered progress. If the resultant illumination is sudden its attainment will have involved many years, perhaps a few lifetimes of unremitting effort.

This book belongs in the realm of the pseudo-occult, rather than in the realm of fiction, although it pretends to deal with true occultism. Always there are books of this nature, calculated to impress the unsuspecting inquirer and to attract support. None of them have been more blatant and self-assertive than this one, which is a classic in sheer audacity. Because of its presumptuous claims it may receive attention, therefore it is reviewed as an example of what to avoid.

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Atmananda: The Conversations of Gurunathan

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(381-1)⁷⁵⁷ The Enjoyment Of Pleasure By The Ordinary Man And A Sage: To the ordinary man pleasure is an end in itself, and he attributes it all to the objects preceding it. But to the Sage who apparently enjoys the same pleasure, it is all the expression of the happiness aspect of the Absolute or the Self, purely uncaused.

During the Sadhana period of a disciple, sometimes experiences of pleasure take place as a result of particular states of mind attained through discipline and practice. Due to the intense similarity to experiences of excessive worldly pleasures he had in life, he is likely to desire for it again as an end in itself. This interpretation and view of it is likely to make him get stuck up there, barring his spiritual progress. But, under the guidance of a real Guru, the disciple understands it to be an expression of the Absolute in him, and he proceeds further to reach its very source, regardless of the pleasure experienced on the way.

To the Sage every experience of pleasure is only an expression of the happiness aspect of the Absolute “Self” in the realm of the Mind, and as such, he never attributes it to the objects outside. To the Sage there is no mistaking it, and all the activities of the mind and body are but expressions of the Absolute and purposeless in themselves. The worldly man takes to activities as a means to enjoyment with this definite purpose.

⁷⁵⁶ The original editor inserted “113” at the top of the page by hand.

⁷⁵⁷ The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

(381-2) "I Principle" The Real Goal: Diversity is in objects and the "I Principle" which perceives them all is changeless, it is the Absolute. The word "I" has this advantage of taking you directly to the core of yourself. But you must be doubly sure that you would no longer return to body identification. By reducing objects to consciousness or happiness you come to the brick of experience only. Bring it further into the "I Principle" and "It" and "You" become experience itself. Thus, when you find what you see in yourself only, the seeing and the objects become mere empty words. When you say that the object cannot be the subject, you should take your stand not in any of the lower planes but in the ultimate subject "I" itself, where the idealist and realist philosophers meet harmoniously. Thus the Advaitin is to a certain extent an idealist, but he does not stop there: he goes further, examining the idea also, and proves it to be his own self.

"Swabhava": A disciple was given the Deekshanam of "Swabhavananda" by Gurunathan. Explaining the meaning of the word "Swabhava" – it is one's own real nature. All activities such as perceiving, doing, etc., are "Aswabhava," meaning – the opposite of one's real nature. Swabhava is knowledge without object or happiness without object: for you are knowledge and happiness itself and cannot know anything separate.

(381-3) The Spiritual And Worldly Aspects Of One's Life: The world is examined and proved to be non-existent through one's own experiences:

(a) By comparing, impartially, the dream and waking-state experiences and finding them to be exactly similar.

(b) By proving that the objective world has no existence independent of the subject "I" or Consciousness.

You understand it and accept it, completely and unreservedly. Think about it more intensely until it descends into your heart, becoming experience itself. Then you become what is meant by "Jivanmukta," and all your problems automatically cease.

To an ordinary man, life constitutes actions, perceptions, thoughts and feelings, experiencing only any one of these at a given time. In other words, you stand detached from all other things except what you seem to experience at the given time. To this list of four categories, the spiritual man simply adds one more, which is, indeed, the most important one, the "I

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(continued from the previous page) Principle.” This last item is doubly important because, over and above its importance as a separate item, it shines in and through all other items as well. You are simply asked to direct to that also the attention legitimately due to it. This is all. When in thought you are not in action, perception, feeling, etc. When in action you are not in thought, etc. So, also, when you are in knowing, you cannot be in any other activity. The presence and recognition of the subject “I Principle,” your real centre, is the one thing needed to make your life possible and connected. Do it by knowing it as your real centre, that you can never go outside it, and that you can never leave it even if you wish. Not only does this not cut at the root of the worldly life of a man, as is ordinarily feared, but makes it steadier, firmer and more successful by nature, although none of these is really intended or wished for by him.

(383-1)⁷⁶⁰ Inside And Outside: The term “Chittakasam” is wrong since it can never be separated from “Mahakasam,” except in words. But at a lower level it can be said that bodies abide in mind and mind in consciousness. Consciousness cannot be brought into play in any sense of relativity. But a beginner on the spiritual path can, as a preliminary course, conceive that consciousness is in him first. But when he comes to that centre of consciousness, the inside and the outside, so far as he is concerned, vanish, and he is lifted up to pure consciousness. Look at your image in a mirror. What is inside, outside and all through your image? Nothing but the mirror. So also, there is nothing but consciousness in the object.

It is in Me that thoughts arise, and in thoughts bodies arise. So, compared to the “I Principle,” the gross world is evidently very, very small, and can never exist as such along with the “I.”

It is wrong to say that the world exists in thoughts or that thoughts exist in the “I.” Gross forms, as such, vanish when they become thoughts, and thoughts become consciousness when they touch it.

(383-2) God Is The “I Principle”: God, you say is Omnipresent, Omnipotent, Omniscient, etc., which clearly means he cannot be confined to any one form or body. So he must necessarily be pure consciousness and happiness, the “I Principle,” which alone can possess the above attributes in full.

Most Bhaktas accept these attributes of God, their Ishtadeva, but are reluctant to conceive that he is impersonal, or even to think that he is the devotee himself as the “I Principle.”

⁷⁵⁹ The original editor inserted “115” at the top of the page by hand.

⁷⁶⁰ The paras on this page are numbered 4 through 6, making them consecutive with the previous page

(383-3) The Yogin's Field Of Work: The Yogin always has the body idea as the basis of all his activities, and takes into account only the waking-state experiences for his consideration. So his conclusions can never be purely subjective or Absolute.

(383-4) Renunciation (Sanyasa) Is An Escapist Policy: and will leave its Samskara even after attaining Nirvikalpa Samadhi in their own fashion. It shows a diffidence or unwillingness or fear to look straight at the apparent world and analyse it to its very source. So they sometimes choose to get away from the apparently more dangerous parts of it, relying upon their own mind and intellect – which are themselves part of the world they wish to renounce. Thus their renunciation is also incomplete. So their enquiry is never complete or satisfying. The enquiry cannot stop until you are able to visualise the reality of your own self in all that you perceive at all times, without a break. To achieve this the Sanyasin even after labour afresh on the path of direct knowledge.

In one's search for Truth beginning with the world before us, we utilise our sense of reason as the instrument. This reason can well be divided into two sections. One is mental reason, or lower reason, which is used in all matters pertaining to objects – that is, from the mind down to gross objects. The other part is higher reason, or transcendental reason, which is used for all matters beyond the mind up to the pure "I Principle."

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(continued from the previous page) There are usually three tried and accepted paths to the attainment of Truth. They are the paths of devotion, yoga and jnana. Of these three, devotion and yoga deal with only relative things within the sphere of the mind and sense organs, and take into consideration only the partial and incomplete. The Jnana path comprehends within its scope both yoga and devotion as well, but in a broader and more subjective sense, and takes into consideration the whole life of man and all the three states viewed impartially. It has a high degree of real devotion in it, in the sense that the aspirant has a high degree of earnestness and sincerity to get at the Truth. This is real devotion to Truth, and it is infinitely superior to devotion to anything else. The Yogin controls, sharpens and expands the mind to its maximum possibilities, attaining Samadhi and powers (or Sidhies.) But in the Jnana path the mind

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⁷⁶² The original editor inserted "117" at the top of the page by hand.

is analyzed most impartially and minutely and proved to be nothing other than pure consciousness itself, beyond which there is no power or possibility. So there is in Jnana the essence of yoga also, in its real sense, happily blended with it.

(385-1)⁷⁶³ The Sage: is one who has experienced that the “I Principle,” or consciousness, is the only subjective and objective reality. In all apparent activities, he is concerned with consciousness alone. When one’s attention is directed to consciousness, the material part of that perception drops away as unreal. It is never possible for anybody to see consciousness and object simultaneously. So far as he is concerned, objectified consciousness without form, and object itself, have only the same significance, both being in the first plane or manifestation. They directly become reality itself when the objectivity vanishes. Nay, even when objectified, to him they do not cease to be reality. It is after every perception that we are to emphasise the consciousness aspect of the activity.

I know my actions, perceptions, thoughts, feelings, etc., and I know myself also. So I am the ultimate knower always. But when I look from my own level of the “I Principle” the known disappears altogether, and there-with the knowership also ceases.

When the Sage takes to any activity, that activity is seldom preceded by any volition of the will; all his real interest being in the consciousness alone, which is involved in it. So when his attention is drawn to anything, sometimes his real nature of consciousness manifests itself, without form first, and immediately it gets transformed into form or object. His deep conviction that the consciousness has not undergone any change at all by these apparent manifestations keeps him at his centre, and never disturbs him, unlike a Sadhaka. Just as the gold you purchase does not undergo any change in itself by being worked into a ring, so also, consciousness.

To a Sage it might also happen sometimes that, from the first formless manifestation of consciousness, he might go back to pure consciousness itself without coming to object-perception at all. Manifestation (or being known) implies consciousness. When you say consciousness manifests itself, immediately your attention is drawn to the consciousness part of it. So also, is the manifestation of objects. All manifestation proves the consciousness-aspect beyond doubt.

(385-2) How To Conduct Oneself After Realisation: Before realisation you were you were engaging in all your activities identifying yourself with the body, senses and mind. But, by realisation, you have become aware of the fact that the real “I Principle” is distinct and separate from the body, senses and mind, and that it is not actually engaged in any of the above activities’ agents. So after realisation also you have to leave the body, senses and mind to themselves, to be engaged in all worldly activities as before, as the doer and the enjoyer thereof, without implicating the “I Principle” with any of these by false identification. The “I Principle” was quite free both before and

⁷⁶³ The paras on this page are numbered 7 through 8, making them consecutive with the previous page

after realisation. But you have become aware of it now. That is the only difference. So you can continue to

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(continued from the previous page) function quite as before, but without the false identification referred to above. Then the work will be found to be even more effective, in fact, although you have no such purpose at heart.

(387-1)⁷⁶⁶ To Say That Realisation You May Live Exactly As Before: means only objectively as another man sees your activities of life in both cases. Subjectively you have undergone a definite change from your identification with the unreal to the identification with Reality. So you can no longer lose your balance and become desperate, because you know you are perfect and changeless. After establishing yourself at that centre firmly, you will be able to engage in the usual activities of life, even with interest, as any ordinary man would, leaving all the interest and activities to the mind, senses and body, but never losing your centre in the least.

(387-2) How The Disciple Understands When The Teacher Talks:

(a) If you concentrate on the language or other mediums used, you miss the idea meant to be conveyed.

(b) If you concentrate in the individual ideas expressed, you miss the central idea meant to be conveyed.

(c) And if you concentrate on the central idea expressed, you miss the ultimate goal aimed at, which is beyond mind and ideas.

At this state, the real understanding takes place – when the teacher and the disciple both give up their individuality completely, and remain one in Consciousness.

The thought, “I Am Pure Consciousness,” is not one of activity as it might look on the surface, but is really one of pure relaxation.

(387-3) How Prayer Works And Takes Effect: Man ordinarily takes himself to be very, very insignificant compared to the vast universe. In it he finds his mind, with all its

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⁷⁶⁵ The original editor inserted “118 B” at the top of the page by hand.

⁷⁶⁶ The paras on this page are numbered 9 through 12, making them consecutive with the previous page

limitations, unable to explain many things as well as unable to achieve many of its desires. He conceives God as the Lord of all the Universe and all-powerful. So naturally he prays to God to get his desires fulfilled, one by one. Here, although ignorant of the immense powers and potentialities of his own mind, he releases all the powers that lie dormant in him toward the creation of the God-Head he had conceived. Thus the very powers of the devotee himself, in the name and the form of the God he conceived, come back and take effect for the fulfilment of his prayers. But the devotee takes it all very meekly, attributing it to the Grace of God, taking God as something entirely different from himself. In getting his prayers thus fulfilled, he attaches more importance to the fulfilment of his prayers than to the God-Head called to his help. Thereby, he relinquishes all the spiritual values involved in that communion with God. He who wants to get to the Truth never craves for “powers” at all.

(387-4) Repentance Is No Road To Progress: An evil deed is committed, very often knowing that it is wrong but unable to resist the heart’s craving, prompted by stronger forces from within. Repentance over it is ordinarily suggested as a means to prevent its repetition, and as an atonement by itself. But experience and logic are against it.

Repentance over one’s evil deed is never a means to progress, but, has scrupulously to be avoided. When we begin to repent over a past evil deed, we are in effect treading the whole course of the past deed once again. The dormant forces in us take advantage of this opportunity and fan up our emotions in that direction, ultimately making us weaker and weaker and a prey to it in the long run. Thus we practically commit the whole evil over again in a subtle form. This is no less baneful than the original deed itself, and serves only to add strength to our heart’s cravings and emotions by giving food to it by repetition. Thus, repentance means repetition of the evil each time. So if you want to get over the evil permanently, you have to scrupulously forget it forever. Thus, you

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(continued from the previous page) are able to realise that you are neither the doer nor the enjoyer, but the Eternal Knower.

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⁷⁶⁸ The original editor inserted “119” at the top of the page by hand.

(329-1)⁷⁶⁹ To The Absolute Through Microcosm And Macrocosm: The statement that every atom is a potential universe in itself is accepted even by scientists. The idea of the microcosm, or the individual human body, and the macrocosm, or the cosmic universal body, is a logical development of the same idea. One way of analyzing the world to discover its Truth, is first to examine the microcosm, or human body, tracing it down to its subjective "I Principle." Next, the cosmic world is examined in exactly the same manner, reducing it to its irreducible source, the Bramman. Next, examining the relationship between these two, the world is found to be the object of the perception of the individual perceiver. Finally the world is found to have no existence independent of the subject (e.g., in deep sleep) and hence it is found to be nothing but a projection of the subject "I," which is knowledge itself. So the whole universe is found to be consciousness alone.

(389-2) "Only He Realises Whom Atma Chooses" - Upanishad: There is a statement in the Upanishads that "He alone is eligible for realisation of the Truth who is chosen by the Atma itself." This is not to be interpreted literally; nor is it to be understood as attributing any function like "choosing" to the functionless Atma. It is to be understood at the level of the effect, and not at the level of the means. The aspirant sincerely yearns for Truth, and in his world-wide search for the same, he inexplicably comes across the Sage (Atma). And from this Sage he finds the long-sought Truth, overflowing in abundance. Immediately he gets attracted to the Sage (Atma), in all exultation, like a bee that was roaming in search of honey gets attracted to a blossoming rose. In the establishment of the contact in both cases, the rose as well as the Sage are equally indifferent, and no sort of function or activity could ever be attributed to either of them.

Not only is the direct perception path the easiest and the shortest of all paths to Truth, but it gives at the same time the most correct and satisfactory explanation to whatever is said in the course of all other paths.

(389-3) Standards Of Morality: Standards of morality, as they are currently, are purely relative and very vastly with time and place. But man being essentially one all the world over, a common and absolute standard becomes necessary only for one who is on the path to the Absolute Reality. Such are incredibly few, and hence the absence of any satisfactory definition of morality in the lower Sastras.

Gurunathan defines the same as follows:

Sin is that particular act or thought or feeling that tends to inflate the ego.

Virtue is that act or thought or feeling that tends to attenuate the ego.

All acts, thoughts and feelings directed towards the "I Principle" or to its nature are Virtuous. Sin and Virtue have a place only in the relative sphere. In the relative sphere, that which tends towards selflessness is virtue, and the rest is sin. Love itself can be both selfish and selfless, according to its goal or motive. Objectless love is

⁷⁶⁹ The paras on this page are numbered 13 through 16, making them consecutive with the previous page

always virtuous. When you understand from your Guru “Who You Are and What You Are” you transcend both Virtue and Sin.

(389-4) The Process Of Realisation: You hear Truth from the words of your Guru. In following these words, their sense and their goal – the Ultimate – you slowly rise from level to level, from body to mind and then to consciousness along with your Guru. There, both become one, when suddenly that sense of oneness also vanishes, and you are thrown into the beyond, (the Absolute.) Thus, on hearing Truth from one’s Guru, Realisation is immediate, instantaneous and complete! Soon after, once again you come

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(continued from the previous page) back to the body-idea. But, in the light of your realisation, the objects of the world of illusion fail to tempt you. Still the old Samskaras occasionally spread their shadow-fangs to frighten you. On every occasion you have only to look at them straight, analyse them and find them to be nothing but yourself, pure Consciousness. Slowly the Samskaras will cease to trouble you, themselves appearing as Consciousness alone.

(391-1)⁷⁷² “I” And Objects Are One: Objects are only form, sound, touch, taste or smell. It is evident that any one of them cannot remain, even as an idea and even for a moment, separate from its respective sense organ. So objects and sense perceptions are one. Similarly, seeing, hearing, etc., can never shine independently of consciousness. So by the same logic they are consciousness itself. Thus, objects are consciousness only, which is the “I Principle.”

(391-2) Sadhana To Establish Oneself At The Centre Once Reached: Direct contemplation of the “I Principle” is impossible. So the practical method advised is to repeat any of the different courses of argument leading you from the body to the consciousness. Reaching there you will be automatically thrown into the “I Principle” beyond. At first you will be able to be there only for a relatively short time. At the end of it you will be disturbed by some worldly thought. You should continue the same

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⁷⁷¹ The original editor inserted “121” at the top of the page by hand.

⁷⁷² The paras on this page are numbered 17 through 20, making them consecutive with the previous page

course over and over again. Slowly the duration of your stay in the Absolute will be lengthened, and the disturbances will get reduced; the process itself will get simpler and narrower until at last you will be able to get there by mere thought. Then will come a stage when you feel without feeling that you are always there, whether engaged in any activity or not. This is the “natural state.”

Methods Of Contemplation To Establish Oneself At The Centre:

(a) Trying to visualise the interval between two actions, thoughts, feelings, states, etc.

(b) Contemplation of the essence of a thought or a feeling.

(c) Trying to discover the source of every thought or feeling.

(d) Examination of the three states and discovering the changeless principle pervading all three.

(e) Trying to eliminate the “I Principle” from the body, senses and mind, and ultimately finding that they are nothing other than yourself.

In this last method, you start with the idea that you are the body, senses and mind as manifested, and end with the same idea that you are the body, senses and mind, not as manifested before, but as the background or the reality behind them all. Or, in other words, you start seeing ignorance in the world, and end seeing Light or Truth in it.

The only difference between the actions of a layman and those of a Gnanin is that the former, after the actions emphatically claims to have done them himself, and lays his claims for the fruits thereof, but the Gnanin⁷⁷³ after the deed never claims to be the doer or the enjoyer thereof.

(391-3) How An Ordinary Man In The Depth Of Misery Can Be Consoled: Real life is the harmonious functioning of the head and the heart. But in the experience of excessive misery or joy, it is the heart working (alone and intensely) divorced of the head; and, in callousness, the head is working divorced of the heart. In both these cases, each should correct the other part that goes into excesses and bring them back to normality. So, in the case of the man groaning under misery, he should be awakened to his normal sense of reason. He should be made to feel that it is beyond the control of human effort, and that no amount of grief will mend matters, but, indeed, it will only make him more miserable.

(391-4) A. You Love Only Yourself. How? You say that you love your wife. But suppose she passes away, and that you are left alone near her dead body

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(continued from the previous page) and at dead of night. It creates in you not the feeling of love as before but of horror. This shows that before her death you were not extending your love to that inert body-part still lying before you, but only to the Life Principle in it, which seems to have escaped. This "Life Principle" is supposed to be changeless and beyond birth and death. It could only be pure consciousness and love, or the real "I." – this "I Principle" – in the form of other objects or persons.

B. The Love Aspect Elaborated: You love an object because it gives you pleasure. So it is evident that you love pleasure more than that object itself. This pleasure, devoid of the object, is objectless – and therefore is love itself. All your feelings rise and set in peace. So this peace is the background or substratum of all your feelings, including the feeling of love. It is the nature of the "I Principle" or the Self.

1. The Self is objectless love itself, or peace.
2. It first gets degraded into love for the self.
3. This gets further degraded into love for body and objects.

So, to reach your real centre, the "I Principle," you have to retrace the whole course from body and objects to the self in the reverse order.

You love things for yourself. So, you love the self more than anything else.

(393-1)⁷⁷⁶ Abstract Thinking: Generally abstract thinking is impossible without bringing in some concrete object or other for its support. But this rule has two lonely exceptions, where you can take to abstract thinking. They are the thoughts:

- (a) I am pure consciousness.
- (b) I exist.

If you try to concentrate upon either of these two ideas you will find that before long your thought itself expires leaving you at your real centre in consciousness pure. Even in the case of these two thoughts as accepted, you should never allow the thought to become concretised in any form, but you should only transcend it by allowing that thought-form to expire, leading you on to the "I" which is always Anubhavas puranam.

(393-2) Thoughts And Feelings: Next, "thoughts" were taken up for examination even before explaining away the external world. This procedure was most unusual. First, mind was defined as follows: Mind is not a substance in itself. It is nothing but the name of a function. So, mind is thought or feeling itself. When these are absent, mind cannot be said to exist. Beyond mind, there is only consciousness of the "I Principle."

⁷⁷⁵ The original editor inserted "123" at the top of the page by hand.

⁷⁷⁶ The paras on this page are numbered 21 through 23, making them consecutive with the previous page

If a thought occurs, to whom does it occur? Is it to the body? No, because it is by itself dead and inert matter. Then, is it to the mind? No, because mind is itself a thought, and one thought cannot appear when another is in existence. Therefore, it must certainly be to "me," who is beyond the mind as consciousness, that every thought occurs. The thought rises in consciousness, exists in consciousness and vanishes in consciousness. So of what stuff can the thought be possible made? Of pure consciousness alone, just like water in the waves. When consciousness is limited or objectified, so to say, it is called thought. So the content of thought is only consciousness. Similarly examining all feelings, like feeling of anger, feeling of fear, feeling of just, etc., we find that all are manifestations on a common background or factor called feeling, divested of all the differentiations of the varied expressions. This feeling by itself is pure peace or happiness. Thus all these different forms rise in peace, exist in peace and vanish into peace, which is my real nature.

(393-3) The Scale Of The Progress Of Love:

Lowest stage Second stage Highest stage

(a) Love of objects. Love for self. Love pure or objectless.

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(continued from the previous page) Lowest stage Second stage Highest stage

(b) Kamam. Sneham. Premam.

(c) Ego alone manifesting. Ego much attenuated by consideration for the object.
No ego; selfless love alone.

(d) Consideration only for yourself. Consideration both for yourself and the object.

No consideration for yourself; only for the object.

(e) Taking alone. Taking and giving. Giving alone.

All these are expressions of the "Impersonal I," ranging from the gross to the Absolute.

(395-1)⁷⁷⁹ On The So-called Conscience: Even though conscience is often talked about as an ultimate criterion in discriminating between right and wrong, it is never worthy of

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⁷⁷⁸ The original editor inserted "125" at the top of the page by hand.

that high dignity. It is only part of the mind itself, and equally fitful. Conscience is something that comes to you as a result of your past samskaras and present desires. Conception of right and wrong varies vastly under different circumstances. What would the conscience of the son of a thief usually prompt him to do? It will most often tell him to steal, as in the case of the thugs. So it is never advisable to depend upon one's own conscience, as you call it, to discriminate between right and wrong.

(395-2) Self-Clarification: ("you have told me that I am not the body, senses or mind; that thought is pure consciousness alone, and that I am the witness always. How do I reconcile all these?") Gurunathan replied: All the difficulty arises out of your reluctance to accept, that thought is made up of consciousness alone. Instead, you take it to refer to objects directly. It has been proved to you that you are pure consciousness, the ultimate witness to all your activities. This, you are not to think during any activity, but only after the incident. A thought after the incident, that you have been the knower all along, relieves you of even the least taint of an attachment as doer or enjoyer that might have crept in unawares during the incident. During the incident if you take the thought of the witness, the mind engaged in that activity gets diverted, and the activity suffers to that extent. This is never desired or advised. By the subjective transformation alone could realisation be complete. Then you have only to make it natural. For that, you must outwardly allow the body, senses and mind to continue their activities as before; but, inwardly, after every activity, emphasise the conscious or witness aspect of yours, so as not to allow those activities to form new samskars.

The Different Sadhanas To Be Adopted After Realisation For Establishing The Natural State: Take the thought that:

(a) I am not the body, senses or mind, but pure consciousness alone, as in deep sleep.

(b) Emphasise the consciousness aspect in all your perceptions.

(c) You are never a doer, perceiver, thinker, feeler, or enjoyer – but that you are always the knower in the relative sphere, or that you are consciousness itself in reality. Every one of the activities dissolves in knowledge, which is the Absolute "I," or knowledge downs when function expires. So knowing is really no function at all. Thus, you are a knower or a witness. You are explained as the witness from the position of the witness itself. The world appears as mere illusion not affecting you in the least. Take this line of thought for at least some time every day. It establishes you in the natural state in the course of time.

(d) When you are moving about you perceive, think and feel objects. Thoughts, feeling, sense perceptions and actions are none of them self-luminous. They require something other than themselves to light them up. This is within the experience of all. This is

⁷⁷⁹ The paras on this page are numbered 24 through 25d, making them consecutive with the previous page

(continued from the previous page) consciousness itself, and this again is your real nature. Therefore, all these activities point to you.

(e) After the enjoyment of any pleasure take the thought that, with necessary arguments to prove, it is my real nature of happiness or peace that was expressing itself as the pleasure enjoyed; it was not derived from the object.

(f) Just before going to sleep and directly after waking from sleep, take a thought for a few minutes as personally instructed by Gurunathan.

Jiva: comes into being as a result of false identification of the Atma with body, senses and mind, or as a result of the super-impositions of doership or enjoyership upon the Atma. "Who super-imposes doership upon Atma?" is the question usually asked at this stage. The question is absurd on the face of it. (Atma plus doership equals Jiva.) The question arises upon the false presupposition that a doership exists even before doership comes into being.

Who: is the Law obtaining only in the realm of the Jiva or mind. From there usually it is bodily lifted and applied in the realm of the Atma, where there is no duality or relativity. So, that question in the present context, becomes meaningless. In every activity the "I Principle" is the witness. The activity is in the mind's plane, or lower still. But the witnessing - conceding it to be a function - is taking place in the plane of consciousness without an agent, instrument or object. You can never bring the Atma - as it is - down to the realm of Atma, to effect a contact. Although I am always present in thought to help it to function in my light or presence, higher up I am witnessing it in my own plane, where I am all alone and unattached.

(397-1)⁷⁸² To Know That You Are The Witness And To Be A Witness: are two entirely different things. Do not mix them up. You are always the knower without object. But you need not try to know that you are the knower. Both together are impossible. Your knowership is objectless and can never be objectified. You are always the witness. But you need not deliberately attempt to take the role of a witness. Only take note of the fact that you are always the witness. You are asked to strengthen the thought that you are the knower, in order to counteract the old samskaras that you are the doer, enjoyer,

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⁷⁸¹ The original editor inserted "127" at the top of the page by hand.

⁷⁸² The paras on this page are numbered 26 through 28, making them consecutive with the previous page

etc., whose substance is effaced, but whose shadows still remain and might misguide you when you are not aware of it.

You are only to argue in your mind how you are the Absolute Knower always, and repeat this argument over and over again. The time will come when the arguments will become unnecessary, and a mere thought will take you to the conclusion. After some more time you will find that, even when you do not think about the Truth, and whether or not you are engaged – engaged in all kinds of activities – you are Absolute Reality itself, and this is the Natural State.

Witnessing its silent awareness, do not try to make it active in any way. Consciousness never takes any responsibility for proving the existence or the non-existence of any object.

(397-2) Occult Powers Resulting From Self-Control: Persons who take to the Yoga path to reach the Absolute, usually endeavour to establish themselves in one or more of the five spheres of Yamam: Truthfulness; Non-stealing; Non-injury; Non-receiving, and Celibacy. Each one of these bring to the Yogin immense powers in due course.

(397-3) Who Takes The Thought That He Is Consciousness? (Wrote someone from Ramanasram.) Gurunathan replied: It is the Ego that takes this thought. The Ego is a mixture of consciousness and the material part. When this Ego takes the particular thought that it is consciousness, the material part drops away, and Consciousness shines alone in its own glory. Thus the Ego gets itself transformed into pure Consciousness.

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(continued from the previous page) Consciousness And Activity: Consciousness is always your centre in all your activities. This fact is only to be understood, and not to be thought of during the activity itself. It will hamper your activity, and sometimes even stop it, if you think of consciousness during the activity. So, think about the consciousness part therein (which is your own nature) only after the activity is over, and when you are free. But, before the activity, you can take the most vague thought, avoiding all details, that Consciousness is the general background of all activity.

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⁷⁸⁴ The original editor inserted “129” at the top of the page by hand.

(399-1)⁷⁸⁵ Spirituality Turns The Tables In The Ignorant Man's Outlook: To an ignorant man the objective world is an obstacle to spiritual progress, because objects always draw him away from his real centre, which has not yet been shown to him. But to one who has heard the Truth from his Guru, the same world serves as a help to his spiritual progress, since each one of its objects point to his real centre.

(399-2) How To Experience The Truth? Is a question usually asked from the relative plane. Truth is uncaused, and can never be experienced by effort of any kind. All efforts to that end amount to merely thinking and feeling. This is clearly within the mind's realm, and the Truth is well beyond it. So all this effort can never take you to the Truth. Hence a Guru will only bless you like this: "May you never succeed in thinking or feeling the Truth!" Therefore, you should only "sleep away" the world, clinging to consciousness, but not thinking and not feeling it.

How Contact Of Any Kind With The Guru Benefits The Disciple: The Guru always represents the Absolute Truth. So whether he talks on apparently worldly topics, or on Advaita itself, is quite immaterial and makes no difference whatsoever in the experience of the disciple. In all the Guru's words, activities and, even in his form, the background of Reality is always crystal clear. The disciple will certainly be benefitted not by the topic discussed, but by his reaction to this background of Reality. The Guru is always impersonal.

(399-3) The "Difference" Between Mind And Ego: The generic mind is the one inner organ. It has four different functions or aspects and is also called accordingly by four different names as follows:

- (a) Mind; when it collects impressions from outside.
- (b) Intellect; when it discriminates and selects from the above.
- (c) Will; when it precedes and directs every action.
- (d) Ego; when it comes to claim the results of the action as the doer and enjoyer thereof.

So, mind and ego are practically the same thing called by different names merely on account of the different functions engaged in. On hearing the Truth from the Guru, the Ego gets split up – the vital part, Consciousness, joining with the "I Principle," which is also Consciousness. The shadow of the Ego still continues to function. But the integral "I-thought" or ego, or individual soul, in which all the mind's activities in here, is no present to support its activities as before. There is only the "I Principle" or consciousness for its background. So the substance, or vital part, of the Ego takes after the "I Principle," and the shadow alone continues in the actual activities. This can never harm you.

⁷⁸⁵ The paras on this page are numbered 29 through 33, making them consecutive with the previous page

(399-4) “Here And There” Are Also Mental: Once a great pandit asked: “If you say everything is mental, why do not the Sri Padmanabha temple gates there, appear before you here now?” Gurunathan retorted: “But the there and the here! What are they? Are they not also mental?” The shrewd Pandit caught the clue and was satisfied.

(399-5) Why Did Lord Krishna Advise Arjuna To Fight And Kill, Which Was Evidently A Sin And Himsa? Seeing the invincible Army of the Kaurvas

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(continued from the previous page) before him, Arjuna really got diffident, and cowardice got possession of him. But to save his face and vanity, he only invented the too common dictums of morality and justice, and tried to evade the battle. Lord Krishna knew this quite well, and wanted to help Arjuna to transcend this momentary weakness of cowardice, which was really a sin against his own self, the Absolute. This could be achieved only by persuading him to fight and win. The desire for victory was still strong in Arjuna’s heart, but he was only suppressing it by diffidence and cowardice. This cowardice was by far a greater sin than killing a few in regular battle. Yielding to the stronger is cowardice. So Arjuna was asked to fight till he established his strength over the adversary and vanquished him. Then was his time to be gracefully generous, and to deal with the opponent with the greatest kindness as though nothing had happened. This would convert the adversary and make him a friend. Cowardice was Tamas. But Tamas and Satwa look apparently alike on the surface though they are diametrically opposed in nature. From Tamas one has to ascend to the Satwic to get to one’s own self beyond. But this cannot be done by a jump. You have necessarily to pass through Rajas to get to the Satwic sphere. It was for this that Lord Krishna advised Arjuna to fight, with no eye to the fruits of his own action. Similarly should you also conduct yourself in your worldly activities, and fight against your opponents, till you have taken hold of the Satwa within you.

(401-1)⁷⁸⁸ Why You Need A Guru: If on birth you are guided by tendencies to enjoy good or bad, you are bound, and cannot help yourself to rise beyond. If on the other

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hand you were led by any tendency beyond the mind, you could never have been born. If you are in the former group and have even reached a Satwic level, still your Ishtadeva remains only a thought-form. As such the Ishtadeva would be absolutely incapable of taking you beyond body and mind. It is here that a living Guru becomes absolutely necessary to take you to the Truth beyond body and mind. Such a Guru stands quite independent of your own attainments, and is capable of transversing between the gross and the Absolute, or between the body and the "I Principle."

If the disciple was an advanced Yogin, who, having cast off his gross body continues to live in the subtle body alone (like Padmala) even for a good number of years, a living Guru alone can save him in that state. Here, the Guru has deliberately to descend to that subtle level, and from that state, lift the soul to the Absolute through instruction, though apparently subtle.

(401-2) How To Transcend The Void Or Nothingness: In your attempt to reach the Absolute, you transcend the realm of objects and senses, and sometimes get stranded in a state of void or nothingness. This void or nothingness, though highly subtle, is still objective in character and remains that positive principle which perceives the nothingness also. The real nature of the "I Principle" is consciousness or knowledge itself. Looking from this stand as consciousness, it becomes one with the "I Principle." So whenever the concept of nothingness confronts you, just take the thought that nothingness is also your object, and that you are its perceiver, the Ultimate subject, whose nature is consciousness itself. Immediately the shroud of nothingness disappears in the light of consciousness, and it becomes one with the "I Principle." Thus the objective consciousness devoid of its object, is one and the same with the Ultimate consciousness. This void is the last link in the chain of the objective world. Its appearance in the course of your spiritual Sadhana is encouraging, since it forebodes the death-knell of the world of objects, in the light of knowledge, of course. (Ref.: Swarupavastiti, stanza 5, Atmanirvrithi.)

Even when you take this last "I-thought," people ask you what you are thinking about. They cannot understand that you are not thinking of any object at all, but that you are only trying to stand as that principle which is the background of all thoughts. The thought that you are consciousness removed all sense of space limitation.

Sri Buddha first analysed the objective world outside in the right

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(continued from the previous page) Yogic fashion, utilising mind and intellect as instruments, and at the end expounded its greatest generalisation as “Nothingness or Void.” This was taken up by his disciples for the Ultimate, and they called it Nirvanam. Next, Sri Buddha must have gone through its more important counterpart, viz., the subjective analysis, and realised the “I Principle” to be happiness and consciousness. From this stand he must have seen the first objective nothingness to be this consciousness itself, and thus realised the Ultimate Truth.

But his followers seem to have sorely ignored this subjective aspect altogether, and got stuck up in their Nirvana, or nothingness. Their philosophy is called Kshanikavijnanavada. This holds that the “Idea,” each independent in itself, is the Ultimate Truth. This “Idea” is called transient knowledge, taking it as an integral whole, and they do not care to analyse it further. But the Advaitin examines this very idea and splits it up into its material part and consciousness part. In this the material or objective part alone is transient, and the consciousness or the subjective part alone is permanent, Vijnana. This Vijnana by itself is intransient and indivisible, and it is the right Absolute.

(403-1)⁷⁹¹ The Relationship Between A Guru And A Disciple: On the very first contact between the disciple, who is a Jiva, and the Guru, who is Truth itself, the Guru enters into the heart of the disciple as Truth and takes his permanent abode there. Truth is indivisible. So this Truth that enters the heart of the disciple is the whole of the Guru himself, and it has a particular force. At first, the worldly tendencies of the disciple might not allow this Truth to shine in all its glory. But gradually these tendencies fade away, and the disciple gets more and more firmly established in his own centre, the “I Principle,” until at last the disciple develops into the Guru himself or the whole Truth.

This relationship should normally be established in the wakeful state between the gross bodies of the Guru and the disciple. But in rare cases, where the disciple is sufficiently advanced in Yogic attainments so as to imbibe the Guru’s instruction even in the subtle sphere, the instructions might well be given in the subtle sphere also. But it is essential that the Guru should be alive in the worldly sense at the time of instruction. Because a Sage in discarding his gross body does not remain in a subtle body like a Yogin, but becomes the Ultimate Reality itself, and as such, cannot have any occasion to take a disciple thereafter. But in the case of the disciple who has already established his relationship with the Guru, even if the Guru passes away the disciple does not suffer: the Guru abides in the heart of the disciple in its entirety.

Thus the form of your Guru, whether in the gross or the subtle form, is never an object of your mind’s creation alone, but is the Absolute Truth itself. Not so the form of an Ishtadeva, who is visualised only by your personal effort and devotion. This will

⁷⁹⁰ The original editor inserted “133” at the top of the page by hand.

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always be subject to all the limitations and shortcomings of your mind in a subtle form. Therefore, it will not help you to transcend your own mind's level to any appreciable extent.

(403-2) Happiness And Misery Compared: Misery is caused and sustained only by the incessant remembrance of the objects connected with it. Happiness also apparently takes its beginning in the object concerned, but subsequently the object is slowly discarded and forgotten altogether. Then alone do you enjoy happiness and are drawn into your own self.

(403-3) Degree Of Qualification And Renunciation Required For Initiation Into The Truth: Earnestness and sincerity to know the Ultimate Truth is the only qualification required to receive initiation into the Truth. This is the only renunciation needed also.

Truth About Visions: All visions are only projections of your own mind. But you do not know or feel it during the vision itself. It is only

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(continued from the previous page) when you transcend to the higher plane that you realise the former vision to be only a projection of your own mind.

(405-1)⁷⁹⁴ How To Retire To Bed, And To Wake Up: When you go to bed take thought that you are returning to your home to take rest in your own real nature.

And, waking up, think that you are going to witness the activities of the body, senses and mind, not losing your centre in your real nature.

Here, happiness is something beyond mental pleasure. It means tracing the source of happiness enjoyed to your real nature. The incessant pursuit of objects of pleasure by man, and the real source of that pleasure are clearly explained by the simple story of a dog. The dog got a dry bone and began to crunch it hard for blood. This crunching bruised his own gum and a few drops of blood came out. The dog immediately tasted the blood and thought it came from the bone. So he began to crunch the bone harder, and more blood came out of his own mouth. This again the

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⁷⁹³ The original editor inserted "135" at the top of the page by hand.

⁷⁹⁴ The paras on this page are numbered 39 through 41, making them consecutive with the previous page

dog drank, until at last he became exhausted and left the bone. Exactly similar is the condition of the man who hunts after objects of pleasure, encouraged by the glimpses of pleasure he occasionally enjoys immediately after contact with them. Just like the dog, the man also takes the object to be the source of the pleasure enjoyed, and pursues it with still greater zeal. But the moment he comes to understand aright that it was his own real nature of happiness that he was enjoying all along in the name of pleasure, pursuit of objects stops altogether, and he becomes self-centred and eternally happy.

(405-2) Desirelessness The Goal Of All Desires: Though desire is a prelude to worldly pleasure, yet you enjoy pleasure only after you become desireless. How?

Your desire for the objects makes your body and mind incessantly active to get it, and the activity continues until you get it. But when once the desired object is achieved, the activity having no other object, naturally ceases. Body and senses get relaxed, and mind refuses to function. At this stage you are absolutely desireless. It is then that your real nature of happiness shines by itself. Soon after, when your mind begins to function again, you connect the happiness experienced with the preceding object, the Ego claims to be the enjoyer, and the experience is called pleasure. This is how even the pleasure you enjoy comes only out of desirelessness. So, this desirelessness is the goal of all desires.

Beware Of Happiness In Samadhi: A jnana-sadhak who has heard the Truth from his Guru, in the course of his attempt to establish himself in the truth, sometimes may even be casually thrown into a Nirvikalpa state with its dynamic sense of happiness. But there should be extreme care not to get caught or fascinated by the enjoyment part of the experience. Otherwise it might enslave him and thereby retard his progress.

How Does Vedantam Influence One's Life And Activities? Mind is responsible for all worldly activities. Therefore the question comes to mean "How does Vedantam influence mind?" Mind cannot exist by itself, but only on some stronger support. Formerly the Ego was serving as the support and directing all the mind's activities. But when the Ego is no more, the mind has only the Absolute "I Principle" to depend upon, and on that background the mind can never go astray. The Vedantin usually lives in strict conformity with the laws of the state, society, community, etc., because he finds nothing to be gained by going against them. But, on the other hand, obeying these laws would at least set an example to the ignorant people, to whom it would do some good, because these laws tend to bring about human justice.

Looking from another angle of vision, we see that when you stand as witness in all your activities, you get quite disinterested and free. This disinterestedness clearly and naturally reflects and expresses itself in all your activities.

(405-3) Goal Of Ethics: Ethics have always unselfishness as their goal. But

(continued from the previous page) witness-hood takes you even further and makes you selfless or egoless. So when you stand as witness you have actually transcended all ethics. Ethics belong to the realm of the mind alone, and witness-hood stands beyond it. So one who has reached the witness state does not stand to gain anything by following the laws of ethics. Still he observes them mechanically by habit.

(407-1)⁷⁹⁷ Astrology - Its Field And Efficacy: Asked about the relative efficacy of Astrology, Gurunathan said: It is a process of the calculation and application of pure mathematics, in establishing the relationship of cause and effect, reduced to the terms of their source, "Time." In these calculations many other things have also to be taken into consideration. If all these are given due consideration the predictions will be mostly correct. Still, facts relating to the body alone can be thus predicted successfully. Sometimes they go wrong, i.e., whenever consciousness from beyond the reality of the mind brings to bear its influence upon the activities of the body, either directly or indirectly, such as when a Sage's thoughts in any way intervene from beyond the limitations of time, in which case the predictions fail. Therefore, with regard to the life of Yogins or Sadhakes under a Sage, the Astrologers usually refuse to predict anything, because, here, something other than the body elements, from beyond the body level, comes into operation.

This means, if your free will becomes predominant in your activities, you gradually transcend your prarabdhakarmas.

(407-2) Sastraic Approach Of Liberation Through Marma: According to Sastras, living beings are divided into three classes:

- (a) All beings in the Animal-Kingdom predominated by the experience of suffering.
- (b) All beings in the man-kingdom with mixed experiences of pleasure and pain.
- (c) All beings in the God-Man-Kingdom predominated by experiences of pleasure.

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⁷⁹⁶ The original editor inserted "137" at the top of the page by hand.

⁷⁹⁷ The paras on this page are numbered 42 through 45, making them consecutive with the previous page

The actions of the first and the last classes do not leave Samskaras, or do not bear independent fruits, because they are said to be in the experience realm. In the middle class, man alone possesses the Karmabhoomi, or human body. The actions of this human body and mind alone are said to be capable of creating independent results. Actions alone are supposed to be capable of leading one to Heaven or Hell. Thus the actions of the first class take birth in the middle class as man, where alone exists the capacity to seek liberation.

(407-3) Institutions For Vedanta: A great philanthropist told Gurunathan that he had come ready to finance any Institution Gurunathan would like, in order to propagate Vedantam. To this, Gurunathan at once replied: I do not want to start any institutions; and if anybody were to ask my advice, I would discourage it. Such institutions very soon miss their goal, and get stuck up at the means. Thus they degenerate into mere worldly institutions, with many of their attendant evils. Look at the institutions supposed to have been started by Sri Sankara himself, with great hopes and blessings. What was the position of Sri Sankara himself, and where are those institutions now? Institutions are generally stumbling blocks to the attainment of real spirituality. They foster desire for leadership and unhealthy competition. Vedanta or Truth could be communicated only through personal contact with a Sage. This could be done only individually, and for this no institution is needed at all. If anybody wants spiritual instruction, I am here ready to give it. In that respect, you may take myself as an institution if you want.

(407-4) Prayer To A Personal God: Prayers are often made by devotees for attainment of pleasure, or its objects. Here God is taken only as a means for attaining the object – which is considered dearer than God himself. This position is deplorable indeed. You do not get any spiritual benefit

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(continued from the previous page) out of such prayers or fulfilment of desires.

(409-1)⁸⁰⁰ Meditation: If you want positively to meditate upon something, without losing sight of your real centre, meditate upon the Ultimate Perceiver. Then the

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⁷⁹⁹ The original editor inserted “139” at the top of the page by hand.

perceived and the perception both disappear and the Perceiver stands alone, shining as the Absolute. This can be done in two ways:

- (a) Meditating as the witness of thoughts.
- (b) Meditating as the witness of feelings.

(409-2) Karma-Yoga, Karma-Sanyasa, Raja-Yoga And Bhakti-Yoga: Are usually supposed to be the Margas (means) to the attainment of the Truth. But, in fact, no Marga, or course of practice, or exercise by itself is capable of leading one to Truth. Hearing the Truth from the lips of the Guru alone is the means to Realisation, or Jnana. For one who has just attained Jnana this way, any of the Margas described in the Sastras – if practiced in the light of the Jnana already attained – will be quite helpful in establishing himself firmly in the Sahaja State. Without this preliminary attainment of Jnana, no amount of effort in any of the Margas shall be of any avail to lead you to Truth. Sree Kumili Swami is himself a living example for this. So these Margas gain any meaning, and practically become useful only, after one has gained Jnana from his Guru.

Of these different Margas, Karma-Yoga alone can be said to have a superiority over the others in the sense that it alone has a direct bearing upon the Ultimate Truth. All the others have no such bearing. Karma-Sanyasa is concerned only with renouncing the actions of the body, senses and mind, purely on the dualistic plane – and that only so far as practicable. Raja-Yoga strives only to examine, concentrate and develop the potentialities of the mind to the maximum, and also from the dual plane alone. Both these have no thought of the Absolute at all. Similarly, the Bhakta moves only on the dualistic plane and does not dare to think of the Absolute.

Of all these Margas, Karma-Yoga alone has an advaitic goal called “Naishkarmyasiddhi” – i.e., to be engaged in all the activities of body, senses and mind, and at the same time to be convinced beyond all doubt, that you are neither the doer nor the enjoyer at any time, but only the Ultimate Witness, or Truth itself. This really is the life and activity of a Sage. It can well be said to be the highest, and it is devoid of any effort or artificiality.

(409-3) NEW SERIES: BANGALORE 1953: Love deteriorates into self-love, and that into the love of objects. Knowledge deteriorates into self-knowledge and that into the knowledge of objects. Existence deteriorates into self-existence and that into the existence of the world.

(409-4) Don't pay attention to obstacles; that way you give reality to them. Fix your attention on perceiving consciousness, and they will disappear.

⁸⁰⁰ The paras on this page are numbered 46 through 55, making them consecutive with the previous page

(409-5) Q: But also to Gurunathan a Rembrandt painting is certainly more beautiful than a heap of rubbish ...? A: No to the S age everything is beautiful. For a S age sees the harmony first, and only then the object.

(409-6) Never allow your mind to be tempted by the happiness which you enjoyed in samadhi. Happiness that can be object of your enjoyment is no happiness at all. Samadhi is always of the mind. Do not seek liberation for the ego: as ego you cannot be enlightened. – Can you say that existence exists, happiness is happy, or knowledge knows? Absurd. It is the ego that comes in and claims existence for existence, etc. – Standing as experience itself, you want to experience? As happiness you want to be or become happy? Absurd. How can you experience experience?

(409-7) Mind can never have any idea about anything generic. “Chair” as a generic term is the Absolute. – Every name is my name: horse, house, bird, it is I. All denotes that one, changeless principle which is only One.

(409-8) What is concrete and what is abstract? I am concrete; body, senses, and mind are abstract and unknown.

(409-9) Don’t make the mistake to think that the Witness can remember. Witness is never memory. Memory itself is witnesses.

(409-10) A perception: “I see a 20-year old tree.” You separate the “20-year old from “tree” and thus make it memory. This is how avidya functions.

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(411-1)⁸⁰³ Lower reason, which depends on personal “experience” is different for each person. But higher reason is One.

(411-2) Q: But often I still take great delight in my bondage. A: But don’t you see it, if you can take a delight in your bondage, you stand liberated:

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⁸⁰² The original editor inserted “141” and “Atmananda” at the top of the page by hand.

⁸⁰³ The paras on this page are numbered 56 through 61, making them consecutive with the previous page

(411-3) You call it peace, happiness, objectless love, experience, etc. taking it that they are all different things. My purpose is to show you that they all express one and the same thing.

(411-4) In the world, either let the work take care of itself ("I am not the doer"), or throw yourself into it, heart and soul, so that the ego gets lost in it. If you are a sadhu, the first attitude is alright, you can contemplate and contemplate for hours and days. But if you are in the world, it is much better to throw yourself into action than to disclaim the doership, since there the passive aspect may come in (i.e. *tamas*). It is easy to rise from *rajas* to *sattwa*, but difficult from *tamas*. No-one ever became established in the Truth by sleeping, no-one ever realised from deep sleep. You have to wake up and think hard and deeply.

(411-5) You realise the Truth when you hear it from the lips of your Guru. Then you must get established there. Then, in the end, you must forget to be *mukta* without leaving that level: go beyond the knowing of it.

(411-6) Silence is the highest eloquence. There are words, and they seem to take you from level to level. But language expires in thought, and thought into something higher, that goes by the name of silence. That is where you really understand.

(411-7) Exercise given by Atmananda: Before going to bed and just on waking up from sleep take the thought for a few minutes (a) at night review the day's activity of the 'I' as not being the true self, which was Pure Consciousness and thus free yourself from the ego illusion: (b) in morning warn yourself against the coming day's activity of the claiming 'I' and guard against the false identification with it instead of with Pure Consciousness.

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Atmananda: The Disciples of Sri Krishna Menon

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THE DISCIPLES OF SRI KRISHNA MENON
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⁸⁰⁵ The original editor inserted "145" and "And not in a letter!" at the top of the page by hand.

(413-1) [Sri]⁸⁰⁶ Krishna Menon is a guru in the technical sense of a large and diverse spiritual experience, who has followed the great paths: karma, bhakti, yoga and jnana, who has lived as a householder in entirely modern circumstances. As a prosecuting inspector and superintendent of police; such was his practice of karma marga. From childhood he was a bhakta of Krishna. He followed first some form of kundalini-yoga, and later a form of⁸⁰⁷ raja yoga which considers a series of chakras but in a descending order, beginning at the base of the skull, coming forward to the crown of the head, and descending through various centres situated rather to the fore of the body, ending with the phallus; the total number of centres being 12.

BALAKRISHNA [INT]:⁸⁰⁸ Gurunathan can initiate a disciple and give him the experience of the plunge into his real Self. The result will be a lasting one. (Roger Godel was given this initiation-experience).⁸⁰⁹ But to do this he needs to,⁸¹⁰ outwardly,⁸¹¹ lead the disciple by a series of progressive steps in spoken teaching directed towards him, publicly or privately; and,⁸¹² inwardly,⁸¹³ to put his mind on leading the disciple into the experience. With some people it takes a long time but with you, as you have largely covered most of the ground already and are well-prepared, it will be easy and very quick; perhaps in a few days. It will not be like yogic samadhis, which give blissful experience of a similar kind, but which soon pass away so that the yogi is left unhappy because it is lost.

(b) BALAKRISHNA PILLAI: The problem of sexual desire is not so much in the physical perspective of your self and the external world. The only solution for this is to take to the correct perspective and discover the real subjective self or centre. Reach that centre when you look at the world you will find its significance entirely changed and the present problems will also appear changed likewise. Thence forward they will no longer be a hindrance to your spiritual peace, but only a help pointing to the same. Therefore, what you have to do is only to find that centre and that could be done only with the personal help of a Sage who has established himself in that Centre. You seem to think that abstinence would help you in the matter. But you have first to discriminate why and what to abstain. This again is possible only from a correct perspective and when that perspective is attained you will find that the mania for abstention is a more illusion, all objects being only a help to reach the Centre, provided they are seen in their real significance.

⁸⁰⁶ The original editor deleted "A SPACE IN MALABAR: (letter in manuscript:Anon" before "Sri Krishna Menon" by hand

⁸⁰⁷ "a form of" was typed below the line and inserted with an arrow.

⁸⁰⁸ The original editor inserted "INT" by hand

⁸⁰⁹ The original editor inserted quotation marks by hand

⁸¹⁰ The original editor inserted comma by hand

⁸¹¹ The original editor inserted comma by hand

⁸¹² The original editor inserted comma by hand

⁸¹³ The original editor inserted comma by hand

Atmananda: Chief Points for Daily Practice

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CHIEF POINTS FOR DAILY PRACTICE
Atmananda⁸¹⁵

(415-1)⁸¹⁶ Examination of 3 states proves that I am a changeless principle (Existence).

(415-2) Consciousness does not part with me for a moment. Therefore I am consciousness.

(415-3) When I stand divorced of body, senses and mind, happiness or deep peace dawns. So peace also partakes of my real nature.

(415-4) Body, senses and mind are not always with me (examination of 3 states). Therefore I cannot be the body, senses or mind.

(415-5) I happen to be the knower of everything in the waking state. Therefore I am the witness or knower. Being always a knower, I cannot be a thinker, perceiver, doer, enjoyer or sufferer.

(415-6) All objects gross as well as subtle point to me and assert me.

(415-7) The sense organs, body and mind, by their varied activities, seek pleasure or happiness. Happiness is my real nature. Therefore they are seeking me. Or in other words, they are doing puja to me, and I stand away silently accepting their puja.

(415-8) In between two mental activities I am shining in my own glory.

(415-9) Because, thoughts and feeling rise in me (consciousness), abide in me and subside into me, they are myself.

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⁸¹⁵ The original editor inserted "143" at the top of the page by hand. This read "by Gurunathan" instead of "Atmananda" in the original.

⁸¹⁶ The paras on this page are numbered 1 through 12; they are not consecutive with the previous page.

(415-10) The happiness which I suppose I get from sense objects is not intrinsic in the objects or in the mind. It comes from the real "I Principle."

(415-11) The outside world is nothing but sense-objects, and sense-objects are nothing but sense-perceptions, and sense-perceptions are nothing but pure consciousness. In short, no object, gross or subtle, can be separated from consciousness. Therefore, the world is consciousness itself.

(415-12) Summing up, thoughts, feelings, perceptions and the outside world are nothing but consciousness. I am also consciousness. Therefore nothing exists other than consciousness.

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CHIEF POINTS FOR DAILY PRACTICE
Atmananda

Swami Nityaswaroopananda: Ashtavakrasamhita

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ASHTAVAKRASAMHITA
Swami Nityaswaroopananda

(417-1) Janaka said:

How can knowledge be acquired? How can liberation be attained? How is renunciation possible? Tell me this, O' Lord.

(417-2) Ashtavakra said:

If you aspire after liberation, my child, shun the objects of the senses as poison and seek forbearance, sincerity, kindness, contentment and truthfulness as nectar.

(417-3) You are neither earth, nor water, nor fire, nor air, nor space. In order to attain liberation, know the Self as the witness of all these and Consciousness itself.

(417-4) If you separate yourself from the body and mind and rest in Consciousness you will at once be happy, peaceful and free from bondage.

(417-5) NOTE:

Why does he bring in the elementals? Because the Hindu philosophy reduces gross and subtle worlds into the five elementals. Even mind and senses are non-Atma. Though Satvic, they hold only a reflected ray.

(417-6) Intelligence is not an apt translation of Chit. It is used generally to translate Mahatatwam in the Sankhya philosophy, being in the domain of Prakriti.

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ASHTAVAKRASAMHITA
Swami Nityaswaroopananda

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ASHTAVAKRASAMHITA
Swami Nityaswaroopananda

(419-1) Parce - Top⁸¹⁹

(419-2) UNDERLINED WORDS are translations by Gurunathan to space Nityaswaroopas.

(419-3) Hins Sign before Numbers = the most important verses, so this is never repetition.

(419-4) ALL Footnotes are by gurunathan]⁸²⁰

(419-5) Introduction

The author of the introduction to Swami Nityaswaroopananda's Ashtavakrasamhita says "For the direct realisation of Truth, the spiritual aspirant must undergo a course of Sadhana under the guidance and supervision of the Guru, who has himself gone through the grind and envisaged the Truth face to face."

This is classical explanation, but it is not true. In the psychological path of Vedanta or the Direct Perception Method, no sadhana properly speaking is needed. You are made to perceive the Truth positively. If reason is reference to past experiences, since your own BEING is best experienced, references to it must be reasonable to you. Man's higher reason works (Vivekavritti).

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⁸¹⁹ The original editor inserted "Parce - Top" by hand

⁸²⁰ The original editor inserted "UNDERLINED WORDS are translations by Gurunathan to space Nityaswaroopas."

(419-2) Hins Sign before Numbers = the most important verses, so this is never repetition.

(419-3) ALL Footnotes are by gurunathan" by hand

“The limitations of reason are transcended by the help of a suprarational organ called self-realisation, which directly intuits the Truth.” Vivekavritti is enough.

“By dispassion,” says the author “the evil course of the mind is arrested, and the practice of discrimination sets free the good course.” There is no need to cultivate dispassion; simply analyse passion. Look at the world deeply enough and dispose of it; don’t avoid it. Take hold of the ego. The Real is part of it; ego is only expanded mind. Morality will follow your realisation. Then you will have no temptation any more. Or if an object attracts you, you will know its pleasure or its beauty is really in you. So go to the central problem first. Then you need not deal with the evil which is non-existent.

CHAPTER I

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ASHTAVAKRASAMHITA
Swami Nityaswaroopananda

Atmananda: Gurunathan’s Commentary on Ashtavakra Samhita

421

GURUNATHAN’S COMMENTARY ON ASHTAVAKRASAMHITA

Atmananda⁸²²

Chapter I: Instruction on Self-Realisation

(421-1)⁸²³ Why does he bring in the elementals? Because the Hindu philosophy reduces gross and subtle worlds into the five elementals. Even mind and senses are non-Atma. Though Satvic, they hold only a reflected ray.

(421-2) Intelligence is not an apt translation of Chit. It is used generally to translate Mhatatwam in the Sankhya philosophy, being in the domain of Prakriti.

(421-3) Even others form part of the world. Upon evidence only can you say that a thing exists. The world exists on account of you: You are the witness of the world. The world exists upon Consciousness. If you do not want the world, it does not exist. You can mar or make it.

(421-4) Ordinary mind is necessary to enjoy or to do. So mind is all important in constituting doership. But you can be without mind. Then these two (doership and enjoyership) belong properly to the mind.

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⁸²² The original editor inserted “149” at the top of the page by hand.

⁸²³ The paras on this page are numbered 3 through 11, 13, 15, 16, 2, 3, 4, 7, and 8; they are not consecutive with the previous page.

(421-5) You are the perceiver of your eyes' function, of your mind's subtle seeing. The real seer must never be thought to be doer.

(421-6) "I am not the doer." This can be easily proven to all. You remain over to witness doership and enjoyership. Thus you are able to speak about it, to remember it. So you are no more than the Perceiver, even at the moment an action is done.

(421-7) Eka means simple as opposed to compound. Atman is the only real element. Scientists will prove that all other so called elements can be divided.

(421-8) There it is such a deep right thought. It becomes part of your being. So far, your thoughts depended on the physical world which you have previously created by a stronger thought independent from your will. Act depends upon prana and it depends upon subtle prana whose embodiment is thought (proves the power of thought). Also gross or disturbed thought is less powerful than subtle or concentrated thought.

CHAPTER II: THE DISCIPLE'S JOY AT SELF-REALIZATION

(421-9) Kutasta is individual witness of body and mind. Brahman is Iswaric witness of cosmic mind.

(421-10) What does self-effulgent mean, Look at a chair. Consciousness must come into the make of it, otherwise it cannot exist. Chair manifests itself before Consciousness. In the case of Consciousness, before what is it manifested, Before itself. It is impossible. So I am the only witness of myself. I know I. No other principle comes in. This is self knowledge.

(421-11) You are Consciousness pervading thoughts and feelings which come and go upon Consciousness.

(421-12) It is wrong to separate the body from the rest. Body and world come to existence together as one indivisible whole. You see it when you come out of the deep sleep state. You can call every object "seen" or "manifestation." Who is the seer? I. Either nothing or all is yours. Reveal is not opposed to the thing which might exist before revelation, so it is wrong. It is manifest.

(421-13) Teaching of Guru remains even when the mind is gone.

(421-14) If you begin to limit the real Self with time and space, it becomes body and mind. Where does time and space come from? From body and mind. Analyse the (chair) contents: it is only the container, i.e., space. When you analyse the latter it vanishes. Container cannot exist as such, once the content is gone. Space goes into

time. Content vanishes in thought. But time goes into the making of thoughts. Thought is container of time. Later you see that time is nothing but Consciousness seen from the spiritual centre.

(421-17) This is the truth. But for a sadhaka it has to be modified: You might feel “He who has reached the goal, does he not see the world?” If the sage says so, then he has a function in this world. Then the snake is there. The highest truth is made worldly. Better say: the world may well be seen as the Reality itself and at the same time its unreality like knowing and seeing a mirage, which is as good as nonexistent. The sage sees more intensely.

(421-18) This verse is not to be understood in the pure highest advaitic meaning: that there is only Consciousness going into the making of all. See the light in every perception of “any blessed individual” rises, there is no light. So not only Christ can say “I am the light of the world.” There would be no Christ without my own light. Perception is the light.

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GURUNATHAN’S COMMENTARY ON ASHTAVAKRASAMHITA

Atmananda

Chapter II: The Disciple’s Joy at Self-Realisation

423

GURUNATHAN’S COMMENTARY ON ASHTAVAKRASAMHITA

Atmananda⁸²⁵

Chapter II: The Disciple’s Joy at Self-Realisation

(423-1)⁸²⁶ At every moment of my life, the world emanates and vanishes into me. The chair is rising and subsiding as your world. Then Ella comes and goes as soon as I deal with something else. It dissolves into that whence it came. You would have to concentrate on the whole world, which is impossible. So you create and dissolve the world at every moment, not at the end of a Yuga.

(423-2) Avoid seeing something outside which will establish one’s identity with the body.

(423-3) Of course the body is part of the universe.

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⁸²⁵ The original editor inserted “151” at the top of the page by hand.

⁸²⁶ The paras on this page are numbered 10, 12, 13, 15, 17, 18, 10, 14, 1 through 4, and 1 through 5, making them consecutive with the paras on the previous page.

(423-4) Also you can say that ignorance does not exist. When your mind is at something the other thing cannot be there. It is only in a second thought that you can say that the other thing was ignored. You need not posit ignorance anywhere. Why do you posit what you cannot see anywhere? It is a second thought that sees the rope in the snake. There is only snake or only rope. That is knowledge. Thus I ask you to see. We discuss things without ever mentioning ignorance. Ignorance is supported by Consciousness. So why not go directly to Consciousness. Why think that once the object is removed what will remain is nothingness? Something positive remaining which is Consciousness.

(423-5) Only from one level there appears to be ignorance. But looked at from high up there is no ignorance. All perceptions of ours are seen through ignorance, which appears as the mother of all our mistakes. When you say 'I' see ignorance, you connect the Self with ignorance which is not seen, once, in the "I."

CHAPTER III

(423-6) The support was the false ego.

CHAPTER IV

(423-7) In this 'another' it is supposed that you have absolutely no interest like an unknown man at the antipodes.

(423-8) A ruling prince in a palanquin carried by seven men only, enquires at a certain place if a man is available – he happened to have been sent away by his brothers as a good for nothing. He is not used to walk in time, hurts his foot, forces the procession to go slowly. Every time he trips over, he is beaten.

Once the prince, angry, kicks him, and feels a burning sensation right through. The palace is reached, the prince relates the thing to the queen. "He must be a great man" says she, "get hold of him." But he acts the part of an idiot.

The queen comes out using the nominative of address used for a great man. He is brought to his own state by what came out of her with the words. He blessed the prince.

There is nothing to distinguish great men. Story of Uppu Swami of Quilon, carrying bags of salt. But beaten once while found naked, the beat was marked on the back of the man's wife. But then from thereon the Swami disappeared.

CHAPTER VI

(423-9) Dissolve the body and mind into your self to (1) live unattached to this world.

(423-10) Find that the world is really appearing in you. The bubbles take their matter from the sea. The world comes from your Atma. Here the world is taken as real in essence.

(423-11) See the world as unreal.

(423-12) You do not transform happiness and misery into something else. They remain what they are. They are suffered as such, but they make no change in the background, they leave no mark. Take out your mental modes and be alike. In this chapter different illustrations are taken. Jar and sea, in which the connection between Atma and world is closer. In the silver of the mother-of-pearl (all is illusion) and all are in me, I am in all.

CHAPTER VII

(423-13) Here, no relationship between world and myself, except that it moves about on me. So where does the ark come from?

(423-14) In the second centre, this world is nothing else, but myself,-relationship is established.

(423-15) Here the 3rd centre: Even the forms do not exist. Only name is put on me to differentiate foam from water my name. Otherwise you would see no difference.

(423-16) Here is a higher centre. The objects as such do not exist. Then nothing can be (contained or container). There is only the Atma.

(423-17) The translation loses what is essential. The spirit is lost. But the idea is there. If you read it in the original it will be conveyed to you.

By all means applaud the show, but don't forget the background. Remember it is a show (but as soon as you hear, that your mother is dying, you forget the show). From the juggler's show you will never want to take something home with you. Don't appropriate parts of it. Your body and thoughts are parts of it.

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GURUNATHAN'S COMMENTARY ON ASHTAVAKRASAMHITA
Atmananda
Chapter VII

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GURUNATHAN'S COMMENTARY ON ASHTAVAKRASAMHITA
Atmananda

(425-1)⁸²⁹ 'I' not distinguished from world.

CHAPTER IX

(425-2) When you notice that their ceaseless discussions are useless, you get the right sort of peace. You get what you really want.

(425-3) Here you see what a guru teaches. In Jnanavasishtam it is otherwise described. He who by darsan, touch and word creates in the disciple's mind what will take him ultimately to the goal, He is a Guru.

CHAPTER X

(425-4) Here the universe as perceived by me is dead-matter. What is seeable is dead matter. Thought as such, world as such is dead. But also you can see that, the whole of thoughts, and world is nothing other than consciousness.

(425-5) Work is always painful. To come to peace you work, but it will not give you peace. This is not the right way to find the right means.

CHAPTER XI

(425-6) This is possible by ceasing to identify yourself with the organs of action. Be the seer of actions and inactions. You cannot be said to be active or inactive.

CHAPTER XIII

(425-7) This is to discourage the meditation where you give form to the ultimate, so as to meditate on it objectively.

Here is meant the objective meditation of the yogin posited outside oneself. Otherwise this verse would contradict the rest of the book and especially the I chapter saying the self is witness, rest in Chit, be the seer, be convinced. You are pure Chit meditate on the Atman, desire for Chit alone. The Gnanin's meditation does not deal with the pair - "Unthinkable, thinkable"; It deals with experience, with the changeless in us, with the 'I' most known though unknowable. This changeless is the support of the mind. Mind is bound to be changeful. Viveka vrithi is not of the mind. It is the changeless, it takes you to changeless. If you maintain that viveka vrithi is part of the

⁸²⁸ The original editor inserted "153" at the top of the page by hand.

⁸²⁹ The paras on this page are numbered 1, 2, 3, 4, 5, 8, 6, 7, 1, 7, 4, 2, 3, 4, 5, 9, 13, and 20, making them consecutive with the paras on the previous page.

mind, I will not object, but say "That part of the mind which is changeless I will call Atma."

CHAPTER XIII

(425-8) Who does the act, Not 'I.' I am the witness. Therefore as soon as renunciation or acceptance comes in, it is a function of Ego. The verse (1 in Ch. XIII) tries to cut all the superstructures of the Ego, to reduce it little by little. But Gurunathan does not attach much importance to that. He strikes at the root of the 'tree' of the Ego. I have nothing to do with body-mind. There the whole Ego goes down with all its branches (of superimpositions, man plus fathership plus officership etc.)

Janaka has already risen to a very high level. It cannot be done at the start. Take the witness position, i.e. the only way for you to transcend Ego, renunciation and acceptance.

(425-9) Sometimes the same object give pleasure or pain.

CHAPTER XIV

(425-10) This is only one kind of Jivanmukta.

CHAPTER XV

(425-11) But you can love sense objects as the expression of the absolute. So then they do not tie you down.

(425-12) Worldly people seek limited joy. But the sage has unlimited joy! But what is supposed to be the inactivity of the sage is the highest activity. Eloquence is limited wisdom and activity also. You oppose them to their contraries. But these contraries can also mean the unlimited eloquence, wisdom and activity. If you are the eloquence itself how can you compete with a lecturer? Darkness may mean (a) absence of light or (b) extreme light. Ashtavakra himself is not mute or inactive. Unlimited eloquence cannot limit itself to a body. You have gone to that state, from where eloquence sprang. It is you, appearing as a wise man, you are wisdom itself. Consciousness is most active. It never rests.

(425-13) Here he disposes of the body.

(425-14) Here he disposes of the mind.

(425-15) What you are has been described in verses 1 to 8. Verse 9 deals with your body.

(425-16) Another aspect of the world.

(425-17) This is said from a high level. You have established your centre through previous meditation. If you can have no thought in your mind, then only, give up contemplation. Don't take this instruction away from the context.

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GURUNATHAN'S COMMENTARY ON ASHTAVAKRASAMHITA
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Chapter XVI⁸³¹

(427-1)⁸³² This means: change your mode of thinking. The knowledge acquired by the individual way of thinking has to go. Reform yourself. Become another, world does not exist independently. It is you who establish the chair or the man.

"He whom Atma chooses can only realise." But it is you only who thirst for Atma, and only one with that thirst for Atma will profit by words intellect and Vedas. It does not mean that Sadhana is useless; otherwise you would be left without means to realise Atma by experience.

(427-2) What for do you work? To obtain only a momentary pleasure. So you have to work again. Such effort does not give you what you want. With effort you can never reach 'It.' But remaining idle also you cannot reach it. Never-the-less it is a fact that effort because it is directed to the unlimited takes you beyond idleness and activity into the effortless, which then takes you to the unlimited.

(427-3) Here is only described one aspect of the sage, as opposed to a worldly man. The sage is in Samsara – without being in it, since he does not suffer the fruits of it.

(427-4) Change your vision, correct the fundamental error in you, where you identify yourself with your body.

CHAPTER XVII

(427-5) Here is a different type of sage who allows function of enjoyment.

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⁸³¹ The original editor inserted "155" at the top of the page by hand.

⁸³² The paras on this page are numbered 1, 3, 9, 11, 4, 5, 9, 10, 13, 15, 16, 18, 20, 2, 3, 7, 13, 25, 29, and 37, making them consecutive with the paras on the previous page.

(427-6) Why should you not want liberation? Because you have established your centre where you are not bound. Only the bound can want liberation. This man has not liberated himself. That is not realisation. What he found out is that there is neither liberation nor bondage. This is from the highest level.

(427-7) Here is given another type of Jivanmukta in a kind of Samadhi.

(427-8) The state of the liberated is beyond comprehension. This is no authority for not living normally. Here you have to refer to the ultimate with whom the Mukta has identified himself.

(427-9) Here the Jivan Mukta is identified with the ultimate principle which has nothing to do with bodily activities.

(427-10) Always in reference to the ultimate principle it cannot be dragged down to the world level.

(427-11) "He" (the wise one) is not doing. Simply a body-mind is doing certain things but there is no "He."

(427-12) When left to itself the mind has no thought, which is impossible to an ordinary man who either thinks or sleeps.

(427-13) Describes the type of Mukta where mind is absorbed, not the one who goes on using his mind as usual.

CHAPTER XVIII

(427-14) In former chapters he described two ways for going beyond renunciation either withdrawing from sense objects (not very effective) or by seeking pleasure thinking it is in objects. But the happiness is not in them at all time. Neither is it in your mind since you are seeking objects from birth to death. Happiness comes in when mind meets objects. Where does happiness come from? While you desire, the mind is restless. When object is attained the mind comes to rest, and that ultimate principle standing behind comes to shine for a short time. But since you always look outwardly for the cause of joy, you think happiness came from the object attained. Even in the absence of objects, like the deep-sleep state, the joy comes in. When you enjoy you forget the object.

(427-15) How can you be happy unless your mind is tranquil devoid of sense of duty.

(427-16) Here Ashtavakra wants you to have jnana and he discards effort.

(427-17) He also has said that such a yogi never acts, from a higher centre. Coming down to the plane where a worldly man sees a sage, Ashtavakra makes him see that the sage takes to any kind of life that turns up, whereas the ordinary man insists upon having a particular life.

(427-18) Here is another Mukta who has a mind, but he is established.

(427-19) This verse apparently contradicts verse⁴⁹(infra) (page 181). But it really means: The sage is beyond action and inaction, and beyond all pairs of opposites. It cannot mean that he does anything. The sage really cannot do wrong being free from egoism and active above the moral level.

(427-20) But you have become desireless through effort first. Then only effortlessly will you progress. You cannot become, it is a wrong idea. You are it already. But you may desire to Be.

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GURUNATHAN'S COMMENTARY ON ASHTAVAKRASAMHITA
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Chapter XVIII⁸³⁴

(429-1)⁸³⁵ The sense of there being no support is the cause of samsara.

(429-2) If peace is something to be attained, it can be lost also. The fool desires peace as though it has to be gained.

(429-3) The striving goes on and is in conflict with the control.

(429-4) Atman is the real subject, and can never be objectified – Merge into the subject. It does not mean that you must not think about the Atma.

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⁸³⁴ The original editor inserted "157" at the top of the page by hand.

⁸³⁵ The paras on this page are numbered 38, 39, 41, 43, 44, 45, 46, 51, 53, 56, 62, 63 73, 80, 90, 93, 95, 97, and 12, making them consecutive with the previous page.

(429-4) If you have thought there will be an object; but the liberated can remain without any object.

(429-5) We go straight at the tiger and analyse it.

(429-6) Desires come out of Vasanas.

(429-7) The one thought is going to destroy all the others until it dies itself. It was really not a thought. It has no object. It denotes the subject. It is the Viveka Vrithi.

(429-8) He is never the Ego you take him to be.

(429-9) If the mind is pleased, I am not the mind, hence not pleased; but even in the actual level, consciousness which I am, cannot be limited by pleasure and non-pleasure, and hence whether it appears as one or the other it is equilateral. Whatever the sage does or does not, it is all the same, because for him there is only consciousness.

(429-10) It is through body that you become attached. It is the ignorant one who has sense of possession, that has to renounce his possession.

(429-11) It was said Atma is unthinkable, but here it means: The thought, if it forget its source, is lost into objects. So don't forget the source. Thoughtlessness is the form of 'thought' the wise has. It may appear as unconsciousness.

(429-12) It is only when you are not prepared to look at it that Samsara exists.

(429-13) Yoga is used in jnanam, Bhakti, etc.

(429-14) Doing and not doing are opposed and limited. But can there be any limitation for a sage? He only appears to be acting, feeling. To him all is alike. When he sees he does not see. There is no difference. There is consciousness alone in these two chairs. You tell me these are two chairs. And I can't see consciousness since I am consciousness. Here there is no perceiver. All is Atma. When you act, feel you have no feeling about it. It only comes afterwards when you remember. But the sage who has no remembrance does not know anything. Even you when you are saying or not saying.

(429-15) It is never possible to explain what is experienced by a wise man.

(429-16) Leave actions to your body and mind. That is one (witness). Then later the perceiver which was aloof before, will now come back to cover up body and mind. Then they cease to exist. There is no more action and inaction, no more variety. Then all is Atma. The first movement is enough to liberate you from rebirth. The second

movement will come by itself. There all differentiation ceases. Only remembrance makes you a Jiva. You see. To think that, you see, you are connecting two things. With a sage, memory is a thought rising spontaneously. But even the present does not exist. So there cannot even be a thought, when there is no eternal now any more. From the highest centre, there is nothing except pure consciousness. There one's head will turn Giddy. All is paradox. Can it be said it is consciousness? No! Nothing exists, nothing exists.

(429-17) Only in such a way can an attempt be made to explain the inexplicable. Every confusion gets cleared when you transcend the body idea.

CHAPTER XX

(429-18) Koodasta means the real part remaining over when one's body and mind are eliminated. That individual reality is the same as the ultimate principle. Here Ashtavakra follows the psychological path. Since all is reduced to the self, to you the pot cannot divide the akasa. Space cannot be limited by anything though you think so.

** ** *

Ella Maillart's "Ti-Puss" quotes Sri Krishna Menon: "He rebuked me gently for my obvious attachment to my pet cat. "Find out what mind is," he taught, "which creates the objects of affection, and you will find that love is always shining, with or without objects."

THE CONVERSATIONS: The karma yogin is directed not to entertain even the thought that he should achieve "Naishkarmyasiddhi." Because even that thought makes him a doer and brings in so much of attachment. To become established in the Witness, the independent existence of objects has to be denied in full. This stand alone is complete. Looking from this stand, all attempt at doing Humanity good etc. in this ephemeral world become quite meaningless.

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GURUNATHAN'S COMMENTARY ON ASHTAVAKRASAMHITA

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Chapter XX

Janaka and Jeffananda: Letter to PB

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LETTER TO PB

Janaka and Jeffananda⁸³⁷

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⁸³⁷ The original editor inserted "159" at the top of the page by hand.

(431-1) many questions to ask PB when he comes back, as he feels that now he will be more ready for his answers.

This train is wonderful! Our compartment is air-conditioned and it's a cool 72. We took the train at Trivandrum this morning at 8 and we'll reach Tirucharapili tonight at 10⁸³⁸ P.M. We ordered a good lunch at the hotel, and besides we have innumerable cans of Heinz baked beans, vegetable soup, cheese, crackers, cashew nuts, pineapple juice, tomato juice, and mineral water, which by the way just spilled in dad's hand-bag and he had to put everything in the sun to dry during our stop in one of the stations. We're carrying 11 pieces of luggage, but hope to get rid of half of them before we got to Ceylon.

(431-1) He is Major Yeats Brown's guru or rather was, since Yeats Brown died. He asked us how we got his address and when we told him PB he was delighted. It was most difficult to find him as nobody knew his whereabouts although he has lived in the same house for thirty years and was born in Trivandrum. He is 82 years old and has practised Raja Yoga for 50 years. Dr C.J. Jung spent a few hours with him on his visit to Trivandrum. He seemed very pleased with us and said Jeff was 50 years old spiritually. We took him by car with us to Cape Comorin which is at the southernmost end of India, a distance of 60 miles from Trivandrum. We saw the rock where Swami Vivekananda meditated and saw Ghandi's memorial. The trip to the cape was very interesting. He said Jeff was going to be a great spiritual person, and that he wanted to be kept informed of his progress. He said he adopted him as his spiritual son, and that in all his meditations and prayers he would be with him. Very nice of him. He also gave him some spiritual advice as the only things he had to look out for, and said he saw that the minute he saw Jeff. They are in brief: Eccentricity, and to indulge in religious discussions, in other words, "Don't cast your pearls before swines." He gave us his book on Emerson. We took a picture of him with Jeff and he said he will frame it and put it on his wall.

Dad and I are both benefitting IMMENSELY from this trip and Dad said that he's very glad Jeff came with him. We are very close together and we realise that such a trip must have been preordained.

We wired ahead the Lawyer in Tirucharapili who is a disciple of the Jungle ahsrams guru, and he has made hotel reservation for us tonight and we'll probably go to the ashram the next day. We'll most likely stay there from 4 to 10 days depending on how we like it. From there we will go to Aurobindo, but he's going there for my sake. From Pondicheri we will go to Madras, spend a few days there, and then fly over to Ceylon. In Ceylon, after we complete our business, which should take us about two weeks we intend to spend a couple of days at the Buddhist Monastery. We hope to be in Ceylon sometime during the middle of February and will leave there that is Colombo around the first week of March for Siam. Our address is Galle Face Hotel, Colombo, Ceylon. We had all our mail forwarded to Tirucharapali. and we know that there will

⁸³⁸ The original editor corrected "10" by hand

be a letter from Mother to us, as we did not get anything since we left Ramdas' ashram. We sent Mother a letter from Cochin which we hope she received. Daddy still did not answer her two letters that he received in Kanhandgad as he hasn't been able to get a secretary. He tried twice to get a secretary and started twice to dictate a letter. When he asked her to type one of the letters, he could not make heads or tails of it. He dictated Jeff is enclosing a poem, she typed Jeff is closing a spoon etc.

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LETTER TO PB

Janaka and Jeffananda⁸³⁹

(432-1) On the train from Trivandrum to Tirucharapali.

South India

February 5 1957

[ON SRI KRISHNA MENON]⁸⁴⁰

(432-2) Dear PB dear Mother, and Dear Dina,

We, Janaka (Jacques) and Jeffanada are writing this letter to both of you as you will both be interested in our experiences and travels in India.

The last letter we sent you was from Swami Ramdas' ashram and hope that you have received it. We left Swami Ramdas' ashram on Jan. 28 and went to Cochin where we spent a couple of days. We hunted for one of the wise Jewish scholars and found an old so-called wise-man. He was very pompous, ego-filled, and like many other people, very dogmatic. He said he had studied Indian philosophy and upon saying we were interested in Patanjali, he said that that is the name of a town.

From Cochin we went to Trivandrum mainly to see Krishna Menon as Mrs Mansion and her son who came to Swami Ramdas' ashram for a few days praised him and his teachings no end saying that they had been enlightened, by his lectures.

Of late he has not been feeling well and will not give any lectures until March, and even then it is not certain. He very rarely speaks to anyone nowadays and for him to give an interview is rare. But upon presenting PB's letter of introduction we were permitted one half an hour with him. His appearance is that of a sage, and he is well shaven everywhere, including his head. I rather expected a fat powerful man with a dominating personality, anyways that is the impression I received from his photos and was quite surprised to find him quite different from that. We asked him various questions but the answers were invariably the same. Something to do with their non-existence, etc. His secretary later told me that he was very impressed with my questions, and my sincerity. that is why, he later said, he granted us a second interview. As I later told Dad about Mr Levy, one of his disciples, they are trying to climb a ladder by putting their feet on the last rung without first climbing the bottom rungs. They are

⁸³⁹ The original editor inserted "159" at the top of the page by hand.

⁸⁴⁰ The original editor inserted "ON SRI KRISHNA MENON" by hand

trying to learn the highest without first any preliminary Purification, meditation, etc. Mr Levy says he has found the highest truth, and just comes to Krishna Menon out of gratitude and as a friend. Big ego. He admitted that at times he lost faith, but only for a little while. One would never pick out any of his disciples as being “spiritual” as they are no different from other people, having likes and dislikes, smoking, drinking, eating meat etc. Krishan Menon himself, is I believe, Self Realised. They say his teachings are pure Vedanta in its highest form. This Mr Levy has had a most interesting life, and we talked for 3 hours with him. He has written two books and has given both of them to [us.]⁸⁴¹ We had a second interview again with Mr Krishan Menon and he said he gave us the essence of his teachings in these. He told us we were very sincere and that is why he has, even though he is sick, given us an interview. He gave us a mantra which he said, he rarely gives, but since we were high enough advanced he would give it to us. Here it is:

SRI ATMANANANDA SWAROOPOM⁸⁴² [I have crossed this out in my copy as it was given to us privately]⁸⁴³ He said it is the name of the ultimate truth as well as the Guru, and should be said when the mind is at rest just before going to bed and upon awakening in the morning. He said you should not concentrate but be mentally completely relaxed. He blessed both of us, and told us that he had done so from the first minute we came in. We prostrated ourselves before him and kissed his big toe. Jeff [says]⁸⁴⁴ that he will have

J.N. Chubb: Misconceptions of Metaphysics

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MISCONCEPTIONS OF METAPHYSICS

J.N. Chubb⁸⁴⁵

(433-1)⁸⁴⁶ Philosophy is not an intellectual activity, static in its own structure and presuppositions, but a means of self-transcendence (what I have called “dynamic faith”) into a Darshana or direct seeing of the ultimate Truth.

⁸⁴¹ The original editor inserted “us.” By hand

⁸⁴² The original editor inserted underline by hand

⁸⁴³ The original editor inserted “(I have crossed this out in my copy as it was given to us privately)” by hand

⁸⁴⁴ The original editor changed “said” to “says” by hand

⁸⁴⁵ The original editor inserted “165” at the top of the page by hand. “J.N. Chubb: Misconceptions of Metaphysics (In The Aryan Path. August’ 48.) Written after an interview with Sri ATMANANDA-GURUNATHAN.” In the original.

⁸⁴⁶ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

(433-2) I take it that there is this in common between us, that neither is a Materialist or a Logical Positivist and hence would not reject a Reality that transcended sense experience.⁸⁴⁷

(433-3) Different philosophers have found conclusions to be rational, and so necessary which are not in consonance with each other, which means that Reason reaches conclusions according only to its own background or conditioning. It is the instrument of the conditioned mind and, far from being the “divine element” in man as the Greeks thought, is the expression in part of Craving and Fear, the twin aspects of unsuspected Nescience.

(433-4) Would Professor Piper say that his Metaphysics is the discovery of God’s presence in the world and in himself, that it gives him the experience that transcends space and Time or that it regenerates him and makes him whole? Philosophy, I assert deliberately has taken an entirely wrong turn in the West.

(433-5) Metaphysics properly understood is not knowledge (jnana) but an aspiration for such knowledge. This knowledge is first revealed in the Vedas and other sacred texts or through a living Jnanin (not a Metaphysician) like Sri Aurobindo and Sri Ramana Maharshi and presented to the unillumined intellect in its own terms, not to be accepted or rejected by it, but to awaken it to a new dimension of experience in which the intellect as such ceases to function.

(433-6) The only valid metaphysics is that which is coupled with Yoga or a Sadhana in which this transcendence is effected. Metaphysics without Yoga is puerile and barren and leads to a use of the intellect for which it was not intended.

(433-7) There are only two ways in which Man can come to possess the Real, or better to be possessed by it, and Metaphysics is not one of them, except as a preliminary, though by no means necessary stage. The two ways are ultimately one, as they lead to the same result, which is a radical transformation in which the individual puts on Divinity and immortality, not through effort according to the mind’s rules and conceptions but by a total surrender of all mental urges and constructions. It is at a very early stage in this Sadhana that the metaphysical approach is transcended.

(433-8) The mind’s action therefore is not luminous at the source. It emerges out of a dark background of Nescience and is only partially lit up at the surface. This superficial surface action we call intelligence, not recognising that it is only a very feeble light that reaches us in our mind’s action from that Intelligence(Chit) which is all light but which has filtered through an abysm of darkness (Avidya). A deeper understanding will therefore show that what we call thought (the instrument of philosophy) is not pure

⁸⁴⁷ The original editor changed “The totality” by hand

Aspiration towards the Real, but is mainly the expression of unsuspected fear and craving the natural states of the separative egos in us which we mistakenly regard as our true selves.

(433-9) The mind's construction is certainly not Truth, for the mind can only suspect and not know the Real.

(433-10) By what process is the action of conditioned mind brought to a standstill? I can only indicate the answer briefly because it opens up the vast subject of Yogic Sadhana. The de-conditioning takes place through self-knowledge which consists in shifting the centre of our being from the mental consciousness or the ego to what is called the Sakshi or Witness Consciousness. A genuine aspiration for the Real implies an intention to find out the Truth, the naked Truth, and not a mental idea according to a particular conditioning. Now conditioning operates only when there is a judgement explicit or implicit, which means a conclusion or a decision. But if there is a stand-back attitude in which consciousness becomes a silent witness of all mental modifications, in other words, when there is a still yet active awareness, without identification or condemnation, then the gathered sanskaras (memories and tendencies) cease to operate and consciousness begins to experience freedom from all conditioning. As there is a witnessing of the total process of the mind, the mental centre (Character, Personality or Self in Western philosophy) is automatically dissolved and reappeared in a new dimension of conscious experience. This is what Sri Aurobindo calls the Emergence of the Psychic (as distinguished from mental) being, which is our link with the Divine, and in which Consciousness is open without resistance to "the influx of the Unknown and the Supreme." Consciousness is completely purged and whatever action

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MISCONCEPTIONS OF METAPHYSICS

J.N. Chubb

(continued from the previous page) is then performed, leaves no deposit in the form of a sanskara. Krishnamurti, whom the Professor seems to have misunderstood, describes this experience as one of constant dying and renewal, without time or causation.

(434-1)⁸⁴⁸ In any case, the thought process (Philosophy) must completely cease and there must be a total silence in all parts of our being in order that Reality may be perceived.

(434-2) Sri Krishna Menon told me: "The progress of spiritual experience is thus: The first step, all the most difficult, is the shifting of the centre of consciousness from the mental modifications (cittavritti) to the passive Awareness (Sakshi). From passive

⁸⁴⁸ The paras on this page are numbered 11 through 12, making them consecutive with the previous page

Awareness there is a rapid transition to Self-Awareness and from there to pure Awareness. In the final stage even this Awareness drops and there is an identification with an ineffable Reality about which one can only say that it is "Felt without feeling."

PB'S Answer to Sri Krishna Menon

(434-3) If man's highest goal is to be only the attainment of that merely negative state of inertia and amnesia which is deep dreamless slumber, then the sacrifices and strenuous labours of all mystics have been in vain.

(434-4) During my visit he over indulged in honey, several jars having been sent him as a gift. This disregard of Proverbs 25:27 "The eating of too much honey is not good" led to disastrous results. He was sick for ten days and had to cancel arrangements for a seminar of instruction due to start soon, and for which his disciples were even then beginning to arrive from various parts of India and abroad.

Robert Powell: Zen and Reality

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ZEN AND REALITY

Robert Powell⁸⁴⁹

(435-1)⁸⁵⁰ A guru can only lead you from the known to the known. For the mind, which is the known, and product of the past, of time, to dissolve is the very opposite process, It means the cessation of all seeking, all thought, all clinging, grasping at self-assertion or spiritual gain. This happens – not by discipline, not by depression, not by choice, – but spontaneously once the mind has understood its own activities, realised its own futility. When mind sees that its inherent sickness is itself, it quietsens, shuts up, suddenly and without forewarning. Thus uninvited, that which is not of mind, not of time, real, comes into being, not by a process of becoming but by being what IS.

(435-2) KRISHNAMURTI'S great merit is to have more strongly emphasised than anyone passivity, complete awareness without any evaluation; otherwise it becomes merely another technique of self -analysis or introspection.

(435-3) Lin-chi (Zen teacher) "There is no place in Buddhism for using effort. Just be ordinary and nothing special."

⁸⁴⁹ The original editor inserted "167" at the top of the page by hand.

⁸⁵⁰ The paras on this page are numbered 1 through 15; they are not consecutive with the previous page.

(435-4) "By their very seeking they lose it, for that is using the Buddha to seek for Buddha and using mind to grasp Mind" – Huang-Po

(435-5) In everyday activities I do the habitual, i.e. it is a reaction of my mind, which is conditioned by the past, to the challenge of present, giving continued life to those stored-up ideas and emotions. But once I start observing my activities, this process weakens and loses its hold. Ego relaxes and weakens – not as result of any action of the ego itself but as result of Intelligence, Truth, which transcends limits of the individual. Only if I really see that I cannot do anything, and then no longer wish to do anything, something might happen. not a progressive change but a sudden one.

(435-6) Wu-Wei in Taoism is this attitude of passivity (roughly translated as 'non-interference') is 'Let-go' in Zen, and 'Awareness' in Krishnamurti, who means by it doing absolutely nothing, which becomes a reality when the mind becomes quite still. Normally there is continuous activation all the time. It is like a room full of cackling people. In Wu-Wei one has become a spectator. Is it the same as 'quietism?' If the latter means fatalism, not-caring, Sleep, the answer is No. Wu-wei implies heightened awareness, maximum understanding with minimum doing. If it is cessation of seeking achievement, the end of ambition for gain (spiritual or material), then wu-wei is quietism.

(435-7) It is only when we stop thinking and let go, that we start seeing, discovering. In the interval between two thoughts, a flash of understanding, which is not thought, can take place.

(435-8) Working upon myself to improve entails dualistic thinking: I have created an entity to be improved, an ego. Self-improvement binds me to the past, to time; it deepens the illusion of being under restraint. What is required is to forget the past (which implies ceasing to look forward too), to lose the whole bundle of memories of ideas, experiences, that give me the build-up of being the particular person that I am, the feeling of being an 'I.'

(435-9) Not when we try to forget (this implies dualism of forgetter and what he wants he wants to forget) but when thought comes to an end spontaneously and naturally. Thought is the response of memory and arises only when an experience has not been completely understood, and therefore leaves a residue (karma): it ends only when thought out, felt out to its fullest extent. Then the residue is done away with and there is pure being, peace.

(435-10) Western man's problem is how to un-tense his mind and bring its ceaseless activities to a stop.

(435-11) To free ourselves from imagination, which originally created the idea of the 'me' and which protects and bolsters up this ego, it is essential never to lose touch with the Void. This is achieved when we are mindful of every thought, emotion, image, that comes to our mind, aware.

(435-12) This momentary, spontaneous, natural living without attachment, tensions of anticipation is purity.

(435-13) Stilling of mind comes about only through self-knowledge, leading to the self coming to nought.

(435-14) Ideas act like screens which obscure that which has to be seen. This is why so much emphasis is put on emptying mind.

(435-15) When heaven and earth are set apart, there is ever struggle between what is and what should be, brooding on the self called respectably introspection, and other egotistic activities which aim at improving, perfecting oneself.

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(436-1)⁸⁵¹ Ideas merely breed further ideas. Only when they cease is there being. Being is the solution.

(436-2) How does this unique emptiness come about? It comes about only when the mind has exhausted itself, come to the end of its tether

(436-3) As soon as I am not concerned, worried, I no longer strengthen the 'me' at its centre. Hence my actions and thoughts are no longer imprisoned within the limits of ego through this mindfulness, awareness, no-self, each emotion is neutralised as it crops up, thus preventing it, with its attachments.

(436-4) The self has no absolute reality apart from being a concept in the mind.

(436-5) Awareness acts on, and brings to an end, the process which brings about and cultivates thought-patterns by desire, the desire to keep this illusory entity, the thinker, intact.

⁸⁵¹ The paras on this page are numbered 16 through 32, making them consecutive with the previous page

(436-6) To 'complete' a thought does not mean thinking, for this would only mean the birth of further thoughts. It is pursuing the hidden meaning, seeing clearly what is, and so being able to forget that thought.

(436-7) It is misleading and unhelpful to talk of achieving union with God. For nothing is achieved and there is no union, since there is no entity nor any liberation. There is the loosening of the 'Knot' in consciousness, the return of the individual mind to Nothingness; there is the stepping out of time, for the time-binding process of becoming has come to an end. Such images produce new attachments and illusions, standing in the way; let us forget them

(436-8) Buddhism gives us a start on the path by telling us that we have to work diligently to attain more understanding. This work is actually 'no-work'; one no longer wishes to modify one's inner life in any way, or do anything about it. This is the complete 'letting-go' process.

(436-9) True meditation can be very effective in the hustle of everyday life; it may become second nature and operate even in dreams. It is the process of getting to know and completely understand ourselves.

(436-10) The average person is possessed and enslaved not only by possession but worse by his thoughts and emotions

(436-11) Herrigel finally succeeded in shooting his arrows by some kind of nonaction, which remained inexplicable even to himself. Seng-ts' an (Zen master) said "The wise person does not strive (wu-wei), The ignorant man ties himself up..If you work on your mind with your mind, How can you avoid an immense confusion?"

(436-12) The spiritual life does not lie away from ordinary existence it may be attained by being ordinary and doing nothing special.

(436-13) The pitfall of taking the preparation of the mind as an end in itself is seen in yoga literature. This says that carrying out exercises, breathing, postures meditations, are all that is required. In fact these conscious efforts of the mind to 'get' enlightenment may form the greatest hindrance to it.

(436-14) Arguments as to which is better: the Christian attitude of looking outward or Buddhist attitude of looking inward is a delusion based on the fallacious dualistic notion of body versus mind. In reality there is no problem here. The dualistic notion of mind and matter is a malady of the West.

(436-15) Bishop Berkeley's philosophy may be similar but is only apparently in accord with our findings. He too states that but for the perceiver objects do not exist but when

he further writes that since material objects always exist, this necessitates the assumption of a God who always perceives them, he shows that he has missed the point, has not attained the insight Berkeley never succeeded in extricating himself from dualism, His error is due to the confounding of two levels of reality; phenomenal manifestation and the absolute underlying reality.

(436-16) There is a remarkable state of affairs: But for the observer the phenomenal universe does not exist: but for the universe, the observer does not exist. Both cannot have an independent existence at the same time. This is the end of dualism. Any apparent action which the self, the observer, the 'I,' performs upon the non-self is in fact a process allowed by the Absolute, God, a manifestation of the Absolute on the temporal plane. Causality too is only apparent.

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(437-1)⁸⁵³ Who ultimate triumph of intellection is its destruction⁸⁵⁴ or rather its transcendence. To go any farther in our search for Truth we must throw ourselves over the precipice

(437-2) The mind or self of the enlightened man ceases to exist even as an empirical reality. It is doing without the doer, called 'non-doing' (wu-wei)

(437-3) The more we try to have Zen, the more our very trying prevents it.⁸⁵⁵

(437-4) Science tends towards a Zen outlook, both through necessity historically and through its findings in sub-atomic physics

(437-5) As long as there is a relationship (dualism) 'me' and my 'thoughts' all we can do is to work on our thoughts by disciplining, repressing, fighting, escaping from them, etc... Yet these efforts do not lead to freedom, as we find out they do the opposite, creating more conflicts, more struggle, more delusion.

⁸⁵² The original editor inserted "169" at the top of the page by hand.

⁸⁵³ The paras on this page are numbered 33 through 52, making them consecutive with the previous page

⁸⁵⁴ "ultimate triumph of intellection is its destruction" was typed below the line and inserted with an arrow.

⁸⁵⁵ "the more our very trying prevents it." was typed below the line and inserted with an arrow.

(437-6) Descartes went further than was justified. All he was entitled to postulate was: "I think, therefore thought or consciousness exists. Is it 'I' as a separate entity, distinct from anything else existent?"

(437-7) If we fully understand thought, the false processes of liberation will come to an end. We shall see that we are our thoughts, that thinker and thought are one

(437-8) The thinking self's efforts are to strengthen itself, to give itself the appearance of concrete enduring reality, by building up a memory with experiences and beliefs – a process which precludes us from looking at things as they are, from experiencing reality in the here and now.

(437-9) At the root of the restless activity to become something which it is not, to expand itself, is the false premise that there is a self, an entity separate from our thoughts. Once the falseness is seen, it means freedom from the mind's activity, the end of the fruitless self-enclosing process. The detachment, which some of us have vainly tried to cultivate for many years, will have become a fact of its own accord.

(437-10) There is not a controller of desires and that which is controlled: to try to effect control in the psychological sphere is like a dog trying to catch its tail, going round in circles.

(437-11) The mind will see futility of all striving for happiness; this will result in a let-go, a weakening all round of desires which in turn will dissolve the false 'me'

(437-12) If there never was a self how can there be liberation from self?

(437-13) This transformation is not the destruction or repression of self but its transcendence; an awakening to its true identity – hence freedom from its demands and accumulations. Only then will it be possible to live from moment to moment

(437-14) The conclusion of the Prajna-Paramita is "All things should be regarded as in a dream"

(437-15) The self, the idea I carry about myself with me, is not true yet it is very real to me – so real that all the activities are based upon it. Because in everything we do and think we make the 'I' a fixed point which it is not, we see everything wrongly. For example, we strive to be successful in the world yet never ask 'Why?' never face the question 'What is it that has success?' 'What is it that suffers?' Then we shall find that both suffering and having success are mere forms of agitation, movements of self, a dream-entity. Relativities have been taken for real, so mind is gripped by illusion, upon which our seeking is based. The point of departure is false; hence any new conclusion we arrive at is also false.

(437-16) The seeker for truth will not be free to discover it if he has a motive or seeks a result, for he would be held by the one and anticipate the other.

(437-17) For all their similarity Science and Buddhism are operating in different dimensions; hence there can never be conflict between them.

(437-18) If any mentation is a hindrance, should we slay the mind by repressing, controlling, every thought that enters it, so that there is emptiness? This attempt to escape from our predicament by will, discipline, mind-training, is based on dualistic thought, the mistaken notion that there is a permanent entity in us that can control thoughts. This is the basis of many false ways of liberation

(437-19) To replace bad thoughts by good thoughts is only concerned with the surface layer of mind. A repressed thought is shot down into the subconscious to store up more trouble for later.

(437-20) If we are looking for satisfaction, not for Truth, what we shall find will have come forth from the mind, a projection of our limited thinking: that can therefore never be the Real.

(437-21) The

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(continued from the previous page) transforming factor operates from moment to moment, not progressively. It is not something that I bring in from outside, whether as emulation of an ideal or application of a formula, a system. This then means the cessation of all my seeking, activities, doing to liberate myself – which only gives rise to resistance and more restraint. If I want freedom in the end I must BEGIN by being free, completely let-go of myself. Striving for purification, salvation, is still for MY purification. MY salvation. My spiritual progress, and therefore a self-ish striving. It is not different from any other process of becoming, of acquisitiveness, and will thus achieve the exact opposite of what is aimed at: instead of losing the ego we are strengthening the 'me' at its roots.

(438-1)⁸⁵⁶ When mind, which is the cumulative response of the known, of our conditioning, ceases its activity, there is a possibility for that which is unconditioned, timeless, to come into being.

(438-2) When there is no longer a fixed-point in the mind, thoughts will no longer be strengthened or restrained,; they will thus no longer give rise to the resistance which maintains the unreal self but will pass smoothly, weakening in intensity, becoming fewer, leading to occasional gaps, moments of silence. Eventually the 'slaying of the mind,' not through violence but through non-interference, will become a fact. In this connection there is an analogy between exhausting the opponent's force in Judo and exhausting the force of desire, aversion, etc in mindfulness. By completely living in the present, there is stopping of the time-binding activities of ego.

(438-3) So we are back where we started: We expected to go a long way

(438-4) No thoughts can hold Reality; it is nothingness to the thinking mind. Even this too is an idea. When world is no longer seen in terms of things and ideas, this state is called 'slaying of mind' Zen is direct experience

(438-5) Matter per se does not exist, nor does the so-called 'thing-in-itself' – that bogey of Kant. The division of the world into material and non-material is fallacious, a result of our dualistic outlook

(438-6) How can you get rid of ego, the source of suffering, the thing which is put together, without knowing it for what it is. Only when you can consciously put it together can you take it apart, and so do away with it.

A Disciple of Khrishna Menon: I am Pure Consciousness

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I AM PURE CONSCIOUSNESS
A Disciple of Khrishna Menon⁸⁵⁷

(439-1) I am Pure Consciousness. I am. It is evident that I am. It is the only evidence which does not need any proof. I can deny the body, the senses, the mind, the entire world, but I cannot deny myself. And even if I should commit such a nonsense, there would be always somebody who denies. There would be always "I am." I am that which cannot be even for a moment thought as non-existent. This is the Sat-aspect or

⁸⁵⁶ The paras on this page are numbered 53 through 58, making them consecutive with the previous page

⁸⁵⁷ The original editor inserted "161" aatp

Existence Absolute, if one can speak about aspects of Pure Consciousness, because the three “aspects” of the same are in reality one and indivisible. “I am Consciousness.” Here Consciousness means the Chit-aspect or Knowledge Absolute. “I am” or to Be, is also to know that “I am.” To be Consciousness is to be Knowledge. To be is to know. That which is not I, is its objects. That which is not Consciousness, is its objects. As between I and Consciousness neither of them can be object of the other. Therefore it is clear that I and Consciousness are one and the same. “I am Pure Consciousness.” Consciousness is Pure because it is indivisible, because it is not compound. It has no parts and therefore it has nothing outside Itself. There being nothing outside Myself, nothing can leave in Me a mark or impression. Being Pure as I am, I am Happiness Itself, imperturbable and eternal Peace. This aspect of Consciousness is Huanda-aspect or Peace Absolute. I am that element, pure and indivisible. One without a second whose Light is the only one which shines by itself and is its own glory. Without Me, nothing is and all that is, is by my Light. I am immutable because I am beyond time. The change is produced within time. Besides producing a change there must be multiplicity. What can be changed if I am without parts, indivisible and completely whole? I have nothing to know because I am Absolute Knowledge. What can I know if outside Myself nothing is? To know something is necessary an object of knowledge, the subject who knows and the art of knowing. I am objectless and I cannot even be called the subject of knowledge. I am the Knowledge itself, beyond both, subject and object. Besides, to know something, mind is needed and I am beyond mind. I am the Knowledge itself, and Knowledge has nothing to know. I am That which once known,

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(continued from the previous page) there is nothing more to be known. Because once I have known or “realised” Myself the multiplicity is abolished for ever. I am One without a second and there is never a second to be known. There is nothing than I, the ultimate and only Reality which can only be lived but never well expressed in words, because the words bind, and I have no limits, form or phenomenal expression. I am the only centre of all circumferences, and I Myself have not any circumference and then I am no centre of anything. The words applied to Me are only allusion of the Truth.

As Truth I am Eternal. I do not last nor continue. I am simply the Eternity which Is. I am independent because I do not depend on anything and no cause. If I should

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⁸⁵⁹ The original editor inserted “163” aatp

have a cause, if I should depend on something, I should be a second-hand Truth. I am without a cause because the causal nexus supposes the existence of time and I am beyond time. I am free, I am Liberty itself which is another name of the Absolute or that which has no relation with anything. Therefore, it is ludicrous to speak about a free man or a free thinker or free choice. Only I am free because I am not related to anything and nothing touches Me. What can touch Me if outside Myself nothing is? I am incommensurable because I am beyond space. Only that can be measured which has a measurer. Between the measured and the measurer there is a relation of the subject and object. I am One without a second and there being nothing outside Myself, there cannot be a measurer to measure Me who has no extension at all and who is the whole extension without limits beyond the finite and infinite. I am Eternal, without beginning and end, so that I do not know birth nor death. I was never born and I shall never die. I am the Eternal Life which always was, always is and shall always be. I am the perfect and indivisible Unity which does not know the opposites and in which all the opposites touch themselves, making shine the splendorous Light of the Absolute Truth.

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Alan W. Watts: The Way of Zen

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THE WAY OF ZEN
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(443-1)⁸⁶² Zen is not merely a cult of impulsive action. The point of no chih ch'u is not to eliminate reflective thought but to eliminate "blocking" in both action and thought, so that the response of the mind is always like a ball in a mountain stream - "one thought after another without hesitation." There is something similar to this in the psychoanalytic practice of free association, employed as a technique to get rid of obstacles to the free flow of thought from the "unconscious." For there is a tendency to confuse "blocking" - a purely obstructive mechanism - with thinking out an answer.

The characteristic notes of the spontaneous life are mo chih ch'u or "going ahead without hesitation, wu-wei, which may here be understood as purposelessness, and wu-shih, lack of affectation or simplicity. While the Zen experience does not imply any specific course of action, since it has no purpose, no motivation, it turns unhesitatingly

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⁸⁶¹ The original editor inserted "171" at the top of the page by hand.

⁸⁶² The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

to anything that presents itself to be done. Mo chih ch'u is the mind functioning without blocks, without "wobbling" between alternatives and much of Zen training consists in confronting the student with dilemmas which he is expected to handle without stopping to deliberate and "choose." The response to the situation must follow the immediacy of sound issuing from the hands when they are clapped, or sparks from a flint when struck. The student unaccustomed to this type of response will at first be confused, but as he gains faith in his "original" or spontaneous mind he will not only respond with ease, but the responses themselves will acquire a startling appropriateness.

(443-2) Much importance is attached to the physical posture of za-zen. The monks sit on firmly padded cushions with legs crossed and feet soles upward upon the thighs. The hands rest upon the lap, the left over the right, with palms upward and thumbs touching one another. The body is held erect, though not stiffly, and the eyes are left open so that their gaze falls upon the floor a few feet ahead. The breathing is regulated so as to be slow without strain, with the stress upon the outbreath and its impulse from the belly rather than from the chest. This has the effect of shifting the body's centre of gravity to the abdomen so that the whole posture has a sense of firmness, of being part of the ground upon which one is sitting. The slow, easy breathing from the belly works upon the consciousness like bellows, and gives it a still, bright clarity. The beginner is advised to accustom himself to the stillness by doing nothing more than counting his breaths from one to ten, over and over again, until the sensation of sitting without comment becomes effortless and natural.

(443-3) It could be assumed that the type of za-zen under criticism is za-zen practiced for a purpose, to "get" Buddhahood, instead of "sitting just to sit." This would concur with the Soto objection to the Rinzai School with its method of cultivating the state of "great doubt" by means of the koan. While the Soto is not quite fair to the Rinzai in this respect, this would certainly be a plausible interpretation of the early masters' doctrine. However, there are several references to the idea that prolonged sitting is not much better than being dead. There is, of course, a proper place for sitting-along with standing, walking, and lying – but to imagine that sitting contains some special virtue is "attachment to form."

(443-4) This attitude of "acting as a Buddha" is particularly stressed in the Soto School, where both za-zen and the round of daily activities are not at all seen as means to an end but as the actual realisation of Buddhahood. As Dogen says in the Shobogenzo: "Without looking forward to tomorrow every moment, you must think only of this day and this hour. Because tomorrow is difficult and unfixed and difficult to know, you must think of following the Buddhist ways while you live today... You must concentrate on Zen practice without wasting time, thinking that there is only this day and this hour. After that it becomes easy."

(444-1)⁸⁶³ Long before the development of cha-no-yu, tea was used by Zen monks as a stimulant for meditation, and in this context it was drunk in a mood of unhurried awareness which naturally lent itself to a ritualistic type of action. In summer it refreshed and in winter warmed those wandering hermit-monks who like to build grass and bamboo huts in the mountain forests, or by rockfilled streams in the gorges. The totally undistracting emptiness and simplicity of the Taoist or Zen hermitage has set the style not only for the special type of hou for cha-no-yu, but for Japanese domestic architecture as a whole.

Every appurtenance of the cha-no-yu has been selected in accordance with canons of taste over which the most sensitive men in Japan have brooded for centuries. Though the choice is usually intuitive careful measurement of the objects reveals interesting and unexpected proportions – works of spontaneous geometry as remarkable as the spiral shell of the nautilus or the structure of the snow crystal. Architects, painters, gardeners, and craftsmen of all kinds have worked in consultation with the cha-no-yu masters, like an orchestra with its conductor, so that their “Zen taste” has passed on into the objects made by the same craftsman for everyday use. This applies most particularly to ordinary, functional things – kitchen implements, shoji paper, soup bowls, common teapots and cups, floor mats, baskets utilitarian bottles and jars, textiles for everyday clothing, and a hundred other simple artefacts in which the Japanese show their good taste to best advantage.

(444-2) They do not feel in the least guilty about this admitted “escape” from the so-called “realities” of business and worldly competition. Escape from these concerns is as natural and necessary as sleep, and they feel neither compunction nor awkwardness in belonging for a while to the Taoist world of carefree hermits, wandering through the mountains like wind-blown clouds, with nothing to do but cultivate a row of vegetables, gaze at the drifting mist, and listen to the waterfalls. A few, perhaps, find the secret of bringing the two worlds together, of seeing the “hard realities” of human life to be the same aimless working of the Tao as the patterns of branches against the sky.

(444-3) Dogen insisted that the two states were “clearly cut” and in the same way Herrigel’s master did not want him to “mix the two states of stretching and releasing the bow. He instructed him to draw it to the point of fullest tension and stop there without any purpose, any intention in mind as to what to do next. Likewise, in Dogen’s

⁸⁶³ The paras on this page are numbered 5 through 8, making them consecutive with the previous page

view of za-zen, one must be sitting “just to sit” and there must not be any intention to have satori.

(444-4) Whether Zen is practiced through za-zen, or cha-no-yu or kendo, great importance is attached to the way of breathing. Not only is breathing one of the two fundamental rhythms of the body; but it is also the process in which control and spontaneity, voluntary and involuntary action, find their most obvious identity. Long before the origins of the Zen School, both Indian yoga and Chinese Taoism practiced “watching the breath,” with a view to letting-not forcing – it to become as slow and silent as possible. Physiologically and psychologically, the relationship between breathing and insight is not yet altogether clear. But if we look at man as process rather than entity, rhythm rather than structure, it is obvious that breathing is something which he does and thus is – constantly. Therefore grasping air with the lungs goes hand in hand with grasping at life.

So-called “normal” breathing is fitful and anxious. The air is always being held and not fully released, for the individual seems incapable of “letting” it run its full course through the lungs. He breathes compulsively rather than freely. The technique there begins by encouraging a full release of the breath – easing it out as if the body were being emptied of air by a great leaden ball sinking through the chest and abdomen, and settling down into the ground. The returning in-breath is then allowed to follow as a simple reflex action. The air is not actively inhaled; it is just allowed to come – and then, when the lungs are comfortably filled, it is allowed to go out once more, the image of the leaden ball giving the sense of “falling” out as distinct from being pushed out.

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Alan W. Watts⁸⁶⁴

(445-1) One might go as far as to say that this way of BREATHING is Zen itself in its physiological aspect. Yet, as with every other aspect of Zen, it is hindered by striving for it, and for this reason beginners in the breathing technique often develop the peculiar anxiety of feeling unable to breathe unless keeping up a conscious control. But just as there is no need to try to be in accord with the Tao, to try to see, or try to hear, so it must be remembered that the breath will always take care of itself. This is not a breathing “exercise” so much as a watching and letting” of the breath, and it is always a serious mistake to undertake it in the spirit of a compulsive discipline to be “practiced” with a goal in mind.

This way of breathing is not for special times alone. Like Zen itself, it is for all circumstances whatsoever; and in this way, as in others, every human activity can become a form of za-zen. The application of Zen in activity is not restricted to the

⁸⁶⁴ The original editor inserted “173” at the top of the page by hand.

formal arts, and, on the other hand, does not absolutely require the specific “sitting technique” of za-zen proper.

(a) The total presence of mind required in cha-no-yu and kendo, bring out the real reason why Zen has always called itself the way of instantaneous awakening. It is not just that Satori comes quickly and unexpectedly, all of a sudden, for more speed has nothing to do with it. The reason is that Zen is a liberation from time. For if we open our eyes and see clearly, it becomes obvious that there is no other time than this instant, and that the past and the future are abstractions without any concrete reality.

(b) From this comes the sensation of “having no time,” of a world which hurries by so rapidly that it is gone before we can enjoy it. But through “awakening to the instant” one sees that this is the reverse of the truth; It is rather the past and the future which are the fleeting illusions, and the present which is eternally real. We discover that the linear succession of time is a convention of our single track verbal thinking, of a consciousness which interprets the world by grasping little pieces of it, calling them things and events. But every such grasp of the mind excludes the rest of the world, so that this type of consciousness can get an approximate vision of the whole only through a series of grasps, one after another.

(c) However, it is not as if the superficial consciousness were one thing, and the “original mind” another, for the former is a specialised activity of the latter. Thus the superficial consciousness can awaken to the eternal present if it stops grasping. But this does not come to pass by trying to concentrate on the present – an effort which succeeds only in making the moment seem ever more elusive and fleeting, ever more impossible to bring into focus. Awareness of the “eternal now” comes about by the same principle as the clarity of hearing and seeing and the proper freedom of breath. Clear sight has nothing to do with trying to see; it is just the realisation that the eyes will take in every detail all by themselves, for so long as they are open one can hardly prevent the light from reaching them.

(d) There is only this now. It does not come from anywhere; it is not going anywhere. It is not permanent, but it is not impermanent. Though moving, it is always still. When we try to catch it, it seems to run away. and yet it is always here and there is no escape from it. And when we turn around to find the self which knows this moment, we find that it has vanished like the past. Therefore the Sixth Patriarch says in the T’ an -ching. “In this moment there is nothing which ceases to be.

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(447-1)⁸⁶⁶ It says in describing the foods which belong to the first class, "Such foods give us more vitality, more health, more prosperity, and we love others more from partaking of such foods. The second kind of food that which gives activity, which creates desires, passions, motions, mental feelings; these foods are those which are sour, saltish, hot or bitter. These are the foods of the second kind, and they give rise to all different emotional nature of human beings. The third kind of food, which gives us grossness, sluggishness, slothfulness, is that food which being left over a day or over a night, is changed in its taste, and is the refuse, as it were; also that in which there is too much of fat and animal food.

(447-2) With us no vegetable is eaten which is grown underground, because it takes its quality from the minerals, and being away from the sunlight, would belong to the third class, and of course have the third quality.

(447-3) The very nature of tea is stimulating, and its natural result is nervousness. People who drink much tea, do not know how to keep still.

(447-4) If a person even touches wine, he takes a bath. If you understand the science of the aura which comes out of the human body, you will understand the reason for taking a bath.

(447-5) The Jains observe many rules not observed by other people. One is not to take any food after sunset, because of the beneficial influence of the sunlight, which is withdrawn, of course at that time. There are other reasons, based on occult science, for not taking food after sunset.

(447-6) The Jaina doctrine is essentially opposed to both the Vedanta and the Nyaya contentions in as much as according to it, the essential attributes of the soul become fully manifest and explicit only when it is emancipated. The Jainas point out that there is no reason why the psychical attributes would be severed from the soul in its state of emancipation.

(447-7) The Naiyayikas urge further that if Moksha be supposed to be a state of pleasure it becomes inattainable; for people striving after it would be striving after the attainment of pleasure; this is Raga which blocks the way to Salvation. To all these objections, the Jaina reply is that the state of an emancipated soul, as conceived by the NYaya school is not better than that of an unfeeling stone. Unless Moksha be a blissful state, no body would feel tempted to strive after its realisation. The Jainas point out

⁸⁶⁶ The paras on this page are numbered 6 through 12 and 1 and 2; they are not consecutive with the previous page.

that to be a state of bliss, there need not be pain in Moksha. It is Karma which brings pain to the soul which is essentially blissful; in the state of Moksha, Karma is destroyed and joy becomes explicit in the soul, as a matter of course. Lastly, the Jaina philosophers urge that the Raga for Moksha or Emancipation – a state of bliss – is nothing wrong. Raga is harmful when it is for the transitory pleasures of the world.

(447-8) Bhikshatas (The text reads Bhikshaudas) are those who live upon alms. They formed a different sect. Though they were a pastoral people, they never used to drink the milk of the cows they reared. They are said to have formed a branch of the Buddhists.

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(447-9) A much higher spirituality and a much profounder asceticism than we Anglican were content with, will be required before we can hope to influence a nation which has produced such religious thinkers and ascetic souls. But there was a more pressing question. For what do they endure such austerities? Is it for Nirvana? But what Nirvana? Surely it cannot be for the absorption into the Deity, as we are saying it is. And this infinite changeless peace which they liken to the cloudless azure of their Indian heavens, it cannot be a more less azure of their kind of super or sleep. And what is that Samadhi of which they speak, this liberation from the world, this absorption in God, which extinguishes in the heart Nirvana? What really is it? I consulted dictionaries about it. I consulted European authors, I collated Sanskrit books: one thing I felt sure of, it was not what my books described-bare annihilation. For, as the Samkhya, alluding to the subject, said: – "The great Void could never be the subject of human ambition," and

(447-10) One day, however, as I was pondering on this teaching, this ceaseless teaching, on Nirvana and samadhi, and trying to fathom its meaning, God, as I believe, came to my help. As in⁸⁶⁷

Theosophical Society and Esoteric Bogeydom

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THEOSOPHICAL SOCIETY AND ESOTERIC BOGEYDOM

(448-1)⁸⁶⁸ So long as it lasts, every honest citizen is entitled to consider members of the Theosophical Society as something less than straightforward, honest, rational folk; even

⁸⁶⁷ The paras on this page continue on page 360.

as something less than frankly superstitious bigots. Their having for Motto 'There is no dharma higher than Truth' and claiming that this double-bottomed business, with all the evasion and shuffling it implies, is the Gateway to the Path of Cosmic Wisdom and Holiness, marks them as either soft-headed devotional noodles or downright objectionable (or pitiable) hypocrites.

(448-2) Mrs Annie [Besant]⁸⁶⁹ is at best an extraordinarily gifted intellectual, social and oratorical medium, mentally and physically amenable, to an ever-indeterminate extent, to the influence of the next strong man she whims to give her friendship to.

They talk of "entering the Path," but want to comfortably dispense with its very first condition (Proclaimed by themselves!) to wit, viveka, 'discrimination, careful ascertainment in short, conscientious TRUTHFULNESS.' What can they expect but to find themselves led into a bog, and too crippled by their own deliberate abdication to scramble out of it.

(448-3) I believe that, while blest with mystic experience, he was at the same time cursed by nature with a number of psychic gifts, a gift of 'personal influence,' or spontaneous magnetic projection, most of all.

This would, in his exalted moods, literally throw down people at his feet. They would be thrust into a sort of trance (if they surrendered) and be made to share force, a touch of his transcendent life after which they of course took as revelation from on High whatever rubbish his lesser moods happened to say or do - yea, the veriest trash even, an unfortunate temporary surrounding vortex of strong psychic power, brought over from past lives as 'Wonder-Man,' exercising itself almost automatically on those who happened to be passive in his presence.

(448-4) If I have a chance of knocking somebody's bad Karma seriously on the head stunning it for a considerable period say the remainder strength and fuller knowledge with which the men will be able to gather more strength and fuller knowledge with which to meet his bad karma more efficiently when it recovers from its swoon by and by - is not that 'interfering act' itself (if at all possible) a working out holding back my willing powers from accomplishing it? I have personally at present no power of objective projection such as Mrs G. Seems to have possessed. But if I had I would feel bound to use it for all it was worth to make the lives around me as happy as they could be, fully trusting people's bad karma to vent itself. I would consider myself an item of other people very best karma, and would regard their being thrown in my way as the signal for that excellent karma to operate energetically and cancel, for the none all

⁸⁶⁸ The original editor deleted this entire page by hand. The paras were originally numbered 6 through 11; they were not consecutive with the previous page.

⁸⁶⁹ The original editor deleted the para before this para by hand. It read, "Mrs Annie Besant when my experience and work are in no wise derived from, or inspired by her, and when I am honestly convinced that" in the original.

countervailing 'bad karma' in the lives of those around me. I feel that I am now largely deprived of power for having failed to do this in the past. I believe it is on this principle that the greatest of all mystics unhesitatingly interfere for the good of all around them. The other tendency, exemplified by Mr G. I am inclined to qualify (or rather disqualify) as mystic squeamishness. The Doctrine of the Heart is full of profound truths, but breathes this atmosphere of karmic anaemia – is written in a minor key, so to say. Mystic negationism always surrounds itself with positive evil, which is nothing but the symptom of its 'unwillingness to fight.' I believe the evil, far from 'working itself out,' will on the contrary recur again and yet again, until it is efficiently, with willing albeit dispassionate exertion, won or thrashed into seeking better and more rational forms. By evil, here, I mean of course the Energy which is working in evil, because irrational ways, and awaits but sufficient effort on our parts to transmute it into something better.

(448-5) And it is idle to hanker after 'might have beens.' Endless time and endless opportunities of doing better on the basis of our present blunders lie ahead. The experience gained by several of us in the blundering through this particular bal masque has, most of it, not been assimilated yet.

(448-6) Modern Theosophists are in the main quite incapable of appreciating the Cosmic Theosophy that once had her home in India. The fantastic success of Mrs Besant's well-known later moves seems to show that they far prefer sensational revelations from concrete people whom they can have personal ties with here and (in perspective) hereafter – after not seeing that those personalities, and the sentiments involved, are precisely the

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Wang Yang-Ming: Intuitive Knowledge
Lyman V. Cady⁸⁷⁰

(449-1)⁸⁷¹ As a boy he early showed mystic traits and sought the company of Taoist and Buddhist ascetics. His life repeatedly shows the influence of unusual dreams and their interpretation. For a brief period at 31 he was tempted to turn aside wholly to philosophical research and mystical quietism and at that time received the name Yang-ming from the grotto where he engaged in Taoist practices.

⁸⁷⁰ The original editor inserted "177" at the top of the page by hand.

⁸⁷¹ The paras on this page are numbered 1 through 16; they are not consecutive with the previous page.

(449-2) Wang says: "The intuitive faculty knows without any cogitation. It is able to act without learning. It is to changing circumstances like the compass to the circle" i.e. as a norm for guidance in perplexity. Further: "It is the point of clearness and consciousness which heaven-given principles attain. "A pupil named Huang Mien Chin wrote a summary which received Wang's full approval: "The intuitive faculty is very trustworthy and perfectly clear. All the sages have followed this road... It is the spirit. It is Heaven. It is by nature in a state of equilibrium and always perfectly just It is always unoccupied and yet one never sees it at rest."

(449-3) Yang-ming's idea of the relation of the mind and sense-perception is that the senses have no ability to function in themselves. That comes from the mind. The senses simply manifest the mind. "When the mind is absent there are no ears, eyes, mouth or nose." (b) "He who acts in accordance with the intuitive faculty does nothing except what is right."

(449-4) The Confucian doctrine of the balanced life, the Doctrine of the Mean, called for an unperturbed mind as the ideal of the accomplished sage. Yang rejected the view of the Buddhists that feelings could be marked off as good or evil. The feelings were not alien to the true mind but must be kept in harmony.

(449-5) How can the extension of intuitional knowledge be carried on in an active life without losing the sense of tranquillity? This was the practical problems his disciples repeatedly stumbled over. Wang replies that you may make distinctions of being occupied or unoccupied when speaking of the mind but not for the intuitive faculty. There is an endless cycle of movement and rest but the mind itself is neither to be identified with one or the other; it is a unity.

(449-6) Wang; "The equilibrium in which there are no stirrings of the feelings is the intuitive faculty." "If the mind is tranquil the intuitive faculty will naturally function properly."

(449-7) Wang: "When the mind once comprehends what is⁸⁷² there that is not truth (Tao)? People for the most part think that their little corner of experience determines the limit of truth. If they realised that they need to seek within in order to understand, there would be neither time nor place that would not be pregnant with Tao. The mind is itself truth. He who knows the mind thereby knows both truth and heaven."

(449-8) Wang; "Nothing exists apart from the mind."

(449-9) Wang: "In tranquillity no selfish desire intervenes to annoy and give trouble. There is nothing of which the mind is in dread, or in sorrow, or in distress, or under the

⁸⁷² "what is" was typed below the line and inserted with an arrow.

influence of passion. The original nature is clear and bright... But let the individual add a little of his own ideas and he oversteps and fails to maintain harmony and equilibrium. This implies selfishness..”

(449-10) Wang claimed that with the intuitive nature, enlightenment was not a sudden and mysterious affair but characterised by definite philosophic method.

(449-11) Wang recommends meditation for the beginner as a means to recover his lost intuitive faculty.

(449-12) For both the Stoics and Wang intelligence was exalted above feeling, both sought the life of tranquil reason, but while the Stoic considered emotion evil and therefore to be eradicated Wang calls for its being kept in its right place. Only when it is stirred to the point of desire does emotion become evil.

(449-13) Spinoza has a place for intuition at the highest flights of the metaphysical faculty's speculation where, in the intellectual love for God, one may enter into an almost mystical union with God, whose laws of necessity bind all that is in perfect, if rigid, order.

(449-14) Wang Yang-ming was a man of the world, busy in the life of his time, and so bringing to his thinking the background of practical experience.

(449-15) Wang; “In case the individual really knows the secret of intuitive knowledge, no matter how many thoughts he has that are depraved, corrupting, they will all be dissipated when the intuitive knowledge becomes aware of them.”

(449-16) Wang cuts through the maze of terms abounding in Chinese ethical and social discussions to show what is really at bottom. Distinctions of words without real differences in⁸⁷³ meaning are brushed aside by his commonsense and instinct... The appeal to principles, to inner certainty, to the spirit of the sages, and to personal experience are constant reminders of the revolt of prophetic persons against scribalism and tradition everywhere. Remarkable independence of thought and act on characterised him in his capacity as a high official. The same quality is found in his writings as well, in spite of the limitations of his method of interpreting the phraseology of the Classics, the 4 Books, so that they will fit into his scheme.

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⁸⁷³ “differences in” was typed below the line and inserted with an arrow.

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(451-1)⁸⁷⁶ It is a fact of history that in the region where he made his home the moral level of the community is markedly higher to this day than the surrounding region. This is an eloquent tribute to his personal character and his moral power. But his most marked influence has been in Japan. There under the name of the Oyoa mei or Yomei school of Confucianism, his teachings flourished in the Shogunate period (1602-1868). His followers were few but of great influence. Wang's influence may be said to have furnished the inner preparation for which the coming of Perry served as the outer stimulus to great reforms, which initiated modern Japan. His insistence on practical life as the proper arena for the development of intuitive knowledge to the loftiest point were well calculated to further reforms on which his Japanese adherents set out.

(451-2) Wang held a judicial attitude in all the controversies and questions to which he was asked to reply, restraining his disciples from mere picking of flaws in their criticism of his opponents. These fine qualities of tolerance and inclusiveness adorn his life as well as writings.

(451-3) In view of the large influence he held in Japan one may ask why he has not had greater acceptance among his own countrymen? The most likely suggestion comes from Dr Hu Shih. He remarks that Wang, shutting himself up to the discovery of truth within his own mind, had committed himself to a subjective method without proper relation to objective tests. Also the strong adherence to Confucian tradition curtailed his influence and blocked wider acceptance of his ideas.

(451-4) The place of intuition in the knowledge process especially in the fields of morals and religion, when held in close relation to the testing work of the intellect, remains an accredited and invaluable way of getting real⁸⁷⁷ knowledge. Wang made no split between intuition and intellect. He kept a unified view of knowledge. FINIS

⁸⁷⁵ The original editor inserted "179" at the top of the page by hand.

⁸⁷⁶ The paras on this page are numbered 17 through 20, making them consecutive with the previous page

⁸⁷⁷ "real" was typed below the line and inserted with an arrow.

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K.L. Reichelt: Meditation and Piety in Far East

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MEDITATION AND PIETY IN FAR EAST

K.L. Reichelt

(453-1)⁸⁷⁹ That Lao-Tzu does not altogether draw back from a personal conception of the Tao may be seen from the fact that he in many places ascribes personal attributes to it, such as "the Mother of all things" who "carefully feeds, clothes and nourishes" the children of men. He repeatedly gives Heaven, a metaphysical connotation.

(453-2) In the first verse of the eighth chapter of the Tao-Teh-Ching Lao-Tzu speaks about "entering the stillness," where one's thoughts can be collected. "To the mind the attainment of happiness consists precisely in this, to reach the most profound stillness."

(453-3) In chapter XVI there are some deeply striking comments on the beneficent results of proper meditation. In V. 2. - "The presenting of the final report is one of life's great laws. He who gives heed to this law is indeed wise. Not to give heed to this law leads to calamities and corruption."

"Through the knowledge of this law man's outlook is widened and his heart enlarged. With a widened outlook and an enlarged heart he enters into the great fellowship and partakes of the kingly and heavenly mind. He begins to become a kinsman of heaven. Being a kinsman of heaven, his whole life comes under the sway of Tao, (and we know that) he who possesses Tao will abide. Even though his body perishes, he himself will not suffer loss"

Here is one of the clearest and most complete statements of the significance of the quiet contemplation, whose most important element is the great settling of accounts with life. This settlement is seen from two angles: first, from the point of view of withering (only the root remaining), which is thought of as voluntary when it has blossomed and produced fruit; and second, from the point of view of "presenting the great and final report." This latter imagery is of course borrowed from a usage well known to Lao-Tzu and other officials; having been sent out on a special commission the official is hurrying back to report to his chief. He does not hesitate nor is he afraid of appearing before his lord, for his report is prepared and his accounts are in good order. So it is, too, with the wise man who has settled accounts with life already in this world. Life has its natural rhythm; as soon as the time for blossoming and fruit bearing is over, there begins the retrogressive movement back to the root (the Tao, from which we all have gone forth). The whole passage breathes confidence. This thing stressed is not the withering or dying, but the "return home to one's root."

It is of special interest to not how the spiritual growth of such a wise and prudent person is described as rising to a climax. His outlook is widened and his heart

⁸⁷⁹ The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

enlarged. A remarkable expansion takes place in regard to his view of life. This in turn leads to a strong sense of oneness with other people. And moreover his whole personality reflects something of a holy nobility, a "kingly and heavenly mind," as the text expresses it.

(453-4) Here too the main emphasis is on submitting to Tao and cultivating Tao. Outwardly it may seem that such a man becomes more and more impoverished as he renounces worldly pleasures and honours. The worldling, on the other hand, seems to gain all sorts of advantages; he obtains reputation, wealth, and glory. But this only seems to be so. In the long run it will be seen that, in spite of all his self-assertion and outward striving, he is really losing all. He whose life is in the Tao, however, will find that Heaven uses him as an instrument for its benevolent activities. This will be brought about spontaneously, without external ado or strife. This is the thought which is expressed in the famous and concise proverb, "As one who does nothing, he accomplishes all" (Wu-wei-ehr-wu-puh-wei).

This in other words, is not impotent quietism. True meditation, as we know it in Lao-Tzu, is something dynamic because the powers of the Tao life, which may also be paraphrased as "divine powers" are active precisely where this deep peace, this profound clarity and this eternal stillness hold the ground. The words of the Old Testament prophet come to mind: "In quietness and in confidence shall be your strength" "This is undoubtedly the purport of Lao-Tzu's often misconstrued teaching of "non-action."

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(455-1) V.1 "It is the nature of Tao to act without thinking of acting; to do business without being pressed down with anxieties; to taste everything without stopping at any particular flavour; to look upon small things as if they were big, and on the few as if they were many; and to return good for evil."

(455-2) He realises that it is very difficult to avoid war and bloodshed, and he admits that even the most humane of officials may be obliged to take life in order to uphold law and justice. Nevertheless he shows clearly that if men really would think, confess

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⁸⁸¹ The original editor inserted "181" at the top of the page by hand.

their egotism and vainglory, and view themselves and their fellow men in the right way, they would come to see everything in a totally different light.

(455-3) "Sharp weapons are signs of evil times. They are not the tool of wise men. They use them only when circumstances compel them to do so. The high-minded man values serenity and dignity. He does not desire victory by force of arms, for this would mean that he had delight in manslaughter.

(455-4) It has already been mentioned that Chuang-Tzu refers to a certain form of yoga as being practised among contemporary religious people. He himself does not approve of it, but the reference to it is of interest because it proves beyond doubt that yoga was known in China long before Buddhism was introduced. The whole para reads:

"There are some people who withdraw to the lakes and ponds in order to catch fish. For the rest they live their lives in quietude and stillness and spend their time in meditation. These wise men, spending their lives on the shores of rivers and oceans, have withdrawn completely from worldly life. They believe they have found the right way. Others again train themselves in breathing methods. They expel the used air with great energy and inhale the fresh air. Like bears, they climb trees in order to breathe with greater ease. Like birds, they such in the air in order to prolong life. They also have other methods by which they claim to be able to preserve their body and reach the age of 800 years."

In contrast to these wise men, Chuang-Tzu asserts that there is a far loftier and better way by which to attain physical and spiritual peace and harmony. "It is not prudence to be self-opinionated. To work on one's own sanctification without spouting high-flown words about humanism and justice, to strive for the common good without asking for personal gain and glory, to seek inner poise without retiring to solitary places, to achieve old age without resorting to breathing exercises, to lose all and thereby to gain all, behold, this is the way to find the highest good and an harmonious life. This is the way of heaven and earth, and this is the way of the sages."

(455-5) In the first chapter of the second part is a para revealing highly developed meditation; it may even be called a state of trance. The paragraph relates the story of the Master Chi, probably a pseudonym, for Chuang-Tzu himself.

"Chi, who lived in the south suburb, was sitting at his table with his head resting on his hands. His eyes were turned upwards and he was breathing deep and long. He had an absentminded expression, like one sitting in a trance. When he came to himself again, his disciple Yang-Ching-Chi, who waited upon him, said, "Where have you been, Master?" Your body as stiff as a piece of dry wood and your face as grey as ashes. I have never seen anything like it." The Master replied, "That was certainly a good question. Yes, today I buried myself! Do you understand what that means? You must surely have heard about man's music. But the music of heaven, do you know that?"

(455-7) If there be a beginning, there must also be a time before this beginning, indeed there must be something previous to the time before the beginning. And likewise, if there be a Being, there must have been a Non-being before this being; and again, something before this Non-being!"

(455-8) The true Men become Spiritual Men who, by their temperance and complete harmony with life's norm and rhythm, develop an ethereal body. They also become wise and perfect men, having penetrated into the nature and meaning of things by their true and well-balanced knowledge and understanding.

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MEDITATION AND PIETY IN FAR EAST

K.L. Reichelt⁸⁸³

(457-1) They have had their great and decisive experience of "breaking through." What does Chuang-Tzu mean when he uses the term Tao? A great many references to the Tao are found throughout his extensive writings. Both with him and Lao-Tzu this is the main theme of all meditations." The Tao takes us much further than things, it takes us to the innermost. Neither speech nor silence is adequate to convey a right understanding of the Tao."

(457-2) With Chuang-Tzu, as with, Lao-Tzu, the fundamental principle is wu-wei-, i.e. "non-activity, or better, "non-intention." The most important thing was to live in Tao and thereby in life's own spontaneous rhythm, where everything "goes by itself" according to a higher plan, a deeper insight and a universal cosmic order.

(457-3) It should be observed that when a Chinese has reached his sixtieth year it is his recognised right to withdraw from duties and work in order to rest and occupy himself with his hobbies.

(457-4) The breathing exercises are believed to accelerate the cleansing and purification which is so essential in order to become more ethereal and spiritual. By developing the cosmic breath men lay hold on the spiritual-physical substance which, more than anything else, builds up the immortal body. It is especially becoming to a hermit living in the mountains or woods that this process of purification can take place; but not exclusively so, for the cells of monasteries and airy pavilions built on the banks of rivers

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⁸⁸³ The original editor inserted "183" at the top of the page by hand.

and by the sea-shore are also suitable for this purpose. The main thing is that the air should be clear and that there is stillness.

(457-5) It is undoubtedly true that both Lao-Tzu and Chuang-Tzu regarded the Taoist wisdom of life as being highly beneficial to mans physical well-being and even a excellent means of prolonging life.

(457-6) Superstition and ignorance throw their dark shadows across the whole picture, for it is true that certain degenerate individual, in the name of religion, lead both themselves and others into grave aberration and perversions.

(457-7) Both in Buddhism and degenerate Taoism meditation and yoga are referred to as kung-fu, i.e. work. It is the most real, important and profitable work which can be performed in this world. Everything else is to be regarded as mere recreation and meaningless pastime, ephemeral in nature, serving only the ever changing whims of the individual.

By the help of meditation something of a lasting value may be stored up, both for the individual and for the benefit of all. In order to understand the psychology and technique of meditation and yoga, it is important that this should be remembered. This work is of two different kinds, the first being, wai-kung, or outer work, and the second nei-kung, or inner work. The first kind, the outer work, is open to all. It has its significance as a preparation and initiation for the more important inner work. It consists primarily of the following general exercises: (1) Moral conduct (2) worship, including reading of sacred writings and invocation of the divine dignitaries; and (3) performance of good works, such as repairing roads, building bridges, acts of mercy, etc. Many people do not advance beyond such outer works. They realise that it would be difficult for them to achieve more than to become a fan-fu i.e. an ordinary citizen of the world, but even to such people wai-kung will bring a considerable reward of happiness (fu-pao). On the other hand there will be those who, by a strong inner urge and longing, or motivated by a specially powerful incentive, whether it be through the influence of friends or some epoch-making event, will make the great decision to begin the inner work (nei-kung). The ultimate objective of this inner work is nothing less than to bring man into the emancipated host of immortals.

Usually it is people of more advanced age who take this resolution, people who feel that they have fulfilled their essential obligations as husbands and fathers. A certain economic independence is necessary too, because the inner work may demand that a large proportion of their time be devoted to meditation. Some will also feel themselves under the obligation to try to influence others, by mouth or by pen, to cultivate Tao (hsiu Tao).

(459-1) It does happen too that comparatively young people decide to do the inner work, and then the consequences are even more far-reaching. Besides the usual ascetic life and vegetarian vow, it involves complete sexual abstinence. Such people are therefore especially venerated, and, at a more advanced age, are looked upon as real saints.

For those who at a mature age resolve to dedicate themselves to the inner work it is of paramount importance to retire from home life; or, if this cannot be done, at least to have a separate room for sleep and meditation. of late it has become a wide-spread practice for people of this type to meet together for corporate meditation in rooms specially adapted for such use.

Before proceeding further it will be necessary to explain the Taoist conception of the three main parts which constitute mans personality and of cosmic life generally. The three aspects of the human personality are called ching, ch'i, and shen. Ching connotes the main juices in the human body, and especially the semen. In one way this is mans most precious possession because it is this juice which, through sublimation, constitutes the capital which will enable man to rise from the corruptible to the incorruptible. This life-juice must therefore be protected and turned to the best possible account.

(459-2) The second aspect is ch'i. Ch'i means air or breath, and is therefore the common term for the physical atmosphere. In Taoism, however, it has a far wider and deeper application. Several sinologues translate the term as "cosmic breath," and there is much to be said for this rendering. Ch'i is the life-building material which constitutes life. Everything which is alive possesses something of ch'i. There are two ways by which mans share of the cosmic breath can be increased. The raw material to be used is first of all the semen of reproduction. The necessary heat is produced by keeping the mind in equilibrium and by bridling all desires. Of equal importance is regular, quiet and deep respiration.

If he wishes to obtain the ch'i from without, it may be done by a special diet, by eating particular herbs and medicines, by drinking an elixir of life composed of dissolved metals, and by practising a certain type of gymnastics and boxing. It is particularly helpful to roam about in the open and inhale the atmosphere which emanates from the young, sprouting life round about, preferably at sunrise or sunset, or when the moon is full.

⁸⁸⁵ The original editor inserted "185" at the top of the page by hand.

(459-3) Respectable and serious practitioners concentrate more and more on yoga methods with breathing exercises as the central thing. The great aim is to be completely filled with the cosmic ch'i. If a man achieves this he will obtain full control of his body; he will no longer be dependent on heat or cold and will not fear the wild beasts, evil men, hobgoblins or devils, any more. He will be approaching the spiritual sphere (shen) which is the third great aspect of the human personality according to Taoism.

(459-4) The first Taoists who busied themselves with these things were interested in the problem of discovering a drink or a pill which could release life-energy in such a way as to make men immune against sickness and death. From earliest times Taoists have had a predilection for nature-mysticism. Living as hermits on the mountains and in the forest they were brought into close contact with nature. They obtained an intimate knowledge of plants and minerals. and their thinking and view of life were coloured by impression of beauty gained from nature at the sight of its mighty cataracts, fleeting clouds, birds and animals and changing scenery. None had a more intimate knowledge of the properties of various herbs, plants, and fruits, and none was more proficient in distinguishing nutritious and healing plants from poisonous ones. In this was the Taoists played a noteworthy part in the development of Chinese medicine. Tradition says that some of their celebrated masters lived entirely on herbs and vegetable food. The writer has had some experience on his visits to the sacred mountains of Central and North China, of this way of living.

Among the most common herbs is the well-known ching-seng root (Panax Ginseng) which grows on the mountain slopes of Korea and North China. There is also the huang-ching root which is found in the picturesque valleys of Huashan. The monks serve it in place of tea, and it is a very effective tonic.

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(461-1) These divinities are often seen portrayed as high-ranking mandarins of ancient times with classical beard, wearing colourful official costumes and surrounded by attendants. These attendants are often depicted with pitchers in their hands and are reminiscent of Kuan-Yin. Buddhist influence is here apparent. at a given order these attendants empty their pitchers of blessing over the meditating people below.

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⁸⁸⁷ The original editor inserted "187" at the top of the page by hand.

(461-2) Finally, there is the breathing method. This is undoubtedly the most important and the most widely used method in Taoist yoga practices. Its popularity is due first to the fact that it is the most effective method, and also it is the fact that it is completely devoid of obscure associations and effects.

Breathing exercises represent the highest phase of the nei-kung (inner work) mentioned above, a work which people "of good root" are enabled to choose in their life's great hour of decision. This last expression is one actually found in Taoist writings. Great emphasis is laid on the significance of personal choice. Nothing is more contemptible than to waste one's life energy in heedless pleasure-seeking, or to give up halfway. Taoist manuals on the one hand exhort to spiritual vigilance, and on the other emphasise very strongly that anger, pride, fickleness, hatred, self-seeking, spiritual instability, and nervousness will hinder the conception and the full development of the embryo. There is a peculiar earnestness and warmth over the whole presentation when popular Taoist writers discuss sexual questions. Again and again it is said that it is in this thing that men find their heaven or their hell. The language is highly poetic and figurative, dignified and serious, without any perverse suggestions. The sexual instinct in the male is referred to under the figure of the White Tiger, and that in the female under the figure of the Golden Dragon. The abdominal part of the body is called the Dragon-Tiger Cave, or the Bottom of the Ocean. In the pictures the Nine Hells are located on one side of the Ocean Bottom, while the paradisiacal Flowery Garden lies resplendent with light on the other, indicating that this is the place where life's happiness and misfortune are decided.

The starting-point for the inner work is, as already indicated, outward pious acts. A necessary accompaniment is the work done to obtain poise of mind. Thus far everything is comparatively easy. It becomes much more complicated when "the holy embryo" is to be conceived. Then it is necessary to be counselled by a master.

(461-3) Taoism reckons with twelve main life centres, besides many minor ones. These centres are connected by air and seed channels. The most important is the spinal column with its vertebrae. The life centres are divided into two classes, viz. the boundary centres (kuan) and the front centres (chiao). Of the former class there are three located at the back of the body: (1) the Yu-chen-kuan ("JEWEL-Pillow-Centre"), located at the back of the neck, (2) the Ya-chieh-kuan ("Spinal Column Centre") lies just between the shoulder blades, i.e. right on the spinal column, and (3) the Wei-ni-kuan ("Caudal Vertebra Centre") lies just below the base of the spinal column. (4) The Huang-ting-kung (Yellow Chamber Palace") located just above the navel. This is the seat of the intense emotions, where the great purification takes place, the centre of decisive conflicts and where the foetus passes the most critical stage of its development. (5) The Tan-t'ien (Foetus Field") lies immediately below the navel, and is of first importance as being the place where the holy embryo is conceived and where it spends the first period of embryonic life. (6) The Haiti ("Bottom of the Ocean"). (7) the Rung-

tun-hsueh (Cave of the Fountains), which are thought to lie in the middle of the soles of the feet.

Having been counselled by his master as to the significance of each centre, the pious practitioner is now sufficiently prepared to launch out on his arduous voyage. he knows that everything now depends on whether he can achieve peace and equilibrium of mind, which must not be disturbed, not even by unreasonable longings for mystical and extraordinary experiences. He knows that all desire must be quenched; more particularly, he must guard against carnal temptations. his is necessary all the time and especially during the hours after midnight.

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(463-1) Regular and deep breathing must be practised; his whole system is to be filled with pure and invigorating air, which gives the necessary and at the same time stimulates and purifies and sublimates the life juices.

The master will explain that during the first few months this is particularly important, for during this period the Yang and Yin forces become violently active. A veritable life and death struggle will take place, the Golden Dragon and White Tiger continuing violent assaults. again words from the Bible are called to mind, viz. Paul's classical description of the awakened soul's experience: "when the commandment came, sin revived."

The master will explain that this is a necessary stage which must be fought through if the new embryo is to be conceived. He will add some good advice. If, for instance, desire succeeds in getting the upper hand in the mind, even for a few short moments, as new start must immediately be made. This is marked outwardly by violently expelling impure air from the lungs. Such violent physical motion will be a help psychologically to overcome the temptation. As the quiet and deep respiration a gain begins, a useful experience has been gained; there has been a strengthening of purpose. the day will therefore come when new and mysterious powers will be released from within. This is described by the help of spiritual words and concepts as well as physical-physiological imagery and symptom-diagnoses. These descriptions are so interlaced that it is difficult to decide where the physical and physiological ends and where the spiritual begins. In short, the point is reached when rationally minded

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⁸⁸⁹ The original editor inserted "189" at the top of the page by hand.

Westerners will ask to be excused, feeling that it is all dissolving itself into a confusing chimera.

(463-2) The holy embryo having been conceived in the Foetus Field (Tan-T'ien) where it is nursed and nurtured during the first three years of infancy, the day arrives when the foetus, as a fully living child, moves to the Yellow Chamber Palace. The great purification begins from the time the foetus arrives at the yellow Chamber Palace. This is expressed figuratively by saying that here the great smelting furnace, the anvil and the hammer are in unceasing activity. ordinarily nine years will be required before there can be an appreciable maturing. Throughout this period it is important to work continually and regularly, i.e. to meditate and make the best possible use of the life-giving and purifying air current. No unwholesome blazing up of the emotions must be allowed, nor must any artificial cooling down of the mind be attempted. If this happens the foetus will be exposed to great danger.

(463-3) There comes a great moment when the child has become a man, who, with sober self-determination, decides to move up to the Ni-wang-kung, or the K'un - lun Mountains, i.e. the sanctuary of the brow. Light radiates from the forehead, this being referred to as the "lumination of the jewel" and the "sparkling of the diamond." The stage is now reached when the temple may be left for longer or shorter excursions, i.e. be transported into ecstasy and rapture. The time will come when the fully sanctified devotee will feel that the hour for the solemn entrance into purely spiritual existence has arrived; in other words, he becomes a shen or hsien (Immortal). The Taoists attach great importance to the perfect man being able to forecast confidently and explicitly his final retirement from the world. Such a prediction, if it comes true, is taken as a sure criterion that the person concerned has achieved the goal.

(463-4) The word "jade" exerts a fascination on the Chinese mind; often it is valued more highly than gold. With its deep green colour, its solid and unchanging substance, its cool and superior effulgence, jade stands as the symbol of genuine values, discreet charm and supernatural greatness. No wonder, therefore, that the jade symbol plays such an important role both in Taoism and Buddhism, especially in connexion with the idea of consummation and eternal life.

(463-5) Emotions must be kept under control; no strong blazing up or sudden depression must be allowed.

(463-6) For three years the child must be nourished on mother's milk, i.e. its development must not be forced. It must learn to live according to the laws of nature. In this way a sure foundation is laid for higher meditation, the child imitating the famous master of Meditation School, Bodhidharma, who for nine years sat with his face turned towards a bare wall in order not to be distracted.

(465-1) For three years the child must be nourished on mother's milk.

(465-2) In Confucianism meditation has always been held in high esteem. Rightly understood, it lies at the root of the whole Confucian system, although it is not much spoken of directly. That is first done at a later stage, during the time of Chu-Hsi and Wang Yang-Ming. But the subject itself was practised and studied with keen interest by Confucius, and his closest followers. Confucius and his followers have always viewed meditation from the point of view of calm reflection, but it is emphasised that such reflection can only be attempted when a man's mind has attained repose and harmony.

This may be seen from the short but extremely important classic called by the significant name *The Great Learning* (Ta-Hsueh). Wang Yang-Ming's edition of the prologue may be translated thus:

"The Great Learning aims at helping people to understand their (original) pure nature, and to help them to a charitable disposition towards their fellow men, so that they may attain to full inward equilibrium. When such an inner equilibrium has been attained the right plans and decisions may be made. Understanding what decisions there are to be made the mind will be completely at rest, and being at rest man will feel peaceful and safe. It is only when the mind is filled with peace and security that precise reflection can be entered upon."

(465-3) Confucius gives some very significant information of a personal nature, showing that he was well acquainted with ascetic practices which accompany meditation. He refers to these practices in such a way as to suggest that he recognised to a certain degree their validity. He says:

"I have lived through many days without food and many nights without sleep, wholly absorbed in thought and meditation; but even so I see clearly that a man must study diligently if he wants to understand truth.

(465-4) That Confucius himself had attained this high and privileged state appears clearly from his own saying. Among them is the well-known one about his daily meditations on Tao. "He who has seen (literally "viewed," "looked into") Tao in the morning will be happy, even though he die before evening."

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⁸⁹¹ The original editor inserted "191" at the top of the page by hand.

It was clear to Confucius that he owed his spiritual attainment not only to his own pious practices but even more to "heavenly election."

(465-5) The foremost representative of Confucianism during the next few centuries was Meng-Tzu (latinised as Mencius), who was born 372 B.C. and who followed faithfully in the footsteps of his great Master both in regard to study and meditation. At the same time he was one of the most peculiar and independent personages within the Confucian school. He lived in a harsh and dark age, and a deep and vivid sense of vocation was needed in order not to despair. Such a sense of vocation was one of his most conspicuous traits; no one has ever given a more unequivocal expression of the conviction that he was engaged in a heaven-appointed task. "Heaven has given the people life. It has sent prophets (hsien-chih) that they may bear witness to those who have not yet acquired right understanding. It is the will of Heaven that those who understand should testify to those who do not. I know that I have been called to be a prophet to men begotten of heaven. It is my duty to proclaim the Way of Life (Tao) to these people. If I do not testify, who then should do it?"

With Mencius, as with Confucius, the fundamental thing is quiet meditation and concentration of mind. This exhortation is found in the first part of his works, and recurs again and again; "If you seek and contemplate stillness in you will reach the goal. If you do not meditate you will never reach the goal."

(465-6) One of the first things a child learns at school in China is that human nature is intrinsically good. No objection could be raised if this referred to the original purity of man as created in the image of God. The interpretation is generally different, as it is taken to refer to every child born in the world, and in this sense the statement simply is untrue to the facts of life.

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Maarten Matisse: Wanderer from Sea to Sea

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WANDERER FROM SEA TO SEA

Maarten Matisse⁸⁹³

(467-1)⁸⁹⁴ On the right of the door of his little hut a kind of dolmen had been erected. On the one side was chiselled in black letters "Ever The Same." On the other was written in golden letters "Always Different."

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⁸⁹³ The original editor inserted "193" at the top of the page by hand.

(467-2) Through years of concentration on the problems of his own salvation, he had reached a point at which he could no longer either laugh or cry, and then a poor unfortunate woman who poured out her heart to him brought him back to reality and to his duty as a human being. Thenceforth his life was dedicated to the service of the many who came to him for advice and comfort.

(467-3) Still, she wakened slumbering desires within me, she was to become my Arabian Nights princess, the being from whom I should have to liberate myself by a heavy life struggle. Only after years of pilgrimage did I learn, on the shores of the holy Ganges, to see her in her true shape – a coquettish woman, helpless and pitiable in the shameful poverty and emptiness of her life.

(467-4) Placidly they sat in their windows, legs crossed, awaiting the arrival of customers. Bearded Sikhs worked here, as in other British colonies, as policemen, watchmen, or merchants. Were they really thinking only of Iswara, in accordance with the teachings of their great gurus?

(467-5) Suddenly the kelam resounded from a minaret, echoes and re-echoes from five, from ten minarets. The sonorous evening prayer of the muezzins swelled over the distant land and seemed to die away in the violet shadows. I knelt down, my face turned towards the setting sun.

(467-6) The white man is uncivilised; he wears his emotions upon his face. The native bows before gold and strength, but he despises spiritual ignorance. It is the will of Allah that the small Javanese should submit, should not raise his face towards the great ones of this earth for whom he works; and he waits, resigned and patient, until he resumes his own place in the world of the gods.

(467-7) All of them are helping to deprive the race of its inner peace, its gentle way of life, its great possibilities.

(467-8) Thus I set out, a seeker, into the world. We have such eagerness for security – our daily meals, a bed to sleep in tonight, and next morning a roof over our heads; we want to be sure for one year, for ten years, for eternity. We are only too much inclined to sacrifice our gifts and our intuition for reasonable certainties. We have no confidence in what cannot be gauged. The heart asks for the better part of life, but our inexorable sound reasoning raises objections, weigh the pros and cons, keeps us in leash. We sacrifice the joys of privation and of death, the divine adventure, for the comforts of armchair and marriage-bed. We are not satisfied with the certainty of a settled

⁸⁹⁴ The paras on this page are numbered 1 through 13; they are not consecutive with the previous page.

existence, but gather gold and possessions against a possible rainy day. That part of us that is bound to earth dreams of luxury and power. Is it not better to be a moth, like the butterfly, to love the right rather than be the slave of gold and security?

(467-9) I visited the Hermit and asked his blessing. He said: "You are a monk; try to free yourself from the illusion of that girl. Your love is like an ever purer flame. The kiss of freedom all bondage that darkens it for a moment."

(467-10) The earth and its civilisation are but a flash in God's brain. The span of time between pralaya and pralaya is like a momentary union with a beloved woman: timeless, spaceless, measureless in joy though quickly forgotten; it leaves scarcely a memory. In the ocean of time, what is the grief of the individual?

(467-11) A blushing servant, clad in amber satin, conducted me to a square inner courtyard paved with pale green tiles. In the middle spouted a fountain, surrounded by oleanders, carnations, and geraniums. The water fell sparkling into a marble shell in which lilies floated and goldfish swam. A number of rooms gave on to this courtyard – the centre of domestic life. I was conducted up a stair painted sea-green to a gallery on the second floor.

(467-12) Later I found an affinity between Israelites and Hindus; both are clean over their food, which cannot be said of Muhammadans or of Christians, and in Galicia the rabbis lead a life as simple and as full of service as the gurus of India.

(467-13) A man who evades difficulties is again and again confronted by the same problems that assume greater and greater proportions in his existence until he overcomes his weakness or loses himself in the chaos of life.

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Maarten Matisse

(continued from the previous page) I had gone out into the world in search of purity, in order to achieve the power to prevail. Much I had cast out; weak and impure I had returned. I had not fallen – thus far I had prevailed.

(468-1)⁸⁹⁵ Yoga is concentration. It is the art of sending out from one's own inner being thoughts that are not subject to outward circumstance. To attain this you need inexhaustible patience, love of mankind, sound reasoning, and devotion. Without mastering every passion, the way cannot be begun: Powers that you gained might be

⁸⁹⁵ The paras on this page are numbered 14 through 23, making them consecutive with the previous page

used for destruction, the world being handed over to the dark powers of black magic. Purity and humility are required of you.

(468-2) In one of them I awoke one morning, when the last stars were still glowing like bits of amber in the pale green sky, to hear the morning prayer of the turbaned muezzins reverberating over the flat roofs. It was like a hallowed song that welled up, rising from the earth, and soared slowly to heaven. I knelt down, touched the ground with my forehead, and performed the prescribed prayer-movements of the Muhammadans. It was as if time had vanished, as if matter had grown shapeless; the prayer that had brought millions to Islam, inspiring them with blind fanaticism and surrender, stirred me deeply

(468-3) Steiner revealed the karmas of great men. His followers looked up to him with fanatical devotion, and accepted uncritically every word he spoke as an eternal gospel. It went so against the grain with me that I left his school and travelled towards Holland.

(468-4) One more attempt I wanted to risk. I want to Ommen in the vague hope that Krishna-murti could give me what I sought. To my great astonishment I found the staff of the Order of the Star of the East installed in a luxuriously appointed castle.

(468-5) Krishnamurti answered: It is all one to where I am. It is no matter what clothes I wear, where I live – I have attained liberation, and it is my desire that others should be liberated too: freed from beliefs, from dogmas and religions that circumscribe life. I live in the Now; in the Now; in the Now everything is included. In a spiritual sense there is neither past or future. In the Now the whole of creation reveals itself.”

He laughed and stretched his narrow hands towards me. “You see, my friend, the happy man is he who has found his own truth, not the truth of another, the man who follows his voice of his own intuition: that is the voice of the Eternal within him.” I remained a week in this sultry atmosphere of agreeable, friendly, smiling ladies and gentlemen

(468-6) And is not the teaching of Tao: He who no longer desires, to him does the world come. He who no longer wishes to know, to him comes understanding. He who no longer tries to him come success.

(468-7) Passionate worshipers of Shri Krishna in his incarnation as Govinda, the holy cowherd, go dressed as women and imagine themselves to be gopis betrothed to their god whom they will marry in heaven. “We become one with the all-highest, surrender absolutely to the creator, and as such we are female beings,” declared one of their sadus to me. In this teaching, however, I could see only a degenerate, repellent embodiment of the spiritual ideal.

(468-8) They had dedicated themselves entirely to the service of their guru, and believed that divine knowledge could be revealed to him only who serves a teacher.

(468-9) "I am looking for yogis who can give me peace and rest." And I bowed my head; if he really is a guru, I thought, a change will now take place as by a stroke of magic. I should receive an awakening. But nothing happened.

"To find inner peace you must lead a morally elevated life," said the Guru, "you must control your passions. By regular exercises you must govern all your wishes and desires. As a marksman aims his arrow and controls it, thus must you organise and direct your life. Never give way to anger or joy or lust. Control your moods by your will. Do not be influenced either by happiness or unhappiness. It is not necessary for you to deny all things, to chastise the body or to wander lonely in the woods; in the fire we learn to know the heat, and in the full life the saint reveals his virtue. Simple self-control, which you achieve through pure living, honesty and moderation, is the right road to the nearest goal. If you like, you may remain with me. Then you can talk with the pupils, who are all ready to serve you. Meditate over one religious truth, accept all happenings as divine. Everybody's life, even that of the fool or of the sinner, is the development of the divine principle.

(468-10) I turned to Hotu and said: "Is that plump, friendly little man a great guru? Why must I be honest and moderate, practice morality and virtue before I can find peace? I want to be active. I cannot waste my life in emptiness. I wish to attain knowledge through work, even though I have to undermine the Himalayas, dam the Ganges...

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Maarten Matisse⁸⁹⁶

(continued from the previous page) I cannot waste my days slowly and inactively as do this guru's thin, spectre-like pupils.

Hotuchanda smiled and said nothing.

(469-1)⁸⁹⁷ The little old man looked up and began to speak. "Shut your eyes, find in yourself what you desire. What is not in your own heart has no eternal value, is illusion and deception, ephemeral and worthless. The world is Maya. Just as you take a piece of string for a snake, so the world appears to comprise, life. Desire not: what appears beautiful is delusion. The body of a comely woman gives out noisome smelling sweat and excrement. Within a few years it fades and when it is abandoned by the spirit,

⁸⁹⁶ The original editor inserted "195" at the top of the page by hand.

⁸⁹⁷ The paras on this page are numbered 24 through 27, making them consecutive with the previous page

nothing remains but a repulsive corpse. Desire holds you back from your task as a human being. Live and experience within yourself the impersonal, the great peace. The blind walk into the quagmire, the man who sees keeps to the pathway that leads to the goal and to liberation.

(469-2) "I had hoped to find spiritualised human beings plunged in contemplation whose eyes radiated light, and this is an ordinary slovenly little man who has an aversion to women. He disappointed me."

"Why do you judge so quickly from mere outward appearance?" answered Hotu, and he took me to another teacher, an aged, ochre-coloured, black-bearded man who, his legs folded under him, sat stark naked on a leopard skin. His emaciated body seemed to have lost all strength. He was surrounded by sluggish pupils. When we entered he opened his eyes, signalled to us to sit down, gave us some scented mangoes, and said: "A good karma has brought you to the land of the rishis. For the present I cannot help you, but advice I will give you. A difficult time lies before you; Your uncontrolled sexual desires are driving you on; you do not know whether your way is divine or the worldly life, and that is why you are torn with doubt. Concentrate yourself entirely on brahmacharya: purity of thought, of speech, and of action. Be moderate, eat and drink just what is necessary for your subsistence: that will help you to control your passions. Each day sit for a while motionless; learn to regulate your breathing. Anger and other emotions affect blood circulation, and that is connected with the lungs. Consider the working of all your organs. Make yourself conscious of the action and reaction of your inner functions. Knowledge concerning yourself will give you a self-conscious power, a strength that will reveal to you deeper truth. Control your five senses – they are like horses. Reason is the bridle, and you are the driver of the chariot, your body. Be a brave driver. Do not allow anger, joy, or feminine seduction to come between you and God. Do not waste you semen; in it is concentrated a great life force. It is the carrier of vitality and transcendental knowledge. Our reshis kept themselves pure – that is why they were chosen by God to receive true knowledge. Do not doubt, never despair. The brahmachari is more powerful than an emperor, for he is in control of his senses and his spirit is freed from the veils of the relative."

The Guru made a sign with his hand and gave his benediction. Then he bowed his head and lapsed into a meditative sleep. "Will you stay?" asked his pupils. "No, I answered, "I cannot sink into bodily inaction. Later perhaps, much later; Thank you."

(469-3) Next day my indefatigable friend took me to a follower of Shah Abdul Latif, the great poet-saint of Sind, a Sufi, whose tile-embellished tomb lies in an arid desert near the grottoes where he spent his life. Every year a great feast is celebrated round his grave. Thousands of pilgrims, Hindus as well as Muhammadans, journey to the place where he lived.

(469-4) The round-bearded follower of the Sufi said: "It is all the same what you are and what you do. The lamp of life shines like a holy light. Fodd is the oil, the spirit the

flame. When the wick burns away, the glass is covered with soot, and the light grows dim. Offer yourself up to life. The knowledge will be revealed to you and peace will descend upon your being. Concentrate in seclusion upon an object – a plant, for instance. Let it sprout from a little seed, grow, flower, fade, and perish. Experience all the phases of its life, the unfolding of its shapes, the colourful play of its buds. Engross yourself in the living being of the plant. Then you will learn to realise that every piece of bread may be food for the gods, every baby-Christchild, and every girl a Madonna. Then the whole world will shine for you in the light of the Spirit. But above all: control the hearth of all inward life.

(469-5) I had visited Gurus, and the expected marvel still tarried. I began to understand that in India too, nothing would be flung to me. But at the same time I realised

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(continued from the previous page) that I had been on the wrong tack. For many years I had been driven by a blind urge, by fancies and dreams. Self-control, restraint, and concentration had remained strangers to me in my wild flight. My striving had consisted in self-castigation and self-denial, in deeds; I had not known patience and acquiescence. A difficult path lay before me. The school of wisdom is hard, the path towards insight is thorny. The light, however, had begun to rise.

(470-1)⁸⁹⁸ The Indian countryside vibrated with a wonderful atmosphere. The wind was still, the sky lofty and rarefied. The cry of birds, the flute-playing of the shepherd, the monotonous thrumming of the dholekas, rang out melodiously. Everyone appeared to be contented; harmony between heaven and earth seemed to be restored. There was no haste, no unnatural longing of giddy young girls or coquettish women, no uncontrolled desire of men. Life was a present from heaven, and human beings were travellers who tarried a short while, performed their human duties, made devout pilgrimages to distant spots where great teachers had lived, bore human suffering with great patience, quietly accepted the inevitable, and died happy when their time came.

(470-2) Two hundred and forty million Hindus bowed before the pure man who controlled his bodily lusts – and I was a sensual criminal bowed down by desire, suffering from my own puny humanism.

(470-3) One human life was but a drop in the ocean from pralaya to pralaya, one breath of rahma in which the small human existence forms and unfolds itself; it is well spent

⁸⁹⁸ The paras on this page are numbered 28 through 37, making them consecutive with the previous page

when it is dedicated to the search for the unknown. Even though the goal be not reached in this life, in some later existence it will certainly reveal itself to the true seeker.

(470-4) A tall thin boy aged sixteen had run away from school and the parental home. He wore glass rings in his ears as a witness to his vow not to return for twelve years. He spent days and nights without sleeping in order to attain complete control of his brain. "When I have spent a long time sleepless," said he, "it is as if my thinking were in my power. A wonderful freedom from bodily weight comes over me. My guru teaches that he who masters sleep overcomes death. He achieves the gift of separating of the spirit from the delusion of matter. Sometimes I feel as if I were dazed and demented, as if my brain could not stand the tension of the insight; but that is the temptation of the Evil one, and in the end I shall prevail."

(470-5) There was a group of stark-naked fellows who fasted once a week. Then they cleansed their stomachs with the help of a elastic tree-root that they swallowed, and their bowels by sucking water into the anus, which they had learned to do by tightening and relaxing certain muscles of their bellies. After this interior cleansing, they sat upon the ground with outstretched legs, drew their breath quickly and deeply, and so produced an ecstasy in which they remained for hours. Under their direction, I too was able through quick breathing to attain an ecstatic condition, but heaven and earth began to turn around me, light and dark wavered before my eyes, and I stopped just in time. "Persevere," cried my teacher, "persevere. I will bring you back from your stupor." "I am afraid, I dare not," I answered nervously, troubled by the strange appearance that people and things had acquired.

(470-6) Among those who were with him was a teacher who felt neither hot nor cold, and who could induce a narcotic condition in himself at will.

(470-7) They knew the intricate ceremonies by which the impure can be made pure again; a bathe in a holy river purifies the body, fire purifies objects.

(470-8) They muttered to themselves the holy name of God: "Oom." Their fanaticism had affected their reason. The faculty to think reasonably, the finest gift that was ever bestowed upon man, they had deliberately allowed to decay and vanish. Their eyes stared vacantly into nothingness, and whether they were holy or insane nobody knew.

(470-9) Brahmins, portly worshipers of the god of gold and good, despised those good-for-nothings who made no offerings. They defrauded the credulous populace, and busied themselves in useless debates over abstract subtleties, but could offer no help to the seeking wanderer pressing forward towards true knowledge. Here priests were deceivers and hypocrites. The people knelt in dumb devotion before innumerable linggams and divine images.

(470-10) On the way I decided to turn away from the East. Why should I seek any longer where only disappointment was my portion. The west could also offer me disappointments.

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WANDERER FROM SEA TO SEA

Maarten Matisse⁸⁹⁹

(471-1)⁹⁰⁰ Yoga is concentration – yoga is single-mindedness – yoga is spiritual balance; there are fifty explanations of the first shloka of the Yogasutra, which is composed of hundreds of aphorisms, and nobody yet knows exactly what is meant by Patanjali, the formulator of the famous teaching that probably existed in outline long before his day. Spiritual truths cannot be expressed in words; they cannot be more than approximated by symbols. The only sure thing is the way of yama and ni-yama, and these constitute but two of the eight paths of yoga. All explanations of the higher spiritual paths become merely an idle play of words that falls to pieces before the criticism of sober reason. The delusion of Self leads everyone to believe that he is in possession of true knowledge; no one can get beyond this delusion until he has apprehended all the fifty explanations of yoga in one concept. The pupil is a seeker after truth. He carries God's holy name upon his lips, exercises himself in the control of the body and the repression of his desires, brings offerings, serves, passes through many hard grades in this school; and all this time, gauged by small human standards, he is abnormal. Only when at last the worldly karma that surrounded him like a mist has been absorbed can he seize the truth, only then is he an adept who plays God's game wherever he may be. They are not initiates who roam the woods or chastise the body, who matter the name of God, or bring offerings and call themselves priests. But those who in simplicity and humility return to daily life, who have reached the highest rung of human consciousness, they are the true Yogi.

(471-2) The sanctuaries of Brahma might not be trodden by unclean leather; the contaminated breath of pagans must not float round the golden images of the gods. Lonely and outcast, rejected by Gods and men, I journeyed on.

(471-3) "Marriage for us is no joy, no fulfilment of worldly confused with heavenly ideals. It is a part of our religion and a moral duty."

(471-4) But as much as I admired their civilisation, their religion, and the ordering of their society, which knows no caste system and in which women occupy an honourable

⁸⁹⁹ The original editor inserted "197" at the top of the page by hand.

⁹⁰⁰ The paras on this page are numbered 38 through 44, making them consecutive with the previous page

place beside the men, as an Occidental I could not accept their blind devotion or recognise divine authority in the words of their warrior gurus. Only once had I found that great sense of peace; since then it has flown from me, like the golden bird of the fairy-tale like the white clouds that drift below the horizon and never return. I was tired of living. In lonely grottoes, by the sources of the Ganges, dwelt the great reshis. Once more I would seek them, and if I did not find them, or if they also failed me, I was lost.

And again I went through the scorching hot plains of this strange land, tired in body, dazed in spirit. Everything had been in my life, everything I had known; loneliness, love, beauty, longing, ecstasy, – But God had remained a stranger to me, and the lack of what I could not ever surmise was more bitter than the loss of everything that had been, more tormenting than any longing for earthly happiness.

(471-5) Arya Samaja, a liberal sect which does not know image worship, which interprets the mythological stories of Rama, Krishan, and Siva symbolically, breaks through the frontiers of caste, and turns its back upon dead customs and ossified formulas. The sect has its most important centres at Lahore and Ajmir, both in the north-west. In Bengal there is a movement spiritually akin to it in the Brahma Samaja; but the south of India still lies in a deep sleep, and dreams the dream of the gods.

(471-6) When I left I was no wiser than when I arrived. This sect, loud though young were in its praise did not inspire me with the least interest. They told me with great pride that the school, which was founded a quarter of a century ago, already numbered twelve hundred pupils. What are twelve hundred sectarians in a population of three-hundred and forty million souls.

When I returned to Hardwar, I met a yogi who had dedicated his whole existence to listening to the god within. “If you listen carefully to your heart of hearts,” he said, “you will hear a very faint rustling that gradually turns into a distant music; this music is the primeval sound of God, the language in which God speaks to man. No seeking, no self-denial, no self-castigation is necessary in order to bring oneself into contact with Him. The right way is the simplest.”

(471-7) “Every morning and every evening, when great quiet prevails in nature, we perform our prayers. The sandhya serves to summon us away for a moment from the bustling atmosphere of life, the havan purifies the air we have sullied without breath. The Vedas prescribe that every man should purify such portion of nature as he has contaminated, and it is also scientifically proved that the burning of ghee purifies the air.

(472-1)⁹⁰¹ Purity is necessary to protect the body from illness. So long as spiritual weaknesses are present, demons can creep into the body during meditation.

(472-2) You can meditate on each of the ten commandments one hour a day. You can sit as you like provided you take into account a few fundamental rules; your spinal column must be in a straight line. Press your chin against your throat, and direct your gaze towards the middle of your forehead. Take a quiet breath – look, like this. You can follow the path of your breath to your lungs and praise its working upon your blood – there is more in the blood-stream and in breathing than is known by the science of the West. Morning and evening you must seek restful spots on the banks of the Ganges, and become absorbed within yourself.

(472-3) But above all, be pure in the very depths of your thoughts, one unspoken sensual desire, one worldly lust that is not rooted out is sufficient to veil from you the cosmic secret for a long time, to make you live again in pain and sorrow through death and re-birth.

(472-4) It provided me with temporary satisfaction; but to be as one dead to my familiar customary existence opened a fathomless abyss at my feet. It was as if my reason would fail, as if my mind were confused.

(472-5) Never had a hindu asked me a single word about my past. When I began to tell my companions about my experiences, they would not listen to my exciting stories. What had happened they considered unimportant; it was needless to engross oneself in the past.

“Concentrate on the Now,” they said. “Forget your past. Forget what was dear to you once. Is not the whole world your home to you? Dedicate yourself to what you are doing with complete surrender, even when you are cooking your food, clipping your nails, or washing your clothes. In the Now there is no place for what was or what will be. Do not allow your thoughts to be diverted by unattainable figments of the mind. Find the worlds within yourself. Is it not the nature of the work that determines happiness on earth, but the degree of concentration.”

And indeed they experienced their washings, their purifications, their games as though they were beautiful dreams. Squatting upon a tree-trunk they could sit for hours with no desire to ask, to know, or to be loved. They could without any notion of time spend hours cleaning their teeth or rubbing their skin with oil; sub-sections of the prescribed purifications. They experienced the Now in all simplicity and purity.

To my guru whom I visited daily I said: “My energy is too strong, my powers too effervescent. It is impossible to go against the stream, and I do not wish to lose that which has raised us Occidentals above all the races in the world. Are we not the

⁹⁰¹ The paras on this page are numbered 45 through 49, making them consecutive with the previous page

creators of powerful machines, the masters of technique? Have we not given the nations the urge to live on a higher plane of civilisation? Have we not brought re-birth to the world? We are like Titans who transfigure a mystic dream into a reality?"

My guru replied: "You do not need to deaden your energy. Concentration is straining work, and every⁹⁰² yogi requires all his energy until⁹⁰³ he has attained release...Energy expended upon exterior things has brought a heavy karma upon the West, a karma that will lead to destruction. The way back to the spirit will be weary and difficult. Much tribulation will come to the West. Spiritual illnesses, dissolution, and degeneration will ravage the nations. But when it is directed towards inner perfection, this same energy gives peace and rest."

Then I told him of my experiences. "I believe I cannot stop the intrusion of worldly thoughts and urges for longer than five minutes. Sometimes I think suddenly during my meditation, "Yesterday's milk was full of skins," and a feeling of annoyance comes over me. This passes, and I see myself in the robes of a priest roaming the world that lies gray in sin at my feet. Then I spurn all mastery - Hindu or white. The one is no more than the other, and who am I that I should imagine myself greater than my fellow man? I distrust everything and everybody. Life itself appears a dream to me, a nightmare - the stream of disconnect thoughts is not to be dammed. Exasperation, hatred, a love well up from fathomless depths; unimportant thought-streams direct my life, and every hour of the day is futile."

"Persevere," he said. "We all experience that in the beginning. Don't be discouraged. It is good that you should have reached this self-realisation. Self-castigation is superfluous; but control of the restless brain that is inconstant as a child at play, distracted and carried away by all the senses; that is necessary. The highest degree of holiness is reached by him who performs his domestic duties, lives among his fellows, and yet lives in the world of the spirit.

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(continued from the previous page) "The lives of most people are only a reaction to what happens around them.

(473-1)⁹⁰⁵ To go through Life in the light of the Self, to be uninfluenced by any happening that is the object. The third Yoga, that of sacrifice and service, of full surrender to what is desired: to pour the Ego into the likeness of God as oil is poured

⁹⁰² The original editor inserted a space by hand

⁹⁰³ The original editor inserted a space by hand

⁹⁰⁴ The original editor inserted "199" at the top of the page by hand.

⁹⁰⁵ The paras on this page are numbered 50 through 57, making them consecutive with the previous page

from old into new bottles, that is the right way, although many dangers threaten on the way. In former centuries, religious orders were constituted in Europe whose members experienced complete surrender to God in deep devotion to Christ. Many Christian monks are worthy to be placed beside the Hindu saints as examples of bewildered spirits. But now the West is withered, and instead of holy men, it adores machines.

"But what then about art, painting, sculpture, that which kneads matter and shapes it into spiritual beauty?" "Worldly pleasure, worldly joy, – all vanity. Forget those joys of life."

"For me, existence is so beautiful," said I, "and does not the yogi himself become an adorer of matter in his care for physical purity, his physical exercises, his choice of food?"

"So long as the mind has not penetrated the veil of Maya. I am teaching you the first step only. What lies behind the bend of the road, you cannot yet see, nor must you attempt to approach it yet."

(473-2) I seldom left the forest. I [had]⁹⁰⁶ taken up my abode in a little hut a short distance from the school, and for preference I spend my days in solitude. The mere smell of people and of towns, the smell of women in particular, filled me with aversion.

(473-3) Temple bells were ringing, shankhas sounded, and suddenly I felt as if I were in a world of fools. Was I one only wise man then? I saw mankind being punished for its sins. Gruesome beggars, soiled festering lepers, fools who put garlands of flowers upon monstrous images: I wanted to flee from this hell. A blind hatred of everything with a dark skin welled up in me. The beautiful world, the dreamland of my youth, disappeared in a gray chaos. I wept, and could no longer discern beauty in creation. There was no God. I was alone, and life was a cruel process of destruction.

(473-4) Despite my guru's advice that I should not stretch my hand towards what lay beyond the bend of the road, I asked a sadu who visited the school to teach me the breathing exercises that yogis use in later stage of apprenticeship. He taught me to breathe very deep, to press all the air out of the lungs, and to remain without oxygen so long that the sweat flowed down from all my pores; then to refill the lungs slowly and without shock. In all the quiet hours of the morning before the sun rose, I tried to apply these precepts. At first wild fancies assailed me; it was as if a flame were burning between my eyes, as if my body were becoming light. Then all sensation went from my limbs, and it was as if I were hovering in the air at an angle. Gentle visions played before my mind. A feeling of divine luxury appeared to inspire me. Then the anxiety rose again, and an oppressive fear of becoming crazed took possession of me.

(473-5) I fell into a deep sleep. Late the next morning I awoke, with the clear feeling that Gurukula was my home, that I had been born again in these forests as a human

⁹⁰⁶ The original editor inserted "had" by hand

being who had the right to be pure, and to live purely, that by dying to the world and by self-denial, the veils of not-knowing had been withdrawn.

(473-6) Holland was a remote, unreal dream. The gurus had been right: he who has not attained virtue in his life may not encroach upon the divine scheme of things and attempt to rise to a higher plane of consciousness by roads that are accessible only to his betters. Like a dwarf standing under the tree of knowledge and stretching out foolish hands towards unattainable fruit, I had fallen. Only the fear of death had in the end bound me to earth, and brought me back to full life in the midst of the struggling dwellers upon earth.

(473-7) So did I too become liberated from my desires for wordly wonders, and travelled once more through Bharatavarsa, one of the many ready to serve.

(473-8) Delhi is in origin a Muhammadan town, and the palaces and tombs of the Muhammadan princes are, with the mighty mosques, among the finest architecture of the world. The oldest buildings betray a strong Mongolian influence. They seem to have been built by Titans. In later centuries the vigour of the style suffers from an excess of subsidiary decoration, and what has been built in recent times is decadent and without style at all. In the midst of this miraculous chaos of Eastern structures and ruins, the British have built a massive, ungainly parliament building, a monument of ugliness for centuries to come.

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(474-1)⁹⁰⁷ To every place, to every little stream a beautiful dream is attached. The pilgrim wallows in a world of pious visions – but then, is not all existence illusion, and life on earth one breath of Brahma?

(474-2) Once a year Indian merchants and the revoltingly dirty Tibetans, clad in their stiff thick clothes, met here.

(474-3) With time the visions of my youth grew dim, and old memories assumed less significance in proportion as the joys of self-denial and of dying to the flesh became deeper and deeper. I was engrossed in the study of the Vedas, and muttered God's name in fervent meditation. The rebel in me was slumbering. The peace that I had been seeking for so long had been spun round my being as a cocoon is spun round a silkworm.

⁹⁰⁷ The paras on this page are numbered 58 through 62, making them consecutive with the previous page

(474-4) The whites steal our wealth, and imagine themselves better than the Hindus, who were civilised when Europe was still a wilderness. Their women dance like whores with any man – the Black age has dawned.” A man who danced with women was a sensual sinner.

(474-5) Then a student came forward and placed a garland of sweet-smelling flowers round the neck of the master, and “Hahatmaji ki jai” thundered through the hall. Gandhi raised his hand and began to speak. “I should much have preferred to receive no flowers. You people should know that it is cruel, not fine, to maim flowers and ear them to pieces. There is surely a painter in your midst. He knows that flowers on their stems and in the freedom of Nature are much more beautiful than they are here plucked at my [feet.]”⁹⁰⁸

⁹⁰⁸ The original editor deleted “ELEANOR GEORGEN: DELSARTE SYSTEM OF PHYSICAL CULTURE

(1) Many forms of physical culture are too violent for girls and women, but the Delsarte System is beneficial and suitable for every one, and should be made an obligatory part of the curriculum of every school.

(2) True healthful, youth is nothing more than strength and elasticity of the muscles, while old age means a stiffening of the joints and sinews through general disuse. Observe a person of middle age, or even more advanced in years of whom we say "How well he carries his age." Does not such a one possess an erect carriage, an elasticity of step and general activity that causes us to remark? Besides, activity of the body lends brightness to the face, which assists in making one appear young.

(3) It stands to reason that, if our muscles are free and flexible, all our movements will become correspondingly free, and will feel new life and vigor through lack of rest taint. It is like oiling machinery and then setting it in motion. These exercises act as a health restorer. They are not violent, yet they are wonderfully strengthening by reason of the slowness of the movements. They induce proper habits of respiration and develop the chest admirably. They also serve to strengthen the back; and many people suffer from weak and painful backs because they unconsciously carry themselves badly at all times, but especially when walking, the chest being drawn in and the abdomen thrown forward, or else the chest and shoulders being held far back and the abdomen thrown forward. Either posture gives a distinct but reversed curve to the spine and throws the entire weight of the torso upon the muscles of the back.

(4) Many people quickly tire themselves in performing their ordinary duties, because they lack repose and give certain muscles unnecessary work through bad habits acquired and through lack of proper exercise.

(5) Exercise I: For strength, Harmony, and Grace of Movement: In the first place, stand erect, with the hips drawn well back, and the chest high and not strained and the head drawn back upon the spine without tilting the chin, the toes placed on a parallel line the feet set somewhat farther apart than would be the case when standing naturally, and the weight resting equally upon both legs. Now center the mind upon the left hip, and move the latter in a direct line as far over to the left as possible, until the right leg is entirely relieved of the weight of the body. If this is properly done, the shoulders will be found to lean well over to the right side, to provide a balance for the action. (See figure No.1) Next center the mind upon the right hip, and with the

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(475-1)⁹¹⁰ Miao-Chi said that he had never felt satisfied with Buddhist doctrines about creation. On the one hand it is maintained that matter is maya ("emptiness" or illusion"); on the other hand, that matter is eternal. Hence, there can be no real creation but only evolution as well as involution.

(475-2) Saying on life and death that constantly recurred in Buddhist scriptures had become part of his thinking. "Life and death follow one another as the waves of the ocean. Now we are up on the crest of the wave, now down in the trough, until at last, through a realisation of the truth, this process ends and we enter into the great silence." In this mode of thinking, which he had earlier accepted as axiomatic, there was no real sting either in death or life.

(475-3) It was different now that he had come closer to Christ. He began to look into an abyss of uncleanness and sin. His life lay before him like an open book and on every page stood recorded, "You have always sought your own good and your own glory. You have not feared, loved and honoured your God and Creator as you ought to have done. You have been a guide to others without knowing the way yourself. It is all failure, all patchwork. You have not helped others in what they most needed, to get right about sin and personal surrender to God."

[FINIS]⁹¹¹

THE TRANSFORMED ABBOT

Karl Reichelt

(475-4) After two months Miao-Chi took up residence in one of Tokyo's chief monasteries, the Kwannon Temple in Asakusa Park. The external arrangements were a

same action move the hip as far as possible to the right side, freeing the left leg entirely of weight, and causing the shoulders to lean toward the left side. Repeat these movements a number of times, being careful that the knee of the leg bearing the weight of the body is held firm and straight, while the other is naturally and easily bent without the slightest strain upon the muscles." by hand

⁹⁰⁹ The original editor inserted "201" at the top of the page by hand.

⁹¹⁰ The paras on this page are numbered 27 through 29 and 1 through 6; they are a continuation of the paras on page 484.

⁹¹¹ The original editor inserted "FINIS" by hand.

model of efficiency and elegance and a number of the monks were alert and intelligent. Miao-Chi noticed how quickly the people finished their devotions and how their whole manner betrayed vacancy of mind. It became obvious that the spiritual atmosphere of Tokyo was unfavourable to religious life.

(475-5) We understand that you have come to Japan to study the inner character of religion. Well, you have come to the wrong place. You should visit our holy Koyasan and that real heart of Buddhism in Japan, Kyoto. There you will meet people who will understand you and share your interests. "Kouasan ("High Mountain in the Wilderness") corresponds very well to its name, as it stands high and isolated, surrounded by thick forest. The monastic buildings are surrounded by dense groves of cypress, acacias and cedars. Miao Chi was allowed to stay in a monastery that stands secluded in a side valley. Not far away stands the main temple of the Shingon School. This temple, together with one other from which the master Kobodaishi is said to have entered Nirvana, shows the high lights of Koyasan's peculiar architecture.

(475-6) He first took Miao-Chi around those places on the mountain connected with the founder of the Shingon School, Kobodaishi (Great Teacher Kobo), a master highly honoured in Japan. Kobodaishi lived from A.D. 774-835 and visited China where he studied intently the School of Mystery (Chinese, mi-tsung.)

(475-7) Confucianism in Japan was promoted by him, because he found that it had a considerable contribution to make towards the development of a sound communal morality. It amplified the one-sided interpretation of the development of life as taught by Shintoism. Miao-Chi did not understand why the fatherly Takahashi laid such emphasis on showing him all the places connected with Kobodaishi's life. Later it dawned upon him that he wished Miao-Chi's inner self to come under Kobodaishi's spiritual power and thereby share in its blessing. Takahashi described what Kobodaishi experienced when he obtained enlightenment under one of the mighty cedar trees.

(475-8) From Koyasan Miao-Chi went to Kyoto and to the home of Prof Suzuki, who taught Zen Buddhism and History of Religion in the famous Otani College, in a peaceful quarter near the botanical gardens. The Prof. sat in a corner of his garden deep in meditation. His serious face was calm and mild but at the same time the lines of his mouth showed signs of energy and firmness.

(475-9) Miao-Chi had often wished that he could devote himself with the inwardness of faith to the "All-Father Buddha" (Amitabha) whom the Buddhism of the Pure Land School proclaims, for he had seen how pious Buddhists had found in that way a wonderful source of joy and peace both in the struggle of life and before the gates of death but there had always been something to hold him back. There was no historical basis for the Amitabha idea; it was, he felt, no more than a myth. Possibly Zen, the way of the Meditation School

(continued from the previous page) (Chinese, Ch'an), was safer a mystical experience which comes by penetration into one's own being through personal effort and there finds a reflection of the basic pattern of life. He now heard from his new master that there exists a higher synthesis of these two apparently contradictory ways of Salvation.

(477-1)⁹¹⁴ Maio-Chi entered a monastery of the Zen Buddhist school noted for discipline and order, situated outside the boundaries of the town Miao-Hsin-Ji (was the name of the place) Monastery of the Heart's Mysterious Unfolding") The locality was quiet and attractive and the number of monks limited to thirty. Its leader in 1920 was a devout and able man. All manual work was carried out by the monks themselves. Here the time was minutely apportioned between manual work, devotions, study and meditation. Diet was strictly vegetarian, but simple, wholesome and nourishing: the cells and halls were like all the other rooms, airy and clean, and great emphasis was placed upon the education of the monks and an understanding of hygiene. The monastery may therefore be said to have been a model place for any who wished to concentrate the mind and penetrate to enlightenment. (satori).

(477-2) Was this solution, to surrender oneself unconditionally to the eternity which we carry around with us in our own hearts? But Shouldn't one then lose one's own self and be lost in the infinite? What self; the self of several years ago, of last year, this year or the self that is always changing in moods and phases of development? Can this limited, evasive and undefined self after all be our real and eternal self?

(477-3) As never before he realised that to cling to one's old self meant isolation, repression, bitter disappointment and death. What did it mean to let the eternity in our hearts come into its own? Could it mean that we lay ourselves open without reserve to the divine plan, tear down all barriers and become at one with all things living. There could no longer be any division between friend and enemy, relatives and strangers, foreigners and fellow countrymen, male or female educated and uneducated.

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⁹¹³ The original editor inserted "203" at the top of the page by hand.

⁹¹⁴ The paras on this page are numbered 7 through 13, making them consecutive with the previous page

Everything and everybody would belong to him who carries eternity in his heart. This was, the first stage in the great experience Miao-Chi had on this unforgettable day of his conversion.

(477-4) The tragedy of life is that most people have not obtained a glimpse of the basic pattern of life and have not discovered eternity within their own hearts. Thus they live as fools, and in the fires of lust and sensual craving work themselves deeper and deeper into complications. The best means of awakening them is by means of pain, suffering and bitter misfortune. Suffering and misfortune therefore assume in the light of eternity immense importance and become transformed into great blessings. Still greater power and blessing lie in meeting good and holy men who have obtained enlightenment.

(477-5) Without any thought of time and space he remained sitting when the leader gave the signal to disperse. The dinner bell sounded, the night bell too, and still he sat there. The others understood that his great hour had come, and nobody disturbed him. It was not until late into the night that he tore himself away to his cell. He felt no sense of fatigue or unhealthy reaction, only a deep calm peace that shone forth from his whole being and influenced others positively during the days that followed.

(477-6) No one spoke much about it because in East Asia the rule that the book of Isaiah mentions holds good, "Over what is holy there is a cover." From now on, meditation became a predominant part in Miao*Chi's life. He could dispense with food and sleep but daily meditation, as quiet and as regular as possible, he could never do without. It was not that he always experienced something bordering upon ecstasy. That only happened now and then. He never sought to force this state, least of all by means of artificial Yoga practices. Still, he obtained through his daily hours of meditation a deeper understanding of the interconnections of life. During these hours plans regarding his future life's work assumed a more definite shape in his mind. It had become much easier to "shut the door" and to enter into the sanctuary of his heart. Previously he had been dependent upon external conditions of peace; now he could enter into "his own self" wherever and whenever he wished, whether on train, tramcar, or in the bustle of the big town.

(477-7) When such a procession began, one section of lay Buddhists always stood aristocratically aloof. This was a group of literary men from superior levels of society who had taken up the so called Wei Shih philosophy for special study. The Wei Shih School (Sanskrit, Yogachara) is highly speculative. It is often called the Idealistic School because it stresses that behind shifting phenomena and events there lies continuity. The School is sometimes called intellectual since adoration plays little or no part,

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(continued from the previous page) whereas meditative speculations and dialogues between individuals under the guidance of a Wei Shih master are encouraged In Shanghai the Wei Shih School exercised some influence and a room in the top storey of the lay temple had been handed over to them and was well frequented, especially on Sundays. Many of these gentlemen had long conversations with Miao-Chi, and they were struck by his psychological insight. They asked him to come up and join the select circle in the tower room but Miao-Chi did not feel happy there. Among several sincere and moderate members there was a distressing number of parrots and boasters who held the floor to show off their philosophical knowledge. The consequence was that such gatherings were chilly. How different it was down below! In spite of that simple and naive calling upon the name of Amitabha, one thing was certain: warm-heartedness and sincerity lay behind it.

(479-1)⁹¹⁷ Miao-Chi began his travel up the Yangtse Valley by taking the train from Shanghai to Chinkian, where a noted monastery of the Meditation school stood on a small peninsula jutting out into the Yangtse. It was call Chin Shan Ssu (Golden Mount Monastery). Here courses in meditation were given lasting from three months to three years. In Feb. 1948 this famous monastery was burnt to the ground. During the fire twenty of the older monks shut themselves inside the temple hall and continued mass until they were consumed in the flames. The abbot, who had been brought out earlier, had to be held back by force from joining the group which, through this "purging fire," hoped to enter Nirvana.

(479-2) Then follows a short instruction, such as, "It is important to remember that we are gathered in the real sanctuary of Buddhism, more holy and important than the temple hall with its Buddha images. The temple hall is only a ante-chamber where one can read masses and worship. Here all thought of prayer and worship of a Buddha outside oneself is to be banished. Buddha and Amitabha are indeed one's own self in its highest unfolding and development. It is important to scrutinise the self. Therein lies deliverance. It is necessary to penetrate to one's own original countenance, which is one with all life. There is found the basic pattern of life, of which all people carry a darkened reflection within them.

⁹¹⁶ The original editor inserted "205" at the top of the page by hand.

⁹¹⁷ The paras on this page are numbered 14 through 17, making them consecutive with the previous page

(479-3) Like many others, Yuan-Kuang was enmeshed in a net of superstition. Restless in mind he went from place to place hoping to meet a good master who would show him the way, but so far had been bitterly disappointed.

(479-4) Miao-Chi's main purpose in visiting Nanking was to attend a course at the Lay Buddhist Academy situated in the centre of the city. The day he arrived he found himself surrounded by a picked group of scholarly monks, Buddhist scholars and prominent fa-shih. This Chinese Academy for Deeper Studies has an interesting history.

One of China's scholars, Yang Wen-Hui, who had long served in the country's diplomatic service, and who had spent many years in America and Europe, was sent in 1875 to Japan as Chinese Ambassador. He was deeply interested in religious matters and used all his leisure to study Japanese Buddhism. Yang Wen-Hui belonged to a family of officials noted for Buddhist interests and he too found his spiritual home in that religion. At the same time he had adopted many ideas from other higher religions, notably from Christianity. During his stay in Japan he studied specially those schools and tendencies which were either wholly extinct or of little importance in China. These included primarily the Idealistic School and the School of Mystery. When he returned to his ancestral home in Nanking Yang Wen-Hui resolved to retire from official life and devote himself wholly to the study of religion. He set aside a large part of his home, with its park and pavilions, for Buddhist scholars and monks of high standing to gather for study and deliberations. In this way, the nucleus was formed of the first Buddhist layman's academy in China. The Yang family set aside a considerable sum of money too for the maintenance of the Academy. In the autumn of 1880 it was officially opened. The first course had twelve students, seven scholars and five monks. Students were accepted only after careful sifting and upon recommendations from well-known men.

At the outset regular devotions were held morning and evening conducted by the monks. Later, such devotions were limited to special occasions, whereas meditation was held in high honour, not as compulsory for all but as a private exercise in the cells of individuals. It was during these quiet hours that students were expected to reach the main goal of the Academy, an understanding of the secrets of the Idealistic School. i.e., Wei Shih philosophy.

Yang always maintained in his lectures that each of the Buddhist schools had its own significance because of meeting the various spiritual needs of the human soul.

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(continued from the previous page) Whenever he spoke of this he became eloquent. He often used to mention his experiences during a stay in Christian lands where he had noticed how many Christians felt uplifted by the singing of hymns in powerful evangelistic meeting. Others he noticed preferred quiet and pointed sermons that appealed to the intellect. Others too gathered around the mystical and the sacramental, attracted by richly-suggestive ritual and dignified ceremonial. "For my own part," he said, "I can benefit from taking part in the worship of various schools, for they lead, each in their own way, into the sanctuary of "the unspeakable " where men obtain a glimpse of the true pattern of life. Nevertheless I feel that the most direct way for me personally is the Wei Shih philosophy

After five or six years Wei Shih Societies began to spring up as Yang's group of students spread through the land. When he died in 1912 a large number gathered at his funeral in Nanking to show their respect and gratitude. Yang had appointed as his success-or Ou-Yang Ching Wu, one of his dearest and most promising disciples, who later became a famous scholar.

Western historians of religion have agreed to call the movement the Idealist School. "Idealist" is here understood as a tendency towards continuity exclusively related to individuals. The highly-compressed Chinese term agrees with this designation because the words "wei-shih" when analysed, means "mere observation," i.e., everything depends upon subjective observation and perception. Opposition to materialist ways of thought comes particularly to the fore in this Chinese term, for materialism in Chinese called "wei-wu-lun," i.e., "nothing but matter exists."

(481-1)⁹²⁰ Salvation consists in arriving at an understanding of the right way to conduct one's life. This cannot be found by looking outward, for there one sees merely kaleidoscopic pictures. Further, man's senses are utterly deceptive, and both the observer and what is seen are constantly changing; we and the world-picture necessarily change not only every day but every minute. It becomes necessary therefore to turn mind and thought inwards. A man must leave not only the external and deceptive interplay of the life of the senses but keep away from the "inner their," i.e. ordinary thinking determined by the senses. By concentration and meditation he can rise to an elevated level of intuition and contemplation in which there begins a realisation of his original nature in its connection with the life of the universe.

It can be understood that this form of Buddhism is calculated to impress those whose interest is modern and rationalistic. In its moral and psychological aspect the movement has helped many believers to take their stand against the superstition that

⁹¹⁹ The original editor inserted "207" at the top of the page by hand.

⁹²⁰ The paras on this page are numbered 18 through 19, making them consecutive with the previous page

mar so many sections of Buddhism. Yet it can be seen that the Wei Shih movement has in many ways weakened and diluted the already thin religious enthusiasm amongst educated classes in East Asia. Indeed it is well-known that the Wei-Shih School, in spite of many relatively sound psychological and moral ideas, is the least religious of all the Buddhist Schools, for there is no movement that so clearly and decidedly leaves out the living God. In many places the Wei Shih School has sunk to the level of little more than mental hygiene

Pure thought and logic have predominated to such an extent as to dilute considerably the element of awe as well as that of the holy. This judgment the author has heard expressed by Chinese Buddhists who are outstanding in scholarship and clarity of thought as well as in warmth and depth of feeling. This was Miao-Chi's impression too after concluding his course of study in the Nanking Academy. His remark about it is significant: "The only point where the Wei Shih School touches pure religion is in mention of Nirvana Here pure thinking and strict logic have come to an end, and one has to talk about the "unspeakable" and "majestic loftiness," vague ideas that only a "perfected Buddha" can fully comprehend."

Miao-Chi felt it quite a relief at the end of his two months' course to move among people for whom religion meant something more than psychological training and mental hygiene. His travels now led him further up the Yangtse to another famous centre, Chiu Hua Shan.

(481-2) Chiu Hua Shan ("Nine Flowery Mountains" a reference to the number of peacocks") is situated in the Yangtse valley not far from the town of Tatung. It is one of the Ssu Ta Ming Shan ("Four Famous Mountains") which the majority of Buddhist monks hope to visit at least once in a lifetime - P'u T'o, Chiu Hua, Wu T'ai and Omei.

Chiu Hua Shan is about three thousand feet high it is perhaps the most delightful of the four classic mountains. It cannot compare with Omei Shan in majestic splendour, nor with P'u T'o Island for its peculiar solemnity, but because it is so central and easily accessible it is a favourite meeting-place for pilgrims, surrounded as it is by beautiful valleys and flower-covered hillsides.

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The Transformed Abbott
Karl Reichelt

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The Transformed Abbott
Karl Reichelt⁹²²

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⁹²² The original editor inserted "209" at the top of the page by hand.

(continued from the previous page) So it happened that Miao-Chi stayed about two months in the monastic world of Chiu Hua Shan. Pilgrims, monks and students gathered around him in gratitude and love. And this love strengthened and confirmed him in his life vocation as a preacher and shepherd of should. No wonder that he always looked back upon these months as a time of special happiness. He gave lectures every morning and afternoon mainly on comparative religion. Besides this he spent much of his time on solitary walks around the hillside where the Chinese philosopher and statesman Wang Yang-Ming, had once spent his best hours.

(483-1)⁹²³ The position of Buddhism in China gave cause for anxiety; superstition, ignorance, and corruption had crept into the order of monks. Hence this, the highest form of religion had come into disrepute in the sight of many. Religion was inseparably linked with the life of man, and was in fact its foundation, but if religion became contaminated it lost its power and human life would gradually become empty and materialistic.

(483-2) T'ai-Hsu of course had no objection to an atheistic tendency. It was part of his programme to show how foolish it is to base one's outlook on life upon the idea of a personal god.

(483-3) From his idealistic point of view he could see that both China and Japan had values of importance for the family of mankind. These values were tied primarily, for he believed, to culture and religion, and here he had to include the whole of Asia, above all that notable centre of religion, India. He saw as if in vision the religions and culture of Asia like a rising sun with healing in its rays. To Miao-Chi this sun was represented by sages such as Lao-tzu, Confucius, Chuang-tzu, Sakamuni, Buddha, and farther west, by the great bodhisattva, Jesus the Christ. The vision settled into a definite picture, and this naturally became the cover design for his periodical: a map of Asia irradiated by a rising sun with the two characters "Ya Kuang" ("Asia's Light") at the top.

(483-4) Yet his own world of thought was more and more filled with doubt and anguish. Even concerning the Pure Land, with all its glowing prayers and poems about Amitabha and the power of faith, he could not escape the fact that its entire foundation was weak and mythical. He knew (what most people did not) that the teaching about Amitabha had no historical foundation. He knew that all this talks of the "All-Father" was simply a construction of thought that might be good enough as a working hypothesis but lacked the spirit of a real person. Thus it came about that the more the laity gathered around him in gratitude and expectancy the more he felt fear arise within his own heart. Here he was posing as a spiritual leader but within himself there was doubt and insecurity.

⁹²³ The paras on this page are numbered 20 through 26, making them consecutive with the previous page

(483-5) He was now realising that the foundations of the Pure Land system were not only misty and insecure but positively misleading. With increasing clearness he now saw that such “constructed” way of salvation, however inspiring, can never provide the certainty of man’s salvation. As a conscientious scholar he knew that it was historically impossible to suppose that Sakamuni Buddha, who according to the oldest and most reliable Buddhist sources refused to accept the thought of salvation through a divine mediator, should at last have given way to popular opinion so as to regard the mythical Amitabha as Universal Saviour and King of the Western Paradise. Yet this was exactly what the Pure Land’s two classical writings, the Amitabha Scripture and the Sakyamuni Scripture, proclaimed. Miao-Chi knew very well the intellectual toil given by learned Buddhists over centuries in order to reconcile these opposing ideas. The pure Land view was always explained as a useful working hypothesis to make it easier for believers, so that in due course they would awake and see the whole Amitabha conception as an inspiring symbol of man’s initial experience of Nirvana (self-realisation, not extinction.)

(483-6) I had a strong feeling that I had been guided by God to this encounter, and when we met the same appeared to be the case with Miao-Chi, only to him it was not the personal God but rather the hidden powers of karma which were operating.

Chinese and especially Buddhists, have a strong belief in the existence of a mysterious contact or affinity between certain people. This affinity is thought to be the result of previous existences often hundreds of years earlier. This is especially the case where good karma or merit, has been accumulated over a long period. Buddhists call this phenomenon yuan. Perhaps most commonly known is the saying, “Those with mutual affinity will never meet though living in the same street.”

(483-7) I know that you think in terms of personal God, but to us that is very difficult to understand. If God is personal then He must be subject to limitations and therefore no longer God.⁹²⁴

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The Transformed Abbott
Karl Reichelt

W.H. Elwin: The Wang Yang Ming School

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THE WANG YANG MING SCHOOL
W. H. Elwin⁹²⁶

⁹²⁴ The paras on this page continue on page 475.

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(485-1)⁹²⁷ His great saying is "Knowledge and action go together. "They cannot be divorced. Reinsch, in "Intellectual Currents in the Far East" says: "In this school (the Japanese O Yo-mei school) were trained the statesmen and warriors of Satsuma and Choshiu who have led Japan to greatness in peace and glory in war.. Wang Yang-ming is the Chinese soldier-philosopher whose value for present-day needs the Japanese were the first to discover... During the last decade (early 20th cent) he has become the most widely read author in China.. His words are like a trumpet call to modern China. The Chinese have turned with joy and hope to his pages... This philosophy of action had fallen into relative oblivion in China when a century ago the Japanese rediscovered him and found in his pages the inspiration that carried them far on the way to new national life and strength. His works were at that time, and have been since, read even more intently in Japan than those of Confucius himself, and among his latter day followers Admiral Togo is cited as a most ardent devotee." Chinese students in Tokyo have told me that Japan's great strides forward are attributed by some to her following of O Yo-mei.

Rev Prof P.G. Kawai: The Wang Yang-Ming School in Japan

(485-2) Under the Tokugawa Shogunate, which immediately preceded the Meiji era of enlightenment and modern Japan, the Chucius teaching flourished and held the greatest power over all the country for nearly 3 centuries, i.e. since the beginning of the 17th, for it was the official learning sanctioned and protected by Government. In the course of time there appeared privately several schools of thought among the people. The Wang Yang-ming teaching was one of them. It was introduced into Japan by a humble country scholar named Nakae Tojii, known as Omi Seijin, whose followers were persecuted by Government and its official scholars. But Wang's teaching gradually but deeply planted its roots in the people's hearts and grew. Such men as Sakuma Shozan, Yoshida Shoin, Yokoi Shonan, and Saizo Tokamori, who were the most influential men in bringing about the Meiji revolution, were of this school.

(485-3) Its teaching is monistic. Only the rational principle exists and the material principle comes out of it. Wang teaches that we get at truth or⁹²⁸ conscience by regulating, correcting, the business or matter in hand. This includes the will. So by regulating will we get at knowledge or conscience. Will can be a source of evil and is the only obstacle to getting knowledge or truth. Will means selfish will, carnal desires.

⁹²⁶ The original editor inserted "211" at the top of the page by hand.

⁹²⁷ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

⁹²⁸ "truth or" was typed below the line and inserted with an arrow.

(485-4) According to him "God" is "spirit" and as there is a soul in a man so there is God, in the world. He calls human soul or spirit good knowledge or clear virtue, i.e. conscience. It is essentially the same with "God." For the conscience is God in man and it is pure and the supreme good." So if one wants to be good his spirit must be one with God, and hence there is insistence on this that "The mind is the divine enlightenment which comes from the unity of heaven and man."

He thinks that the obstacle which lies in the way of reaching this state of unity is "will" but instead of following the Buddhist or Schopenhauer teaching of the annihilation of the will i.e. self-abnegation, he says "make the will pure and sincere"

(485-5) Sages have more rational principle and ordinary people less. This makes the difference of ranks and classes. So though the teaching is democratic there is no danger of anarchy, as people should look up to sages.

(485-6) Conscience i.e. good knowledge is synonymous with heavenly⁹²⁹ principle, heart, sincerity, clear virtue, the Way, the Good, all wisdom, the sage. It is both originally born in man, as some say, and also acquired by experience, as others say. The difference between the sages and ordinary people is that the former follow the voice of conscience and latter do not. If you follow it you need no outside help. But few can live that kind of life

(485-7) Evil originates in the will. According to Wang there is no sin, incorrectness, in the heart but as soon as will begins to stir it is there. It comes into existence where the mind is moved by the senses. Will necessarily means attachment to, or dependence on, something. So conscience and will are in direct opposition.

(485-8) Knowledge is always true and necessarily reveals itself in action. Wang attacks those who teach that knowledge precedes action, and those who say that by reason and investigation you get true knowledge. If there is no action, there will be no knowledge even in a lifetime.

(485-9) The modern man says first knowledge then afterwards action. Reading and study are for knowledge, afterwards he will act. It comes to this he will never do anything which means that he has no knowledge. If people say he knows but has no corresponding action or practice, then what he seems to have is not knowledge⁹³⁰

(485-10) Wang Yang-ming is regarded in China as the most outstanding philosopher of the Ming dynasty.

⁹²⁹ "heavenly" was typed below the line and inserted with an arrow.

⁹³⁰ The original editor changed "not the knowled" to "not knowledge" by hand

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The Wang Yang-Ming School in Japan
Rev Prof P.G. Kawai

Siu-Chi Huang: Lu Hsiang-Shan - A 12th Century Idealist Philosopher

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LU HSIANG-SHAN - A 12TH CENTURY IDEALIST PHILOSOPHER

Siu-Chi Huang⁹³³

(487-1)⁹³⁴ Wang Yang-ming praised the teaching of Lu Hsiang-shan in a Preface which he wrote to Lu's collected writings.

(487-2) For Lu, Mind is characterised by its capacity of knowing, thinking and reflecting; through it man can really know the Truth or Tao. He lays the greatest stress on the concept of Mind. And yet he is not a subjective idealist, as a modern Chinese writer thinks he is. For he never forgets that beyond the finite minds there exists the one universal Mind, identified with the one universal Law, which permeates the entire universe, and is apprehensible and knowable. This universal Law consists of the ethical principles of humaneness, righteousness, propriety and wisdom; man's duty is to live in conformity with its perfect goodness. Further, the original Mind of man is endowed with a nature essentially good, enabling him to commiserate spontaneously and to know intuitively right and wrong. In the bosom of the universal Mind, the finite minds are permanently conserved.

(487-3) Like Mencius, Lu admits the existence of evil. He says: "Human nature is originally good. Any evil in it results from the changes made in it by external things. He who knows the injury caused by them and who can revert to himself, can then know that goodness is the innate possession of our nature. "Further: "in its led astray by things. If one has the proper spirit he will immediately rise (above them) and will attain the original good. "excerpted from Lu's "Conversations."

⁹³¹ The original editor inserted "The End" at the bottom of the page by hand.

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⁹³³ "Who Influenced Wang Yang-ming." was typed below the line and inserted with an arrow. The original editor inserted "213" at the top of the page by hand.

⁹³⁴ The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

(487-4) "Where there is good there must be evil. The transition from one to the other is like the turning over of one's hand. Goodness however is so from the very beginning, whereas evil comes into existence only as a result of such a "turning-over." Lu regards material desire as the main source of evil. through their indulgence in it, men are led astray and their original mind becomes lost. "When desires are many, what we can preserve of our original Mind is inevitably little; and conversely when desires are few we can preserve much." In a Letter Lu wrote: "Common men and vulgarians are submerged either by poverty or wealth, or by high or low positions, or by benefit or injury, profit or loss. They thus destroy their virtuous Mind.

(487-5) The second source of evil, says Lu, lies in ignorance or superficial opinion. Such are by no means confined to the uneducated. They are also to be found, he says, among intellectual pedants. "Like those who follow material desires they gallop without knowing where to stop. "This passage from a Letter refers to Confucius' idea in "The Doctrine of the Mean." To live in accord with the Golden Mean is to be without excess or deficiency, not to go too far or to fall too short.

(487-6) Now, writes Lu in a Letter, the doctrines of the early sages have been destroyed, strange theories and depraved doctrines expand and spread... those who give rein to their passions and indulge their desires are drowned." It is to be noted however that Lu does not think that intellect as such is evil but that it is not of first importance because it is the moral worth of the individual that is of greatest value.

(487-7) Lu is not interested in the metaphysical question of whether man can choose between A and B at will, or free to choose his own good or not. What concerns him is the purely practical approach. He takes for granted that man can, if he is determined, effectively carry out what he has willed and that he has ability to make decisions in terms of free choice. He said, in "Conversations:" Man must needs have great strength of will. For the ordinary man becomes drowned by music, women, wealth and high position; his virtuous Mind and good nature both become obscured." Further: "A scholar must first of all make firm his will; having made firm his will, he must come in contact with an intelligent teacher." also "If one does not cleave to his teacher, he will be submerged in the prevailing customs, and will be swept into a net, or plunged into an abyss, and will not know how to escape. Is it not pitiful?" Also: "For man there is nothing prior to knowing himself. He should first of all understand what it is that makes him a man. Establish thyself and respect thyself."⁹³⁵ " - 'Conversations'

(487-8) Buddhism began to decline when it was struck a great blow, the Taoist-inspired persecution of 845, which resulted in closing 44,600 monasteries and compelled 260,000 monks and nuns to return to secular life. One sect, however, that continued to exert great influence was that of Ch'an, known to the West under its Japanese name of Zen.

⁹³⁵ "Establish thyself and respect thyself." was typed below the line and inserted with an arrow.

It originated partly as a typical Chinese reaction against the metaphysical obscurities of Indian thought, and partly as a protestant movement within Buddhism inspired by philosophical Taoism. It exerted much influence on Lu. It teaches that truth is esoterically acquired through personal transmission from teacher to pupil. Enlightenment comes as a sudden, instantaneous psychological experience instead of being a gradual unfolding process resulting from the slow laborious acquisition of knowledge. It may come at any moment; almost immediately or

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LU HSIANG-SHAN – A 12TH CENTURY IDEALIST PHILOSOPHER
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LU HSIANG-SHAN – A 12TH CENTURY IDEALIST PHILOSOPHER
Siu-Chi Huang⁹³⁷

(continued from the previous page) or only after prolonged years. Zen education consisted not in formal instruction but in intellectual stimulation designed to create psychological shock. Some of the points characteristic of both Zen and Lu are: (a) quiet sitting (b) negligence of written texts (c) Mind culture. On 'a'-

(489-1)⁹³⁸ Lu said: ('Con'): Establish yourself immediately, sit straight, fold your hands (right inside the left is a sign of reverence), collect your spiritual forces and become lord over yourself. Be without thought, without action, silent and immovable, responsive to what comes, and then you will penetrate... If, when practising one does not gain correct results, it is because one's mind is not set on the Truth (Tao). For if one's Mind is really set on Truth, then in the time of danger one cleaves to it; in moments of haste one also cleaves to it. The result depends only upon whether one is diligent in practice or lax; upon whether one practices assertion or non-assertion. It would be fine if you students could constantly close your eyes.

(489-2) Chan Fou-min, a pupil of Lu and one of the recorders of his "Conversations" wrote "When once I had nothing to do, I sat quietly with closed eyes, exerting myself to hold fast and preserve my Mind. through the night into the following day, I did this for half a month. One day suddenly I realised that my Mind had been restored to its purity and brightness, and was standing in the Mean (chung) i.e. without inclination or deflection). I marvelled at it and went to see the teacher. Lu said: 'This Law has already been manifested in you.' on (b)

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⁹³⁷ The original editor inserted "215" at the top of the page by hand.

⁹³⁸ The paras on this page are numbered 9 through 16, making them consecutive with the previous page

(489-3) Zen said the uneducated quite as well as the educated can attain Buddhahood without depending on learning or knowledge. He stress upon knowing oneself rather than external things and his belief in the importance of practical application of moral teachings in actual conduct. He says: "One should by his own efforts possess, perfect, and govern himself without depending on teachers, friends or written texts." Also "The books of the ancients should not always be trusted, yet they need not necessarily be distrusted. It depends on what is their underlying Law." on (c)

(489-4) Lux identifies Mind with Heavenly⁹³⁹ Law. "Ten thousand things are profusely contained with the Mind"

(489-5) Yet Lu is definitely not a Buddhist. He says that Buddhism is conversant with selfish profit, shown by its emphasis on escape from the sufferings of this world. According to Confucianists, refusal to affirm the present world and search for individual salvation in the other world of Nirvana is selfish. Buddhism maintains the obliteration of individual activities as the way to get rid of evil in this world.

(489-6) With the advent of Wang Yang-ming, Lu's Mind school was extensively revived and brought to its logical culmination. Wang was dissatisfied with the scholars of his time who indulged in abstract speculations or who merely blindly followed the orthodox ideas of their predecessors. His main merit however does not lie in his critical attitude but in his creative advocacy, development and systematisation of Lu's Learning of the Mind. In his early years Wang, who was well acquainted with both Buddhism and Taoism sought in vain for answers to his questions. Wang wrote: "The learning of Confucius and Mencius emphasises only human-heartedness. But the defect was that people were seeking these from without. Therefore Confucius warned Tzu-kung to seek an all-pervading unity, that is to say, he caused him to seek within his own Mind.... Lu Hsiang-shan seeks for the Lost Mind. How then can anyone malign his achievement? And yet the scholars echo unthinking agreement with one another, and without investigating what is really true, all regard him as belonging to Zen Buddhism."⁹⁴⁰ In this they truly wrong him."

(489-7) According to Wang Yang-ming Intuitive Knowledge is something absolutely perfect and tranquil, and exists in a state of equilibrium undisturbed by any outside influence; it is bestowed on man by Heaven. The sage is one who can preserve and develop it. Complete development of it results in the highest good. That is, the end of moral conduct is to develop intuitive knowledge to the utmost so that one will be able to rest in the Supreme Good, thus avoiding the outside influences which may corrupt.

⁹³⁹ "Heavenly" was typed below the line and inserted with an arrow.

⁹⁴⁰ The original editor inserted underline by hand

(489-8) Wang Yang-ming caused the Learning of the Mind to become the most dynamic and intellectually the most vigorous philosophy of the Ming dynasty. After his death he left behind some 70 disciples scattered in different parts of the country. His school is free from the asceticism and pessimism of Buddhism; it teaches how to live both in accord with Heavenly Law and in harmony with one's fellow men.

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LU HSIANG-SHAN – A 12TH CENTURY IDEALIST PHILOSOPHER
Siu-Chi Huang

Nargis: The Lifted Veil

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THE LIFTED VEIL
Nargis⁹⁴²

(491-1)⁹⁴³ "Dost thou know why so many obstacles have been set up on the Path? – it is in order that the devotee many gradually develop strength to be able to see The Beloved without a veil. " -- Sharf-ud-d'n

It is the universal experience of all true seekers of God, that after the first wonder and rapture of spiritual vision, which, as it were, intoxicates the soul whose eyes are opening, there follows a period of darkness, depression, and doubt, far worse than anything they had known before their feet were set upon the Path. A great faith, a great courage, and infinite patience are needed to convey the traveller safely through this necessary stage upon the Path to God.

(491-2) It is not by turning away from the unreal before it is understood that reality can be found, but by going through it, which is a contrary process, and cannot be realised until the disciple can make it part of his own being: This realisation is totally different from an intellectual conception, and means rising above illusion and thus controlling it. When this can be accomplished, unreality has no more power to hold him.

(491-3) Those who aspire to tread the Spiritual Path are of times bewildered when they see one whom they know to be a Great Soul, or a Messenger of God, suffering the ordinary ills of humanity. They think that these Great Ones should be above all physical pain or discomfort, and when they find that this is not so, will say among themselves, "This one, whom we thought great, cannot be a Master, or surely he could not be as mortal man, subject to fatigue or illness; a real Master would be above such

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⁹⁴² The original editor inserted "217" at the top of the page by hand.

⁹⁴³ The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

things.” It is the same in all ages, those around Jesus during his earthly life thought just the same. “He saved others, himself he cannot save; if he can, then we will believe that he is the Son of God. “They demanded, as many to-day demand, that a Messenger of God should conform to their ideas of what he should be, or he is not from God. How can one, whose feet have not yet taken even the first step, judge the actions of one who has trodden it? He has not begun to understand the meaning of the sacred prayer, uttered by all the great Souls who have attained “Sonship” “Not my will, but Thine be done.” To utter these words in deed and in truth is the last and supreme sacrifice it means the surrender to the Father of a perfected personality.

(491-4) As it has been said that mere learning will never enable a man to know God, there is a certain amount of confusion of thought amongst those who aspire to tread the Path of Seeking, as to what extent the human mind can be used in the search. If knowledge of God cannot be attained through any mental process, then by what means can He be known? For if the reasoning faculty of mind is of no importance on this path how can man know what he is seeking, or recognise it when found? Reason being an attribute of mind. It is difficult to convey any solution of this question to one who has not realised the supreme mystery of man. A Seer understands many things of which he cannot speak. To define a truth, is to kill it; and the only motive for doing so is that a presentment of a dead fact will sometimes inspire a seeker to search for the living truth. That which in man is striving to realise its origin and essence is his innermost being; the soul, or a ray of divine light which is his life. All else pertaining to man are instruments the soul uses for its expression and experience. The human soul therefore uses the mind, with its reasoning power, for the purpose of the search; but although the mind can seek it cannot find. It can search and uncover everything that is obscure, it can sweep away and destroy every obstacle that stands as a barrier between man and his God; but to find, and see, that which the mind has uncovered, another faculty is needed – that of the heart. The mind seeks; the heart finds, for the mystery of God is hidden in itself. (Inayat Khan: “The heart of man is the abode of God.”) The key to this problem lies in the fact that the heart cannot see until the mind has accomplished its work of preparation; but when it has done so, it is no longer a necessity in the search. The hands may uncover a treasure, but the eyes only can perceive it. In the spiritual life of man, as in the physical, every faculty must be active, for all are necessary to the life of the whole, not one must be allowed to remain inactive or unused, but each must be used for the purpose for which it was evolved. The mind cannot do the work of the heart, or visa versa. It is in the right understanding of Unity that man will find the answer to his questioning.

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THE LIFTED VEIL
Nargis

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Kirpal Singh: Christmas Message for 1953

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CHRISTMAS MESSAGE FOR 1953

Kirpal Singh⁹⁴⁵

(493-1) His Holiness,
Sardar Kirpal Singh Sahib,
"SAWAN ASHRAM"
Ruhani Satsang,
Gur Mandi,
Delhi 6, India.
December 14, 1953.

(493-2) I convey you my sincere and heartfelt love on this day and wish you speedy progress on your Way back to your Eternal and Blissful Home.

We have passed ere now so many Christmas eves. There is need to take stock today where we stand, how far we have travelled. Let us do so calmly but seriously. The journey may be long but has to be completed. Life is running out, let not vain pursuits deflect us from our Noble Path. The Grace of the Master is overwhelming and is extending far and wide. Through His Grace the long and tedious journey back to our Eternal Home is cut short and rendered full of melodious charm. His Gracious Love is overflowing, and He is waiting for you at the door back of your eyes to receive you. Ours is to invert and sit at the door. Let our steadfast devotion and whole-hearted Faith in Him stand in our good stead.

⁹⁴⁵ The original editor inserted "219" and "Over" at the top of the page by hand.



My best wishes are always hovering around you to quicken you on your Way back to God.

KIRPAL SINGH

Kirpal Singh: Private Lecture

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PRIVATE LECTURE

Kirpal Sing

(494-1)⁹⁴⁶ Our rule for meditation: Devote one hour to it in the morning and one hour in the evening. This is at the start. Gradually increase the period to two hours at each session. This is minimum if aspirant is really serious. Most people here waste their time to cinema, reading, talking, etc; When they say they have not enough time to meditate!

(494-2) Assume the posture that is most comfortable to you, then hold it unchanged for the rest of the session. Do not move arms or legs.

(494-3) Start by concentrating on the centre in the middle point between the eyebrows. Do not try to see there with the eyeballs but use the inner mind's eye. You will find

⁹⁴⁶ The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

darkness there. Gradually a light will appear. Later the master's image will appear in the light.

(494-4) The best time for meditation is between 3 a.m. to 5 a.m.

(494-5) The master is necessary. He gives the aspirant an initial experience of an inner kind – visual, auditory or mystical – which is different with different individuals.

(494-6) At initiation the candidate is taught a secret mantra consisting of a few Sanskrit words. These must never be written down. They may be chanted while they are being memorised but once this is done, they are to be repeated silently and mentally. He is also given two periods of meditation the same day of about 3/4 hour each. The regime of living is explained. All meat fish and especially eggs are prohibited, as is alcohol, since they impede progress.

(494-7) Disciples are strictly forbidden to exchange their inner experience in conversation. Nor are they allowed to initiate others without special permission.

(494-8) We consider instantaneous spiritual healing as [possible, but]⁹⁴⁷ as undesirable because it interferes with the person's karma.

M. Yamunacharya: Sarvajna

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SARVAJNA

M. Yamunacharya⁹⁴⁸

(495-1) Sarvajna, "The Vagabond Saint" of the Kannada Country. His name is a household word in all the land where Kannada is spoken and his sayings known as the "Vacanas" are on the lips of peasant, priest, prince and pauper. Little is known of the biographical details of his life. From internal evidence scholars ascribe him to the beginning of the 17th century as the time of his birth and activities. 1600 A.D. is considered to be the approximate date of his birth by Sri R. Narasihacharya in his History of Kannada Literature. There is an interesting reference in his vacanas probably to his own life and appearance as an ascetic. "Shaven is his head: wrapped is he in shred of wool; lone is he like an elephant parted from its herd; when you see such an one, have faith in him, Sarvajna." (456) Austerity, simplicity, abandonment of earthly possessions must have been the key note of this man's life. He has parted from his forbears, the herd of teachers and prophets and is wandering like the lonely elephant always longing to join the herd of those who laboured for the good of the world and

⁹⁴⁷ The original editor changed "possible but also" to "possible, but" by hand

⁹⁴⁸ The original editor inserted "221" at the top of the page by hand.

became gathered to their fathers with their missions fulfilled. Such a sense of loneliness has frequently haunted great souls in this unheeding world. His name "Sarvajna" which means the "All-knowing" is intriguing. Whether this was the name given to him by his parents or was a title conferred on him by the people in admiration and reverence for his wisdom, it is difficult to say.

Sarvajna considers that the freedom to wander unattached to possessions is his greatest wealth. 'Who is there richer than a vagrant?' (441) he asks. He goes in quest of truth, speaks the truth as he has seen it and is not moved to swerve from the path of truth by fear or favour. He does not allow any local attachments to grow on him lest he become parochial, local or sectarian in his outlook. He clinches the whole matter in one line which sums up the manner of his life. 'Do not forsake truth, do not speak in order to please others, do not trust yourself to stay for long in one and the same place. Only so shall Siva be with you as you wish. (1146)

It would be a mistake for anyone to think that Sarvajna was preoccupied with religion and had no thought for anything more mundane. His vacanas about food and health, marriage and morals, and such other concerns of the work-a-day world are sufficient to give the lie to any such notion of him. Sarvajna was a practical mystic. He had the mystic's ardent longing for union with God and his abhorrence of doctrinal logomachies. He set great store by mystic experience. Ultimate Reality to Sarvajna was something that transcended the six systems of philosophy and the three embodiments of Brahma, Visnu and Mahesvara. The real guru is he who can lead him to this ultimate vision. All other are spurious counterfeits of a guru. External marks of a guru he may have, but they do not make him a real one. Says Sarvajna: "Shave he may his head; a staff he may hold in hand: desert he may his wife; merely be these he does not become a guru." (30) It is not a parrot-like repetition of what is heard but what is realised in his own person that constitutes the teaching of a real guru. The utterance of a guru is something apart from what one commonly hears. The real guru is one who kindleth his pupil by the light of his own soul. The meeting of a real teacher and an apt pupil is likened by him to the rubbing of two twigs in such a way that they emit a spark. Merely tethering twigs together is inconsequential but the two must be rubbed against each other to emit a spark of fire (67). The coming together of a guru and a sisya must lead to a clash of two minds with a view to produce enlightenment. It is an active relationship far from the passivity of doing nothing on his part by the sisya.

God is all-pervading. "He is in stone, on the tip of a thorn; He is there where you think of Him; He is there where you are." (276) "If one has God in his mind, what matters it whether he is in a mansion or a monastery? He has no God in his heart what matters it even if he lives in the temple courtyard?" (217) Sarvajna is of the view that everything will be added unto man if he has love of God in him. Without that love all other gifts that he may possess are vain and worthless.

Having known God he cares not what the ignorant folk speak nor does he retort. Here are a few passages from Sarvajna pointing to the silent testimony of the Inani to the knowledge of the highest that is vouchsafed to him. His silence is more eloquent

than speech. "There is not lie greater than 'I know.' He who knows that he knows, knows it only in silence and only he it is that

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(continued from the previous page) knows." (321)

"He who knows Brahman must keep his lips sealed. If he breaks his vow of silence, is like a thief betraying himself by coughing in the silence of the night." (324) The Inani lives his life and sets himself in tune with the Infinite. And the rest is done. The light of his soul will draw the world to him. He is not eager to be looked at and listened to. "No mirror says, 'Come and look at me.' The great-souled one is like the mirror." (326) "He who wishes ill of others can never escape it himself; it is like the man who hurls live coal at another and as his own palm singed." (1136) Sarvajna, though himself an anchorite appreciates the importance of woman in a man's life. He unhesitatingly recognises the materialistic basis of existence. Food is a matter of the greatest importance to him. He devotes nearly fifty vacanas for this purpose. Lack of food makes us lose all zest for life. All culture and art become then a mockery; "Eyes begin to grow dim, ears cease to hear, the body begins to droop – all this happens if one misses the meal of a night." (1830)

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Christmas Humphreys: Zen Buddhism

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ZEN BUDDHISM
Christmas Humphreys⁹⁵²

(499-1) "ZEN BUDDHISM," by Christmas Humphreys, Pres., Buddhist Society, London.

⁹⁴⁹ Blank page

⁹⁵⁰ The original editor inserted "223" at the top of the page by hand.

⁹⁵¹ Blank page

⁹⁵² The original editor inserted "225" at the top of the page by hand.

Published by George Allen and Unwin, Ltd., 16 shillings.

Because of the increasing interest in a modern form of Zen, among Western people, this work by its leading Western supporter merits lengthy consideration. Mr Humphreys (C.H. for brevity hereafter), to get his message across says: "I have fashioned a mixture of the flippant and the deadly serious, the irrational, or, as Zen would put it, super-rational."

Concerning the origin of Zen, the author sets forth on page #24 that the Buddha held up a little flower before the assembled Arhats, whereupon Mahakasyapa smiled. "The wisdom which this smile revealed was handed down... by 28 successive Patriarchs." Fortunately we have the Buddha's words with sutras and gathas by Mahakasyapa and writings of Asvagosha, Nagar-juna and Vasubandhu to prove the absurdity of the "smile" origin. One page #25 we find, "this unutterable wisdom, the Blessed One taught to his chosen few," but the Thera-Theri-gat has prove at least 300 men and women of his direct disciples won to enlightenment.

page #29 gives a second origin. "Thus about the Avatamsakasutra, introduced to the Chinese mind in the fifth century by Buddhahadra, was built up that school which later developed into Zen." A third origin is ascribed to the arrival of Bodhidharma in China 520 A.D. A fourth origin appears on page #32. "It was not until the time of Hui-neng, a hundred and fifty years later, that Zen became a genuinely Chinese form of Buddhism." Later, Zen passed into Japan where it was further modified to suit the national characteristics. Thus the real origin of Zen in Japan occurred in comparatively recent years. In the West the origin of Zen is dated 1927, with the appearance of books by D.T. Suzuki. There is difference between the Sutra of Hui-neng and the writings of Suzuki, and a marked difference between the writings of Suzuki and "Zen" Western exponents.

What should be Zen? Zen (Japanese) comes from the Chinese "Chan," which was derived from the Sanskrit "Dhyana," and all should mean but one thing - Concentration. In every Aryan teaching it precedes Samadhi, the final stage. In the different systems - whether by Buddha, Shankara or Patanjali the general outline is the same - a graded system of training. The greatest Adept of Tibet, Tson-ka-pa, wrote the Lam-rim or "Graded Path." The Yoga Sutranis give the general picture. In Yama and Niyama man begins to mould himself to receive the spiritual influx which would wreck an impure mind. In Asana and Pranayama the self-training is raised to a higher level. In Pratyhara and Dharana the struggle between the soul and the senses must be won or the next stage, Dhyana, will be impossible. Samadhi is the last stage - fulfilment, as in the Noble Eightfold Path.

It can be seen that Dhyana is concentration beyond ordinary understanding and it would appear possible to advanced beings only. It is, therefore, certain that the Dhyana of the Buddha's day was continued by all the Patriarchs up to the Patriarch Bodhidharma, and after.

(500-1) In his article "Notes on Zen History" published in "The Golden Lotus" of January-February, by quoting the eminent Chinese historian Hu Shih, W.B. Roos has shown how the Noble Way of the Buddha became drastically altered. The Chinese Patriarchs after Bodhidharma were:

- (29) Hui-ko
- (30) Seng Tsan
- (31) Tao-hsin
- (32) Hung-jen, and then two names appear for #33.

One is Shen-hsiu, the first disciple of Hung-jen, and Hui-neng (or Weilang or Yeno), the eighth on Hung-jen's list. Generations later Hui-neng was elevated to Patriarch through political expedience, displacing the true patriarch Shen-hsiu. It is strange this point should be uncovered in recent years, when H.P. Blavatsky stated in 1889. In her "Voice of the Silence" (note #6 in the Glossary to Part 2), she said: "Shin-sien was the sixth Patriarch who taught the esoteric doctrine of Bodhidharma."

(500-2) Today, we may say there are three kinds of Zen:

- (1) the Dhyana Buddhism of Buddha and the Patriarchs on to Bodhidharma and Shen-hsiu;
- (2) the genuine Zen of the Zen sects of Japan;
- (3) the New-Zen of the modern "im-mediate" school of Suzuki, and various Western authors.

(500-3) The true Dhyana Buddhism, the original, can be only a Meditation School, rooted in the Buddha's teaching. This we will compare with the New-Zen. According to C.H., as stated in the following extracts, it is:

Zen is the essence ... of life, that which makes life worth living -p.ix.

... the direct, im-mediate, "sudden" path to awareness - p. 1

Zen is at once the knower and the known. It is also the factor which unites the two in one. ... Zen is incommunicable - p.2

Zen belongs to the intuitive plane - p.4

Zen is a matter of experience - p.5

Zen is the light of all religions; it is not one of them - p. 46

Zen is the Buddh in Buddhism - p. 47

If Zen fluttered away it would still be - what it is - p. 49

... what is Zen?, there is only one truthful answer, "That's it!" ... It is a world power, for insofar as men live at all, they live by Zen ... Zen is a way of looking at life, a rather unusual way. p. 65

In Zen all things are ends in themselves, while having no end. 66

Zen is ... impersonal, undirected, purposeless ... Zen is a zipfastener between the opposites. p. 67

When I raised my hand thus, there is Zen. But when I assert I raised my hand,
 Zen is no more there. p. 76
 Zen is to Zen Buddhism as life is to form. p. 81
 Zen is not a new thing but a new way of looking at things. ... Some may find it
 easier to feel Zen than to think it. ... It is useless to reason about it, or to
 use a normal reasonable approach... – p. 99
 Zen is, so let's forget it is anything – p. 103
 Only the fool is wise – p. 109474

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 Christmas Humphreys⁹⁵³

(continued from the previous page) From which Olympian calm we may look
 down with compassion or a
 giggle, or just look down, at the battle below – p. 114
 Sense must yield to nonsense before a sense appears – p. 116
 Tao or Zen or the light of life, or whatever one cares to call ...
 Cosmic Consciousness ... – p. 136
 Zen is an affair of character, not of intelligence – p. 165
 ... the Zen ideal "Be business-less in mind; be mindless in
 business" – p. 173
 Zen is to be used, not sought, or described, or understood – p. 211
 Life is flow and Zen is the flow of it. It is therefore neither
 Buddhism nor any other "ism" – p. 221

(501-1) As the author's book is entitled "Zen Buddhism," the last remark may be
 inexplicable to some minds, but explanatory of the contradiction of the Buddha's
 teaching appearing in preceding excerpts culled almost at random through the pages, of
 which there are 230. It will also explain why C.H. admits: "The Thera Vada ... already
 evince their displeasure at the growing tendency" – p. 199.

Hu Shih, the eminent Chinese historian, wrote that the new Zen of Huineng was
 a "revolutionary pronouncement ... which renounces Chan itself and is therefore no
 chan at all." D.T. Suzuki confesses this is true: "The meaning of Zen as meditation ...
 no longer holds good after Huineng." Perhaps this makes clear why the author makes
 Zen into everything, anything and nothing, for a school of meditation without
 meditation is – nothing.

Satori is the objective of true Zen practice, as practised in the genuine Zen sects
 of Japan, exactly as Samadhi is the fruit of Dhyana practice in Buddhism and Yoga.
 C.H. also rhapsodises about satori, but less wordily:

⁹⁵³ The original editor inserted "227" at the top of the page by hand.

There can be no Zen without Satori. For Zen is Satori – p. 144
As the shrine of satori is approached, words fall away to silence,
or sudden laughter, or a biff on the jaw – p. 147
The coming of satori is about as comfortable as an atom-bomb in a
dug-out – p. 154
Some have experienced satori as many as eighteen times (for it is
of course a passing state) ... satori in an advanced form
is quite rare – p. 164
The road from the first taste of satori to the Buddha's supreme
enlightenment must be long indeed – p. 167

The last quotation – an obviously true one – absolutely contradicts the author's insistence on "im-mediate enlightenment" (p. 163). The ways to satori are variously described, such as "There are no mortifications, for Zen is an attitude to life" (p. 93); "The master may answer in words ... or with not in the least playful blows" (p. 137); "The aim of Zen technique is ... to give the soul such a BANG that its eyes will be knocked open" (p. 165).

The means of Neo-Zen attainment may explain the Neo-Zen concept of satori:
The presence of purpose in the mind is a hindrance – p. 108
Being essentially beyond reason, it is useless to reason about

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ZEN BUDDHISM
Christmas Humphreys

(continued from the previous page) it, or to use a normal reasonable approach. One must invent
a new technique, and anything is good which serves this end – p. 99

(502-1) Reviewing this book has been a sad experience, for it is evident that the Zen here expounded by a man respected as a leader in Western Buddhism is an outright repudiation of the Dharma of the Buddha. The book is cleverly written, and has a Bibliography which includes material ranging from genuine sutras to pseudo-occultism, with lovely illustrations.

The point of this objection to C.H.'s book is that Western Zen is not Buddhism – as he himself says (p. 221). Yet it is taught in his Society as Buddhism and his book is entitled "Zen Buddhism." Western people, who have no contact with true Buddhism, may think they have accepted Buddhism by accepting this Western Zen, thus becoming deluded, led into the belief they can do without teaching or teachers or instructions, go their own way, as the book recommends in several places. However enticing these allurements may be to those who seek the sensational, the easy and ego flattering, a pleasant intellectual pastime for spare moments (to whom it is an ideal toy) those who

seek to attain true wisdom and compassion will find no attraction in this get-there-quick illusion.

Another objection to this particular book is the profuse and constant use of quotations to support the author's statements and assumptions – enlivening it, it is true. The majority are culled from classics which do not advocate irrationality. Such as the Tao-Te-Ching of Lao Tzu, which does not speak of koans; the scriptures of the Buddha and his disciples, which do not support lack of logic; the "Voice of the Silence" by H.P. Blavatsky, which repudiates the "Patriarch Hui-neng," but points the long way to the Heights; and "The Light of Asia" by Sir Edwin Arnold, which upholds the Buddha's teachings only. There are also the Sutras, which do not exult in physical violence, and other works which are dissimilar or antagonistic to Zen as expounded by the author.

However plausible such quotations may seem, taken out of their context, therefore constituting another trap for the unwary, they are not approved by those who know the works in question. C.H., with his legal mind, advocates one side of the question; some one should present the other side, the words of authorities which disagree and disapprove. It would be seen then that not one of them depart from reason, belittle intelligence, or finds it necessary to lean upon others; each one can stand absolutely alone. C.H. finds his case extremely difficult to support alone. He leans firmly upon other "Zenthusiasts" – W.J. Gabb, Alan Watts, Suzuki.

The writer's conclusion about Western Zen is that it is not a difference of opinion or belief within Buddhism. It seems to be the last unessential addition to the long, powerful, purposeful, train of thought that is Buddhism through 2500 years. By some "beyond the intellect" inadvertence the riders of the last car have cast loose, rolling along on borrowed impetus, letting the long train proceed on its way with a complacency almost incredible to behold. Yet all the time loudly proclaiming connection with that which gave them impetus. A situation that indeed appears to be Western Zenish – without logic and reason! J.R.

A.E. Anderson: The Tao Teh King: A Chinese Mysticism

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THE TAO TEH KING: A CHINESE MYSTICISM

A.E. Anderson⁹⁵⁴

(503-1)⁹⁵⁵ The chinaman, like the Englishman, is not temperamentally a mystic. A man begins to think mystically only when he has come to feel not quite at home in this world in which he finds himself. Mysticism is his Declaration of Independence of the tyranny of logic and sensation. "My truth is not the truth of reason. My way is not the way of

⁹⁵⁴ The original editor inserted "229" at the top of the page by hand.

⁹⁵⁵ The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

the senses." But the Chinaman, as we know him, is very much at home in the world. He does not yearn for Nirvana. He cherishes no Weltschmerz. Confucius is his prophet. "Be courteous," he says, "be discreet, be just. Practice filial piety and loyalty." He does not say, "Seek ye first the Kingdom of Heaven." He does not say, "Be born again." Now the virtues of Confucius, courtesy, diligence, prudence, justice, loyalty, are the solid reasonable virtues. The difference between these and the mystical virtues of the Christians is that between the gentleman's code of the assured and successful man of the world and the complete unselfishness that is the ideal of the mystic.

(503-2) The identification of his individual spirit with that universal reality is the goal of the mystic. This union calls for a certain state of mind, and the achievement of this state of mind brings about so complete a change in the individual's point of view and consequent conduct that in Christianity it is called a regeneration, a being born again.

(503-3) Confucianism is the ethics of the "Gentleman's Code." Its doctrine of the Middle Kingdom has a significant family likeness to the "nothing too much" of the ancient Greeks and to our own "moderation in all things."

(503-4) It is surprising to find among the Chinese classics one of the boldest and most absolute of mysticisms. The text in which it is embedded is generally obscure and frequently crude to the point of nonsense. The religion which in name seems to be based upon its teachings has become degraded to a gross mass of superstitions and demonolatries.

(503-5) The text seems to indicate that existence of a religion of the Tao before the Tao Teh King was written. The book is full of quotations from "the sages of antiquity" Professor Giles has even succeeded in tracing many of these quotations to their sources. There is a possibility of Buddhistic influence upon the work (cf. Kingsmill, "The Tao Teh King,") but it is well to bear in mind that there are those who detect a Buddhistic tinge in Christianity. There is no reason, beyond an excessive zeal for simplification, for assuming that all mystical thought must have had its origin in India. The frequently striking similarity in the various expressions of that thought may well have another and profounder explanation.

The claim that the book is a compilation of striking annotations with cruder commentary (Giles, Kingsmill) seems to have more weight. It is disconcerting to the reader who has been struck by the incisiveness or the profundity of certain passages to come immediately thereafter upon what, even to the most generous sympathy, must seem little more than far-fetched word play or even stark nonsense.

(503-6) I have attempted to disentangle what I consider to be the essential doctrine of the book together with some of its most striking or significant illustrations. Anyone who is familiar with the orphic quotations, the scraps of doggerel rhyme, and the maze

of obscure commentary of the original will appreciate not merely the arbitrary nature but also the difficulty of the attempt.

King means Classic or Canon. Teh means Virtue. Tao may mean Road, or Way. It might be translated Logos with all the mystic implications of that word. It also signifies Reason.

(503-7) Here is the paraphrase which I offer: I Of The Tao. The Tao that can be reasoned is not the eternal Tao. The name that can be named is not the eternal Name. Groped for but not grasped – it is called formless. Tao is difficult to understand, yet it included all things and all things have their origin in Tao.

(503-8) The way of heaven in this: It does not oppose but it surely conquers; it does not speak, but it surely answers, without being summoned it comes of itself. It is patient, but its designs are sure. Heaven's net spreads everywhere. It is wide-meshed, but nothing escapes it.

(503-9) Therefore the holy man does not assert himself, and gives his instruction in silence. He quickens but does not possess; he acts but does not claim; he directs, but does not rule. Therefore he accomplishes his purpose. For in Him we live and move and have our being, and inversely, "For in us He lives, moves, and has His being."⁹⁵⁶

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THE TAO TEH KING: A CHINESE MYSTICISM
A.E. Anderson

Wang Yang-Ming: Note

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NOTE

Wang Yang-Ming⁹⁵⁸

(505-1) O-Yomei, Japanese name for Wang Yang-Ming, [who lived under the Ming dynasty,]⁹⁵⁹ held self-knowledge to be the highest kind of learning and self-culture man's highest duty. His school attached the greatest importance to introspection. It was at first frowned upon by the Japanese authorities but later made headway, its adherents including some of the most remarkable men and finest characters of the upper classes. Like Zen, the O-Yomei philosophy rejected the authority of written works and insisted upon the intuitive perception of truth to be reached by self-study

⁹⁵⁶ The paras on this page continue on page 507.

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⁹⁵⁸ The original editor inserted "231" at the top of the page by hand.

⁹⁵⁹ The original editor inserted "who lived under the ming dynasty," by hand

and self-command. Its doctrines were free from traditionalism and pedantry. The most celebrated followers were resolute men, of a reforming spirit. The list includes great scholars and leaders of revolutionary movements like Oshio, who attacked Osaka at the head of a hungry mob in 1837, and Yoshida Shoin, who broke the exclusion edicts in 1859 (his life is described by R.L. Stevenson). When at the time of his enlightenment (Wang Yang-Ming's) he gave utterance to the dictum "My nature is sufficient to solve all the problems of existence." Man's mind holds the key to the universe.

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NOTE

Wang Yang-Ming

A.E. Anderson: The Tao Teh King: A Chinese Mysticism

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THE TAO TEH KING: A CHINESE MYSTICISM

A.E. Anderson⁹⁶¹

(507-1)⁹⁶² The holy man is serene. He sits calmly, with liberated mind. Nothing can harm him. He who knows others has discernment, but he who knows himself is enlightened. He who overcomes others has strength, but he who overcomes himself is triumphant.

(507-2) The paradox has always been a form of aphorism dear to the mystic. Implying, as it does, a sharp reversal of merely obvious and superficial values, it seems inevitably the vehicle for the expression of an esoteric truth. Having observed how often "true words seem paradoxical" the mystic is tempted to proceed as if all paradoxical words must be true – an assumption which accounts for a good deal of nonsense in mystical writers from Lao-Tzu to Gilbert K. Chesterton.

Hardin T. McClelland: Yang Ming

(507-3) [in "The Open Court" magazine]⁹⁶³

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⁹⁶¹ The original editor inserted "223" at the top of the page by hand.

⁹⁶² The paras on this page are numbered 10 and 11, and 1 through 6; they are a continuation of the paras on page 503.

⁹⁶³ The original editor inserted "in "The Open Court" magazine" by hand.

The Yang Ming philosophy has now become the composite production of the school of the Yang Ming Grotto, founded in Japan in the first quarter of the sixteenth century by the famous Chinese idealist Wang Yang Ming (1472-1528)

(507-4) The principle feature of the Yang Ming philosophy is supplied in the meaning of its name, which may be translated "positive enlightenment," and as it thus implies a growth of the rational and poetic intelligence, its natural function is to compose the fiery passions and support the soul of man on its hazardous journey through the material world. The Japanese General Nogi was a student of the Yang Ming philosophy, having attended the Grotto for several years, whence he came by that supreme poise of soul which made him worthy of the rank of general; and which showed the world why it was that no amount of Russian opposition or cruelty to prisoners could deter his set decision to advance to the capture of Port Arthur which was the pivot of the whole Russo-Japanese war.

(507-5) A tranquil life is built, first, in the freedom from fear of externals; second, the construction arises well apart from any doubt of the capacity of one's internal powers, either of their presence or influence. A third element so often overlooked, is the clear discernment that although all existences are potentially the same, yet there are but two dimensions in the universe - extension and intention - which work outwardly as matter, and inwardly as spirit; out as meaning and in as the interpretation of life.

(507-6) The materialist, the Hindu Makkhali, gained no real philosophic advantage when he argued that all religion, art, politics and science were by the shrewd invention of man to more easily govern his brothers. If this idea should ever prevail men would then be exiled from their native state, to be forced to lay in a store of interpretation and wisdom from an impossible external source.

(507-7) How many do we find brooding over the forlorn hope of someday proselytising the whole universe so as to traduce the sparkling fountain of others' joy! But their sad fate soon shows a derelict mind, a psychic vagabond whose only aim in life is to affirm negation and establish the doctrine of ultimate annihilation. The Yang Ming philosophy shows that we should rather disavow such proclamations by seeming the shortcomings of the materialist's psychopathic afflictions; and better, that we should hold it a far more truly philosophical principle to try to vindicate our search, even though it appears to be so often a merely improvised adventure. Poise of soul is the ultimate requisite of life. It is the foundation of every moral establishment, and brings all builders to a trust in the basic responsibility of men. With what attitude would or should we bear the absence of a friend, a relative, a lover, so that the soul might preserve the calm courage of its sublime nature? That of suffering an irreparable loss or deprivation?

Of thanking A troops for a ridding service? Or third, that of know it is but the absence of that which is not of the true nature of the person or thing departed? Both

consuming love and superficial attachment would have the first; hate and selfish ambition wassail the second; while for the third, is there any means other than a love of wisdom and spiritual composure which will incline and persuade a man to claim the tranquillity of its perception?

(507-8) The peaceful mind is not muddled with a rushing of blood as in a passion, nor does it weaken with the anaemic pale of fear or other scar of ignorance. In his moral pursuits the man of equanimity never seeks the indulgence of attaching too great an egotistic importance to each valence of his love, for he very well knows a latent vanity lurks therein and that every foible is merely a frenzy of our selfish grasp. No, the philosophic mind will seek to enjoy nothing but calm detachment, maintaining its superposed divinity by exercising its majestic, though perfectly natural faculty of living in, going through, and finally passing beyond the universe. The very now-ness of the Yang Ming instruction lends argument to its principle of "positive non-assertion," which⁹⁶⁴

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YANG MING

Hardin T. McClelland

K.L. Reichelt: Special Work among Chinese Buddhists

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SPECIAL WORK AMONG CHINESE BUDDHISTS

K.L. Reichelt⁹⁶⁶

(509-1)⁹⁶⁷ It has been my privilege during my seventeen years in China to come in rather near and cordial contact with many of the best Buddhist monks scattered around in different monasteries. They have in a most friendly manner taken me in to live with them for days and weeks; they have helped me in the study of their sutras and given me opportunity to be with them not only in the daily worship in the big temple-halls, but also to participate in their quiet and solemn meditation in the "changtang" (meditation hall. I think I might say I have to some extent learned to know them as they really are in their daily life. It is of course true that many things can be seen which bring deep sorrow to the heart of a missionary; so many black spots in their monasterial life, so many bad characters and pitiful backsliders. But this in only one side of their

⁹⁶⁴ Incomplete para

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⁹⁶⁶ The original editor inserted "235" at the top of the page by hand.

⁹⁶⁷ The paras on this page are numbered 1 and 2, and 1 through 4; they are not consecutive with the previous page.

life; thought it is unfortunately the side always most strongly emphasised. I have found in addition so much sincere piety; whole-hearted and holy decoction, and beauty of character and spirit among the monks that my soul has been filled with wonder.

(509-2) They felt that the average Christian preacher in China in his sermons and discussions was doing a great injustice to Buddhists personally and to the teachings of Buddha; and especially to that form of Buddhist thought, which includes the sincerest and best Buddhists, that form of Mahayana Buddhism which is known as the “pure land” doctrine. I could say very little in our defence. I could only admit that we often in our unspeakable ignorance, only know how to enlarge in a negative way upon the external superstitions behaviour of our Buddhist friends without giving them credit for the many true and deep thoughts in their religions, philosophical and ethical systems. I hastened to show them from the New Testament that ignorant vilification was not the method used by our Lord and Master and his first disciples.

Francis C.M. Wei: The Doctrine of Salvation by Faith as Taught by the Buddhist Pure Land Sect

(509-3) The Pure Land Sect is one of the most important Mahayana Buddhist sects in China and Japan. The doctrines of the other Mahayana sects have indeed a great deal to offer to the student class and other serious-minded people in so far as they help very much to satisfy the metaphysical instincts of the thinking mind, which are not provided for by the other religious systems.

(509-4) Buddha Sakyamuni taught his disciples to flee from existence, because it is an everlasting round of changing misery. Salvation means to put an end to this round of death and rebirth. To accomplish this end every one has to bring about the necessary recovery and growth of his own inner nature by the practice of abstinence, religious austerities, and above all, contemplation. This is the “Holy Path.” It is by treading this path faithfully that transcendent virtue and transcendent knowledge, both of which are essential to the attainment of the goal, are to be obtained. This requires an infinite effort on the part of the follower of Buddha and it also requires an infinite period of time, a period equal to as many years as are represented by the figure one followed by as many zeroes as the number two raised to the one-hundred-and third power; in other words, a period incomprehensible to the human mind.

(509-5) It is pointed out by the Pure Land Buddhists that it was only in the earlier centuries after the death of Buddha Sakyamuni that it was possible for people to rise to perfection by following the rigorous Eightfold Path. In later days salvation by good works is impossible. Men are unclean, and they are living among an unclean people. It is a degenerate age, and the moral capacities of even the professed monks are

deplorable. “The live in great monasteries; they style themselves abbots. Externally they exhibit worth and goodness; internally they are full of covetousness and sordidness. They wear silk and satins; they sit on hair rugs luxuriously. Proudly they cultivate outward appearance; they delude men, they deceive themselves. How can such be called superior persons? They forsake the family are like this; how much more so are they who remain in the family. Alas! they drink wine, they eat flesh. How can they be said to keep the moral precepts?”

(509-6) Therefore, a new way of salvation is necessary, and this is found in the Pure Land Sect. It is salvation by faith. Its teaching in a nutshell is this. “If any living being of the universe – be they laity living in the family or mendicants who have left home, breakers of the Moral Precepts or such as have not taken the vows to observe the Moral Precepts; having wives, or not having wives, having children or not having

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THE BUDDHIST PURE LAND SECT
Francis C.M. Wei

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THE BUDDHIST PURE LAND SECT
Francis C.M. Wei⁹⁶⁹

(continued from the previous page) children, whether or not drinking wine or eating flesh, whether they be husbandmen or merchants – only put forth the believing mind and take refuge in the behest of Amitabha Buddha, then will Buddha throw out a radiance and receive such. At the end of life they will be born in Paradise, they will reach the great Nirvana. Is it not a boundless great compassion? If you desire to acknowledge this mercy, you must chant and praise the name of Buddha

(511-1)⁹⁷⁰ The repeating of the name according to the Pure Land Sect, in only a sign of gratitude. The essential condition is the possession of faith, of belief in the knowledge of Buddha and the efficacy of his vow. Faith is a union of three elements-sincerity, believing joy, and an ardent desire to be born into the Pure Land. Where this faith exists, its existence will be indicated by the calling and remembrance of the name of Amitabha. In this way faith is united with practices. This faith, however, is produced by Buddha, not by oneself. “Faith put forth by one’s own self is not steady; it goes easily over to doubt. But faith by the power of another affords rest to the mind; it is

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⁹⁶⁹ The original editor inserted “237” and “WEI DOCTRINE OF PURE LAND” at the top of the page by hand.

⁹⁷⁰ The paras on this page are numbered 5 through 9, making them consecutive with the previous page

sure." This is the sentiment of the Pure Land Buddhist; "I am borne by the power of prayer, I shall certainly attain salvation." Indeed, there is not the slightest doubt in the mind.

(511-2) When the process of attaining salvation is thus simplified, it is within the reach of everybody. "Although the sins of the unenlightened are many, if they are contrasted with the powers of the vow of Buddha they are as a millet seed to the ocean. The sins of the unenlightened are heavy; if cast on the three worlds, they assuredly sink but if placed on the ship of the Vow, they are light."

On the other hand, salvation is never to be attained by mere good works; for our best works are full of "leaks" and in Amitabha's land there are no "leaks." Imperfection can not inherit perfection.

(511-3) It will be seen that apparently the Pure Land Sect denies what Buddha Sakamuni taught and affirms what he denies. He taught flight from the world is necessary; it permits all worldly relationships and worldly enjoyments and activities. He forbade reliance upon others even himself; it proclaims salvation by having wholehearted faith in Buddha Amitabha, and by faith alone. He condemned homage to any God and belief in a soul; it demands worship of Amitabha and urges the necessity of securing for one's own soul a happy abode in the Pure Land. He directed his followers' attention to a Nirvana, a mysterious condition of existence or non-existence, on the exact nature of which he refused to speculate

(511-4) Amitabha is a name entirely unknown to the Southern Buddhism in Siam, Burmah, and Ceylon. As this probably represents more faithfully the real primitive Buddhism we can, therefore, conclude that the doctrines taught by the Pure Land Sect did not form a part of the Buddhism of the earlier centuries after the death of Sakyamuni.

(511-5) Shinran, a disciple of Honen, held that the Pure Land Sect was not consistent in preaching the merits of both good works and faith. He taught his own doctrine of pure faith. He scorned celibacy, amulets, and charms. He was married himself, and believed in the necessity of only prayer, purity, earnestness of life, and trust in Amitabha or Amida. This is the True Sect, and it has no counterpart in Continental Asia.

Lao Tzu: The Simple Way (Shrine of Wisdom Translation)

(511-6)⁹⁷¹ He alone who is free of earthly passions can perceive the deep mystery of the Unmanifested One; he who is possessed by desires can only behold the Manifest's outward form.

(511-7) So marvellous is its immaculate simplicity that those who find it, being like little children, oftentimes know it not, while those who seek it, but are not childlike, find it not.

(511-8) If Tao could be communicated who would not endeavour to present it to his ruler, to his parents, and to those dear to him? But this is not possible, for unless the heart is prepared, Tao will not abide; unless the mind is ordained, Tao will not operate.

(511-9) "He who attains Tao remains obscure. He who achieves virtue makes no claims. The truly great man ignores self; – this is the perfection of self-discipline." – ChwangTsa

(511-10) "If one deserves the Tao of Heaven and maintains Its doings as his own all that he has to do is accomplished." * – Li Chwan's "Yin Fu King."

(511-11) To accomplish a great deed is like going to an extreme; but extremes are to be avoided. Therefore, the Sage does not identify himself with his deed, not with its merits but retires to his innermost centre. Thus, he abides in serenity.

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THE SIMPLE WAY

Lao Tzu (Shrine of Wisdom translation)

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THE SIMPLE WAY

Lao Tzu (Shrine of Wisdom translation)⁹⁷³

(513-1)⁹⁷⁴ He who knows paternal strength but still retains maternal greatness becomes a universal channel of Everlasting Grace.

(513-2) The sinner found in It remission of his sin. Therefore, Tao is world-honoured by all who are under heaven.

⁹⁷¹ The original editor inserted "Shrine of Wisdom Translation" by hand.

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⁹⁷³ The original editor inserted "LAO TSE The Simple Way" by hand.

⁹⁷⁴ The paras on this page are numbered 7 through 13, making them consecutive with the previous page

(513-3) What is meant by; “Regard great trouble as you regard your body?” We meet trouble because we have a body; if we had not body, how would trouble reach us? Therefore, he who loves the Kingdom as he cares for his own body may be trusted with the Kingdom.

(513-4) By blending the heart and mind in united singleness of purpose, it is possible to reach the Indivisible. By restraining the passions and letting gentleness have sway, it is possible to become as a little child.

By purging the mind of phantasy, it is possible to attain to clear vision.

By loving people with inner service, it is possible to remain unknown.

(513-5) The heart if the perfect man is as a mirror; it reflects all things, but holds nothing for itself alone. Thus it triumphs over images, injuring not man” – Chwang Tse.

(513-6) Those who praise themselves are lacking in merit. Completeness is the beginning of decay. Achieved merit wanes. Tao is in all things, but remains unseen. It rejects power, has no selfish purpose, and works not to achieve fame.”

(513-7) By ceasing to strive, we overcome strife; by ceasing to possess and crave for love, we gain love; by ceasing our endeavours to become learned and wise, we find Truth; by ceasing attachments to the outer beauty we gain the vision of the Inner Beauty.⁹⁷⁵

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THE SIMPLE WAY

Lao Tzu (Shrine of Wisdom translation)

Jack Kerouac: The Dharma Bums

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THE DHARMA BUMS

Jack Kerouac⁹⁷⁷

(515-1)⁹⁷⁸ I decided to go into a deep trance and hypnotise myself, reminding myself “All is empty and awake,” to investigate the cause and cure of my mother’s illness. Instantly, in my closed eyes, I saw a vision of a brandy bottle. During this vision and this action I knew perfectly clearly that people get sick by utilising physical

⁹⁷⁵ The original editor marking double long line after this and deleted “(14)” by hand

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⁹⁷⁷ The original editor inserted “241” at the top of the page by hand.

⁹⁷⁸ The paras on this page are numbered 1 through 3, and 1 through 15; they are not consecutive with the previous page.

opportunities to punish themselves because of their self-regulating God nature, or Buddha nature, or Allah nature, or any name you want to give God, and everything worked automatically that way.

(515-2) "...the old man told him to quit meditating and quit thinking about koans, and instead learn how to go to sleep and wake up, said when you go to sleep you should put your legs together and take deep breaths and then concentrate your mind on a spot one and a half inches below your navel until you feel it get like a ball of power and then start breathing from your heels clear up and concentrate saying to yourself that that centre just here is Amida's Pure Land, the centre of the mind, and when you wake up you should start by consciousness breathing and stretching a little and thinking the same thoughts, see, the rest of the time."

(515-3) Dwight Goddard spent half his life as a Buddhist⁹⁷⁹ and suddenly returned to Christianity in his last days.

L. Reymond: My Life with a Brahmin Family: The Brahmin Rules of Life

(515-4) Hindu women's fine posture - they are taught to draw themselves in round their backbone when walking, so that they are straight, dignified, and take beautifully balanced steps.

(515-5) Brahmins must recognise every impulse that comes from below and reject it instantly, no matter how insignificant, out of self-respect.

(515-6) Brahmins must be prepared at all times to obey intuitive impulses or orders from above. Such occasions are "moments of opportunity" to rise higher in growth and knowledge.

(515-7) A small, plain black river pebble is used in Nepal in house shrines to concentrate thought and aid meditation. It is the Saligrama _____,⁹⁸⁰ symbolising the Supreme God.

(515-8) Meditation posture requires back to be straightened, the neck not to be tense or stiff, the fingers of the hands to be spread apart. Each muscle has to be flexible, so that another "presence" might enter. Be relaxed too, for the chanted mantra sound may be imbibed, abandon yourself to the words until they carry you away.

⁹⁷⁹ The original editor inserted closeup "Buddhi st" to "Buddhist" by hand

⁹⁸⁰ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

(515-9) Each month the cooking pans are broken as a hygienic precaution and replaced by new ones in Brahmin homes. The pans are made of earthenware. Copper pots, however are scrubbed with ashes and kept.

(515-10) Do not start on, or arrive from, a journey on an unlucky day. Ramakrishna once sent his wife home after walking many days because she arrived at Dahshinesar on an unlucky day. The 15th April is unlucky. On solar and lunar eclipses, one should withdraw to meditate, and undertake no activities. Tuesdays and Saturdays are bad days to start a journey. Misfortunes or obstructions may happen then.

(515-11) The Scriptures say that when the sun sets something happens in our hearts, for that is when Primordial Matter, prakriti, changes rhythm. Our bodies must then relax in order to help Nature. Instead of lighting lamps against the darkness at such a time, shut your eyes, do not listen, try to feel nothing, and one day, in those moments of negation, you will hear the Sound of Creation. Then you will know that the beating of your heart is the same as that of prakriti in the Divine Consciousness.

(515-12) Reduce all emotional and physical needs to a minimum, have few friends and few possessions, so as to avoid complicating life.

(515-13) Mantra is a mystic phrase used in meditation.

(515-14) One kind of guru looks after his pupils as a cat does her kittens, another kind gives them the essentials and watches over them from a distance, still another kind makes the contact but never sees them again, never thinks of them yet becomes part of their true being. They can never forget him. through him they are stricken, know no peace, until they break down the barriers to progress which they find in themselves.

(515-15) After a guru has come to make the contact with "That Which Is," an individual may begin to free himself from the grip of his nature.

(515-16) The guru said, "Venerate the earth. Let Nature do the necessary work in you. The forest, rain, mountains, have an impersonal beauty that helps to dissolve what we must destroy in ourselves.

(515-17) Dal is a puree of lentils, of which a different kind is served each day, with a different seasoning each day.

(515-18) Guru said, "Nothing (that I say) can belong to you unless it grows within you during a secret winter of hibernation, a long testing time.

L. Reymond: My Life with a Brahmin Family: The Brahmin Rules of Life

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MY LIFE WITH A BRAHMIN FAMILY

L. Reymond

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MY LIFE WITH A BRAHMIN FAMILY

L. Reymond⁹⁸²

(517-1)⁹⁸³ Guru Rishido's three rules: a) Use the least possible number of objects, for that is freedom from externals. b) Expect nothing from tomorrow for that is freedom. c) Go to sleep each night in the arms of death, for that is to be reborn each morning.

(517-2) A passage from the Shastras: "Never speak of your own spiritual experiences before they have been properly absorbed into your everyday lives and ceased to affect your emotions. Should you do so, you will only reveal how narrow is the range of your inward selves in your search. Do not behave like small children who run to mother about each new discovery. Clothe yourselves in silence.

(517-3) At initiation as sanyassin my guru made me hold my own funeral when I renounced all that had hitherto been myself and belonged to my past life-family, learning, friends, name and thoughts.

(517-4) In an ashram many people have fits of rebellion.

V. Neelakanthan: Babaji's Death of Death

(517-5) Divine Grace is indispensable but sadhana is essential to make the aspirant fit to receive and retain the flow of Grace.

(517-6) A good deal in advance of your actually reaching the new higher stage, as you are nearing the mark, automatically all the circumstances of life will change to create a position suited to your requirements.

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⁹⁸² The original editor inserted "243" at the top of the page by hand.

⁹⁸³ The paras on this page are numbered 16 through 19, making them consecutive with the previous page

(517-7) The longer the meditation is performed, the greater the power that the sadhaka gets.

(517-8) In Kaliyuga, the repetition of the Name is particularly suited to one's emancipation, just as meditation was suited in the three other yugas for attainment of moksha.

(517-9) You should not change your Guru after choosing one. Hence, it is always better to have Sathsang with the Mahatmas whoever they be, live with them or move amongst them for sometime ere making the 'Guru Namaskar.'

(517-10) You can do Japa with the breath. This will be Ajapa-Japa of Soham; Repeat mentally 'So' with inhalation, and 'ham' with exhalation.

(517-11) Brahma Muhurtha is 4:30 A.M. You'll derive immense benefits if you practice at this hour.

(517-12) As soon as you wake up, sit for Japa and meditation. Practice Asana, Pranayama, later on. Spend not half an hour cleansing the teeth. Brahma Muhurtha may pass away quickly.

(517-13) If you finish your meal at 7 P.M., if you take milk and fruits at night, if you avoid taking rice at night, sleep will not trouble you.

(517-14) Dhyana is meditation on His form and attributes. It is the keeping up of a continuous flow of one idea of God. The aspirant is repeating the Mantra and at the same time he is meditating on the form of his Ishta-Devatha. The devotee continues his Japa for sometime a long with the meditation and afterwards the Japa drops by itself and he is established in meditation only.

(517-15) It is not the number of Japa but purity, concentration, Bhava, feeling and one-pointedness of mind that helps the aspirant in the attainment of God-consciousness. You should not do the Japa in a hurried manner, as a contractor tries to finish off work in a hurried way.

(517-16) Vasudeva means also 'All-pervading intelligence.'

(517-17) First practice with open eyes Tratak on the picture. Place it in front of you. Then close the eyes and visualise the picture. Then meditate on the attributes of the Lord, such as Omnipotence, Omniscience, Omnipresence, Purity, Perfection, etc.

(517-18) Start with loud repetition of the Mantra and then practice Upamshu-Japa (in a whisper). Only after practice of Upamshu-Japa for at least three Mandalams (one hundred and forty-four days) will you be in a position to do mental Japa.

(517-19) Mental Japa closes the avenues, though worldly thoughts may try to enter the mind. In other words, the trapdoor through which thoughts enter the mental factor is closed when the Mantra is being repeated. The mind is filled with the power of the Mantra.

(517-20) In the present age even ignorant and unlettered people can take shelter under the monosyllabic Mantras. When pronounced, the word 'Rama' makes a single sound and truly speaking, there is no difference between the sacred syllable Aum and Ram.

Kenran Umeji (20th Century Zen Archery Master): The Tao of Technique

(517-21) Natural rhythm is so much a part of him that no tension or physical awkwardness remains. He has freed himself from the artificiality of making an effort. In art and act realisation appears of its own accord, without his having sought for it.

(517-22) A man usually takes up an exercise in the ego-centred attitude – i.e. self-willed and ambitious, and so he cannot free himself from dualism.

(517-23) What the master evokes naturally and the disciples strives to acquire, can coincide all of a sudden and quite unexpectedly, and something deepest in both is revealed: the master's heart and the disciple's are suddenly one. This is what is known as "the way from heart to heart" – thus only can Tao be transmitted, evoked, realised.

(517-24) If technical perfection in any art or exercise results in right attitude (egoless), it is itself a revelation of Tao. Thus technique becomes Tao and Tao technique. There are many practical means but what matters is death of the ego.

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THE TAO OF TECHNIQUE
Kenran Umeji

Robert Linssen: Living Zen (Allen and Unwin)

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(519-1)⁹⁸⁶ False methods of concentration: A whole literature popularising yoga upholds the merit of mental concentration. Certain writers, having understood the need for inner calm, propose that we immobilise the continuous procession of our thoughts by an act of will. They advise us to fix our minds on one point to the exclusion of all others. Some compare the process of concentration with the action of a magnifying glass which causes the sun's rays to converge on a single point, thus setting fire to any inflammable material. Others propose the systematic rejection of images rising in our mind and aspire towards a complete vacuity. All these practices should be condemned, for they lead now where except to disequilibrium and inner death. When mental activity is disciplined as a result of an act of will a considerable state of psychic tension is engendered. Such a proceeding is doubly wrong. Firstly, the Sage would ask us "Who disciplines this or that?" And we shall have to recognise that it is the 'pseudo-entity' of the 'I-process' that is resorting to such a stratagem in order to affirm itself. The 'I-process' that is resorting to such a stratagem in order to affirm itself. The 'I-process' is a fact, but, as it is perceived, it is an illusion. Any action undertaken in such an attitude of psychological illusion only strengthens the illusory notion of the 'I-process' having a separate existence. Secondly, the essential process which Wisdom suggests, consists in a liberation from all our inner tensions. We have nothing to build, but we have to destroy. The state of tension caused by the false methods of concentration which we have just described prevents all possibility of spiritual realisation. Satori or Nirvana demands from us a certain receptivity, an availability, an inner transparency and a complete relaxation. The methods of concentration presented in most systems of Yoga, and by certain Buddhist writers are radically opposed to the correct attitude. All discipline arising out of an act of will makes us incapable of 'dying to ourselves' and strengthens the 'forces of habit' from which it is essential that we free ourselves. If, then, we examine the attitude of the man who systematically rejects the images arising in his mind, we will see that it also is false. The true masters have never said that anything whatever is to be 'rejected' and they would immediately pose the classical question of the Hindu advaitists: 'who rejects?' We would then have to admit that, beyond the successive oppositions of our rejections and acquisitions, an⁹⁸⁷ 'I-process' remains which draws its sustenance from the tensions inherent in these oppositions themselves. It is not a question of rejecting anything whatsoever, but of understanding profoundly the process of one's own existence. This deep understanding, or 'Correct Vision,' frees the 'thinker' from the illusion of being an

⁹⁸⁵ The original editor inserted "245" at the top of the page by hand.

⁹⁸⁶ The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

⁹⁸⁷ The original editor changed "and" to "an" by hand

entity. From that moment all his disciplines, achievement, ambitions, and avidities disappear and are replaced by the vision of the Real. The Sages have pointed out that all rejection is the result of an act of choice, and that by the process of choosing, the 'I-process' cannot be freed from its limitations. It is simply transformed and takes on other aspects. The Sages clearly denounce the stratagem: the 'I-process' is preserved throughout its successive modifications. Wisdom consists in unmasking the deeper motives of egoistic avidity which govern all acts of choosing.

(519-2) There are ten characteristics of satori: (a) Irrationality – not the result of discursive rational process (b) Intuitive vision (c) Sense of finality, authoritativeness (d) Positive fact. Creativity (e) Sense of returning home (f) Impersonal tone (g) Feeling of exaltation (h) Instantaneity (i) Lightness (j) Freedom

(519-3) In Zen monasteries, monks are required to accomplish the various mundane and manual tasks to perfection.

(519-4) Zen masters teach us that one should not train oneself in meditation or detachment. They only formulate one requirement: a vigilance, an attention, a wide awakeness of every moment – because the flame of life lies in the heart of each passing second.

(519-5) Sahaja Samadhi is alone perfectly adequate to circumstances; it is the state of pure contemplation in the waking state.

(519-6) Zen and Krishnamurti's great strength is that they are not systems of thought, not mental conformisms that tend to condition the human mind, but statements of a way of living freed of all ideation.

(519-7) Christian mystics who meditate on an image of the Virgin, end by falling into a self-hypnosis during which they contemplate not the Virgin but their own mental projection.

(519-8) The part played by Japas, extolled by both Hindu and Western writers, is also negative. The act of pronouncing indefinitely certain identical syllables chosen by the master, leads to a kind of torpor akin to auto-hypnosis. It is mental intoxication ending in minor ecstasy with no real spirituality. They are more harmful on the spiritual plane than alcohol, drugs, narcotics could be on the physical plane. It is urgently necessary loudly to insist on the

(continued from the previous page) spiritual degeneracy of these practices for the reason of the success which attends them. Spiritual realisation is an awakening, not a state of torpor induced by a magic practice.

(520-1)⁹⁸⁸ Detachment is not indifference. The higher forms of love and compassion are realised in detachment from the egotistical demands of the I-process.

(520-2) Some Buddhist monks are forbidden to eat after sunset. The reasons is that heavy and late meals at night reduce the psychological receptivity and true rest during sleep. The nervous energy is mobilised for assimilating the meal.

(520-3) The exercise of meditation at certain times of the day, at set hours, establishes a schism between ordinary and spiritual life. In this way, we sink slowly into evasion and auto-hypnosis, a spiritual narcotic. Zen insists on the constant and continuous nature of meditation. This brings inner relaxation. We should be present to the Present, from moment to moment, without any preference. Zen is inseparable from life itself. Meditations at set hours is artificial.

(520-4) ANANAI-KYO

The founder of this Japanese sect, says Hosain Rofe, is a clairvoyant fisherman over 80 who sees himself as a World Redeemer and wants to attract foreigners only to convince and convert them. The large sums of money they spend lavishly for this purpose is collected from simple villagers. He and his sect do not really want to know about other religions. They believe their faith is to be the World Religion.

Sohaku Ogata: Zen for the West

(520-5) The Master Rinzai, father of the Rinzai Zen Sect, which flourished in China and is still active in Japan, said: "O Brethren, the true Buddha is imageless and the true teaching is formless. But you seek them in empty visionary things Those who are true seekers must take nothing as Buddhas. They are to be completely independent...The three worlds are but the Mind, and the ten thousand things are but the perception. Therefore both material and spiritual things are likes visions in the air; why should we trouble ourselves to grasp them?

⁹⁸⁸ The paras on this page are numbered 9 through 11, making them consecutive with the previous page

(520-6) D.T. Suzuki writes: "A little point left by God corresponds to what Zen calls satori. When we strike this point we have a satori. To have a satori means to be standing at Eckhart's 'point' where we can look in two directions

(520-7) Ryokwan, Zen Soto monk, wrote: "Such is my present/Eternally changing – all in Emptiness/In this Emptiness the ego rests for a while/With its yeas and nays;/I know not where to set them up.

(520-8) Indian thought was found to be too metaphysical, that is to say unpractical, for the Chinese. Good luck, wealth and longevity are there 3 goals. They are very practically-minded compared with the imaginative and mystical Indians. Zen came into being as the Chinese protest and reform.

(520-9) Huang-po (died 850) left this: "This One Mind only is the Buddha. Because we seek it outwardly in a world of form, the more we seek the further it moves away from us. To make Mind take hold of itself – this is an impossibility. We do not realise that as soon as our thoughts cease and all attempts at forming ideas are forgotten the Buddha reveals himself before us... Those who have no faith in this, that Mind is Buddha, and attempt an achievement by means of a discipline attached to form, are giving themselves up to wrong imagination; they deviate from the right path.

(520-10) Zazengi, "The Method of Sitting in Meditation" instructs: "Let him keep his dress and belt loosely adjusted, sit with legs crossed, or the half cross-leg posture, in which case simply let the left leg rest on the right thigh. Next, place right hand on left leg with palm up and on this rest the left hand, while thumbs press against each other over the palm. He now raises the whole body slowly, moves it repeatedly to left and right, backward and forward, until the proper seat and posture is assured...Be careful not to sit too upright or rigidly, or he will begin to feel uneasy. The main thing is to have ears and shoulders, nose and navel in one vertical plane, while tongue rests against his upper palate. Let his eyes be slightly opened to avoid falling asleep. When meditation advances the wisdom of this practice will grow apparent. Great masters of meditation from of old have kept their eyes open...Let him not be concerned with eyes, good or bad. Let him concentrate himself on the koan, which is to

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ZEN FOR THE WEST

Sohaku Ogata⁹⁸⁹

(continued from the previous page) think the unthinkable by going beyond the realm of thought. When the exercise is kept up persistently for a sufficient length of time,

⁹⁸⁹ The original editor inserted "247"

disturbing thoughts will naturally cease to assert themselves and there will prevail a state of oneness, which is however not to be understood conceptually. This is zazen."

(521-1)⁹⁹⁰ Master Fugan Dangan: "If you feel dull and confused and unable to focus your thought, get up and walk about somewhat briskly for a while. You will soon find yourself refreshed; then return to continue your exercise. Suddenly a state of consciousness comes about in which your koan rises of its own accord before the mind, asking for its solution and refusing to vanish

(521-2) Rules for Zen monks: Neither wine nor herbs of the onion family are allowed even as medicine. (b) Don not make light of the trivial deeds of daily life, for great virtues are born of them.

(521-3) Zenkwan Sakushin "Breaking through the Frontier Gate": Pay not attention to the time of the day, keep up your concentration until like a living corpse you grow unaware of your whereabouts. The time will come when all thoughts cease to stir and there will be no working of consciousness. Then all of a sudden you smash your brain to pieces and for the first time realise that the truth is in your own possession and has been from the very beginning

(521-4) Mumon Ekai, Chinese Zen master 13th cent: In the study of Zen one has to pass the barriers erected by the ancient Fathers. To attain enlightenment one has to exhaust the mind and block the path it follows. How do we arouse this intensity in ourselves? We just concentrate on the meaning with all the strength of our being. If we keep this up without wavering the candle will suddenly burst into flame. By working at it for a long time he experiences in himself the identity of subject and object, he experiences enlightenment, suddenly. He can kill Buddhas and the Fathers when he meets them."

(521-5) My Zen Interpretation of 'Tao Teh Ching': All men think something beautiful, but it is ugly as well. All men think something good, but it is also bad. So the order of things is relative. Therefore the sage creates things but does not possess them, works for them but does not depend on them, completes the work but claims no credit for himself. (b) In days of old the skilful masters of Tao moved cautiously, acted hesitantly, behaved reverently. They adapted themselves to any event (c) When one is completely egoless and abides in the state of extreme stillness, one can see all things going through the cycle of changes and returning to their original state. This returning to the source is what is meant by the stillness, this fulfilment is complete, things have reached their appointed end. (d) People are always changing. The sage avoids excess, extravagance (e) The Tao is ever inactive, yet it leaves nothing undone (f) He who knows where to stop will be free from danger (g) Purity and stillness rectify the world (h) The sage

⁹⁹⁰ The paras on this page are numbered 7 through 15, making them consecutive with the previous page

succeeds without effort (i) In a kingdom the more weapons there are, the more chaotic the state becomes. Therefore the sage says: As long as I do nothing, people reform themselves; while I enjoy stillness, people keep the law.

(521-6) A capable Zen gardener by arranging several trees, bamboos and stones, can make people feel as if they were in deep mountains and dark valleys while they stand only in a small garden in a large town.

(521-7) Nansen: "Ordinary mind is Tao As soon as one tries to get it, one deviates from it."

(521-8) To practise the exercise of meditation while working or walking is infinitely more valuable than when sitting quietly, "says an ancient master.

(521-9) The answer is in the question. If you think in terms of quality/You lose...

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(521-10) In the storm of world-transforming events, which no nation on earth can escape and which will drag even Tibet out of its isolation, these spiritual achievements will be lost for ever, unless they become an integral part of a future higher civilisation for humanity. Anticipating the future, Tomo Geshe Rimpoche, one of the greatest spiritual teachers of modern Tibet, left his mountain hermitage, in which he had practised meditation for 12 years, and proclaimed that the time had come to open to the world the spiritual treasures which had been hidden and preserved in Tibet for more than 1000 years. Because humanity stands at the crossroads of great decisions: before it lies the Path

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(continued from the previous page) of Power, through control of the forces of nature – a path leading to enslavement and self-destruction – and the Path of Enlightenment, through control of the forces within us – leading to liberation and self-realisation. To show this path (the Bodhi sattva-marga) and to transform it into reality, was Rimpoche's life task

(522-1)⁹⁹¹ Even the highest attainments may retain some individual taste – the taste of the soil from which they grew – without impairing thereby their universal value.

(522-2) The superstition that the efficacy of a mantra depends on its intonation is mainly due to the superficial ‘vibration-theory’ of pseudo-scientific dilettanti, who confused the effects of spiritual vibrations or forces with those of physical sound-waves. If the efficacy of mantras depended on their correct pronunciation, then all mantras in Tibet would have lost their meaning and power, because they are not pronounced there according to the rules of Sanskrit but according to the phonetic laws of the Tibetan language (for instance, not: OM MANI PADME HUM but OM MANI PEME HUM) This means that the power and effect of a mantra depend on the spiritual attitude, the knowledge and the responsiveness of the individual. The sound is a spiritual one, though’ it may be accompanied by a physical one.

(522-3) The uninitiated may utter the mantra as often as he likes, without producing the slightest effect. Therefore mantras may be printed in books by the thousand, without giving away their secret or losing their value.

(522-4) Instead of relying on their own forces, they expected the help of some supernatural agent: this great mantric symbol OM had become so much entangled in the theology of Brahmanical faith.

(522-5) Dharanis are mantric means for fixing the mind upon an idea, a vision or an experience gained in meditation. They may represent the quintessence of a teaching as well as the experience of a certain state of consciousness, which hereby can be recalled or recreated deliberately at any time. Therefore they are also called supporters, receptacles or bearers of wisdom. They were a product as well as a means of meditation. “Thru deep absorption (samadhi) one gains a truth, through a dharani one fixes and retains it.”

(522-6) Thus mantras are not an effortless method of escaping the evil consequences of life, i.e. of our own actions, but a medium which requires exertion, just as any other way of liberation. It does not mean they can suspend the laws of Nature or contradict the effects of Karma. In the mantric Buddhist Schools it was well understood that karma could not be neutralised by merely muttering mantras or by any other kind of ritual or magic. In Brahmanism mantric words had degenerated to a mere convention and a convenient means for escaping one’s own responsibility.

⁹⁹¹ The paras on this page are numbered 2 through 11, making them consecutive with the previous page

(522-7) To the peasant, the Buddha spoke in terms of agriculture, to artisans in similes corresponding to their profession, to householders about civic duties and the virtues of family life [(see 8a below)]⁹⁹²

(522-8) Discrimination has to be practised by every teacher. The Dharma should not be forced upon those who do not care for it or who are not yet ripe for it; it should be given only to those who thirst for higher knowledge, and at the proper time and proper place.

(522-9) The re-establishment of a perfect spiritual balance by overcoming this illusion of egohood is the state of enlightenment

(522-10) Meditation, through which we try to free ourselves from the empiric world by analytic methods of intellectual dissection, gets us more and more involved in it, because instead of reversing the direction of our mind, we concentrate our whole attention upon the phenomena of this world, thus strengthening our illusory conceptions of it. This does not free us from their claim of representing reality, but only succeeds in depriving them of meaning, without gaining insight into the ultimate nature of these phenomena. By dissecting the body into constituent parts, we do not overcome the body of its functions; we merely reduce ourselves to inanity by getting further enmeshed in primitive materialism. The same happens with the dissection of mental functions. We may isolate certain phenomena but in fact we are exercising and strengthening those very functions of our intellect which we hoped to overcome. The more

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⁹⁹² The original editor inserted "(see 8a below)" by hand

⁹⁹³ This page is a small scrap of paper with writing in pencil, probably the work of later organisation, not PB. It reads: "It seems that this section does belong here, but the transition from the outline section to it is needed. The cosmology Section IV-3-11 does seem to follow smoothly from this one, though."

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⁹⁹⁵ The original editor inserted "249" at the top of the page by hand.

(continued from the previous page) we try to fight against this world with its own weapons, the more seriously we believe in the reality of worldly phenomena and methods and become their slaves.

(525-1)⁹⁹⁶ The figure of Aksobhya, the Immutable, is represented touching the earth with the fingertips of his right hand, because the earth is the symbol of the solid, concrete, formed, a sign of his unshakable steadfast nature

(525-2) The sadhaka is exhorted not to speak about the experiences in meditation to the uninitiated or merely curious people. This is because he would lose his power of inner devotion, his attitude of deep reverence, by trying to 'explain' what goes beyond words and by dragging down the sacred to the level of the profane. By glibly talking about the mystery we destroy the spontaneity of our inner attitude. The mystery of inner transformation can only take place if the secret force of it is hidden from profane eyes and idle talk.

(525-3) Because Space is empty it can contain and embrace everything. In contrast to it is the principle of substance, of 'thingness.' But nothing can exist without space because we can neither imagine an object nor a being without it. It is therefore a fundamental property of our consciousness.

(525-4) The infinity of space and the infinity of consciousness are identical. In the moment in which a being becomes conscious of his consciousness, he becomes conscious of space

(525-5) The way in which we are aware of space, or experience it, characterises the dimension of our consciousness. The space-experience in meditation is a spiritual activity, a higher form of awareness

(525-6) Just as the Buddha guided his disciples in stages, later schools of Buddhism reserved the more difficult aspects of their teaching, which needed a higher standard of education and knowledge,⁹⁹⁷ for those who had already gone through preliminary forms of training

(525-7) Both Chinese Ch'an and Japanese Zen make use of paradoxes and abound in descriptions of grotesque situations in order to prevent the one-sidedness of purely intellectual explanations to which even the most subtle parables and legends are exposed

⁹⁹⁶ The paras on this page are numbered 12 through 23, making them consecutive with the previous page

⁹⁹⁷ The original editor inserted underline by hand

(525-8) Nagarjuna said: "All living beings destroy their happiness by clinging to their false imaginations and thinking them to be real. All forms of life and all objects of desire are like clouds. But even birth, life and death can have no power over those whose heart is pure and free from illusions. If you can look upon all the worldly⁹⁹⁸ possessions as no less unreal, undesirable and cumbersome than the imagined horns on your head, then you will be free from the cycle of death and rebirth."

(525-9) When consciousness is differentiated or objectivised it steps into visible appearance, incarnates itself into material form, which we call our body and which in reality is the visible expression of our past consciousness, the result of previous form-creating states. But consciousness in its undivided purity is not yet split into the duality of subject and object. This is identical with Nirvana. Consciousness can be infinite only when it is not limited by objects, when it has overcome the dualism of ego and non-ego. It is Enlightenment; it is Buddha's "There is, O monks, an Unborn, Unoriginated, Uncreated, Unformed"

(525-10) There was once an Indian king who said to a Yogi: "In my present position I cannot be an ascetic. Give me advice" The Yogi replied; knowing the king's fondness for jewels: "Fix your mind upon your bracelet's diamonds. Meditate that they are sparkling with the rainbow's colours, yet the latter have no being of their own. In the same way our imagination is inspired by multifarious forms of appearance, which have no being of their own. The mind is the radiant jewel, from which all things borrow their temporal reality."

(525-11) There is an intimate relationship between body and mind - very much in contrast with the generally-accepted idea of a body-reviling, ascetically-intellectual Buddhism which has crept into the historical representations of the Dharma.

(525-12) The "turning-about in the deepest seat of consciousness" is a re-orientation, a new attitude, a turning away from the outside world of objects to the inner world of oneness and completeness, universality of mind.

(525-13) This does not mean annihilation of sense-activities or suppression of sense-consciousness, but a new attitude toward them consisting in the removal of discriminations, attachments and prejudices - the karmic formations which fetter us to the world

⁹⁹⁸ "worldly" was typed below the line and inserted with an arrow.

⁹⁹⁹ Blank page

(527-1)¹⁰⁰¹ We are awakened into reality and freedom only through the experience of knowledge that we are not only parts of the whole, but that each individual has the whole as its basis, being a conscious expression of it. The unenlightened individual is like a dreamer who gets deeper and deeper enmeshed in the net of his self created illusions.

(527-2) It is not the drop that slips into the sea, but the sea that slips into the drop. The universe becomes conscious in the individual (but not vice versa)

(527-3) OM is the ascent towards universality, HUM is the descent of the state of universality into the human heart. HUM can not be without OM yet it is more than OM. It is the Middle way, which neither gets lost in the finite nor in the infinite, which is neither attached to the one or the other extreme.

(527-4) To dwell in the absolute is as impossible for a living being as floating in a vacuum, because life and consciousness are possible only where there are relations.

(527-5) In the Great Void (sunyata) the duality of knower and known is transcended, the great synthesis of spiritual completeness is realised.

(527-6) It cannot be achieved through self-mortification or artificial methods of creating aversion like those wrongly understood contemplations of corpses, through which sensuality is not overcome but only suppressed, or through violation of body and mind by artificial breathing exercises

(527-7) With extinction of the ego-illusion, or even with mere recognition that there is no separate 'I,' how can there be anything like one's own salvation?

(527-8) The act of liberation includes all living beings; there is no place in it for any conception of time. It is an act beyond time and space, and is experienced only as an immanent presence and totality. Just as Christ sacrificed himself for the whole of humanity, in the same way Buddha's enlightenment included all living beings (as that of any other realised being).

¹⁰⁰⁰ The original editor inserted "251" at the top of the page by hand.

¹⁰⁰¹ The paras on this page are numbered 24 through 37, making them consecutive with the previous page

(527-9) Our cooperation is necessary in the form of sincere effort or receptivity and preparedness. We must open ourselves to these forces and turn toward them, if we want to use them. If we close ourselves to a Buddha's influence, or if we direct attention exclusively upon the satisfaction of material wants, his enlightenment cannot act upon us. "Mahayana Sraddhotpada Sastra" says: 'If all Buddhas had these powers, how is it sentient beings do not recognise and respond to them by faith and devotion? The reply is that all Buddhas, having become identified with the pure universal Essence, embrace all sentient beings in eternal relation with them, being of the same self-nature. They wait the willing and inevitable response that is a necessary part.

(527-10) The Wheel of Life symbolises the root-causes of unenlightened existence in the nave: a red cock stands for passionate desire and attachment, a green snake for hatred, enmity and aversion, a black hog for the darkness of ignorance and ego delusion, the blind urge that drives beings round and round in the cycle of births and deaths. The 3 animals are biting each other's tails because their qualities condition each other and are inseparably connected.

(527-11) The lack of suffering in the deva realm, of obstacles and exertion, deprives their existence of creative impulses and urge for deeper knowledge. It is only a temporary suspension, which is not worth striving for.

(527-12) Character is the tendency of our will, formed by repeated actions, of which each leaves a trace

(527-13) In the Wisdom of the Great Mirror we destroy the subject in favour of the object; in the Wisdom of Equality we destroy the object (differentiation of the outer world of appearance) in favour of the subject (the living being); in the Wisdom of the Inner Vision we destroy the subject and object (in the final experience of the Great Void; in the All-Accomplishing Wisdom we neither destroy the subject nor the object. We have reached ultimate freedom in which like the Buddha after his enlightenment we can return into the world for the benefit of others without danger to ourselves, because we do not cling any more to the world. Suzuki writes: "The Indian gods are furnished with one extra eye between the two ordinary ones. This is the Prajna-eye of Wisdom. By means of it the enlightened perceive Reality without splitting it into two and then unifying them, for that is the work of abstract thinking. The Prajna - eye, playing itself on the boundary-line of Oneness and Manyness, the Void and the Fullness, takes in these 2 worlds at a glance as one Reality."

(37) There could be no justification or reason for the existence of differentiation and individuality, self consciousness and freewill, if the individual creativeness and the universal creativeness did not complement each other. This is the

(continued from the previous page) experience of harmony, not to be confounded with that of sameness; it does not annihilate diversity and is capable of infinite variation. As Frank Townshend writes: "An element of freedom of choice pervades the universe; how better describe the fact that from amoeba to man every individual differs from every other individual? the tendency throughout the universe to diversity, variability, division? the sentiment of freedom we have within ourselves?"

(529-1)¹⁰⁰⁴ As Krishnamurti says, 'You cannot be aware of this timeless reality by searching for it. 'It is the experience of the NOW because the present has no extension and is therefore timeless. The present has intensity but no causality, which can only be thought of in time.

(529-2) How would causes heaped up from beginningless time ever come to an end? The idea that the consequences of all deeds must be tasted to the last morsel, that one is further and further involved in the inextricable net of fate, is assuredly the most frightful spectre the human intellect has conjured up. Mechanical laws are applicable only to inert things, not to living growing organisms. The law of cause and effect is restricted and modified, operating only under certain conditions. The Middle way avoids the extremes of rigid necessity and blind chance. With the former freewill would be incompatible, with the latter, development towards a high goal impossible. The Middle way recognises both sides of our existence: with our intellect we live in the past but in our intuitive vision and spiritual awareness we live in the timeless present.

(529-3) We overcome thought by dhyana, the past by the Now, the illusion of time by the experience of a higher-dimensional space, which includes and goes beyond the 3-dimensional one. It is a space which is not only visualised but felt at the same time, cosmic consciousness, for here awareness of differentiation does not lead to duality, the illusion of egohood.

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¹⁰⁰³ The original editor inserted "253" at the top of the page by hand.

¹⁰⁰⁴ The paras on this page are numbered 38 through 44, making them consecutive with the previous page

(529-4) Without knowledge of the Avatamsaka philosophy on which Ch'an or Zen Buddhism is based, zen becomes an intellectual plaything, or at best a psycho-analytical experiment. Most of its paradoxical statements are not merely meant to baffle the mind of the pupil, but are based on definite symbols and keywords in Buddhist tradition. Modern imitators try to minimise or disregard the living tradition in Zen, but its importance is proved by the great stress laid on it by Zen masters.

(529-5) Instead of despising and cursing this earthly existence – as many do who in the Buddha's teachings find a pretext for their own negative conception of the world – the Bodhisattvas imbue it with new meaning. Is the smiling countenance of the Buddha, reflected by countless images in all Buddhist countries, the expression of an attitude that is inimical to life? It is not only presumptuous and unreasonable but utterly foolish to condemn life as an evil (as modern Western intellectual representatives of Buddhism do) before having exhausted its higher development in the attainment of enlightenment. Those who suppress their sense activities and natural functions of life before they have even tried to make right use of them, will not become saints but merely petrefacts. A saintliness which is built merely on negative virtues, on avoidance and escape, may prove self-control and strength but not enlightenment. It is stagnation.

(529-6) If consciousness is not a product of the world but the world is a product of consciousness, it becomes obvious that we live in exactly the type of world which we have created and therefore deserved, and that the remedy cannot be an escape from the world but a change of mind, which can take place only if we know its innermost nature.

(529-7) Certain circles of Buddhist orthodoxy maintain that realisation is no more possible in our present world, or that enlightenment could only be attained after thousands of years. This is spiritual bankruptcy. A religion whose ideal is a matter of the past or the most distant future, has no living present value. The main fault in such a view lies in the separation of Buddha's teaching from the living person of the Teacher, on account of which his doctrine becomes dehumanised, and meditation becomes a morbid, analytical dissection, in which everything is taken to pieces. If we examine a master painting with a microscope and come to the conclusion that it is only coloured substance, this brings us not one step nearer to beauty, meaning or message of the painting; it only reveals the senselessness of such analysis. In passages of post-canonical Buddhist literature, analysis of the body and its functions proceeds on the basis of a naive realism

(continued from the previous page) It is self-deception to create an artificial aversion against the body by contemplating corpses in various stages of decay. As long

as we feel aversion against the body we have not overcome it. This does not mean we should close eyes to the unpleasant aspects of existence. For the beginner, meditation in cemeteries is a way towards fearlessness, towards overcoming aversion and attaining equanimity. He who fights desire by creating aversion and disgust, only replaces one evil by another. We do not enjoy flowers less because we know they are transient. On the contrary, the knowledge of their impermanence makes their flowering all the more precious to us. To make this perishable body the imperishable temple of Mind – just as the flower makes its impermanent form the abode of timeless beauty – this is the task of man according to the Vajrayana teaching. In a similar way the ego loses its importance naturally and automatically, without our trying to destroy it by force (which would only strengthen its illusory reality), and without our trying to deny its relative existence (which would only lead to hypocrisy and self deception) As long as every thought circles round our own personal interests, all protestations against the existence of an ego are meaningless. It would be truer to admit that we are possessed by it and that we can only hope to get rid of it in course of time. The surest way to this end is to see ourselves in the universal perspective, the whole picture as mirrored in the mind of an enlightened One.

(530-1)¹⁰⁰⁵ The meaning of our life and the universe lies in the fact of consciousness itself – nowhere outside ourselves.

(530-2) To take upon oneself the world's suffering does not mean that one should seek suffering, glorify it, or inflict it upon oneself as the over-emphasis of wellbeing. To lay too much stress on our own suffering would only strengthen our ego-consciousness. The Buddhist attitude is that suffering is a universal affliction, that we are not alone in our grief.

(530-3) From the very outset this experience demands a universal attitude, for he who strives for his own salvation without regard for his fellow beings, deprives himself of essential means to realise his aim.

(530-4) Is it possible to liberate the whole world? There is no objective world for the Buddhist, since we can speak only of the world of our experience, which cannot be separated from the experiencing subject. Secondly, the state of enlightenment is beyond the realm of time, even if it takes place at a certain point in history. The infinity of time, irrespective whether we call it past or future, becomes the immediate present. The universality of the Buddhamind created such a far-reaching effect that its presence can be felt until today

¹⁰⁰⁵ The paras on this page are numbered 45 through 51, making them consecutive with the previous page

(530-5) Enlightenment tolerates no exclusiveness, neither on the way towards its realisation nor after its attainment – like the sun its radiates without limits to all who have eyes to see and sensitiveness to feel its warmth. And just as the sun acts in different ways upon different beings, in accordance with their own receptivity and qualities, so the Enlightened One knows that not all can be liberated at the same time but that the seed which he sows will bear fruit according to the maturity of the individual. But since to him time is as illusory as space, he anticipates in the supreme experience the liberation of all. This is the fulfilment of the Bodhisattva-vow.

(530-6) The word ‘perfect’ used in each of the eight steps of the Noble Path is not used in a final, static or absolute sense but in that of a completeness of action and attitude. It is a better word than the word ‘right’ generally used, which is weak and nebulous and which introduces a dogmatic moralism quite foreign to Buddhist thought. Concepts like right and wrong are contentious and lead nowhere. But perfection has a deeper, stronger, more definite meaning. It is in contrast to something that is incomplete, one-sided, half-hearted; it is fullness of action or mind state “Right views” for instance means more than agreement with a certain set of established religious ideas. It means a perfectly open and unprejudiced attitude which sees things as they are in their true nature – not only one side of them, our own, but to see them from all sides fully and without bias, in order to arrive at a perfectly balanced view which leads to perfect understanding.

(530-7) The principle of the Dhyani-Buddhas is that they are necessary for the process of realisation, an effective protection against premature abstraction, intellectualisation, or mental anticipation of spiritual values. Herein lies the danger of a superficial

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(continued from the previous page) intellectual acceptance or imitation of tantric or Zennistic paradoxes, the validity of which lies not at the beginning, but only at the end of the spiritual path, where we are capable of dispensing with all tradition, religious forms and logical definitions. An abstract idea is in no way higher than its humanised personalised or visualised form-symbol. The formless state has its dangers: that we lose ourselves in generalisations and forget the connexions with the other side of reality, namely form: the other state, that we may take the form as ultimate. As long as we live exclusively on any of the planes of reality, we cannot escape this danger. Hence the necessity of their integration, their becoming simultaneously conscious. It all depends on whether we are able to see through the form and realise the relativity of both form and formless experience.

¹⁰⁰⁶ The original editor inserted “255” at the top of the page by hand.

D. T. Suzuki: Zen and Japanese Culture

(531-1) The Chinese did not kindly cherish the form in which Buddhism came from India. Its advocacy of a homeless life, its world-fleeing and life-denying tendency, etc. At the same time, its profound philosophy, subtle dialectics, penetrating analyses and speculations, stirred the Chinese thinkers, especially Taoists. But while profoundly stimulated, the Chinese mind never lost touch with the plurality of things, never neglected the practical side of daily life. This transformed Indian Buddhism into Zen. In a Zen monastery all members were equally to engage in manual labour, such as gathering fuel, cultivating land. In this even the master himself joined, while guiding them to the proper understanding of Zen. This practical way of living, together with the principle of complete self-governing democracy distinguished the Zen from the Indian monasteries.

(531-2) Zen is not necessarily against words, but it is well aware of the fact that they are always liable to detach themselves from realities and turn into conceptions. Zen is against this conceptualisation. It handles the thing itself, not an empty abstraction. For this reason it neglects reading or reciting sutras or engaging in discourse on abstract subjects.

(531-3) Zen is not concerned to elucidate riddles but to reach the mind itself which exudes them, not the words and language but the unnameable 'X' which disappears as soon as we try to subsume it into the category of linguistics. The Buddhists therefore call it "The Unattainable," "The Ungraspable"

(531-4) The master Dogo told the disciple Soshin, as the latter pondered the former's puzzling words: "If you want to see, see right at once, immediately. When you begin to think, as soon as you tarry and intellectual interpretation takes place, the whole thing goes awry and you miss the point."

(531-5) The secret is to create a certain mentality which is always ready to respond instantly, immediately, to what comes from outside. It is a state of utmost fluidity, mobility, spontaneity; it prevails when the mind is awakened to a satori.

(531-6) Asymmetry is a feature that distinguished Japanese art, which is one of the reasons why informality marks it. Symmetry inspires grace, solemnity, impressiveness, which is also the case with logical formalism and the piling up of abstract ideas. The intellectual primarily aspires to balance while the Japanese incline to imbalance.

(531-7) The disciple Tokimune asked: "How can I escape cowardice?" His master Bukko Kokushi replied: "Cut off the source whence cowardice comes. See how you feel"

when you throw over-board your cherished self known as Tokimune. I will see you again when you have done that." T asked, "How can this be done?" B replied, "Shut out all your thoughts." T asked "How can thoughts be shut out of consciousness?" The master: "Sit crosslegged in meditation and see into the source of all your thoughts, which you imagine as belonging to Tokimune." The disciple (a ruler of Japan who defeated the Mongolian invaders): "I have so many worldly affairs to look after that it is hard to spare moments for meditation." Master: "Whatever affairs you are engaged in, taken them up as occasions for your inner reflection, and some day you will find out who this beloved Tokimune of yours is."

(531-8) Uyesugi Kenshin, the Zen Samurai warrior, wrote averse: "A life of 49 years is passed in a dream/I know not what life is, nor death/ Year in year out - all is but a dream"

(531-9) The intellect divides itself, blocking its own passageway, whereas the intuition is direct marching onwards without looking backward or sideways

(531-10) As soon as mind 'stops' with any object, you cease to be master of yourself, your mind is carried away by it, you become your own captive. This is all due to the mind being arrested by something external to it. When mind stops with each object

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(continued from the previous page) as it is presented, it is disturbed by all kinds of thought and feeling. I give another illustration: When I look at a tree and perceive one of its leaves is red, my mind stops with this leaf. I just see one leaf and fail to take cognisance of the innumerable other leaves on the tree. One leaf effectively stops my mind from seeing all the rest. The sense of freedom is lost when the mind stops at various junctures. It is the mind of ignorance which stops with an object or experience it may have and refuses to be restored to its native fluidity, emptiness, no-mindedness. Therefore do not 'stop' with a seen object, do not even think of yourself, transcend the opposition of subject and object. When the highest stage is reached, a man turns into a simpleton who knows nothing of Buddha or his teaching, and is devoid of learning. The beginning and the end of training thus are next door, as the highest musical pitch is next to the lowest. The absolute mind remains immovable.

(532-1)¹⁰⁰⁷ Beginners are taught to keep the mind in the lower part of the abdomen just below the navel. This enables them to adjust themselves according to the situation from

¹⁰⁰⁷ The paras on this page are numbered 12 through 24, making them consecutive with the previous page

moment to moment. But from the ultimate point of view, this is still limited, it is not the supreme end of training; it only gets the wild unrestrained running-away mind back to its original seat. [see #33]¹⁰⁰⁸

(532-2) The Occidental raised seat is less in contact with the earth than the Oriental squatting on the ground. The former means a detachment, a separation, an abstraction, a going-away to the realm of analysis and discrimination. The Zen and Oriental way of sitting is rooted in the foundation of all things. Every thought is directly connected with the source of our being.

(532-3) Confucian scholars consider that the feeling of reverence is of great importance in making progress in the study of Tao. But Zen thinks reverence is meant only for beginners, it is far from the ultimate end of training.

(532-4) Suki means a space between two objects where something can enter. A psychological mental suki is created when a state of tension is relaxed.

(532-5) In this paradoxical situation no amount of intellection can be of any help: the fluidity of mind and the immovability of Mind. We are in tension and yet relaxed, seeing what is going on and yet not anxious about the way it may turn, with nothing purposely designed, nothing consciously calculated.

(532-6) To have something in mind means that it is preoccupied. But to attempt to remove the thought already in it is to refill it with another something. The task is endless. It is best therefore not to harbour anything in the mind from the start. This may be difficult, but when you go on you will find after some time that this state of mind actualises without noticing each step of progress. Nothing can be accomplished hurriedly.

(532-7) Inner spirit experience is gained only by deeply looking into the inmost recesses of the mind That is why the teacher Takuan is never tired of preaching the doctrine of Emptiness (sunyata), which is the metaphysics of "no-mind."

(532-8) This empty-mind-ness applies to all activities we may perform. When the mind is tied up, it feels inhibited, nothing will be accomplished with spontaneity. Therefore do not get your mind stopped

(532-9) Oriental culture lays great emphasis on realising a psychical state of no-mindedness (mushin). When this is not done, the mind is conscious always of its own doings, called 'mind-stopping.' It halts and reflects on what it is going to do or what

¹⁰⁰⁸ The original editor inserted "see #33" by hand

has been done. This is useful to serve certain purposes, but must be given up when the unconscious must supersede the conscious

(532-10) Technical skill is not the full qualification of a master. He must realise the final stage, which is to attain no-mindedness, symbolised as a circle empty of contents

(532-11) Documents of the School of Shinkage-ryu: "Into a soul (mind) absolutely free from thoughts and emotions/Even the tiger finds no room to insert its claws./No thinking, no reflecting – /Perfect emptiness:/Victory is for the one/Who has no thought of himself/ Abiding in the no-mindedness of Great Origin/ wherever and whenever the mind is found attached to anything/Make haste to detach yourself from it/When you tarry for any length of time/It will turn again into your old egoistic self/"

(532-12) The point is to utilise art or profession as a means to advance in the study of the Tao.

(532-13) The master trainer trains beginners along the parallel lines of technical exercises and understanding principle. The latter may not come to them even during life. Seek it within oneself It can never be transmitted from one person to another. If it comes to you from

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(continued from the previous page) within; if from books or anywhere else, it is not yours but somebody else's.

(533-1)¹⁰¹⁰ Are we meant to remain utter simpletons? No, is the answer, it is to know as thought not knowing.

(533-2) The Zen declares that Nirvana is attained only when it is not desired. To desire is to make a choice, and choosing is intellection, while nirvana is on the other side of intellection. So let us desire nirvana as though we desired not. When this paradox is understood we are in possession of nirvana, which is to be as if not possessing it. To be consciously unconscious, or to be unconsciously conscious is the secret

¹⁰⁰⁹ The original editor inserted "257" at the top of the page by hand.

¹⁰¹⁰ The paras on this page are numbered 25 through 37, making them consecutive with the previous page

(533-3) Unless he reaches stage of freedom from ego rigidity, he commits mistakes. The ego-rigid intellect divides and discriminates, resists and rejects, chooses and decides, preventing 'god's will from being done.'

(533-4) He forgets all that he has learned, because he is the learning itself and there is no separation of learner and learning. All the training is there, but the mind is utterly unconscious of it, does not know where it is, has thrown it to the wind. With the mind unaware of its own workings, with the self vanishing, art attains its perfection.

(533-5) An idea, however worthy and desirable in itself, becomes a disease when the mind is obsessed with it.

(533-6) To desire is an attachment, to desire not to desire is also an attachment. To be unattached means to be free at once from both statements. This is to be simultaneously 'yes' and 'no,' which is intellectually absurd. An old Japanese poem solves this dilemma: It is mind that deludes Mind,/For there is no other mind.

O Mind, do not let yourself/Be misled by mind./

(533-7) A desire arises from the relative mind and contaminates; therefore it is to be carefully watched over. But does this watching? It cannot be any other than the relative mind which is both the spoiler and the cleaner. For true absolute Mind always remains pure and undefiled. Thus the intellect involves itself in contradiction. It is intellect that raises the question (how to get to Nirvana) but it is not the intellect that answers it. Intuition, which sees directly into life, solves the question.

(533-8) This is as far as the master can go with his disciples. He leads them until no more leading is possible, and the rest is left to their own devices. Intellectually the way to the goal may be prescribed but in experience, the master can only make disciples realise that they are in the dark, in the labyrinth, and that they must resort to something much deeper than mere intellection – something which they cannot obtain from another. The seeking or desiring is of course a preliminary step. The way to the objective is other than that which they thought

(533-9) The mind chockfull of ideas is to be thrown aside, thoroughly cleared of all obstructing thoughts and feelings; it must be in the state of perfect emptiness. When this is realised, he will be an absolute commander, and may have everything according to his/will.

(533-10) There are two kind of kokoro (soul, mind): one is the physical heart and the other the true heart. The one susceptible to emotionality is the first kind. But when it is kept down below the navel, it becomes immovable. This means that the diaphragm is

to be kept downward so that the chest may have room enough for the lungs to breathe freely and the heart to beat unhindered. [(see #12)]¹⁰¹¹

(533-11) We cannot help acknowledging our limitations. Freewill, freedom of knowledge and action is no more than a dream. But what is it that makes us dream when in actuality we are limited all around? What is it that makes us reflect upon realities of life as if they were of no concern? Where does the idea limitedness itself comes from, if not from the limitless beyond?

(533-12) Kagawa Zenjiro, Zen swordman, writes: 'I might not survive the contest. With this, I felt within myself the surging up of a new energy. I was a different person. 'Yamaoka, his master, observed: "At that moment he came to the realisation of 'the sword of no-sword.'"

(533-13) When this strange presence directs one's activities in an instinctual manner, wonders are achieved. When life is not intellectually and therefore consciously conditioned, it takes care of itself

(533-14) The Mind is Emptiness. When this is experienced, one's words are sincerity itself, one's behaviour comes right out of the Original Mind emptied of all ego-centred contents. All human life ought to be in conformity with this view

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(continued from the previous page) If we are unable to apply it to every phase of our life, we must have it at least in the exercise of art. " – Yagyū Tajima

(534-1)¹⁰¹² Vimalakīrti Sūtra describes the ultimate source of all things as "No-Abode" or "having no abiding place anywhere." This means that it is beyond human understanding, beyond time and space, 'having no abode' to which any possible relative predication are applicable.

(534-2) It is only those things evolved out of his inner being that a man can claim truly as his own. His inner being opens up its deep secrets only when he has exhausted everything belonging to his intellect or his conscious deliberations. Satori breaks out, generally speaking, when a man is at the end of his resources.

¹⁰¹¹ The original editor inserted "(see #12)" by hand

¹⁰¹² The paras on this page are numbered 38 through 53, making them consecutive with the previous page

(534-3) Buddha's intellectual research had given him no satisfaction; he had been engaged in meditation for many years. Looking up early one morning at the morning star, his enlightenment took place, he became conscious of that something in himself which he had been in search of.

(534-4) A haiku is the shortest form of poem. It consists of 17 syllables into which have been cast the highest feelings a human being is capable of.

(534-5) Zen advises us not to follow the written or verbal teaching of Buddha, not to practise formulas of ascetic training.

(534-6) The first wide propagation of tea in Japan is ascribed to Esai (1141-1215) the Zen teacher who brought the seeds from China and cultivated them in monastery grounds. He wrote a book on tea. He thought it had medicinal qualities, good for a variety of diseases.

(534-7) The tea ceremony is a way of entertaining visitors to a monastery, or sometimes of entertaining its occupants among themselves. This ritual was brought to Japan from China by Dai-o, half a century after Esai. It is intimately connected with Zen, its spirit consists of 4 elements: harmony, reverence, purity, and tranquillity. Gentleness of spirit describes the whole procedure. The incense burnt is never strong and stimulating but gently pervading. The light admitted into the room is soft, restful, conducive to a meditative mood. The room is no more than 10 feet square. The tea ritual is a quiet retreat for a while, a way of escape refreshing mind and body, a renewal in memory of things of more permanent value, and an aesthetic contemplation fused with spirituality, an inexpressible deeply hidden quiet joy.

(534-8) The tearoom is small, semidark, secluded¹⁰¹³ with a low ceiling. As time passes, one feels more composed, the mind led into tranquil passivity

(534-9) The philosophy of tea is sunyata, Emptiness, where there is no place not only for God's creatures but for God himself – because the Emptiness is God. Out of nowhereness and no-time-ness the masters of Zen sip their cup of tea. This emptiness is also called wabi, poverty.

(534-10) Tearoom has only a single scroll painting hung in the alcove before which stands a flower vase with a solitary flower not yet in full bloom. The papered windows shut off direct sunshine when it is too strong. The tea is sipped meditatively. A special tea gown is worn.

¹⁰¹³ "secluded" was typed below the line and inserted with an arrow.

(534-11) The powdered tea is taken out of the caddy and stirred in the bowl with a bamboo whisk.

(534-12) The main object of the tea is to escape from commercialism, far from the life of the city, to have a feeling for nature.

(534-13) Yes we climb Fuji too but the purpose is not to 'conquer' it but to be impressed with its beauty and grandeur. The Oriental attitude is to make a friend of Nature,

(534-14) However high one may fly one can never be free from the earth, one has finally to come down to it. Zen never leaves this world of facts. It does not stand apart or keep itself away from names and forms. Reality or Suchness is taken hold of in the midst of the concrete universe, not abstracted from it by means of thought. As long as an objective world remains threatening and annihilating, there is no Zen.

(534-15) In this world of relativity we are bound to encounter oppositions and limitations. They confront every movement of ours

(534-16) The true Zen attitude toward Nature is not identification nor the tranquillity. It sees life as one indivisible whole, restless or serene, as you may conceive it; your interpretation does not alter the fact. Zen stays quiet or moves restlessly, neither aspect is separated or abstracted from life itself. It does not avoid the world of firstless multiplicity in order to get into the eternal abstract Tranquillity. The interpretation of Zen by the Western mind, we Japanese are unable to accept. Conceptual discrimination is discredited in Zen. Followers of identity and Tranquillity are hidden by concepts. Their idea of spiritual identity by which our egotistic commotions

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(continued from the previous page) are kept quiet is alluring – but not Zen.

(535-1)¹⁰¹⁵ Even when they (Buddhists) encounter an enemy and take his life for the sake of a greater cause, they pray for him so as to have their own merit turn toward his future salvation.

(535-2) If you really wish to get to the point, you should not ask any questions.

¹⁰¹⁴ The original editor inserted "259" at the top of the page by hand.

¹⁰¹⁵ The paras on this page are numbered 54 through 60, making them consecutive with the previous page

(535-3) There cannot be any such thing as transmitting the Dharma from one individual to another in the realm of absolute emptiness (sunyata). The truth transcends a dualistic interpretation. It is a mistake from the start to distinguish seer from seen, subject from object; because of this initial error we become involved in an endless series of logical difficulties.

(535-4) Vimalakirti Sutra: 'All things are after all like phantom existences, they are but names' (b) All beings are in Suchness and of Suchness; not only wise and holy persons but every one of us. In this enlightenment there is not thought of discrimination' (c) A Bodhisattva assumes a life of birth-and death for the sake of all beings; as long as there is birth-and-death, there is illness. (d) Seeking the Dharma consists in not seeking anything, not getting attached, for from seeking and attachment one will be inextricably involved in contradictions and altercations. (e) One enters the gate of Non-duality when there is not a word to utter, not a sign to see, and complete detachment from every questioning. Silence is really the way to enter.

(535-5) "Yama-uba" is a Noh play saturated with deep Zen Buddhist thought. The title is literally 'the old woman of the mountains' and represents the principle of love secretly moving in us. Excerpts from the play: 'Good and evil are relative, they come from one source (b) It is no mere coincidence that you have gained your reputation from singing of me; it is due to past karma (c) The fact of your

(535-6) The Swordsman and the Cat; 17th cent book -excerpts: being conscious of your psychic power makes it work against you. (b) To make Nature display its mysterious way of achieving things is to do away with your own thinking, contriving, acting. Let Nature act as it feels in you. The essential consideration is not to cherish self-conscious thought. In the highest spiritual state of purposelessness one is forgetful of oneself. He who is empty-minded is able to respond freely from moment to moment. By purposelessness is meant that the Spirit is by nature formless and no objects are to be harboured in it, nor is the energy tipped too much in one direction while in another there is shortage (c) When the mind is cleansed of thought movements and you act only when there is a prompting, you enjoy a state of doing-nothingness, no conflicts can take place in it, no choice between right and wrong, like and dislike. Conditions are creations of your own mind (d) The master's task cannot go beyond transmitting technique and illustrating the reason for it. It is yourself who realises the truth of it. The truth is self-attained. Here the master even is powerless...What is performed by scriptural teaching is to point out for you what you have within yourself. There is no transference from master to disciple. Teaching and listening are not difficult, but what is truly difficult is to become conscious of what you have in yourself and be able to use it as your own.

(535-7) He who is free from ego-centred motives moves not of himself. He feels he is controlled by some agent unknown to him and yet not unrelated to him.

Rev F.W. Farrar: Influence of Oriental Literature (in “Languages”)

(535-8) The discovery of Sanskrit brought the intellect of Europe face to face with the intellect of Hindustan. Hitherto the education and culture of Europe had been almost solely Hellenistic, but now the modern world was to receive a new impulse from its contact with the grandeur, profundity, and calm of Oriental thought.

(535-9) The devotion to classical literature had been too long continued and too exclusive; it gave to the mind of Europe a development one-sided and therefore injurious. We had confined the very meaning of the word ‘antiquity’ to the history of Greece and Rome; but the discovery of Sanskrit revealed to us a wholly new chapter in the history of the world’s youth. It enabled us to study the infancy of our race in the first gorgeous bloom. As we penetrate more deeply into it, it brings a new idea of the Divinity.

Alice Ekert-Rotholz: Time of the Dragons (on China)

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TIME OF THE DRAGONS

Alice Ekert-Rotholz

(536-1)¹⁰¹⁶ In the traditional raised Japanese niche hung a choice scroll, in front of which was a porcelain vase of flowers. These three formed a gentle, subtle illusion which gratified the aesthetic sense and purified the mind

(536-2) The Japanese lover, who had overcome erotic temptations with the aid of Zen discipline, enjoys sex so that he would be able to toss it aside afterwards. For after the embrace there comes, in due order, first purifying regret at the loss of masculine force and discipline, then indifference towards the giver of pleasure, and ends by his returning to the ‘pure room’ (shrine) at home where the remnant of desire is cleared away by the chastening powers of the mind.

(536-3) His heart protested against the breach between worldly and spiritual life, that oppresses saints and sinners alike. It has only one real solution: consistent rejection of a world which permits only Christian words but prevents Christian deeds.

¹⁰¹⁶ The paras on this page are numbered 1 through 8 and 1 through 6; they are not consecutive with the previous page.

(536-4) The TEA CEREMONY was a creative and refreshing pause, even in these evil days. In the niche hung a scroll which showed Mount Fuji in misty rain, signifying that the noble person preserves his bearing even in misfortune

(536-5) The Japanese smile is not hypocritical; it conceals profound pessimism and salvages wounded pride. It is a moral gesture which has proved its worth in all situations of life.

(536-6) In honour of the New Year the room is clad with clean tatami straw mats. The 'sacred corner' (butsudan) or Buddhist wall shelf was a miniature altar, charmingly carved and painted with gold lacquer. It contained an image of Buddha in front of which the worshipper rang a tiny brass bell every morning, made a bow, and recited the prescribed prayer. New Year is the most important holiday of the year, the priest coming to purify the house.

(536-7) No curious minded person was going to extract personal information from him

(536-8) In the vibration of these tremendous cultural and human forces, is the possibility of understanding between Asia and the West, between art and art, people and people, ultimate reconciliation among the nations

Eugen Herrigel: The Method of Zen

(536-9) In Buddhism enlightenment consists in a pure vision of the same truths with which the work of meditation begins. The insights that prompted retreat from the world return again, devoid of emotion; is this explained by the -me for meditation becoming a fixed idea? Buddhism assumes that life is suffering; But what if this starting assumption – due to the experience of the Buddha which started him on the way – were different if the experience had been enjoyable, and the world a delight? Would not enlightenment be coloured accordingly? Obviously, no one meditating in such a way ever gets beyond himself. He merely reaches a zone of indifference, which he declares is a 'Beyond.' But even at the deepest level he finds only himself.

(536-10) It must be possible to practise meditation without a set theme, without holding on to anything, with no philosophical assumptions of any kind, experiencing the world as neither full of sorrow or of joy. A 'philosophy' should rather be the product of enlightenment. This must be possible when the mind is no longer directed to anything. In Buddhist meditation this stage of indifference is cumbered by all the preceding stages. What would happen if you meditated in an unpremeditated way from the beginning? Simply practised sinking into yourself, becoming completely empty, with no programme, letting come what may? That was the way of Zen. It sought "Nothing" in this fashion. The search was successful.

(536-11) The monks learn concentration in order to meditate. It requires the capacity to hold on to the same thing for hours on end. This presupposes firmness and steadiness of will. The predominantly emotional type of person finds this very hard

(536-12) A European objects: The Orientals have time for all this discipline and patience. The answer is, No, they do not have time, they take time.

(536-13) The pupil is required to perceive everything in its sensuous fullness, to hold it in the mind again and again until he knows the contents of perception¹⁰¹⁷ by heart and can call them to mind with clarity. From this exercise we can see how much art owes to Zen. When that has been mastered, intensification is aimed at, holding the landscape, etc very intently in your gaze. This not only increases concentration but also enhances power for the tasks of life.

(536-14) EX: Concentrate on the act of breathing in and out in a natural rhythm, but draw each breath consciously. Breathe out with emphasis, as it has a detaching effect

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(537-1)¹⁰¹⁹ It is admitted that there are spheres of life where assertions, plans, judgments and purposeful actions play their part. Zen acknowledges these modes are necessary to existence, thus justifying the split of primal unity into subject and object – but not beyond the point where it threatens danger and disaster.

(537-2) The Zen master says to understand and see into another – person is possible only through a relationship of solar plexus to solar plexus. That is, you draw the other into your own field, which is spread around you in a ring.

(537-3) Stillness is very important for the inner process now beginning. There is then no danger of his discussing it with others, of dissipating the seeds in talk. It is a process which comes about by retaining the vision of reality in a fixed image, and then feeding the image back into the vision. It is not initiated consciously but happens of itself. It is the way into art, and ultimately it becomes a way of art... But art is not so radical as Zen itself. Exaggerated ego impulses are suppressed but not completely denied. Each art

¹⁰¹⁷ "contents of perception" was typed below the line and inserted with an arrow.

¹⁰¹⁸ The original editor inserted "261" at the top of the page by hand.

¹⁰¹⁹ The paras on this page are numbered 7 through 21, making them consecutive with the previous page

points beyond itself, is a way to Zen, which makes use to their results for its own fulfilment

(537-4) The beholder feels overwhelmed by these pictures. At a tea ceremony, the hanging scrolls are put up which changes the whole atmosphere. The guests sink into contemplation before the picture, experiencing what none can put into words, and departing feeling unutterably enriched by the power emanating from these paintings.

(537-5) Always there are two: the mind that thinks the thought of Nothing, and Nothing as the truth that us thought. Anyone who thinks he has attained the highest in this, has only the shadow of truth, not truth itself. For his Nothing is still a distinction by the mind, the opposite of This and That, of the One as distinct from the Many; a product of intellectual effort. This is where pure thinking, leads. Ryokai says such a person is in danger of going out of his mind But the Master has nothing against these efforts, even though the koan exercise ought to have driven out thought. For him reflection is a point of transition. Forbidding it will not stop it He leaves the artist with his pictures, the thinker with his thoughts, and knows the way goes onward and contains its own correction.

(537-6) Zen is not prepared to regard the non-opposite, the undifferentiated One as more original than the opposite, the differentiated and manifold, and on that account to load it with mystical honours. Zen considers it still an opposite, still the pole of a tension out of which the postulated non-oppositeness does not lead. The centre of being is both beyond and within all opposites...Hence Zen masters not only avoid all talk but regard it as dangerous and, instead, urge the pupil toward those crucial experiences which solve all riddles at a stroke. (COMPARE THIS WITH THE ENDLESS INDIAN METAPHYSICAL TALK-SPECULATION! PB)

(537-7) however revolutionary the spiritual transformation may be which the pupil experiences through satori the whole of him is not, to begin with, included in it. though he has experienced satori he is painfully aware of this as soon as he puts the quiet meditation room behind him in order to take up his profession again. he is still far from being spiritually free in that inclusive sense which would enable him to live by truth alone he is only moving toward this truth (this proves my point that Satori is only a temporary glimpse - a fact never or seldom mentioned by Zen writers - PB)

(537-8) Naturally there are frictions in a monastery: the envy of the ambitious, different levels of capacity and attainment

(537-9) Outside the monastery life begins in earnest, assaulting the senses which in the meantime have become doubly sensitised. Once more you are in a world of aims and intentions. The intellect, hitherto switched off, once more takes pride of place and is used as a tool

(537-10) Zen priests do not advocate forcible reforms; they wait patiently in the conviction that there is room enough in the world for the old and the new

(537-11) The Zen attitude to others: not to complain about them, and to develop new countervailing forces.

(537-12) Daily meditation goes without saying. It is of absolutely central importance¹⁰²⁰ These exercises have to be continued throughout life. It is a mistake to think they are useful only in the training period and can then be set aside. Even the master must constantly repeat them, not in order to attain at-one-ment but to consolidate what has been attained.

(537-13) As soon as the priest becomes aware that he is still under the sway of desires and passions, he voluntarily breaks off his ministry and retires to meditate all the more intensively, in solitude, until he can look the world in the face again. Even if it means neglecting exercises which might carry him further, he considers it more important to purify the springs of being.

(537-14) Man's abysmal mendacity does not exist in the animal kingdom. Animals do not pretend, wear masks. Is it not evident that he is corrupt?

(537-15) In order to grasp one thing he must reject another. He thus adopts a one-sided attitude.

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(continued from the previous page) By holding firmly to his ideals and values he is as much in bondage as the man who is at the mercy of desires. He is not advanced in the most fundamental sense He is not yet beyond the opposites, living out of a truth that has superseded them

¹⁰²⁰ "It is of absolutely central importance" was typed below the line and inserted with an arrow.

¹⁰²¹ Blank page

¹⁰²² The original editor inserted "263" at the top of the page by hand.

(539-1)¹⁰²³ The priest who, meeting with rejection, sees in this only malevolence, wickedness or intolerance, thinks himself superior and is full of reproaches, is not yet free from desire for recognition, honour, even veneration. There is an unadmitted power-drive at work in him, in the guise of holy zeal.

(539-2) Ego-self, till now the secret or conscious point of reference for all everyday experiences, must vanish. This does not mean the 'I' should be superseded and replaced by a vague 'We.' 'I' should be replaced by 'it'

(539-3) Egohood belongs to the very nature of man as leaves to a tree. In itself there is nothing suspect in it

(539-4) New meditation exercises may be attempted in the higher stages with no definite theme, without a koan, where his mind remains wide-awake even then. He is emptied of everything, yet has no consciousness of emptiness. It is a state that only long practice can get into

(539-5) This freedom does not mean being untouched by joy and suffering and love but remaining independent while feeling them, not losing yourself in them, not being consumed by them. You are above it all and in it all, and again not. That is the difference between Zen and the life-denying attitude of Stoicism. He lives, who has got so far as that, like an ordinary person and yet extraordinary, because different.

(539-6) Meditation is now so perfect that sometimes only a few minutes are needed for complete immersion and concentration. Neither the breathing-out nor the breathing-in is accentuated; both are balanced and equalised. (c) The vehemence with which you are expelled from the Void is mitigated; for longer and longer periods it is possible to repose in the depths of nothingness to which you had sunk. You then experience a gradual return to yourself. Not, as in the first stage, with a feeling of elation, so that you had to accustom yourself to existence as something irksome; nor, as at the beginning of the second stage, like one wrenched out of sleep struggling to remember something. You are like one awaking from deep refreshing sleep, taking it for granted he will find his familiar world, into which you glide as though no jump had to be made from here to there, no, jerk, no shock.

(539-7) The Method of No-Method!

(539-8) The teacher has dropped the reins. You cannot question him. Any further advance must be made without his help, which he must refuse on principle, because he

¹⁰²³ The paras on this page are numbered 22 through 33, making them consecutive with the previous page

knows that this is the turning point. He is infinitely alone and solitary, except for the experience of the Void, which catches and holds him.

(539-9) He becomes increasingly reluctant to intervene in the lives of others. It seems wrong. His training has conditioned him to give heed to all such intimations – however faint. He senses an inner inhibition. Why should this be? He becomes indifferent to the baseness and meanness, unenthusiastic about the good and exalted in men. He takes it all in his stride, like the weather. This new attitude is not the scepticism born of disillusion, which notes that a little may rub off here or there until a crisis reveals that man remains unchanged. The Zen priest no longer has the urge to be a fisher of souls, to meddle, but only to call forth the radical change, to facilitate it. But not in the form of persuasion, insistence; not by turning to others but by waiting until they seek his help of their own accord; not to give them what is his, but what is theirs. It is as if it is not I who intervene in their existence, but they who avail themselves of my spiritual forces. It is not my deeds but my mere existence that must convince them. It is as if a power, lord of us both, seized the other through me, directed him to me, drew him to me. This establishes a contact in depth. Then a lasting change is called forth, not just as passing mood. Even sharper is the realisation that being changed depends not on the will of the helper or the helped, but is destiny. To one it is granted, in spite of himself; another fails despite heroic efforts.

(539-10) Illumination comes: the Void is exactly All. You are changed from something into nothing and from nothing into something.

(539-11) People regard the Zen Buddhist as unfeeling. The reason is not because the deepest part of him is unmoved, like the calm depths of the sea, but rather because he is wary of making a show of his feelings, which he cannot limit to a particular aspect of human or animal existence. He does not shut out even the least among them...Feelings lose nothing by not being expressed and verbalised. There is a fundamental communication which, abandoning the medium of words, is a silence that has more meaning than words could ever have

(539-12) Each art points beyond itself and is a way to Zen, which perfects their results for its own fulfilment. Art suppresses but does not completely deny exaggerated ego impulses, hence is not so radical as Zen itself.

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John Blofeld: The Wheel of Life

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THE WHEEL OF LIFE

John Blofeld¹⁰²⁵

(541-1) The Rimpoche: "Empty ritual unaccompanied by its spiritual counterpart, repeated by rote and not properly understood – that is meaningless; it is one of the Hindrances. But ritual carefully practised so that every gesture, every use made of the sacred symbols, has a fully understood meaning, rites which help to focus the mind on some aspect of truth – how can these be hindrances?"

(541-2) The Rimpoche had promised only to endow initiates with what he called seeds, potentials which must be developed according to precise rules and over a period of years before they would be found spiritually stimulating. This must depend upon the efforts of each individual.

(541-3) I learnt from my Buddhism teacher that Mind is the only reality, that its power is unlimited,¹⁰²⁶ I put this to the test and cured myself of a 20 year opium habit.

(541-4) The Abbot: "I am much inclined to suppose that this 'spirit of a lama' is his (the medium's) own mind and that his prophecies are based on information received while in a state of unconsciousness from the minds of those who consult him. (b) You are young, life-hungry. Take life with both hands, all that it has to offer. Experience everything but take care not to do this in a crude animal way, a stupid mood of self indulgence. Keeps/always in mind the truth that life and suffering are indivisible. Everything is transient. Enjoy your pleasures but take care to look beyond them. Examine their fruits for decay. Note blunted feelings from too much enjoyment of any one thing. Note frequent disappointments. Remember bad with the good Instead of fleeing life, which at your age would be stupid, accept it and examine it for what it really is. Flee life only when you see it for something no longer to be borne."

(541-5) Mongol Lama: "Beauty is an impediment to Truth only when we desire its exclusive possession. But natural loveliness need not excite longings for hampering possessions We of the Vajrayana seek Nirvana in Sangsara; it is the beauty around us her here which makes us sure that Nirvana surrounds us; the joy of beholding it in the sunrise and flowers is of the same order as the joy of Ultimate Oneness, though it be only a reflection of a reflection's reflection. Place flowers or jades in your house to remind you of the beauty which awaits the opened spirit's eye. "Ven Neng Hai: "The appreciation of beauty will help you to know what is in store for you, the beauty of Reality being but the beauty of a jade bowl or mountain grove increased to an

¹⁰²⁵ The original editor inserted "265" at the top of the page by hand.

¹⁰²⁶ The original editor inserted underline by hand

inconceivable extent. Only beware of Desire. Take joy in beauty but never desire its manifestations for yourself. Inhale their fragrance and pass on...(b) Some teachers deny intellect and the senses as having no place in the life of seekers. They are wrong. That kind of austerity is not for you. The search requires the proper use of intellect and senses. Intellectual knowledge will help you, if you harness it to wisdom and do not seek other knowledge as an end in itself." (re the senses see (a) PB

(541-6) Prajna lies far above the level of conceptual thought; indeed it is interrupted and blocked out by conceptual thought

(541-7) For health's sake and to assist in calming the mind, each meditation session included a short period of marching briskly round the monastery shrine at an ever-increasing/pace rhythmic

(541-8) Koans; We were instructed to reflect on the old conundrum (koan) "Who reverences the Buddha?" in the sense of "Who am I?" Mere repetition of the words is not enough. Equally any attempt to answer the question by logical deduction is Zenwise a waste of time. But I soon abandoned this koan method, finding it barren and fruitless. We are told not to examine a koan logically, so when we use it our striving is in a sense without a specific object; yet we do strive. We do not just sit with minds like lifeless lumps of wood or stone,

(541-9) The Monk: "After meditation I feel everything that happens to me is good, all of it is directed by the Light; without thinking much, I do just what is best for me to do. I am being carried by a great stream where it is best for me to go. Then, sooner or later, from habit I do something which brings me against the current; the Light fades and I am as before." (b) No parting and no meeting ever really take place. When we rejoice at the one or grieve at the other, we are allowing false understanding to take the place of truth.

(541-10) Chinese Confucian education had for its object the making of a perfectly balanced man – upright, aesthetic, refined, learned.

(541-11) The Tibetan teaching is that loveliness attainable through the senses, when unsullied by passion for possession, intensifies the thirst to drink from beauty's Source.

(541-12) The various forms of beauty, if recognised as mere reflections of Ultimate

(continued from the previous page) Beauty and never allowed to become objects of desire, can be of great encouragement and benefit. Vajrayana tantrists lay considerable stress on the employment of sangsaric illusions for their own destruction

(542-1)¹⁰²⁷ All men are driven by life to seek this One. Besides the negative drive from suffering inseparable from life – bereavement, loss, pain, sickness, infirmity, – there is the positive drive from inborn thirst for realised unity.

(542-2) Meditation is a name loosely comprising all those methods whereby consciousness is directed inwards upon itself.

(542-3) A fall entails such penalties as madness or retrogression. The shorter the path chosen, the steeper and more dangerous.

E.R. Hughes: The Great Learning and Mean-In-Action (Translated from Chinese)

(542-4) When he thought he was investigating things as they are, he was actually investigating their..as he thought them to be. WANG YANG-ming, his (Chu Hsi's) greatest opponent, brought this out.

(542-5) The central idea of Mean-in-action, the old concept of chung yung, was not a golden mean between two extremes of action

(542-6) YANG and YIN are the constructive and destructive forces for ever at work in everything.

(542-7) The mysterious saying in the New Testament about 'the sin against the Holy Ghost which shall not be forgiven' is the self-satisfied conviction that all truth has been revealed to MY society, MY Church, to Me.

(542-8) For some Taoists society was unnecessary and a source of infection for the individual. Chuang Chu was a philosophical anarchist, seeing no value in society at all, and amused at the grotesque compromises into which the Confucianists were decoyed by their desire to make the best of both worlds.

(542-9) TZU SSU, author of The Mean-in-Action, was Confucius' grandson.

¹⁰²⁷ The paras on this page are numbered 12 through 14, making them consecutive with the previous page

(542-10) Chuang Tzu: Belonging to no party and ready to change one's opinions; making up one's mind but not the slave of dogma; following the trend of things but not being double-minded; not having partialities about men and things – these are aspects of the art of Tao.

(b) If selections be made then universality will be lost. The Tao leaves out nothing. Thus Shen Tao said: Knowledge is not knowledge. (Thus the paradoxical mind uses reason to assail the conclusions of reason – Ed)

(542-11) The Mean in Action: To have no emotions of pleasure and anger and sorrow and joy surging up, this is being in a state of equilibrium. (b) The Master (Confucius) said: 'All men say, "I know," but they are driven into nets/, traps, fall into pitfalls

(542-12) T'ang, the sage-king, was often spoken of as 'The successful T'ang.' He always rose before daylight and meditated as he watched for the dawn.

Sri Ram: Lecture

(542-13) If my mind is already stuffed with ideas which cannot be dislodged and if there is no room in it for anything else, no new discovery is possible.

(542-14) Truth is different from a merely mental image.

(542-15) In psychism you see visions and hear sounds but it is merely like other experiences in life; it does not give you truth

(542-16) We should not be out of touch with what is taking place in the world

(542-17) It is useless to say that differences do not exist; we should admit them, knowing that unity exists beyond them

(542-18) Understanding should be rounded, balanced and complete.

Swami Venkatesananda: Lecture

(542-19) The famous sentence in Gita is: "When unrighteousness is prevalent and truth is jeopardised, I let part of myself go down"

(542-20) "Atma" means the first person singular – 'I' It undoubtedly corresponds to 'Adam' in Bible.

(542-21) An easy substitute for hathyog headstand is to lie across couch or bed sideways, not lengthways, with head falling lower than trunk

(542-22) We must cut attachments and remove 'mineness' from Consciousness

(542-23) Pranayam is intended to withdraw us from the external world and the senses

(542-24) My guru Sivananda suffers from lumbago and diabetes

Children's Encyclopaedia

(542-25) Buddhism teaches that life becomes a burden, being filled with the melancholy of hopelessness. Extinction is a welcome end.

(542-26) Fatalism despairing, the belief that everything is pr-arranged to happen, whatever man may do, is the ruling idea of the East.

(542-27) Confucius encountered hermits on his wanderings. They could not understand how he could be so stupid as to live in a wicked world trying to alter what is unalterable. He said it is impossible to withdraw from men and live with beasts and birds who did not understand man. "With whom should I associate but with suffering man?" he asked.. He also told disciples that the greatest reform was to make people understand the meanings of such names as ruler, father, son. If properly understood, unhappiness would vanish from earth.

(542-28) Muhammad was so unpretentious that he would receive from companions no special mark of reverence, nor any service which he could do himself.

Lin Yutang: From Pagan to Christian

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FROM PAGAN TO CHRISTIAN

Lin Yutang¹⁰²⁸

(543-1)¹⁰²⁹ Somerset Maugham never mentioned, in his book, "On a Chinese Screen" the name of Ku Hung-ming but used the phrase "the philosopher." Maugham saw him in Szechuen in 1921, above the Yangtse gorges, remarking in the book "the desire to see him had been one of the incentives of an arduous journey." He had returned from the

¹⁰²⁸ The original editor inserted "267" at the top of the page by hand.

¹⁰²⁹ The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

universities of Berlin and Oxford in 1885. For him, we were the young upstarts who had been corrupted by the modern mob-worship, pleasantly called democracy, or, as he put it, "the modern queue-less Chinamen, the returned students, who had learned from Europe to misbehave themselves." His was a firstclass mind. he had insight and depth as no man in my generation had. No man in China wrote English the way he did. Ku Hung-ming acted like a glass of claret; he played a critical role in my beliefs by turning everything upside down. His book "The Spirit of Chinese Civilisation" was published in Peking in 1915. His book "Discourses and Sayings of Confucius" is studded with illuminating remarks. His "Papers from a Viceroy's Yamen" was published by Kelly and Walsh, Shanghai, in 1901. But his greatest service was his translation of three of the Confucian "Four Books." It was an act of creative interpretation, a sudden transfusion of light on the old texts through deep philosophic understanding. The Sinologues did a poor job of trans. the Chinese classics, since it was so difficult. Thus Chinese philosophy is still very much today clothed in twilight and haziness. Even Legge's trans. of Confucius in "Sacred Books of East" is cumbersome, remote, making a fetish of literalness rather than clarity. Ku Hung-ming's trans are veritable revelations. He comprehended Confucianism as no other man ever did. His central idea turned around culture and vulgarity, c. being the Confucian idea of the gentleman and v. the callousness of body and soul. Ku wrote: "Emerson, with great insight, has remarked that what sent Napoleon to St Helena was not loss of battles but the vulgarity, the bourgeois, in him. Cultivated Europeans hailed him as the bringer of Liberal ideas. But when they found out that the Corsican bourgeois only wanted to found a dynasty, they were disgusted"

(543-2) In Chinese thinking, having few abstractions, or none, one never leaves the periphery of life. There is no danger of being submerged in the process of ratiocination too long. One result was that it was never a shame to write about philosophy in language which the common people could understand. There is an absence of academic jargon in Chinese philos.

(543-3) Confucianism is the religion of "the gentleman," of "good breeding" and "good manners"

(543-4) Confucius after wandering for many years, finally returned to his own country at 67, died at 72. It was during these last five years that he did his greatest work, editing the ancient writings handed down to us as the Five Confucian Classics.

(543-5) A disciple asked angrily - "Does a moral man also find himself in extremities?" (C. and his disciples were starving) "yes" replied Confucius "he does but he takes it calmly."

(543-6) Confucius divorced his wife and remarked, "Women are difficult to live with, like the vulgar people. If you are familiar with them, they take liberties with you, but if

you keep aloof from them, they resent it.” But his fastidiousness in food must have made it difficult for his wife., since this is the reason why she left him.

(543-7) Confucius had a passion for music, describing it as the crowing consummation of a man’s education

(543-8) Once C. said sarcastically, “I do not expect to find a saint today; if I can find a gentleman I shall be satisfied.” The gent. is the person who constantly tries to improve and cultivate himself, the ‘true man; the ‘best in man being brought out through cultivating good habits and customs.

(543-9) Lao-tsu advised the purging of self-righteous virtues; Jesus said almost the same thing.

(543-10) With this Taoistic principle of universal reversion to opposites, nothing ever lasts long and everything is equalised

(543-11) Chuangtse escape was to ordinary common experience and to stop talking and speculating as soon as the border of Tao was reached.

(543-12) Prof Suzuki’s was quite a feat, to teach by words a doctrine denying the use of words, and to explain the futility of the logical approach to a logically-minded Western audience. One has to use certain words to explain that words are useless in expounding infinite truths beyond human understanding What Shan (Chinese for Zen) tries to achieve is to attain an indeterminate mind-state beyond the perceiving mind. It is a doctrine which denies all doctrines.

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FROM PAGAN TO CHRISTIAN

Lin Yutang

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FROM PAGAN TO CHRISTIAN

Lin Yutang¹⁰³¹

(continued from the previous page) Manjusri cautioned Ananda against memory, even the memory of Buddha’s words “The vast accumulation stored in your memory, Ananda, will seem like a vision in a dream.”

(545-1)¹⁰³² Insight may get lost again when the mind gets involved again in distinctions

¹⁰³⁰ Blank page

¹⁰³¹ The original editor inserted “269” at the top of the page by hand.

(545-2) Shan is a sudden mystical experience closely associated with everyday living, in which it comes to 'rest.'

(545-3) The Chinese people never had a zoo, although the imperial court had, as a result of Buddhist teaching of kindness to animals.

(545-4) Instead of standing on the primacy of man's whole consciousness religionists like to get slips of evidence to bolster their beliefs.

(545-5) With Chinese common sense come to terms with the world, in the sense of the acceptance of the grace of living with it as the Shan does.

(545-6) WANG YANG-ming traced the good instincts to 'conscience,' something God-given, original.

(545-7) In England the word "gentleman" embodies a real ideal, a value in actual conduct.

Karlfried Graf Von Durckheim: The Japanese Cult of Tranquillity

(545-8) Men and women are hypnotised by destructive forces obliterating the past and undermining the future, and they are powerless to break the spell.

(545-9) The East recognises tranquillity as the mark of a life which has achieved perfection

(545-10) Exercises in tranquillity are the normal practice of everyday life in Japan They are a necessary part of the curriculum of the various arts, culminating in the religious contemplative exercises

(545-11) Culture consists in revealing the Greater Life in the lesser,¹⁰³³ in imitation of the one by the other, and overcoming all natural inclination on the part of the lesser to assert itself absolutely/

¹⁰³² The paras on this page are numbered 13 through 19, making them consecutive with the previous page

¹⁰³³ The original editor changed a period after "lesser," by hand

(545-12) Man's only acquaintance in the West with the blessings of Tranquillity is in moments of passing victory. Yet this prize is soon snatched from him by renewed concerns for safeguards.

(545-13) The artist knows that perfection can only be achieved if he, as the creator, dies to himself and becomes an 'organ of life' rid of his ego. The Great then manifests itself in the language of the image which represents it, and to be emanated in the living form which has been created by the hand of man. The Greater Life reveals itself then in the Lesser, whether singing or drinking tea.

(545-14) Exercise in the immobility of the body: To sit perfectly still and surrender oneself completely to stillness, whether of body or mind, is not robbing time; quite the reverse, it gives the divine element in us time to become a reality. It seems strange to us Westerners that it should be a means of attaining maturity, that a purely physical exercise can have such psychological significance. In this we are the victims of the domination of our ego, by which original unity is split into opposing poles of body and mind

(545-15) If anyone should make the effort to practise bodily immobility for only half an hour over a few weeks, he will have unusual experiences. At first he will be amazed at the extent of his own restlessness, at the variety of emotions which make themselves felt, at the stream of unconnected thoughts and images which seize control of his mind, at the amount of distractions and involuntary movements which destroy quietness. If he perseveres this inner rebellion will gradually subside, because our essential being is brought forth by bodily stillness. It exists prior to, and beyond, the sphere of images instincts thoughts.

(545-16) He achieves an outlook on life wherein the instincts and senses, the ego and the world are fused and preserved in the basic unity which prevents anyone of them from becoming dominant, or the obstinacy of any from disturbing the harmony of the whole.

(545-17) These higher experiences lift barriers and release forces which raise him for a time to a plane of ecstatic sensation, only to hurl him into an abyss of despair. Bereft from his habitual frame of mind and not yet in full possession of the new basis, he is thrown with unwonted abruptness on to reality but does not become an organic part of it. The Westerner is unprepared for it, and without proper guidance; this is the danger for him: yet to continue to live without experiencing such unity is also a danger – that of missing the way of salvation.

(545-18) It is basic of Japanese education to preserve external composure amid life's inconsistencies and defects, and perfect equanimity in natural calamities and fortune's vicissitudes.

(545-19) The Zen monk who has reached the final stage can determine the moment of his own death. He knows when his hour has come. Having invited his friends, he seats himself in his accustomed place to write his last poem and then simply does not return from his contemplation, which he performs just as he has done every day of his life.

(545-20) The Japanese sit hour after hour contemplating Nature till they lose themselves in her. Never forget that Zen monks practise contemplation, even at the highest level, with their eyes open/ What value would stillness hold, if it meant that we may no longer look at the world? Only an alert eye can perceive lasting things. Only an exercise which overcomes the antithesis between ego and world, simply because it

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THE JAPANESE CULT OF TRANQUILLITY

Karlfried Graf Von Durckheim

(continued from the previous page) has itself experienced the whole extent of the opposition, can lead to the unison which can stand the test of an active life. The most popular and primitive expression of this exercise is the Japanese bath. It is not intended for purposes of washing; this precedes it. It is there for us to become dissolved in and totally identified with the element of water. This is the aim of all true contemplation of Nature, like enjoying a garden or looking at a work of art.

(546-1)¹⁰³⁴ We must let the ego disappear as an independent unit by keeping absolutely still, while we consolidate ourselves in the centre, surrender to the 'Great Breath' of It. This causes the common origin of the subject and its opponent to be evoked; each ceases to exist as a self-sufficient unit

(546-2) Who has not known the fleeting joy of such an experience? But few have allowed themselves to be determined by it, to dwell on it, to infuse their distracted existence with its beneficial power. This lies behind the radiant, tranquil expression on Eastern faces

(546-3) Far more than by receptive observing or listening, the deep unison of stillness as the ultimate expression of life can be experienced in exercises in which a specific act is performed. The best known of these to Europe is the Tea Ceremony. This has little to do with aesthetic values. Other examples are Arranging Flowers, Painting and Writing. The product of any art which has achieved a degree of technical mastery is born of the Great Stillness. The intellect is no longer necessary, the will is silent, the heart is still; ego is dead. The task is performed by 'it,' not through the efforts of ego. This is the

¹⁰³⁴ The paras on this page are numbered 14 through 18, making them consecutive with the previous page

exercise in realisation of the 'Not-Two' through technical ease in creative work or practical achievement

(546-4) A mature man breathes Tranquillity, emanates it because he has successfully evoked unity in himself

(546-5) REIBUN YUKI's "TAIKI" ["Identity of the way of the Sound and Zen" (SWORD)]¹⁰³⁵

(a) Only when a man has got over the so-called Zen can he comprehend true Zen. He can only claim to have a true grasp when he discovers the real training-place for disciples everywhere in daily life, and not only in specific centres (ashrams). (b) He will come into conflict with other persons sooner or later, because it is the nature of the personal ego to be opposed to someone else. He will eventually become the victim of his animal nature in order to survive. The personal ego belongs to an animal-like soul, which sets enemies against itself in the struggle for existence with them. One man cannot gain an advantage without harming the rest. This is true of all relations between people for personal advantage. Even if the principle of "the common good before the individual" is set up (socialism – PB?) everything remains as it was unless the souls of the individuals themselves are changed. (c) A man who has exhausted himself for 20 or 30 years in unbroken endeavour may be struck by a thunderbolt in the sense of a vision of 'Not-Two' (d) There is a qualitative difference between doing something in the spirit of the personal, and doing it in the spirit of the genuine self. The one is artificially predetermined, the other is a natural outflow. The artificial man racks his brains to find some way to be saved. How different the believer who is seized by ecstasy at the sight of the Almighty! (e) True action is action without acting, completely natural, without the strain and effort of personal action. (f) When ego vanishes, time loses its grip, the man lives fully present in each moment, not ruled by past life, not in bondage to time. People speak of the necessity of a new order of things. Men in the grip of personal ego and time adhering to it, can only give birth to an old order. A new order is one which is renewed hourly: only here can uninhibited action, transcending the past, exist. The man who is in bondage to time sees nothing as it really is because he looks at it through the glass of his ego. A man who is a master, who is open to the pure mirror of his soul, is absolutely present and in perfect command of the moment and the attitude of mind which is called for at that point. He is not beholden to 'this' or 'that' (g) Whether walking standing drinking tea or eating he keeps the true nature of things in sight (h) We search in vain and let ourselves become dependent on others, unaware of the jewel in our soul. We may be 'stimulated' by external instruction but it is already present in the essential being. (i) When the dignity and virtue of a master touches him, the landscape of the soul becomes visible and encourages him to discover his own true nature (j) As long as an ego-aspect to the final goal is predominating, he cannot acquire the right disposition. (k) As long as it is solely application which keeps them on the

¹⁰³⁵ The original editor inserted "'identity of the way of the Sound & Zen (SWORD)'" by hand

path they are still at the beginning stages; they become tired or even feel a repulsion to the whole thing. But if they have reached an understanding of 'the way,' there is real pleasure in it, it becomes an inner necessity, and they have the taste for it, the samadhi of playing.

Gustie Herrigel: Zen in Flower Arrangement

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ZEN IN FLOWER ARRANGEMENT

Gustie Herrigel¹⁰³⁶

(547-1)¹⁰³⁷ Fuss, haste and impatience only bring discord into one's life and surroundings

(547-2) Sunk deep in herself, she sought to become one with the heart of the flower. When this union is established she is also one with the universal heart, and rests in its unmoved stillness

(547-3) The indispensable precondition for this flower-art and every other Japanese¹⁰³⁸ art is to rest in unbroken stillness. This is realisable if you practise daily and are not discouraged by failures.

(547-4) An old tradition lists the virtues needed to penetrate into the spirit of the truth, and which at the same time one acquires once it is penetrated. They include: a) Carry 'nothing' in the heart. It is 'Everything.' (b) Feeling to be quiet and clear. You can reach solutions without thinking. (c) Combine the flower-art with religious feeling

(547-5) At the festival no cherry blossoms are picked from the trees, not even from low branches. Such is the Japanese love of Nature and intimate relationship with it. Even the coolie has a delicate understanding of flowers and will seldom pick them when on a walk. Even children [in the woods and field]¹⁰³⁹ like to leave them where they grow

(547-6) The Yin-Yang masculine-feminine classification is not to demonstrate contrast but rather the principle of balance and complementarity. Man is balanced between heaven and earth, the bright and the dark powers

¹⁰³⁶ The original editor inserted "271" at the top of the page by hand.

¹⁰³⁷ The paras on this page are numbered 1 through 20 and 1 through 10; they are not consecutive with the previous page.

¹⁰³⁸ The original editor moved "Japanese" before "art" by hand.

¹⁰³⁹ The original editor moved "in the woods and field" from after "grow" by hand.

(547-7) Unfilled spaces are regarded as belonging to the total picture and as being just as important as the lines. They manifest the inexpressible, irrepresentable silence.

(547-8) To be empty is to be one with all.

(547-9) Haiku poetry uses words sparingly and suggestively.

(547-10) The tea-room bears the name, "The Place of Emptiness." Out of this emptiness speaks 'the form of the formless'; it expresses 'the content of the void' and 'the image of the invisible'

(547-11) The pupil goes 'The Way of Flowers' not only in the isolated hour of practice or ceremonial. The living creative presence of this hour accompanies him and leads onward

(547-12) One treads this Way 'as if not treading it' which means that path and pupil have become one

(547-13) In Japanese gardens flowers are not willingly¹⁰⁴⁰ cut but carefully protected on plants bushes and trees

(547-14) Flower Ceremony consists essentially of deep concentration, rules referring only to outward performance. Begin by contemplating written or painted scroll hanging in special wall niche. Then absorb yourself in the flower standing in its foreground. Complete the contemplation on the exquisite little figure or the incense burner standing also in the niche

(547-15) Flower arrangement Art becomes mere decoration – a degeneration – and no longer touches men's hearts if it is not cultivated from the 'true spirit'

(547-16) Even the water given to flowers should be poured with consciousness that you are responsible for their life (14cont) The flower should face toward the entrance door.

(547-17) The Scrolls are painted in ink on silk or thin paper, mostly edged with brocade. If calligraphic it reproduces a short but profound thought. If there are two scrolls, the flower should stand in the middle

(547-18) Inner freedom means adapting yourself to cosmic laws, thus taking your place in a coherent world-order. It is not a misplaced originality which thrusts aside this order, and thus transgresses.

¹⁰⁴⁰ "willingly" was typed below the line and inserted with an arrow.

(547-19) The Zen Buddhist lives out of the Spirit, which is outside and beyond opposites, with equal composure and also dissolves himself in it with passionate self-immersion. This is not a negation or flight from the world

(547-20) The Zen painter looks away from himself in utter unpurposingness. Only the beginner experiments and compares and arranges his subject 'beautifully', with intention.

Hung Tzu-Cheng: A Chinese Garden of Serenity

(547-21) The author was alive in 1596. His own philosophy was based on Confucian idealism but this book is a synthesis of Zen Buddhist, Taoist and Confucian ideas.

(547-22) The superior man's mind begins to work only when a event occurs; it becomes a void again when the matter ends.

(547-23) When one makes one's mind void, illumination is begotten.

(547-24) Suppression of desires is also a suffering (even though) desire is a suffering.

(547-25) Who can say that inebriety is not a way to practise Ch'anist meditation?

(547-26) To boast of fame is not such a pleasure as to avoid it; to be in worldly affairs does not bring such leisure as to be unconcerned with them.

(547-27) There is no need to experience all the ways of worldly life; a drop of water has the tastes of the water of all seas.

(547-28) The Superior Man does not suppress his feelings but keeps them in repose, nor does he eradicate his desires but reduces them

(547-29) When a man regards wealth and power as fleeting as a cloud, it is not necessary for him to be a recluse living in a hill or cave.

(547-30) When a man is untroubled, he ought to be alert as if he were in trouble, so he can forestall an unforeseen emergency. And when he is in trouble, he ought to be as calm as if he were at peace; thus he can bring to an end his crisis

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A CHINESE GARDEN OF SERENITY

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Prof. A.J. Bahm: Philosophy of The Buddha

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PHILOSOPHY OF THE BUDDHA

Prof. A.J. Bahm¹⁰⁴²

(549-1)¹⁰⁴³ Sutta Nipata: Buddha said: The man-of-calm mourns no past, gone is remorse."

(549-2) Excessive desire for freedom from desire also ends in frustration.

(549-3) Buddha's Middle Way lies between desiring too much and desiring too much stopping of such desiring. In seeking to avoid frustration one must be willing to be frustrated as much as he will be frustrated; and also be willing to be frustrated relative to his desire to stop desiring as he will be frustrated. THIS DOUBLE WILLINGNESS IS THE (TRUE) MIDDLE WAY. It is the way things are (in all tenses of 'are') for it is the way between wanting things (including desires) to be more than they are or less than they are with respect to any way that they are So long as one considers 'Seek the Middle Way' and 'Accept things as they are' as two different principles, HE HAS NOT YET FOUND THE MIDDLE WAY.. The important issue is whether or not you are willing to accept things as they will be, however they will be.

(549-4) Gautama's Four Truths are really one principle, with four statements asserted about it. DESIRE FOR WHAT WILL NOT BE ATTAINED ENDS IN FRUSTRATION; THEREFORE TO AVOID FRUSTRATION, AVOID DESIRING WHAT WILL NOT BE ATTAINED. Desire neither more permanence nor impermanence than you are going to get. Gautama's view is NOT that all is suffering because all is impermanent. Rather is it that all is suffering i.e. frustration because men desire more than will be attained.

(549-5) Their trouble lay partly [not]¹⁰⁴⁴ in having failed to settle a metaphysical puzzle but in having failed to realise that over-desirousness must yield frustration

(549-6) Dogmatists are possessed of "greed for views" The desire for more certainty than will be attained, is an invitation to anguish. Whoever would avoid it must remain sceptical. However the avid seeker who doubts with equal avidity, becoming agnostic, going from the extreme of dogmatism to the other extreme of agnosticism, can be

¹⁰⁴² The original editor inserted "273" at the top of the page by hand.

¹⁰⁴³ The paras on this page are numbered 1 through 13; they are not consecutive with the previous page.

¹⁰⁴⁴ The original editor moved "not" from after "in" to after "partly" by hand

frustrated by over-zealous attachment to agnostic scepticism. The Middle Way, believing neither that one will attain more certainty than he will attain, nor less, needs to be sought. But too avid seeking for the middle way embodies a more subtle greed which must be rooted out by more subtle efforts, without pursuing such uprooting greedily.

(549-7) THE VIEW THAT GOTAMA ADVOCATED REMOVAL OF ALL DESIRE IS FALSE. When one has satisfied desires, because he has desired what he was going to get, no unhappiness, no problem, no suffering, exists. Misinterpretation arose because of the subtle difference between 'chanda' (desiring what, and no more than, will be attained) and 'tanha' (desiring more than will be attained). Transmitters of his sayings, previously accustomed to thinking of desire as evil and extinction as the goal, continued to interpret them as more skin to negativism, which he rejected, than appears warranted.

(549-8) Disagreement with those who claim that their variety of Buddhism, whether Zen or Theravada or any other, was taught by Gautama himself is not intended to minimise the significance of their own insights or the importance of their contributions. Each has a positive contribution to make. But Gautama's philosophy, although it inspired them and receives partial expression through them, is still different from any of them.

(549-9) Gautama recognised that expecting more understanding, after trying, than we will get, leads to unhappiness.

(549-10) His followers were seekers, not necessarily understanders, of his insights.

(549-11) They may be analysed and numbered in as many ways as suits one's fancy. Gautama did not, like a numerologist, attach special significance to numbers. The prominence they play in Buddhist formulas grew naturally out of the interests of memorisers needing convenient fingerable numbers to assist them in mental book-keeping.

(549-12) The description of the steps is suffused with [a spirit of]¹⁰⁴⁵ seeking to live for the sake of concentration [rather than seeking]¹⁰⁴⁶ seeking concentration for the sake of life. A stepwise procedure is not the sort of thing which Gautama would recommend. He always led his hearers back, in a most direct fashion, to the principle itself. Otherwise the Middle Way is lost in the process. His repetition of 'sam' (equanimity) in was originally intended [to]¹⁰⁴⁷ emphasise - that everything should be interpreted

¹⁰⁴⁵ P.B deleted "concentration" and " a spirit of " was typed below the line and inserted with an arrow.

¹⁰⁴⁶ The original editor inserted "rather than" and moved "seeking" by hand

¹⁰⁴⁷ The original editor changed "was" to "to" by hand

middle-wayedly. Details, when multiplied, subtly distract the quester from focussing upon the principle itself, and obscure the simple clarity of the central doctrine. The Middle Way, with its ideal of temperance, moderation, calmness, freedom from anxiety, avoidance of attachment to either desire or the stopping of desire, gave way to the ideal of monkish abstinence, extinction of all desire, and extinction even of the desirer and of his life. This negativistic, nihilistic spirit – expressed aptly in Avoid all but the Void – was explicitly repudiated by Gautama.

(549-13) To mistake the eightfold path for the

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(continued from the previous page) Middle Way, is to lead away from the source. The spirit of step-wise progress going from one end of a series to the other, and aiming at perfecting or terminating the series, has extremism inherent in it. One cannot achieve perfection without going all the way to the end, i.e. the extreme.

(551-1)¹⁰⁵⁰ The Buddhist monk is, and usually knows that he is, in a most precarious position. Not only does donning the yellow robe require considerable commitment but his degree of commitment may be his worst enemy. For any degree of avidity for success beyond what will be achieved is the very evil which he must seek to uproot...He also must accept the fact that he will be misunderstood, especially by those worldly perfectionists (not themselves perfect, or capable of it, but expecting exemplary behaviour from others) who are quick to cry 'Hypocrite' at those not measuring up to their own unpractised and impracticable ideals. He may even have to commit himself to being as hypocritical as he will have to be.

(551-2) "Monks!" said Gautama, "I see no other single form so enticing, so desirable, so intoxicating, so distracting, such a hindrance to the winning of unsurpassed peace from effort as a woman's form."

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¹⁰⁴⁹ The original editor inserted "275" and "BAHM" at the top of the page by hand.

¹⁰⁵⁰ The paras on this page are numbered 14 through 22, making them consecutive with the previous page

(551-3) IT IS IMPOSSIBLE TO STOP DESIRING. CONSULT EXPERIENCE. One never catches himself not desiring except in rare moments of ecstasy or repose which endure momentarily only. WHY IDEALIZE CONTINUING CONSCIOUSNESS COMPLETELY VOID OF DESIRE WHEN ALL THAT IS REALLY WANTED IS AVOIDANCE OF FRUSTRATION?. Monks still have desires and some, such as those for food, air, elimination and rest persist throughout life. To live is to desire.

(551-4) However this leaves unresolved the problem of which desires to have, which can be satisfied and which not. They do not come already labelled 'To be frustrated' or 'To be satisfied'! Sometimes satisfactions and frustrations come tied together, as when faced with a necessary choice between two or more equally desirable alternatives, only one of which can be enjoyed. The problem is perpetually difficult and perpetually recurring, and so provoking that the desire to end desire is not wholly unjustified. Defeatism is then not an evasion but solution. But surprisingly the very willingness to face the problem, no matter how difficult, itself provides the clue to its solution. IN ACCEPTING THE PROBLEM FOR WHAT IT IS, ONE ALREADY IS EXPRESSING WILLINGNESS TO ACCEPT THINGS AS THEY ARE. GOTAMA'S PRINCIPLE**STOP DESIRING WHAT WILL NOT BE OBTAINED**IS AN INTELLECTUALIZED FORMULATION OF THE WILLINGNESS TO FACE LIFE AS IT IS.

(551-5) Gautama's theory of craving amounts to this; ACCEPT THINGS AS THEY ARE, OR ARE GOING TO BE. FIGHTING AGAINST THE INEVITABLE IS FOOLISH. DESIRING THE UNATTAINABLE IS ABSURD. HE did not say to stop desiring. He said stop craving. Craving is desiring to excess. Excess desire is any desire, kind or degree for more than you will get. The greater the disparity the greater the frustration, misery, suffering. No rule is possible to detect when desire tends to excess except perhaps When in doubt. don't "To stop all desiring is neither wise nor practical. It is unwise because all satisfaction, profit, value, happiness, would disappear with it. It is impractical because continued desiring is a part of what one must accept as a living being, if he is willing to accept things as they are. ONE CAN BE SURE THAT HIS DESIRE RUNS NOT TO EXCESS ONLY IF HE CONSTANTLY ATTENDS ALERTLY TO THIS DANGER

(551-6) THAT THE MIDDLE WAY IS GOTAMA'S MOST SIGNIFICANT CONTRIBUTION IS A FUNDAMENTAL THESIS OF THIS BOOK.

(551-7) THIS VERY WILLINGNESS TO ACCEPT WHAT COMES, TO DESIRE ONLY WHAT ONE IS GOING TO GET, BRINGS AN UNEXPECTED DEGREE OF SATISFACTION WHICH, AS IT THEN APPEARS, TURNS OUT TO BE THE MIND OF SATISFACTION SOUGHT IN THE FIRST PLACE. IT WAS THIS DISCOVERY WHICH CONSTITUTED GOTAMA'S ENLIGHTENMENT. Discovery of the principle is usually not enough to establish it as a habit. Each new desire, arising of its own accord. may lead one again through the struggles with hope and defeat, until misery becomes great

enough to repeat the lesson in another life-crisis. Most people apparently must re-experience repeatedly before becoming permanently convinced.

(551-8) In the spirit of the Middle Way, Gautama accepted his role as a teacher, seeking neither to be more of a teacher nor less, nor to be understood more nor less, than he was to be. he 'consented by silence'

(551-9) He was interpreted as repudiating asceticism. This he did, but not asceticism as such but only that kind which was not in conformity with the middle way.. WHICH AVOIDS EXTREMES BUT DOES NOT EXTREMELY AVOID EXTREMES. If there are times when one needs to be ascetic, then let him be ascetic, but it is foolish to legislate either 'Always be ascetic' or 'Always rejoice' when such cannot be the law of life. Do not be a foolish extremist. THE MIDDLE WAY IS AN EXTENSION OF THE PRINCIPLE, ACCEPT THINGS AS THEY ARE, TO BOTH OF EACH PAIR OF OPPOSING DIRECTIONS IT IS A PRINCIPLE FOR ADAPTING TO NATURALLY RECURRING OPPOSITIONS BY ACQUIRING A PRELISPOSED WILLINGNESS TO ACCEPT

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(continued from the previous page) EACH IN TURN FOR WHAT IT IS.

(553-1)¹⁰⁵³ The term 'Middle Way' refers not merely to a mean between debauchery and mortification but a mediation between all opposites. Inherent in Gautama's enlightenment is the doctrine that the law of excluded middle does not hold between opposites. Middle Way does not insist upon the choice: 'Either or, but not both. 'They embodies a willingness to treat each of the two equally, in so far as they are equal, and unequally, in so far as they are unequal.

(553-2) Middle Way is not met merely a way to the goal but is the goal itself. Not only is one involved in opposites in variable processes, but the way is not a way beyond

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¹⁰⁵² The original editor inserted "277" and "BAHM" at the top of the page by hand.

¹⁰⁵³ The paras on this page are numbered 23 through 32, making them consecutive with the previous page

opposition or beyond process, but is the way to find the goal within, or as, opposition and process.

(553-3) He who projects the goal of life into the future has not reached his goal. But achievement now requires a willingness to accept the actual now, to look into the present for it,, however much disturbed by opposing pulls between past and future, hope and fear. When one can enjoy life's tensions untensely, he has arrived in Nirvana. The reason is that one may find for himself that nirvana's freedom from attachment consists in a willingness to discover in the midst of present tensions the very goal one seeks – the Middle Way. Life's problem – ill, origin of ill, ending of ill – is ever present; but its solution is also ever-available. Nirvana is not a merely negative extinction.

(553-4) Nirvana is equanimity (Sanskrit and Pali stem 'sam') middle-wayedness. The reports of Gautama's view have been transformed through transmitting thought-systems, are garbled, and seem to be somewhat at variance with his. 'Sam' in Sanskrit, with its variants and derivatives refers to likeness, similarity, same-ness, equilibrium balance equipoise evenness smoothness calmness peacefulness satisfaction and completion. In Pali it refers to identity, equal, same, union undisturbedness impartial, of even mind.

(553-5) The Brahman view of Nirvana is perfect undisturbed equilibrium, a complete cessation of all life, whereas Gautama's was not beyond life nor through a stilling of life, but A STILLNESS IN LIFE, i.e. accepting life as he finds it.

(553-6) Gautama opposed both of two opposites by not taking sides; his was not a violent opposition, but an opposition to violence, not an exclusive opposition but an opposition to exclusiveness. To represent his message as siding with right against wrong is to misrepresent it, for this is taking sides. 'Sam' however does not exclude side-taking absolutely. Actually one may have to take sides in life, but he should do so with neither avidity nor aversion. But he will keep divisive issues at the surface of his life, if possible

(553-7) He who demands justice implies that injustice exists He will be forever entangled in righting wrongs, always struggling against evils, in anguish, unhappy, frustrated.

(553-8) Constant concern about one's fate, future, will compete with enjoyment of the present.

(553-9) Buddha thought of experience as dialectical and paradoxical. Dialectic included both of each pair of opposites The implications of the Middle Way are dialectical. The eight-step path is the Middle Way but he who analyses it as steps loses his way, or rather, has not yet found it. When he finds the way, he discovers that he has already

arrived at its goal. Steps, as steps, become irrelevant, and can only lead away from the already-attained goal: willingness to accept things as they are. FIRST ONE LOOKS OUTSIDE LIFE FOR ITS GOAL; THEN ONE FINDS THAT LIFE IS ITS OWN GOAL; AND THEN FURTHER THAT LIFELIVED IN SUCH A WAY THAT ITS SEEKING TO FIND ITS GOAL, FIRST OUTSIDE AND THE INSIDE, IS ITSELF THE MOST ULTIMATE GOAL - NOT ONLY IN 'THIS VERY LIFE' BUT IN THIS VERY MOMENT: then any additional search for life's purpose is not only useless but necessarily misleading, for it leads away from the goal already reached.

(553-10) Nirvana is in this very moment, not something at the end of the eightfold path, a step beyond the last step. It is present in every aspect of life, not something apart from life, for specialists like monks, recluses. Yet it is usually not obtained without effort, practice, and sufficiently favourable conditions. It is not a trancelike ecstasy but an attitude of willingness to appreciate whatever is. It is release from tension, freedom from anxiety, relaxed living.

(553-11) Gautama had no intention of imposing a specific set of regulations upon followers. When he was about to die, in response to Ananda's request for instructions about the Order he replied: "Should there be anyone who harbours the thought, 'It is I who will lead the brotherhood' or 'The Order is dependent on me,' it is he who should give instructions in any matter concerning the Order. But the Tathagata does not think so. Why then should he leave instructions in any matter concerning the Order?.. Therefore be ye lamps unto yourselves. Be ye [a]¹⁰⁵⁴ refuge to yourselves."

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(555-1)¹⁰⁵⁷ Dharma in some minds has come to mean a special set of restrictive rules for monks. But Gautama's dharma was the principle: to avoid frustration, stop desiring what will not be attained, i.e. neither more nor less than will be attained

¹⁰⁵⁴ The original editor inserted "a" by hand

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¹⁰⁵⁶ The original editor inserted "279" and "BAHM" at the top of the page by hand.

¹⁰⁵⁷ The paras on this page are numbered 33 through 40, making them consecutive with the previous page

(555-2) If, by banding, together and helping, encouraging teaching each other men can make better progress then they should do so. This appears to them best suited to their needs. But they should not do so because Gautama gave an authoritative command to do so, Also, many bits of advice he gave were remembered not as suggestions pertaining to peculiar circumstances but as everlasting rules without exceptions, and as mysteriously meritorious in themselves, while their original purpose of reducing anxiety directly is lost from sight.

(555-3) "I tell them the way," said Gautama, "some of my disciples do and others do not succeed with this guidance and instruction. Where is my responsibility? The truth-finder only indicates the way"

(555-4) His view is that compassion, to the extent that it involves passion, zeal, anxiety, desirousness, longing, is to be avoided.

(555-5) Gautama's philosophy appears to have an imbalanced commitment to the balanced way. His deliberate aloofness from either side of a controversy appears to commit him to aloofness, even though accounts of his actual life indicate no aloofness from people's problems. Was he not too much attached to non-attachment? too much committed to non-commitment? HE DID NOT ADVOCATE COMPLETE CHOICELESSNESS BUT ONLY RELAXED CHOOSING.

(555-6) Many idealists have been extremists. Gautama's dialectical acceptance of ideals as part of things as they are does not excuse neglect to state that they are just as ultimate as his principle. To the extent that possibilities and opportunities for improvement are genuine, failure to recognise them to be such is a failure to recognise things as they are. If the future is partly open, and progress is possible, and attachment to ideals provides power to change things for the better, failure to accept the challenge to help is to fail to accept part of what is. Some are too idealistic, wasting their lives pursuing unrealisable ideals, others too actualistic, destroying possibilities for future happiness by refusing ideals

(555-7) I accept a middle path between accepting things as they are and not accepting them as, dialectically, part of things as they actually are.

(555-8) If Gautama, following his middle way between belief and disbelief, expressed no opinion £ regarding issues, then those suttas in which opinion is expressed appear to be influenced by other minds. and violate the middle way's spirit. He was neither, strictly, a Theravadin nor a Mahayanist.

(all statements below, in first section, are by Maharshi himself)

Arthur Osborne (Ed.): The Teachings of Bhagavan Sri Ramana Maharshi

(555-9) Vedanta says that the cosmos springs into view simultaneously with him who sees it, and there is no detailed process of creation.

(555-10) Q: Maharshi says, 'The world is not outside you' or 'Everything depends on you' or 'What is there outside you?.' But world existed before I was born and will continue after my death. M Did I ever say that the world exists because of you? I have only put to you the question, 'What exists apart from yourself?'

(555-11) When you are told that if you once know the Self within which all ideas exist, not excluding the idea of yourself, of others and of the world, you can realise the Truth.

(555-12) Everyone is in fact self-realised. People do not know this and want to realise! REALIZATION CONSISTS ONLY IN GETTING RID OF THE FALSE IDEA THAT ONE IS NOT REALIZED. It is not anything new to be acquired.

(555-13) He who sees, the objects seen and the act of seeing are all manifestations of the same Consciousness

(555-14) Meditation helps to overcome the illusion that the Self is something to see. There is nothing to see. Do you have to hold a mirror up in front of yourself in order to recognise yourself? The awareness is itself the 'I.' Realise it and that is the Truth.

(555-15) There is no ego. If there were you would have to admit of two selves in you. There are no two selves.

(555-16) Only he who concentrates on the heart centre can remain aware when the mind ceases to be active and is still, with no thoughts, whereas those who concentrate on the other centres cannot retain awareness without thought but only infer that the mind was still AFTER it has become active again.

(555-17) When I say turn inwards, you are not told to shut your eyes to the world at all times but only to see your self first and then the whole world as the self.

(555-18) Can M put an end to the Sino-Jap war now going on by his own imagination, if all is imagination! M: Bhagavan is of the questioner is as much a thought of his as the war!

(555-19) All suffering is good, otherwise how could the desire to be happy arise, from which the quest of the Self arises?

(555-20) M: to one impatient for speedy realisation): Surrender to Him and accept His will whether he appears [or vanishes]¹⁰⁵⁸

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(557-1)¹⁰⁶¹ If we can attain the effortless and choiceless awareness taught by Krishnamurti, that is all right. But one cannot do so without the effort of deliberate meditation. Tendencies turn the mind outward they have to be given up and mind turned inwards. It is not easy to attain stillness. That is why all this meditation effort is necessary. Adopt any method which helps you to keep out all other thoughts.

(557-2) Your thinking that you have to make an effort to get rid of this dream (waking state) and your efforts themselves are all parts of the dream.

(557-3) -If objects exist independently apart from you, then it might be possible to retire from them. But they do not. They owe their existence to you, to your thought, so where can you retire from them, and from the world?

(557-4) As for reading books on Vedanta You can read any number but they can only tell you to realise the Self within you. You have to find it for yourself in yourself.

(557-5) From the point of view of Jnana. or Reality, the suffering in the world is a dream. But this is not to say that while you are in the dream you can act as if it is not real and not felt. Dream hunger has to be appeased by dream food. YOU CAN NEVER MIX THE TWO STATES, Dream and waking. Till you attain Realisation you must relieve others' suffering as a means of worshipping the God in them. You are then helping yourself

(557-6) Contact with jnanis is good. They work through silence. By speaking their power is reduced. So silent contact is best

¹⁰⁵⁸ The original editor inserted "or vanishes" by hand

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¹⁰⁶⁰ The original editor inserted "281" at the top of the page by hand.

¹⁰⁶¹ The paras on this page are numbered 13 through 32, making them consecutive with the previous page

(557-7) Self Enquiry focuses the entire mind on its source. It is NOT one 'I' searching for another.. It involves intense activity to keep mind steadily poised in pure self-awareness.

(557-8) It is said in books one should cultivate one virtue after another. But for those who follow path of Jnana Self Enquiry is quite enough to acquire all the spiritual qualities; they need not do anything else.

(557-9) Hatha Yogis say the canvas must be perfect before painting begins, i.e. the body must be made fit so that quest may be effected without obstacles. But which is the canvas and which the painting? Is not the body itself a picture on the canvas of the Self? Nevertheless you may say that Hathayog is useful to those whose thoughts will not subside, who cannot otherwise still the mind.

(557-10) Everyone is aware that he is, yet ignores that awareness and goes about in search of God!

(557-11) Thought follows sight, physical or mental. Hence it is more effectively controlled for the time being by concentrating on the centre between the eyebrows. It is important that this practice should be accompanied by incantations, because next to the eye in importance is the ear, either to distract and dissipate the mind or to control and strengthen it. Therefore while concentrating between eyes practise also mental articulation of an incantation or Divine Name. Otherwise you may soon lose hold of object of concentration. This leads to identification of the Word or Name with the particular centre selected for concentration.

(557-12) The quality of one's food influences the mind, except in the case of the Realised Man who, being stabilised, is not influenced by it.

(557-13) Complete surrender is impossible in the beginning but partial surrender is possible. In course of time it will lead to the complete kind.

(557-14) You ask if the impact of self-realisation does not permit one to retain the body for longer than 21 days? What then is your idea of a Jnani? Is he the body? If not, how can he be affected by the body?

(557-15) Impatience to effect realisation as quickly possible is an obstacle to realisation. Can there be a person without Siva? Even now He is you. There is no question of time. If there were a moment of non-reality the question could arise. But you cannot be without Him. He is ever realised.

(557-16) All incantations and invocations have as their point to keep out all other thoughts except the one thought of OM or Ram or God. They are to help to do that.

(557-17) The 'I' thought is to be traced to the source in the Heart but those who are temperamentally unsuited for Self-Enquiry Path must develop devotion. If this too does not appeal to him, then he can gain Tranquillity by breath control. But if age or health prevents this too then he must try karma marga, path of good deeds and social service.

(557-18) The thought free state is nirvikalpa samadhi. But when through practice we are always in that state, without having to make conscious efforts to attain it, going in and coming out again, that is Sahaja. One then sees the world as a form assumed by the Self.

(557-19) It is ridiculous to say either 'I have not realised the Self' or 'I have realised the Self' Are there two selves for one to be the object of the other's realisation? It is a truth that there is only one self. (THE FOLLOWING PARAS ARE WRITTEN BY A OSBORNE, EDITOR)

(557-20) Bhagavan's teaching did not condone callousness. What was forbidden was the self importance inherent in trying to act the part of providence. Help sufferers in a spirit of humility.

(557-21) He insisted that Self-Enquiry should not become an incantation, otherwise he approved of their use by those who found them helpful, provided they were duly [authorised to do so by a qualified guru.]¹⁰⁶²

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Baghavan Iyer: My Talk with the Dalai Lama

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MY TALK WITH THE DALAI LAMA
Baghavan Iyer¹⁰⁶⁴

¹⁰⁶² The original editor inserted "authorised to do so by a qualified gard." by hand

¹⁰⁶³ Blank page

¹⁰⁶⁴ "RAGHAVAN IYER: MY TALK WITH THE DALAI LAMA (in 'Asian Review') in the original. The original editor inserted "283" at the top of the page by hand.

(559-1)¹⁰⁶⁵ I went to the DL as a seeker and pilgrim. He gave me a memorable and moving interview at Mussooree a year after his exile from Tibet.

(559-2) He regarded England as a force for good in the world of today, as playing a unique role in the West. He said London was the spiritual and ethical centre in Europe. He agreed that many wise souls had begun to incarnate in England.

(559-3) He was an impassive presence, with an immense personal purity and holiness

(559-4) I felt that for the first time I was communicating effectively with another human being. He articulated every single relevant thought that he had in his mind. His language was careful and succinct, his thought controlled and precise. He was absorbed in communicating as exactly as possible each significant thought to each enquiry raised.

(559-5) My own guru in India spoke to me several times in the 50's of the tragedy that lay ahead for Tibet and the whole world. Tragic events would take place but after them we would enter a new phase of world history. India and Tibet would come together, orthodoxy would retreat everywhere, a new spiritual force would emerge before the end of this century with a profound message for the whole world.

(559-6) The Dalai Lama concentrated his gaze upwards on one particular spot to the right, at which he looked while formulating his answers to all my questions

(559-7) The DL cautioned me gently against any kind of determinism. We might know what was due to happen but we must wait upon events. and not expect things to happen exactly in the order we think. He stressed that we were really at the beginning of a process that was going to take some time, that there was now MORE EVIL IN THE WORLD THAN HAD BEEN EXPECTED BY THE WISE TIBETAN LAMAS.

(559-8) DL: We must not lose sight of either side – the political or the spiritual. When people stressed entirely the political aspect, then it was time for us to speak about the indestructible spiritual one. But on the other hand, we must not underplay the political importance of what had happened in Tibet

(559-9) DL: Truth will ultimately triumph. There was need to convey to the public the full significance of events, as this was not usually to be found, without exaggerating, distorting or underestimating it.

¹⁰⁶⁵ The paras on this page are numbered 1 through 16 and 1 through 4; they are not consecutive with the previous page.

(559-10) DL: A tremendous awakening is taking place among large masses of people everywhere

(559-11) DL: Though there was much to be reformed in Tibet, the Communist method of reformation was wholly violent and materialistic, with no morality or recognition of tradition that was being torn apart

(559-12) DL The truths which Gandhi embodied in his life were being increasingly recognised with the advent of nuclear weapons

(559-13) DL It was now our duty to uphold the truth even in the company of people whose selfishness and short-sightedness prevented them from seeing it, as the mind of man was mutable, his soul unpredictable. We could never say in advance when a person might respond to a spiritual appeal. But when people regard themselves and behave merely as animals, without truth morality and decency, ruthlessly opposing our non-violent efforts, we must be ready to realise, and have the courage to see, that to persist in them would be a form of self-murder.

(559-14) The DL hinted at a point understood by Spinoza. There is no real distinction in the long run between the true self-interest of a person and an unpleasant duty. Ignorant though cunning¹⁰⁶⁶ people persisted in doing things which would harm them above all as well as others, though they could not see it. They were utterly misguided in their view of what was in their own interest

(559-15) DL China has been going down for centuries. But we must not write it off and adopt the hostile posture of the angry anticommunists. There was still in China a potential response to what was part of Chinese tradition, and we must go on speaking it in order to avoid war or else in preparation for the period after the great cataclysm.

(559-16) DL Priceless texts had been moved out of Tibet well in time; these had never before left Tibet. Now that they were in India, the latter was blessed thereby. The time had come to translate spiritual truths into apolitical and social form. Finally the Dalai Lama spoke about the coming together of Tibet, the land of divine wisdom, and India, the land of Aryas (originally meaning Nobility).

Marie Byles: Journey into Burmese Silence

(559-17) The turmoil of medieval Europe had been the breeding ground for saints and meditation.

¹⁰⁶⁶ "Ignorant thocunning" was typed below the line and inserted with an arrow.

(559-18) The Guru's teaching was based upon ceaselessly calling upon Hari Om, the name of God.

(559-19) After many years suffering there was restoration of perfect health due, simply to accepting worries without resentment or ill-will, and helped by hatha yoga exercises – the latter not from the spiritual angle but because standing on the head etc clears congestion, which is a main cause of many physical troubles.

(559-20) I was instructed to gain concentration of mind by watching the feeling of the breath coming in and out of the nostrils (Eanapana exercise) just that – not the complicated and unnecessary watching of the breath is path down to navel and up again-nor to seek either powers or pleasure from the work.

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JOURNEY INTO BURMESE SILENCE

Marie Byles

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JOURNEY INTO BURMESE SILENCE

Marie Byles¹⁰⁶⁸

(561-1)¹⁰⁶⁹ Any position could be adopted for meditation – sitting standing, walking or lying down.

(561-2) So much emphasis was placed by Buddha on self-dependence and self-effort that we often overlook his insistence on taking refuge in the Truth (Dhamma), and the Self (Lamp within, Deathless Essence) This psychological attitude of relaxing and trusting in a Power not oneself matters very much.

(561-3) Celibacy means strict control of the sex urge

(561-4) At the Meditation Centre no books or magazines were available and we were asked not to read. Like the intake of food, the intake of intellectual distractions must be reduced. It is found that attachment to reading gradually falls away like attachment to music and shows. But in neither case does this mean that pleasure is no longer found in these things but simply that one does not mind whether one has them or does not have them.

¹⁰⁶⁷ Blank page

¹⁰⁶⁸ The original editor inserted "285" at the top of the page by hand.

¹⁰⁶⁹ The paras on this page are numbered 5 through 25, making them consecutive with the previous page

(561-5) We were instructed that we could change our position when meditating so long as we were mindful when doing so, from sitting to lying, or walking or standing.

(561-6) Physically upsets usually come after periods of intensive meditation, some vomit, others get dysentery, I got uncomfortable abdominal pains. It is a waste of time to go to doctors for treatment, however alarming the symptoms, for they will not end so long as the practice continues. When the time is ripe and they disappear, health will be immeasurably improved.

(561-7) Emphasis is placed on taking refuge and dependence on a Power not ourselves, to yield in trust thus avoiding tenseness and strain: the latter prevent success in meditation and may even lead to neurosis and insanity.

(561-8) Successful inner experiences may become a distraction preventing progress. Vinobha says that true samadhi is not mere stillness of mind but a perennial state of perfect equanimity – a dwelling simultaneously both in this world and the Beyond.

(561-9) The silent mantra technique we adopted was “Phyit-pyet” pronounced ‘Pee-pay’ literally ‘In-out’ and referring to creation and destruction, coming-to-be and ceasing-to-be. We applied this all through the body and mind, the senses and sense-objects.

(561-10) Every day he sent them thoughts of loving kindness in his meditation¹⁰⁷⁰ and because of this he said they remained safe and well all through the miseries of war.

(561-11) “It is a pity you got relief” the Instructor said, “This was an opportunity to face pain without trying to end it, and you did not take it. When you try to escape from pain it only returns. But if you ask yourself who feels the pain, you find that there is no self. You then overcome it and it will not return.”

(561-12) After two hours of complete absorption there was loss of feeling that the body belonged to me.

(561-13) I met the problem of environmental noise by meditation upon anatta, There is no ‘I’ to be disturbed by the noise. And all this is forever changing – Phyit-pyet, in-out, ceaseless change, no self to be pained by loud voices, raucous music. Instead of getting up to find a quieter place for meditation I remembered that if one seeks relief from pain, suffering, it will only come again. Better try to transcend it. This is excellent opportunity,

¹⁰⁷⁰ "in his meditation" was typed below the line and inserted with an arrow.

(561-14) The happy wakefulness of the meditator is little known in the west. The instructor explained 'This wakefulness is due to the Dhamma (Truth) trying to break thru''

(561-15) Breathing ex: Draw in breath right down to the abdomen with great force, long deep and hard. After two minutes I felt faint and gave up. Instructor told me to change to 'Phyit-pyet' This breath ex had undesirable effect on children by inducing trance state prematurely. A Variant ex: Centre the mind on the gentle rise and fall of abdomen as breath goes in and out – phyit-pyet! So you find ceaseless change going on. All things in universe consist simply of ceaseless waves of creation and destruction

(561-16) If the vow of teaching solely for sake of loving kindness, and not for money or gain, is taken by Instructor, there is no risk of pupil taking wrong path or going insane

(561-17) Take the yellow robe away and people would have nothing to look up to, to remind them that there is something more than growing rice.

(561-18) The pains which come from egoism come and go more quickly than those from Dhamma-truth In the former case it is the attempt of ego to distract one from Dhamma and from meditation. In both cases bear pain calmly, but when pain is due to cosmic karma, such as change of temperature, look for a remedy externally, said instructor.

(561-19) Weariness will gradually disappear if one meditates; it is usually due to lack of mindfulness

(561-20) The tongue must surely be the greatest creator of strife

(561-21) The ceaseless repetition of a mantra is, in my experience a great help. The Three Buddhist Refuges is a perfect example of a mantra.

(561-22) Buddha lived among people who had a firm belief in reincarnation, due to this inborn desire to create a permanent self. He did not try to alter this belief which he found around him; he spoke to people in the language with which they were accustomed. But, as Krishnamurti remarked, if we had immortal selves or souls they could not be known to the intellect which is subject to death. So why waste time discussing what we cannot know about?

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JOURNEY INTO BURMESE SILENCE
Marie Byles

(563-1)¹⁰⁷³ All religions have sought o get rid of this sense of 'I' and 'mine' and 'me' but they usually achieve it in the roundabout way of submission to the will of God.

(563-2) There are eight steps in Buddha's Way, and meditation is only one. It is because many mediators do not tread the other seven that it is possible to meet people apparently proficient in meditation, but nonetheless bubbling over with egoism, getting angry, possessive, afraid, jealous and upset over trifles.

(563-3) The Burmese Instructor is not, as in India, regarded as the incarnation of the Dhamma-Truth, although his help is considered essential.

(563-4) Some of the Gurus one encounters (in India) are arch-egoists, and sooner than follow their direction it would be far wiser to trust to books and to the Light that is within.

(563-5) Keep in [the back of the]¹⁰⁷⁴ mind this movement of in and out, creation and destruction, as one with the ceaseless rhythm of the universe of which you are a part, but the main centre of attention is on the breath at the nostrils, in this ex.

(563-6) Tell the brain to relax, let go. To assist it look mentally at some pleasant scene or object which suggests tranquillity and joy. Look at every detail, and enjoy it. Look at a lily's leaves lying trustfully upon a lake's waters and picture the tired heart lying thus upon the bosom of all being.

(563-7) Between the periods of meditation it is essential to have some form of mantra to be repeated when you are not doing anything else. It should carry the idea of trust and faith of casting all care upon Him or in That. When this idea is firmly established change to the mantra which imports transience, coming and going

(563-8) Mindfulness means observing what is happening - acts, words, thoughts, emotions - without formulating any judgment as to goodness or badness. It means living in the present.

¹⁰⁷² The original editor inserted "287" at the top of the page by hand.

¹⁰⁷³ The paras on this page are numbered 26 through 45, making them consecutive with the previous page

¹⁰⁷⁴ The original editor inserted "the back of the" by hand

(563-9) The ultimate object is not to attain bliss for the meditator, still less supernormal powers, but to live life here and now amid the trivial round, for the wellbeing of all.

(563-10) Before each meditation yield yourself to that Power, ask love and forgiveness of those you have injured, thus clearing the ground as it were. End each med consciously distributing the benefit among all.

(563-11) In early stages some meditators develop serious bodily upsets, such as albumen in urine and looseness of bowels. These may be regarded as the attempt of the laments to throw off impurities. There is no need to worry. It will pass in a few days.

(563-12) By meditating on the fact that everything consists of atoms in ceaseless coming and going, including in our bodies and minds, Buddhist Vipassana meditation goes direct to the objective of eliminating ego, denying self.

(563-13) One has to remember that when the Guru tradition arose (in India) there were no books.

(563-14) The shapes, forms and names of phenomena deceive us as to their true nature. This deception is known as 'wrong view.'

(563-15) Breathing Exercise: The quickest way to gain samadhi concentration is to watch the feel of the breath coming in and out of nostrils, keeping your mind steadfastly on the tip of your nose and breathing regularly and naturally.¹⁰⁷⁵ All the other exercises are contained in this one.

(563-16) When sitting for med not only the back should be straight and hands on top of each other but the thumbs should be touching.

(563-17) Do not change position during meditation or rise from it without taking care not to lose the mindfulness. Make such changes very slowly. Do not let go of it, then you will experience different extraordinary happenings.

(563-18) You like to make pleasant things permanent and without suffering, but when insight is attained you see that you cannot do, for they go their own passing way. Seeing this, you can no longer cling to things or have attachment to sense pleasures. This causes a feeling of depression but it also finds equanimity.

(563-19) With agreeable climate, food and companions to help, the aspirant will progress.

¹⁰⁷⁵ "Keeping your mind steadfastly on the tip of your nose and breathing regularly and naturally" was typed below the line and inserted with an arrow.

(563-20) Meditate as much of the time as you can. Do not think, is next rule PARAS 39 - 45 are by Ledi Sayadaw, Instructor.

(563-21) Abstinence means to abstain from wrongdoing in sexual matters. Right livelihood means earning in ways not injurious to others. Mindfulness means being self-possessed and recollected. Saya means venerable, old; hence ["Sayadaw" means "Abbot"]¹⁰⁷⁶

Mans Ulrich Rieker: Beggar among the Dead

(563-22) Life and death have no more reality than a dream, but as in a dream, the reality of the dreamer – who is both the creator and victim of his creation – is never doubted.

(563-23) Those on the path of monkish virtues shed their self-responsibility for a set of rules and dogmas; and they mistake their indifference towards the problems of life for spiritual equanimity. But the author's pilgrimage was not an escape into the haven of a preconceived ideal. Heeding the advice of his gurus, he finally returned to the world from which he had tried to escape, to bring message of the Awakened ones to those among whom his destiny had placed him¹⁰⁷⁷

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Mans Ulrich Rieker

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BEGGAR AMONG THE DEAD
Mans Ulrich Rieker¹⁰⁸¹

¹⁰⁷⁶ The original editor inserted "'Sayadaw" means "Abbot"' by hand

¹⁰⁷⁷ The paras on this page continue on page 568

¹⁰⁷⁸ Post-it note

¹⁰⁷⁹ Blank page

¹⁰⁸⁰ Post-it note

(567-1)¹⁰⁸² What are monkish¹⁰⁸³ regulations which seek to lay down a solid path through life to the rebellious depths of consciousness which pretend to submit but one day burst out?

(567-2) Dharmaratna¹⁰⁸⁴ (a Buddhist guru): "I too doubt whether asceticism is an essential preliminary to salvation.

(567-3) The old Chinese sage said: Real thought does not reside in the head. It lies in the heart. Only the master can find his satisfaction up in the mind, and only then when it is one with his own heart.

(567-4) The body began to shake (in meditation-kundalini?) from the hips upward when the Yogin had touched me on [the throbbing]¹⁰⁸⁵ seemed to be the same as that I had felt chest, forehead and crown of the head.

(567-5) To be the pupil of a Yogin means to remain in his immediate neighbourhood for 12 years.

(567-6) The Guru said: Even the Yogin may love his own country – only he should not lose himself in that love, that is all.

(567-7) It is not the human being we honour in the guru, but his wisdom The task of his pupil is not to copy the role in which he appears to the world.

(567-8) The ignorant believe that what we do with our bodies (the Guru met between Darjeeling and Kalimpong¹⁰⁸⁶ said) is done in order to make them supple and healthy. But really it is done for the benefit of our spirit. But you will ask: Why should we turn and twist our bodies if it is after all an affair of the spirit? Surely I can sit still? Will my spirit be any different if I stand on my head instead? Yes, it will. If you walk upright and boldly then you think and feel differently from when you slink along with lowered head. If you are depressed, yet force yourself to walk upright and with raised head, you find that the depression will soon be dissipated. Lying to a man will be easier if you do not give him your hands and thus stretch your open palms to him, but conceal them behind your back. You see that body and soul are closely connected with each

¹⁰⁸¹ The original editor inserted "289" at the top of the page by hand.

¹⁰⁸² The paras on this page are numbered 3 through 12; they are a continuation of the paras on page 563.

¹⁰⁸³ "monkish" was typed below the line and inserted with an arrow.

¹⁰⁸⁴ The original editor inserted underline by hand

¹⁰⁸⁵ The original editor inserted "the throbbing" by hand

¹⁰⁸⁶ "met between Darjeeling and Kalimpong" was typed above the line and inserted with an arrow.

other. Now let us begin exercising. Let us forget time. Lie on your back. Pay close attention to yourself, listen carefully to everything [going on]¹⁰⁸⁷ within. Each attitude [of]¹⁰⁸⁸ the body has its own state of consciousness. Action is determined by feeling by what you really wish, not merely think, by what you really believe, not merely try to persuade yourself. Carry out the prescribed exercises with a firm and unalterable will. Then thinking and acting will be one.

(567-9) Gradually I learned what was required; an undeliberate and unwilling inner peace, the state [of]¹⁰⁸⁹ being far way within.

(567-10) I learned that whenever I felt the breast, forehead and crown touched, the hand of the benevolent master was at work (kundalini) But who was this inner master? The Guru smiled and answered: "Jagatguru - He who works in all of us. You should understand that it is not I who is teaching you [When you go away from me,]¹⁰⁹⁰ it will be he who will continue to guide you. We are only vessels.¹⁰⁹¹ Should you become a guru then never allow yourself to be misled into false pride. You will still be nothing, as I am nothing. It will be his knowledge, not yours. He is to be found in everyone but his presence is ever laid by worldly desires and worldly views. (b) Our striving must be to press back from the periphery towards the centre, from movement to quiescence

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(continued from the previous page) God is Jagatguru, at the basis of everything. It is not my task to show what he teaches but to show you the way, to help you understand He speaks to you in the silence. ALLOW YOUR HEART TO BE JOYFUL. ONLY IN JOY CAN WE FIND THE CENTRE FROM WHICH HE SPEAKS. Discard thoughts of the past and future. These moments of timelessness are the teaching times for Jagatguru. (c) What you need now is the environment of the next stage, a life circle, a world against which you can measure yourself. Solitude is only for those who have to wrestle with the final step to the decision. At the end of the next stage (there are seven) you will find a new guru who will set you the tasks to be performed in the new stage. In each the teachings are different. The path you choose to take now is your own affair. (d) How can the imperfect recognise its true aim in advance by means of its own imperfection?

¹⁰⁸⁷ The original editor moved "going on" from after "within." and added period by hand

¹⁰⁸⁸ The original editor inserted "of" by hand

¹⁰⁸⁹ The original editor inserted "of" by hand

¹⁰⁹⁰ The original editor inserted "When you go away from me," by hand

¹⁰⁹¹ "continue to guide you, We are only vessels" was typed below the line and inserted with an arrow.

(568-1)¹⁰⁹² Not one of these delicate masterpieces of growing beauty desires to stay on always and be admired always. It remains within the rules in growing, blossoming declining and dying. We are the only creatures who seek to stay on beyond our time.

(568-2) In rhythmic divided breathing – from left to right and right to left – listening to the harmony and contrast of inhalation and exhalation, I had learnt to be at one with nature, more alive than ever before, dissolving my being in harmony with nature.

(568-3) I declined the friendly offer of a villager to bring food to my cave, That would have been the end of my being a hermit completely. I felt myself on the edge of a decision on which not only my immediate future depended but also my whole fate. For I was now completely happy in my solitude. I was sufficient in myself, and did not find the descent to obtain food burdensome or destructive of my peace. I was capable of solitude but should I not deliberately go back, seeking peace also in the multi-plicity while remaining in the centre? It is not for man to keep himself apart from all else. The pendulum had already swung me over to stillness, and was now ready to carry me back into new tasks. I had learned to listen too well not to hear the call. It is only when we desire to stay where we have no right to stay longer that we lose our way. I set off in a new and decisive direction.

(568-4) The centre of my nature had been revealed, was familiar to me now, and all I needed was time in which to consolidate my knowledge. Something had driven me from the cave. I had to wait here, vague and uncertain, for the unknown thing. I was content in this doubtful certainty.

(568-5) Lama OSUNG: [a]¹⁰⁹³ Everything is as lit must be; but that does not mean that everything is as good as it should be. [b]¹⁰⁹⁴ The power of violence which is used for destruction stems from the original power of animal nature in man. One day there will be weapons capable of destruction on their own, because no one will be able to use them with wisdom, because man will no longer be in a position to control the material forces [c]¹⁰⁹⁵ Do you know [the]¹⁰⁹⁶ world when you know only one facet? God is in the rose, but also in the storm which deflowers it and scatters its petals; in the gazelle but also in the tiger which kills it; in the wilderness' solitude but also in the modern world's

¹⁰⁹² The paras on this page are numbered 13 through 17, making them consecutive with the previous page

¹⁰⁹³ The original editor inserted "(a)" by hand

¹⁰⁹⁴ The original editor inserted "(b)" by hand

¹⁰⁹⁵ The original editor inserted "(c)" by hand

¹⁰⁹⁶ The original editor inserted "the" by hand

chaos. You must face these facts in order not to be a helpless victim of that world¹⁰⁹⁷
[(d) So long]¹⁰⁹⁸

Aziz Balouch: The Sufi

569
THE SUFI
Aziz Balouch¹⁰⁹⁹

(569-1)¹¹⁰⁰ The early Sufis were learned, practical, inspired, poetic and social reformers. They always followed some useful profession, as one of their strict tenets was independence. Never under any circumstances would they beg, accept charity or live as a parasite.

(569-2) Although Sufis do not take a dogmatic and fanatical view of ceremonial, they are not in favour of it but prefer a simpler, more direct approach to God.

(569-3) When inspired devotionally what a Sufi says is called a 'sacred saying' but when seized by divinity, devotion is effaced, and his saying is called the word of God.

(569-4) Excess of any kind is held to be wrong in Sufism, either in gratification or denial of the senses. Like the ancient Greeks theirs is the path of moderation.

(569-5) SUFI MEDITATION: POSTURES: Practise with closed eyes twice a day, early morning and evening for time you can spare. Sitting on a floor carpet is best, but you can sit on bed if more convenient. Relax completely. No other postures can give mystic experiences after such a few months as these. Visualise a beautiful object, scene, saint, or other easily effortlessly imagined thing POSTURE "A":¹¹⁰¹ head [turned toward right]¹¹⁰² rests on crossed arms which rest on crossed legs POSTURE "B"¹¹⁰³ crossed arms rest on knees, back part of body rests on floor.

MEDITATION ON SACRED WORD SYMBOL: Allah¹¹⁰⁴ (fig.3) Imagine it written on your chest and concentrate on it until you feel you are It and the sign is you, until you can 'see' it anywhere, anytime. [This develops power of visual imagery.]¹¹⁰⁵

¹⁰⁹⁷ The paras on this page continue with para 569-11.

¹⁰⁹⁸ The original editor inserted "(d) So long" by hand

¹⁰⁹⁹ The original editor inserted "291" at the top of the page by hand.

¹¹⁰⁰ The paras on this page are numbered 1 through 9 and 18; they are not consecutive with the previous page.

¹¹⁰¹ The original editor inserted underline by hand

¹¹⁰² The original editor inserted "turned toward right" by hand

¹¹⁰³ The original editor inserted underline by hand

¹¹⁰⁴ The original editor changed "Alaah" to "Allah" by hand

MEDITATION ON HOLY NAME: AL-LAH. Give one beat to first syllable, and 2 to the second one. Repeat the Name again and again rhythmically. There is protective power in it in times of danger.

MEDITATION ON BEAUTY: Practise sitting or walking. Med on a beautiful [object,]¹¹⁰⁶ person, teacher as ideally good, or a beautiful sunset or Nature [or artistic production.]¹¹⁰⁷ This refines and elevates. It is intended to draw love from material forms to ideas.



(569-6) Shah Latif meditated inside a hollow tree.

(569-7) IBN TUFAIL was born in Morocco, 12th century. His ["hai ibn yaque zaan"]¹¹⁰⁸ book shows that Ethics are independent of religious theology, as Greeks taught.

(569-8) Ibrahim ben Adhem (875A.D. a prince who renounced world wife son to become a wandering preacher. Leigh Hunt wrote a poem about him. He said: "I possess nothing and I ask nothing of anyone" A true saint, doing good to all

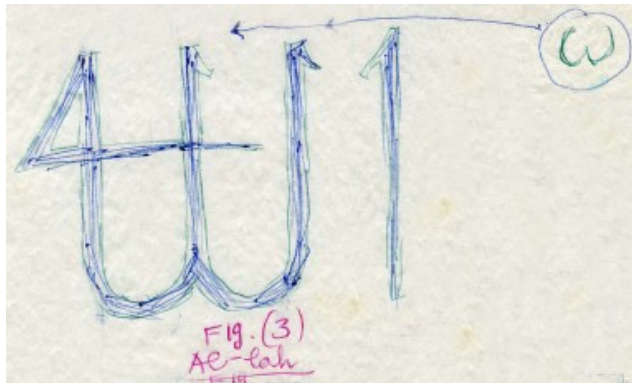
¹¹⁰⁵ The original editor inserted "This develops power of visual imagery." by hand

¹¹⁰⁶ The original editor inserted "object," by hand

¹¹⁰⁷ The original editor inserted "or artistic production." by hand

¹¹⁰⁸ The original editor inserted "'hai ibn yaque zaan'" by hand

(569-9) RUMI: In old age even a wolf becomes a saint.



(569-10) [These posture meditators help creative develop imagination, thinking faculty, and healing power. They are beneficial in sleeplessness restlessness depression and mental fatigue]¹¹⁰⁹

BEGGAR AMONG THE DEAD
Mans Ulrich Rieker

(569-11)¹¹¹⁰ as you do not decide on deliberate conversion, you remain dead. Your rebirth will then be only a redeath. A man can be reborn only in his heart. We smile when the occidental racks his brains about the reality or irreality of rebirth after death. As though that mattered!

(569-12) The Brahmin loses his right to be counted among the highest caste¹¹¹¹ if he travels overseas. Wisdom cannot be exported[?]¹¹¹²

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BEGGAR AMONG THE DEAD
Mans Ulrich Rieker

¹¹⁰⁹ The original editor inserted "These posture meditators help creative develop imagination, thinking faculty, and healing power. They are beneficial in sleeplessness restlessness depression and mental fatigue" by hand

¹¹¹⁰ These paras are a continuation of the paras on page 568.

¹¹¹¹ The original editor changed "castel" to "caste" by hand

¹¹¹² The original editor deleted "(19) This" after "exported?" by hand

¹¹¹³ Blank page

Dr Ramamurti Mishra: Attainment of the Existence of The Self Principle through Firm Determination and Practice

571

ATTAINMENT OF THE EXISTENCE OF THE SELF PRINCIPLE

Dr Ramamurti Mishra¹¹¹⁴

(571-1) Nobody can grasp Ultimate Reality by the organ of actions – nobody can perceive IT by material sense organs and nobody can know IT by the untrained mind, Ego and wisdom because Ultimate Reality is transcendental where body, senses and mental mechanism cannot reach. But in any state – whether this is the state of ignorance or knowledge, the body, the senses, the mind, the Ego and the intellect – all are in working order due to the existence of The Self-Principle. When this Self-Principle is manifested in the Chittam, the Self is called “joined with the mental mechanism,” and this is figuratively called “the birth of the Self.” When this Self is unmanifested, it is called “disjoined”; hence this state is called “death.” So birth and death are nothing but the manifestation and non-manifestation of the existence of the Self-Principle in Chittam.

Speech, the mind, thoughts; in short, all sense organs and the organs of action, as well as mental faculty, are operating through the body by the power of the Self. It exists before the development of the mental faculty and it lasts even after the involution of the psychical mechanism. In every moment, the existence of Self is constant and permanent-

He who understands this existence practically, can comprehend IT. The Self is the fundamental Knower and Subject; therefore, IT can never become an object. It transcends the ordinary means of apprehension, but IT can be realised and experienced immediately through Meditation, and for such apprehension, Knowledge of Its permanent existence is an indispensable condition. The Supreme Brahman who is conceived as the Source of the Universe, must be regarded as ever existent through logical Realism. Nobody can logically admit the world as produced from nothing. The world is the Effect; hence, it must have an existent cause of it. The conviction of Reality, through the science of logic as permanent existent, is the prerequisite.

The first step in realisation is logical satisfaction, and when one knows transcendental existence of the Supreme Self through logical realism, then one is able to enter the practical experimentation of that Reality; otherwise, if one does not know the first step properly and starts practice, the doubts and erroneous conceptions disturb the practice of Meditation. Through logical, firm determination, one gets “Rational Faith” in the existence of the Supreme Being, and this Rational Faith leads on to spiritual experience in which the Reality is revealed to the student and Its nature is clearly understood by the aspirant.

¹¹¹⁴ The original editor inserted “293” at the top of the page by hand.

This is the first and paramount duty of the devotee – that he must determine, first, the existence of the Supreme Reality through rational reasoning, and when it is firmly decided that IT exists and IT is obtainable through the discipline of mind, then he should start the next step: Meditation. IT is eternal. IT is obtainable to everybody through Meditation. It is in the centre of everybody's heart and IT is the Real judge; this is called "firm determination."

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ATTAINMENT OF THE EXISTENCE OF THE SELF PRINCIPLE

Dr Ramamurti Mishra

Dr Ramamurti Mishra: The Need for Self! Realisation before Death

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THE NEED FOR SELF! REALIZATION BEFORE DEATH

Dr Ramamurti Mishra¹¹¹⁶

(573-1) Many people are deceived and constantly they are abetted in their deception by their blind and ignorant religious leaders who tell them that the Kingdom of Heaven is pre-reserved as it were, somewhere, for them to go to immediately after their deaths. Surely this is colossal deception and self-delusion. Perception of the SELF is possible only when one is in the body, and when that body is healthy and sound. If a man is able to realise, to perceive the existence of his soul before the call of death and disease, then and then only is he liberated. But if he waits for death and believes the modern "redeemers" who tell him that the gates of heaven will swing open for him after death, then his mistake is great. He will again be embodied in the created world.

Sometimes it happens that a man is redeemed; that is, due to his immoral conduct he is compelled to assume an animal or even an Insect body. Is that redemption? If a man is not able to realise the SUPREME REALITY in his body while he is alive and healthy, then for this lack of knowledge he takes another embodiment on earth or in another world. Now if in this life, while he is in possession of health, if his sense organs and his mind and his memory all are in working order, a man is able to know the SUPREME then he becomes free of disease and death and is released from the dominion of ignorance and sufferings.

As one sees one's face and body in the mirror, as one sees oneself in dream, so one must see fact to face the SUPREME TEACHER. When the student through deepest meditation reaches the world of the spirit, the world of Nirvanam, free of the world of the ordinary untrained body and mind and its senses, he becomes virtually free and feels the eternal divine happiness. Practical discrimination of the Self from the false self,

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¹¹¹⁶ The original editor inserted "295" at the top of the page by hand.

body and the sense organs is necessary. Only to make a philosophic discrimination – - that is insufficient to carry us to the SUPREME. It may carry us up to the gateway of the Real and the True, to the Promised Land, but it does not gain us admittance. For this purpose, intuition, insight revelation, cosmic consciousness or God-vision is necessary. Ordinary men are wandering aimlessly, hopelessly and helplessly in the darkness of ignorance. They have no idea of their true natures, and are inclined to imagine fears, troubles and deaths for themselves.

Through samadhi arises the sun of eternal light which frees devotees from the domination of the passion and of the selfish desires and shows them the Ultimate Reality, which they unwittingly are, and relieves them from unreality in which they live ignorantly. Intuitional knowledge is the sole means for salvation. If bondage is due to our ignorance, then we may achieve release from that only through the sight of the TRUTH. When one attains Prajna, or revelation of God-vision and uses that SUPREME LIGHT for one's further investigations, one comes to know the separate nature of the body, senses and the worldly mind from the SELF. These spring separately from the various subtle elements and dissolve into them. Thus knowing the rising and the setting of the body, senses and mind, from matter and then into matter, the man enters the immaterial or the spiritual world. He does not grieve again. When the wise man knows experientially that the material body, senses and mind do not come from the SELF, that their rises and falls belong to their material nature, he grieves no more.

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THE NEED FOR SELF! REALIZATION BEFORE DEATH
Dr Ramamurti Mishra

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THE NEED FOR SELF! REALIZATION BEFORE DEATH
Dr Ramamurti Mishra¹¹¹⁸

(continued from the previous page) After firm determination of the existence of the Supreme, one starts constant Self-discipline through Meditation. When all selfish desires that dwell within the heart are consumed by the fire of Meditation and the Supreme is manifested, projected and attracted by the magnetic power of refined mind, then the mortal one becomes immortal, and here in this mind one attains to Brahman. Through concentration, self-seeking desires, ignorance and doubts are overpowered and the Vision of the Supreme is attained. When all the knots, all the ties of the heart that conceal the nature of the Self are cut off, then a mortal becomes immortal. This is the aim of Meditation.

The human body is the microcosm; hence, it represents all those Realities which are in the macrocosm. This body consists of an intricate maze of wires, tubes, pumps,

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filters, dynamos and reservoirs which are planned, arranged and activated by a Master Mind. No mechanism until today has been invented to be compared with this divine machine. SUSHUMNA NADI is the Kundalini SHAKTI. Going upward through that, one becomes immortal. All the other parts of the body are controlled by SUSHUMNA NADI (central nervous system), and by controlling that through Meditation, one controls the whole body and unfolds the coiled power of Kundalini.

The Inner Self shining like a Sun abides always in the hearts of men. It is immeasurable. Still it is measured according to the measurement of the mind. It has atomic measurement and an appearance like a Sun, endowed with thought and Self Sense. It is manifested according to the qualities of the understanding.

Let a man separate It from his material body with steadiness, as one separates the tender stalk from a blade of grass. It is the pure and immortal Soul. By means of spiritual discipline such as discrimination, detachment and self control, the Atman, the Self, should be separated from the body, mind and senses.

Meditate over OM - the ANAHAT NAD - and separate your Self from the material body and obtain freedom.

OM

(575-1) Control the body with the senses, control the senses with the mind, control the mind with the ego, control the ego with the intellect, control the intellect with the individual consciousness, control the individual self with the cosmic forces, and control the cosmic forces with the COSMIC CONSCIOUSNESS. This is _____¹¹¹⁹ the All-pervading and Eternal. By knowing IT one becomes free and goes to eternal life. No one may see it with material eyes, hear IT with the material hearing, grasp it with the hands of flesh. No sense organ can approach it. It is apprehended only by the loving and the devoted heart, by pure thought and by concentrated and divine mind. One who knows it through samadhi becomes immortal. One may see it through the process of introversion, through solitary communing of the soul and NAD. Meditate constantly and obtain this state. When your whole material mechanism stands still then shall you attain to this Eternal Hearing, this Eternal Seeing, this Eternal Life. Now be careful in this state. Your individuality I - FINISHED _____¹¹²⁰ entirely. Now God speaks through you and talks through you. Then you will hate no more, and fear no more. Then you will be His instrument, the Blessed Son of GOD. OM PEACE PEACE

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THE NEED FOR SELF! REALIZATION BEFORE DEATH
Dr Ramamurti Mishra

¹¹¹⁹ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

¹¹²⁰ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

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From the Guru of Dr Ramamurti Mishra to his Disciples before Dying

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FROM THE GURU OF DR RAMAMURTI MISHRA

(577-1) Incarnated God in the forms of ladies and gentlemen,

All this – – whatever exists in this changing universe is the magical playground of the Supreme Soul. Investigate thy own Self by the renunciation of foreign attributes and superimpositions and by discovering that Nirvanum is the Real nature of the Self.

If a man and woman wish to live a hundred years on this earth, they should live performing good actions through meditation. Especially for modern civilisation, for all nations and countries which cherish such a desire and which regard themselves as civilised nations, there is no other way to preserve their civilisations and to attain enlightenment. They who do not investigate their souls' intimate divine nature and understand the Atman shall be compelled to go to those worlds of dense darkness. That knowledge alone exists, it is eternal, without beginning and without end. There exists nothing except this never-ending knowledge. The multiplicity which we see in the forms of man, woman, animal, vegetable and mineral is nothing but the manifestation of jnana or knowledge, resulting from the conditions of our senses. They have no independent origin.

The form of Truth is covered by a golden disc. O real seeker, open the golden disc so that you may see the Truth. O lone traveller of the sky, O controller of the mind, O son of God, concentrate the rays of your mind, project your divine light over the universe if you would see through the grace of Universal Chittam, God, that form of yours which is universal and eternal. Each soul is indeed that Great Purusha who dwells in the Sun.

Think as follows: May my life become universal life, may my vital prana become Universal prana, may my body, senses, mind and chittam become universal body, sense, mind and chittam. O Sun of eternal and divine knowledge, lead us by the good paths to the enlightenment and Nivranam which are our birthright. O my immortal Soul, you know all my deeds. Destroy my fear and weakness, root it out of my mind, and we offer salutations to you." Do meditation daily. Meditation is the only way to open the real book of knowledge within the mind, since by knowing the art of meditation the whole universe is known to us as our own soul. Therefore, to acquire this priceless treasure, all exertions should be made. Pay your debt to the world by helping to remove the tensions and trouble which are manifest by reason of nuclear weapons. In this way you shall save the world and open the heaven within your mind. With these words meditate and you shall see the Real Everlasting Teacher in your mind.

With blessings to all, I am within you and everlasting with you,

Yours,

Bhagwandas
Bombay, India

(577-2) August 6, 1957

This was his birthday, nearly his hundredth and the great entertainers of India came to the ashram and appeared around the clock at his celebration. He was out of his body for 24 hours in nirvikalpa samadhi.

After this he began to have trouble with his liver, was jaundiced and a committee of doctors was formed, he spent some time at a hospital, then wrote his follower and distant friends. Dr Misha then suspected he was going to his Betterment and had elected this way to avoid shock to the devotees, heart failure or suicides. He returned to the ashram, weakened, one day vomited black blood and passed away, in early September, about a month after this Birthday Program.

Dr Mishra had suspected his plan but asked us to write Bagawansaji and the head doctor and try to hold him here if possible. He acknowledged the letters and his disciples later wrote his best wishes to the many friends he had here.

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FROM THE GURU OF DR RAMAMURTI MISHRA

Carl Glick: The Secret of Serenity (Chinese Philosophy)

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THE SECRET OF SERENITY

Carl Glick¹¹²³

(579-1)¹¹²⁴ "Let indifference to those you hate take the place of anger, and your enemies no longer seem to matter. One of the philosophers has said that indifference is the foe of any emotion. And so, when something happens that annoys one of your Chinese friends, you've often seen him merely shrug his shoulders and walk away. He's too smart to allow himself to get really upset and let someone whom he dislikes destroy his happiness."

(579-2) The Chinese have quiet ways of friendliness, abundant good humour, sensible attitude toward life, and good manners. The best way to describe them is – serene. They have [a]¹¹²⁵ philosophical approach to living and a calmness of spirit. No matter

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¹¹²³ The original editor inserted "301" at the top of the page by hand.

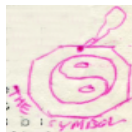
¹¹²⁴ The paras on this page are numbered 1 through 12; they are not consecutive with the previous page.

¹¹²⁵ The original editor inserted "a" by hand

what happens that is disturbing, they quote a saying from one of their philosophers, try to put it into practice,, and proceed serenely on their way. Their pace of life is slower.

(579-3) Let us try to find out; there is a reason for everything, and an answer too. Perhaps the purpose of life is for each human being to try to find that answer for himself.

(579-4) No man, reason the Chinese, is either 100% perfect or 100% evil. We are all of us an unexplainable mixture of conflicting human virtues and vices. We have moments of good behaviour, moments of bad. All this is explained, say the old philosophers, in the ancient symbol of the "Seal of Life," which contains the secret of the principle of the yang and the yin. This is also one of the most popular of Chinese symbols, even today. It pictures the two forces: Yang and Yin, forever opposed as fire is to water, yet working together and united to form the world. Since there is something of each in everything, there is a balance in all life and nature.¹¹²⁶ One creates, the other destroys. The symbol is a circle, divided in half on the inside by a sort of backward "S." One side is red, the other black. Red is active and signifies 'going forward,' This is Yang. Black is passive, it signifies 'holding back.' This is Yin. Only when both are united in a perfect whole will order be brought out of chaos and man live in peace and harmony with the world and himself. According to Chinese philosophers, to understand this symbol is to understand life, and to find serenity. For there is a time to go forward and do things just as there is a time to hold back and do nothing. There is a time for action and a time for rest. If a man were active for 24 hours day after day he would end up in a madhouse. If he were completely inert what joys and pleasures he would miss: Too much of one is just as bad as too much of the other. But when they share equally, harmony and serenity result. The Seal can be applied to all our daily problems, our relations with our family, our intercourse with friends and even to our own inner struggles.



(579-5) To attain goodness a man must first of all learn to conquer his unruly spirit and become master of himself.

(579-6) Man is yang, woman is yin. If they are kept apart chaos results. But when man and woman learn to live in peace together, there is joy and happiness in the world. It is the duty of each to try to make the other happy. And to achieve this they must both be patient with each other.

¹¹²⁶ The original editor inserted underline by hand

(579-7) Often in Chinese homes I have seen but one painting at a time upon a wall. Too much beauty is distracting. Where would one look first if the entire wall is cluttered up with paintings? Enjoy the painting that you have. Should you in time become tired of it, replace it with another. One thing at a time. Real enjoyment consists in simplicity.

(579-8) The Western approach tends to over glorify youth. The Chinese say: "There is no fool like a young fool." They urge: "Go slow: What can be done today can be done just as well tomorrow." When a man's physical expression is not what it used to be, the Chinese believe that his usefulness to society has just begun. They make no effort to keep up with the Jones. They sit back and relax.

(579-9) There are two approaches to a perplexing situation – the obvious and the unexpected, or never meeting a problem on the same level on which it appears.

(579-10) Chinese proverb: "Words said cannot be overtaken A word too little is better than a word too much."

(579-11) Immediately the artist thinks of a reward, the joy of creation vanishes. The joy of creation for the sake of creation is lost, strife and contention with other artists begin. He wants to paint like the other fellow, whose work sells. He has lost his serenity. His approach is wrong. There's nothing wrong with being a professional but even then the joy of creation should come first. When it does, the reward will take care of itself

(579-12) The moment a man becomes famous he lays himself open to criticism. If you don't do anything nobody can do anything to you. If I understand Lao-tsu correctly, when a man remains humble, he survives longer. To achieve real serenity, avoid trying to become famous. The higher a man rises, the more people try to tear him down. He is public property – and has no private life of his own. His every movement is watched and commented upon. He soon loses his personal freedom. Is it worth it;

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THE SECRET OF SERENITY
Carl Glick

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THE SECRET OF SERENITY
Carl Glick¹¹²⁸

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¹¹²⁸ The original editor inserted "303" at the top of the page by hand.

(581-1)¹¹²⁹ The Chinese have discovered that certain dishes are best at¹¹³⁰ late hours: thick hot soup, soft noodles with vegetables, soybean curd. Cold foods at night, from the icebox are very hard to digest.

(581-2) To cure insomnia take your heartiest meal at midnight; a full stomach prevents it. The other cure is mental: unwind the clock. That is, recall what you did during the day but start at the end and work backwards.

(581-3) Ancient Chinese philosopher said: "To be idle for a day is to be an immortal." Know how to rest completely now and then. Laptzu said Nature has a way of going ahead and of retreating. First be physically comfortable. If your shoes pinch you, take it off. Why run along most of your days at such a rapid pace that you find it difficult to unwind when you want to. Say to yourself: "This is God's world and God works quietly and peacefully. I want to be one with God." Escape from the rush and hurry. Once you learn to withdraw into yourself, you can do it even in a crowded subway. Stop for a minute or two – do nothing.

(581-4) The universe moves according to a plan, so why shouldn't man? There is law and order in the universe and only man is motivated by the whim of the moment. And so he gets into trouble. If he would adapt himself to rhythm in living, how much easier life would be. So take time to bring order into your life. Get a list and plan the day accordingly. Divide it into 3 periods – for work for play for sleep. Place the most important and largest problem at the bottom of the list and the minor details at the beginning. Live according to schedule and you will find you have more time.

(581-5) See experiences in a different perspective, view tragedies from the viewpoint of a spectator at that time. Stand on one side and look upon yourself as another person world. You can do it with the trials of yesterday, why can't you do it with the problems of today?

(581-6) Hasn't the world always been in turmoil? Haven't men always complained about the state of affairs? The world has always been in a mess. There is not much you can do. So why bother about the world outside you? Take a lesson from Hotei, the God of Happiness. A funny little fellow with an infectious smile on his face, holding his hands aloft in a [carefree]¹¹³¹ gesture of sublime gaiety. He raises his hands as high as he can reach straight up, [palms turned]¹¹³² upward, thumbs toward the world in front of him. Try that gesture as you stand up straight, stretching yourself a bit. Your bones

¹¹²⁹ The paras on this page are numbered 13 through 18, making them consecutive with the previous page

¹¹³⁰ "at" was typed below the line and inserted with an arrow.

¹¹³¹ The original editor inserted "carefree" by hand

¹¹³² The original editor inserted "palms turned" by hand

will creak, muscles relax and suddenly you understand what Hotei is saying: "Relax, Enjoy life! Be happy for a moment. Be grateful things are not worse. This calm acceptance of life achieves serenity." FINIS.

Edward Herbert: A Taoist Notebook

(581-7) "The Great Tao" is a name for the Nameless, a clue to the Clueless, no more than that. It behoved the student to beware lest, through constant use of the familiar term, he should become forgetful of that. There was not much hope of interesting the ordinary man in this phantom of phantoms, but for him there were symbols he could understand.

(581-8) In classical Taoism, stillness was a vital hallmark of the sage.

(581-9) Confucius, in the Analects, rejected an idealism wholly unsuited to the troubled conditions of his time. He was willing to stimulate people to be kind but for injury, which was rampant always and everywhere, he held that a more realistic requital was justice

(581-10) Natural desires could be satisfied but the appeasement of inordinate cravings involved competition, effort, strife. Their sinister outcome was the scramble for possessions, the flashy magnificence of Court, the menace and misery of constantly recurring wars. To this spurious action Taoism attributed the refractory circumstances of the time so the Taoist must renounce it utterly (Wu-wei) Wu-you (desirelessness) was a stepping-stone to Wu-wei (inaction). It was to be attained by a process of daily diminishing the recalcitrant desires.

(581-11) Taoism required that nothing, not even its body of doctrine, should be consciously planned. The tenets are not to be found clear-cut but have to be disengaged from the matter in which they are caught up in its literature.

(581-12) Action taken to provide food clothes shelter was natural and in accord with Wu-wei.

(581-13) The sage detaches himself from 'this' and 'that'; ensconced in Tao, he takes no part in rivalries of schools and groups, although (such is the catholicity of higher knowledge) he studies them with interest.

(581-14) The process called "Fasting of the Mind":-its object was to forget everything, even the fact that everything had been forgotten.

(581-15) In Chuan Tzu and in "Huai-nan Tzu" there is mention of gymnastic antics, mimicking postures and movements of animals and birds: pawings of bear, flapping of duck, owl's fixed stare, tiger's crouch etc Chuan Tzu condemned them

(581-16) The authors of the 3 major Taoist classics give almost no scope for biographical analysis. It was not that Taoists objected

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A TAOIST NOTEBOOK

Edward Herbert

(continued from the previous page) in principle to the use of intellectual or literary abilities; these were gifts of Nature (that is, of Tao) and it was permissible for the recipient to enjoy and exploit them, provided that he did so in a natural way. Would anyone dare for instance to ascribe to conscious cleverness rather than Nature the depth and vigour, subtlety and charm, of Chuang Tzu's wit and wisdom? The real clue to the elusiveness biographically of Lao Tzu, Chuang Tzu and Lieh Tzu is in the fact that in Taoism the philosophy was everything and the philosopher nothing. If there were a message to be delivered, a book to be written, it was incumbent on the announcer or author to express himself with a minimum of fuss, and then, having offered his work to the world, to retire from it nameless and fameless, leaving no trace. So slight and scattered are the items, for instance that any hope of extracting from them a valid basis for a Life of Chuang Tzu must be abandoned. In Taoism self-effacement was the order and prophesying without honour a divine imperative. The message was the important thing; as regards the messenger, it was open to posterity (if it chose) to explore the problem of the individual and the name.

(582-1)¹¹³³ Po Chu-i, the T'ang poet, poked fun at Lao Tzu for advocating the eschewal of words and at the same time putting 5,000 of them into that book of his. But Chuang Tzu said that the valuable thing in books was that as carriers of words they pointed the way to what was beyond both books and words.

(582-2) A sharp cleavage of thought from Taoism proper is observable in the 7th (penultimate) chapter off "Lieh Tzu," a thorough-going hedonism which was a following of Nature only in a narrow sense.

(582-3) As to written words the position was the same as in Taoism. Zen, having pointed out the way, they could be finally cast aside. But Zen was richer than Taoism for it included an acceptance of the world of plurality, yet fraught (as a result of the vision gained in Sudden Enlightenment) with a new meaning and validity

¹¹³³ The paras on this page are numbered 10 through 13, making them consecutive with the previous page

Wing-Tsit Chan: Philosophies of China

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PHILOSOPHIES OF CHINA

Wing-Tsit Chan¹¹³⁴

(583-1)¹¹³⁵ In the idealism of Lu Hsiang-shan and Wang Yang-ming the mind became identified with Reason, of which it is the embodiment. It follows that if one would comprehend truth, he must “fully exercise his mind” and do so by “tranquil repose” in which alone the original goodness of the mind is restored. “When the mind is clear as a result of tranquil repose, it will naturally know what is true and what is good. This is the intuitive knowledge of the good and is not attained through external investigation” The terminology of this idealist philosophy was Confucian but its spirit was Buddhist; it was really Buddhism in Confucian disguise.

(583-2) As a philosophy Taoism ceased to exist 1000 years ago; today it is embodied in the primitive and corrupt religion bearing its name and in the Chinese ideals of simplicity, inner peace and the preservation of the essence of life.

(583-3) In China interest in Zen is purely historical.

(583-4) The chief effort to revive Buddhism is in the “mere-Ideation School.” Its basic tenet is that consciousness alone is real. It divides consciousness into 8 categories; the 5 senses, the sense-centre consciousness which forms conceptions, the thought-centre or self-conscious mind which wills and reasons on a self-centred basis, and the Alaya or ideation-store consciousness where the energy to produce manifestations, called ‘seeds’ is stored. The world and the self issue from the Alaya consciousness and are restored to it, thereby constituting our life of ignorance and illusion. Why is this extreme idealisms revived today? The answer in the great enthusiasm which was aroused when its texts, lost since the 9th century, were brought back from Japan. Its revival is chiefly the work of two scholars; O-yang Ching-wu, a layman, founder of the Institute of Inner Learning at Nanking, and the Abbot Tai-hsu, director of the Buddhist Institute at Wuchang. The movement is weak and limited, attracting only a small group. The main difficulty is, today as over a 1000 years ago, it is fundamentally an Indian scholastic philosophy transplanted. China’s choice is not between Confucianism and Buddhism but between Confucianism and Westernism

¹¹³⁴ The original editor inserted “305” at the top of the page by hand.

¹¹³⁵ The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

**Muhammad Subuh: Susila Budhi Dharma (New
Revised Edition)**

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SUSILA BUDHI DHARMA
Muhammad Subuh¹¹³⁷

(585-1)¹¹³⁸ By way of preamble to the elucidation of the contents of this book, Bapak explains the conditions in which man can receive a contact with the Great Life that truly proceeds from the One Almighty God

(585-2) No man, for all the strivings of his heart and his mind, can understand or comprehend the Nature and the Power of God. This is why not a few people, seeking by their own efforts to find the way to enter into contact with the Great Life, are always stranded upon the path, or, even if not, their spiritual strivings can only lead them unconsciously into byways where they meet only with shadows and fantasies begotten of their own desires and speculations. The man who seeks to achieve a form of worship which will enable him to touch the Great Life is well-advised to stop the arising in him of imagination and thinking. Under such conditions he can really deprive his passions of their force and humble his human science and human wisdom: the meaning of which is that he, as a man, submits and surrenders himself with complete sincerity before God who rules within him.

(585-3) What then is the reason why, since the conditions of our present age are not comparable to those of former times, there are not so many people now who can receive this contact? The reason for this is that mankind is faced with conditions of life upon earth that change from generation to generation and many are easily influenced and affected by these ever-changing conditions. This has been most markedly the case since the intellectual powers of man have become dominant and made great progress in the realm of science. This has opened a path which leads rather into the realm of thought than into one where the feelings can be at peace. In consequence, mankind has eventually become dominated by thought to the exclusion of inner sensitivity or awareness of individuality. Finally all this has led to a condition in which there is an incessant activity of heart and brain and so the condition for the arising of inner peace

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¹¹³⁷ The original editor inserted "307" at the top of the page by hand.

¹¹³⁸ The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

scarcely exist at all. But thought is useless for the purpose of attaining spiritual consciousness in order to restore contact with the Great Life which can be attained only if he will abandon both thought and imagination.

(585-4) It is a reality which the inner state can witness and verify when it ceases to be under the influences of thought-processes.

(585-5) From this there arises an awareness of the defects always present in human nature, which are due to the inner state of the parents when the child was conceived.

(585-6) Material possessions are indeed necessary, thought subordinate, instruments in the hands of man and everyone should acquire them in order there by to be better equipped for life. But it must never be forgotten that possessions are for use and must not become objects of worship.

(585-7) The human soul should be able to direct all the forces of nature in such a way that all the obligations of life can be fulfilled without any one of them being sacrificed to the rest. This is the main problem and can only be solved by persevering with the spiritual exercises.

(585-8) Whoever receives these spiritual exercises and has practised them for some time is filled with the life-force, and this pervades both his inner and his outer world – particularly when he is emptied of thought. If at such a moment he is approached by people who have a sincere desire for the exercise, they will spontaneously feel a certain vibration and possibly some of them will begin to make movements.

(585-9) Those who thus open others deserve some measure of praise, because at that moment they will inevitably experience the suffering and unpleasant feelings that have been lifted from the person who is being opened – while the latter will feel as though he has been relieved of a heavy burden. E.F. SCHUMACHER (Indian National Coal Board): I sharply reject the Japanese model of growth in industrialisation. It has caused profound spiritual damage to the Japanese themselves.

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SUSILA BUDHI DHARMA
Muhammad Subuh

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SUSILA BUDHI DHARMA
Muhammad Subuh¹¹⁴⁰

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¹¹⁴⁰ The original editor inserted “309” at the top of the page by hand.

(587-1)¹¹⁴¹ Do not prate of resignation and acceptance as if miserable conditions were inevitable and pre-ordained by the will of God. Such fatalism is quite unjustified, and it is voiced merely by glib talkers who have no idea of the true meaning of predestination. Such talk is truly a curse, and to indulge in it will bring harm upon your innocent descendents.

(587-2) The man who is doing his rightful work suffers no loss in his spiritual life of peace and happiness.

(587-3) If the time comes when the trader really desires to make his mind quiet in order to experience his inner life, he finds that he can no longer do so by reason of the material forces that have gained dominion over him. The trader's mind is always darting hither and thither like money that is incessantly being exchanged, and thus his life resembles a cork tossing in mid-ocean. Human beings truly desirous of acquiring their own individuality should not wish always to follow the impulses of their mind, but on the contrary, should strive to subjugate these impulses by bringing the mind to a state of rest. A totally unexpected result then ensures, for they find that by acquiring peace of mind, they receive guidance for their well-being.

(587-4) Be aware of your entire body at all times, observing what you feel and how your feeling changes each time you encounter a different source of impressions. This is the first step towards finding evidence of the difference between one kind of force and another. Later you will be able to recognise and distinguish between the sources of the many impulses that arise in you. These start from different places, but as they flow through a common path when they enter our ordinary experience they blend into a combined stimulus that produces all our activity.

(587-5) Certainly man should not abandon their thinking, but they should at least seek to recognise the sources of the impulses that eventually emerge in the form of desires.

(587-6) The root of the matter is that we must learn to discriminate between the qualities of the subordinate forces and those of the forces that reside in the true human self.

(587-7) You should always strive to observe the content of your own behaviour in order to find the most fitting way of life. This will lead to the correct balance between the inner self and the mind, whereby the latter will submit to the promptings of the former and will obey its orders. Then their relationship will truly be that of a master and a servant who performs the duties assigned to him. In such a case a well trained mind will be of more use than one that is untutored.

¹¹⁴¹ The paras on this page are numbered 10 through 20, making them consecutive with the previous page

(587-8) Do not always follow the dictates of your mind – which is filled with passions, which seek only mental satisfactions, and is soon wearied by the spiritual training. This training is needed, for it is the best means to arrive at a life of blessedness.

(587-9) You will spontaneously and quickly receive indications as to the kind of work you should follow, for in the exercises you will have been shown the best means of working, corresponding to the qualities of your own soul.

(587-10) It is indeed out of the ordinary, for the usual procedure is to seek knowledge by conscientious mental effort – whereas here, on the contrary, you have acquired it by not thinking at all.

(587-11) Since there are such hazards as these it is to be hoped that you will never neglect your worship of God. There is always time for your exercises and you should never yield to your mind when it suggests that there is no opportunity to perform them. If you follow your mind you will never, throughout your life find time for the worship of God – for the mind is ever occupied with its own fantasies. It is precisely such conditions that you must overcome in order that your thoughts should cease to be an obstacle.

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(589-1)¹¹⁴⁴ Country folk are also accustomed to eat vegetables of various kinds, the cultivation of which in irrigated fields, resembles that of paddy. The forces from such food induce feelings of apathy and inertia in a man, so that he is content to live in the place of his birth and is ready to accept whatever may befall him. From such food comes such feelings of apathy so that men lack the urge to seek experience beyond that of their village life. Fortunately villagers have other foods available, such as coconut milk and bamboo shoots. These are obtained from the coconut palm and the bamboo cane and are used as seasoning and spices.

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¹¹⁴³ The original editor inserted “311” at the top of the page by hand.

¹¹⁴⁴ The paras on this page are numbered 21 through 29, making them consecutive with the previous page

(589-2) We shall first consider the essence-food in rice which is grown in the paddy fields and is the staple food of many who eat it daily. The food essences from paddy plants which to live require great quantities of water, will influence people in such a way that they will have

(589-3) Those who eat such food will not merely have those feelings previously described but also a wider experience and greater self-reliance, even in disorganised conditions of life. They tend to have more firmly established opinions and are neither easily influenced by others nor affected by the temptations of life.

(589-4) Such is the quality of the influence of plants on mankind. Such is the quality of the influence of plants on mankind. It explains how vegetable forces can easily bring about the fall of man from his destined station to serve as the mainstay of all creatures here on earth. Being so easily tossed hither and thither at the mercy of the subordinate powers man is no longer able to find the way to fulfil his promise of becoming a being who could be the teacher of all creatures.

(589-5) Viewed from without, such a condition cannot be verified and it will no doubt appear quite incredible that the essences of plants should be so regarded.

(589-6) The feelings of country-dwellers differ little from one person to another. In general, they unresistingly accept whatever befalls them. Such meekness is indeed commendable when it arises from the soul, but if it is not so – that is, if it is due merely to the influences of vegetable and material forces – then it leads to a state of defeatism and apathy.

(589-7) You should never neglect your obligations as a man. Carry out your exercises sincerely, even if you have been for a long time under the influences of these forces which have just been described. If you do the exercises conscientiously, the influences of these forces will separate themselves automatically, so that your relationship with them will come to resemble the blending and the separation of oil and water. When you reach this level you will of yourself come to understand what is your sure way in life, and will then be able to act in accordance with this life-aim

(589-8) This will be the fruit of your exercises, if you practice them sincerely. Therefore never, above all, let your exercises be neglected and never, on any account, turn them into a subject of discussions. A man who is studying these questions is always led by his thoughts; where as in the former case, thinking is treated as a subordinate power, which is never allowed to come to the fore, but remains in the background of his inner consciousness.

(589-9) You will be able to recognise in various writings that which really contains the truth and that which is in part merely the product of the imagination. The thinking mind is extremely clever in choosing language that will confuse the reader.

(589-10) Provided that you do not neglect your exercises, none of these forces (material forces and the forces of plant-life) will represent obstacles on your path. These food-essences will always come your way, so that you will never suffer want.

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(591-1)¹¹⁴⁷ Such are the fruits yielded by these exercises which are genuinely different from all methods based only upon strength of will. For this reason you should never choose a way of this latter description, because will is only the desire of the mind and the mind is really only the servant of forces whose origin you are still unable to detect.

(591-2) Your own progress is certain to bring advantage to your parents; whether they wish it or not, and whether they are aware of it or not they will also derive benefit.

(591-3) This is a picture of the characteristics of the fishes in their own world. But if a man comes to be influenced by these, then he will behave in a similar fashion, although of course his work and activities will be different.

(591-4) Actually it is difficult for the animal forces to influence a man in his entirety. There is much in the nature of man that is not easily influenced by such forces, provided that he is not careless and does not follow the passionate desires of the heart.

(591-5) Men who are emotionally weak – and further, have not yet practiced the spiritual exercise in order to be able to be conscious of the individual life of man – are easily influenced by animal forces. If this has already come about, then such men, when their last moment comes, will undoubtedly be lost in the animal world.

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¹¹⁴⁶ The original editor inserted “313” at the top of the page by hand.

¹¹⁴⁷ The paras on this page are numbered 30 through 38, making them consecutive with the previous page

(591-6) The feelings of a man filled with the forces of a goat will be lustful in the extreme. In such a case his desire is the same as that of a man who is in the habit of drinking arrack, but who has been deprived of it for some time past. He will feel peace and quiet only if there is always a woman near him. This is the result of the influence of animal forces, and the man who is acted upon by them is quite unaware of it. It may be said of some men that they have relations with women only in order to be rid of their passions. In reality they do not get rid of them but rather yield completely to their desires.

(591-7) There are others also who go so far as to say that such behaviour is normal in the life of man and that without it there would be no point in living. There is no sense in regretting such pronouncements, since they are due to the desires of the animal forces by which their feelings are already permeated. It is only if eventually their health breaks down that they will come to realise this. Only then will they feel at fault and experience remorse and wish that they had prepared for themselves a different future.

(591-8) Whenever these two have sexual relations, there is always an interaction between them, so that if at this time this interaction is really felt or experienced it will be apparent which of the two is the weaker or influenced by the other. It is at this moment that there is a realisation of the qualities of each of their innermost selves, because at the moment of union their souls can become isolated from other forces; that is, from the forces which are of sub-human level. This indeed requires no special method, because any such method will arouse only the forces of desire. What is really required at this time is the abandonment of the forces of desire, so that there will only remain an awareness of inner life and the exclusion of all thinking as during the time of spiritual exercises.

(591-9) If we now take another example of a young man who contains in himself human forces and who marries a girl who contains in herself forces of a level lower than the human; then if both of them are conscious of where they severally stand, or if the husband at least is aware of it – then should these two have sexual relations the forces of the man will eventually dominate them both, so that the lower forces which filled the woman will automatically disappear and will be replaced by the human forces which fill her husband. Hence, this case will be no different to that already described. However, although the forces within him may be human, unless the husband is in full possession of them, he will not be able to maintain his ascendancy.

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(continued from the previous page) There is yet another reason. This is connected with the fact that he does not as yet know the content of his individuality. The forces which make up the subordinate powers of his life still constitute for him a great obstacle in his efforts towards perfection. In consequence, the inner qualities which are his own may be shattered to the extent that they may be of no more value to him.

(593-1)¹¹⁵⁰ We can also take the example of the husband who has, as yet, no understanding of spiritual matters, and whose wife is pregnant. Sometimes he may act wrongly in that he likes having sexual relations with other women. The reason for this is that a woman who is pregnant usually feels a strong aversion to yielding to her husband's desire, which he is constantly seeking to satisfy. Hence, her husband, who may be unable to control his passion, feels himself compelled to have sexual relations with another woman. Eventually he will experience a feeling of remorse, for, by having sexual relations with another woman, he will cause the deterioration of his own inner content. If he only knew it, his wife did not wish to refuse him for her own sake. It was the will of the child still in her womb who in reality was warning his parents to exercise patience and to accept the situation in order that, while still in the womb, he might prosper and enjoy a state of bliss.

(593-2) There is a way by which a man can come to a knowledge of all this – indeed there is possibly no other way – by abandoning his thoughts which are ever groping after phantoms of the imagination. When a man can empty himself of all these thoughts and imaginations which constantly, throughout the day, permeate his feelings, only then can he become conscious of his inner state. In the realm of sensation this will appear as a certain vibration enveloping the whole body, which feels as though it were touched by a power never before experienced. When a man gradually becomes able to receive this more completely, he finally will discover the content of his self-hood and he will come to know its nature, use and mode of operation.

Even though the thinking-mind then ceases to be active and loses its power, the seat of its activity will nevertheless be observable. Hence the man is able to realise that his thinking should act only as the servant of the forces which lie within the self, and with deep regret he will become aware of all the errors in his past behaviour and conduct. It is for this reason that the thoughts are not really a reliable instrument, nor are they independent. Their role is no different from that of a servant.

¹¹⁴⁹ The original editor inserted "315" at the top of the page by hand.

¹¹⁵⁰ The paras on this page are numbered 39 through 43, making them consecutive with the previous page

(593-3) The function of the thinking-mind is only to serve whatever power may be in command. In other words, the thinking-mind acts and works only when there is some power to activate or set it working. It is fortunate if what activates thinking is a superior power, otherwise the way to the higher way of life that is truly human will be obstructed.

(593-4) Many young men before they enter on marriage often like to have sexual relations with women, and, furthermore, there are some who make a practice of it as though it were customary and consider it a harmless amusement whereby they can relieve their passions. Such behaviour is extremely dangerous. Hence, one should keep far away from such conduct and habits, for, rest assured, the damage they do to a man reaches even to his soul. This is connected with the saying that this act is never to be regarded as a mere pleasure since it can only result in harm to the soul. A man will feel deep remorse when he comes to realise all that has happened. For he will see only too clearly the serious harm suffered by his whole being. The fact that he likes consorting with women whose inner state is already degenerate brings about the destruction of almost all he possesses, so that he will be transformed and will become different from what he was originally.

(593-5) A young man who has behaved wrongly before his marriage can have little possibility of experiencing such good fortune. For this errors are of such a kind that as a result of sexual relations with him, the inner state of his

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(continued from the previous page) wife will become disturbed and eventually she will meet with the same fate as her husband. All hopes that their lives will flow smoothly are thus clouded. A man who acts from desire turns what might be a condition of bliss and well-being into one that is really hard to endure. Obviously, the low and depraved forces which flow from the husband have a terrible effect upon the wife, to the extent that the formerly pure and unsullied inner state of the wife becomes corrupt and tainted. The husband has no idea that his conduct is such as can cause harm, for his mind has become the tool of lower and depraved forces which entered into him before

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¹¹⁵² The original editor inserted "317" at the top of the page by hand.

marriage, when he took pleasure in consorting with women who contained these lower and depraved forces. If in the course of time he begets a child, then this child must needs also be dominated by the lower forces and its character will be very different from that of the father while he was still young and pure.

(595-1)¹¹⁵³ The real cause of this lies in the fact that almost the whole of its inner life has been affected by these lower forces, so that its thinking will always turn towards the interests of these forces. Hence there is very little change that the thinking-mind can be used for cognising the true content of the inner life. Amongst those who are interested in these things there are many who never succeed in reaching their objective, precisely because they continue to rely upon the thinking-mind as though it were the sole means at their disposal. Unwittingly they go astray, so that they claim as right and proper that which objectively is wrong.

(595-2) Such can be the situation in a man's life, and such can be the events which take place within him as a result of trusting thought. Be assured, therefore, that the thinking-mind will not serve for arriving at the truth concerning these matters. The conclusion therefore follows that, in order to be able to know or come to any understanding of these matters, no other way can be found as simple as the method of exercising oneself without the need to arouse thought and imagination.

(595-3) The physical harm which he has suffered can be ascertained with the aid of physicians; but what he has suffered spiritually can be ascertained only by his own individuality when he is engaged in the spiritual exercises. For this reasons many experience in their bodies during the spiritual exercises as if they were suffering from some illness and at other times they feel a certain lack of progress. However, in the circumstances, there is no need for them to reflect too deeply on this, since the causes are all in the past. There is therefore no use their indulging in vain regrets.

(595-4) It should, however, be clear to you that a man cannot divest himself of these lower forces, since they are in reality his own subordinate powers and have their place within his own being. Hence, little advantage will be gained by a man who, for the sake of improving his life or making it happier, deliberately isolates himself in some lonely place far from society. Similarly, little advantage will be gained by men deliberately avoiding women or by women avoiding men. In reality, they are both in the same position, for decision to give up all contact with himself.

(595-5) The method of development, as practiced by those who desire it, is the way of rendering powerless all emotions and thoughts, and this creates a state of true quietness which is impossible to describe. Those seeking for inner development by means of

¹¹⁵³ The paras on this page are numbered 44 through 49, making them consecutive with the previous page

spiritual exercises need not make use of thought; on the contrary, they need to empty themselves of all imagination and thinking, for only thus can they spiritual exercises bears no resemblance to the creations of the mind, the imagination or the heart.

(595-6) Especially in the sexual union of man and wife, he will no longer be influenced by lower forces; so that in this he will be able to merge his selfhood with that of his wife and to raise her to a higher level – that is, to the level of a completed human being.

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(597-1)¹¹⁵⁶ He is told that in order to purify himself he needs to meditate on a mountain, on the sea-shore or in a forest. This encourages him to bring a better quality of attention to bear, with the result that he more earnestly sets himself to the task, even though the results attained are no different from those which could be obtained in his own house.

(597-2) If conditions are observed at the moment when this action is received, then certainly it will appear that something out of the ordinary is taking place, for a vibration will arise in the body which later will be followed by movements which further on become unexpectedly strong. Later, as he stands there, he will go through various forms of activity resembling gymnastics, and some will appear as though they were dancing or praying. Others again will manifest like little children.

(597-3) These movements and impulses are not something devoid of meaning and use, for it is just these movements and impulses which serve, in fact, as indications of the true capacities of a man. With their help a man may eventually find the way of learning his living which will be in harmony with these capacities. This is very different from the kind of movements and impulses which are obtained as a result of the concentration by thought or by study.

(597-4) It should therefore be clear that he must not tire of continuing his exercises, nor should he mix them with other methods (which are sometimes recommended) such as the way of meditating in some lonely spot, accompanied by fasting and the curtailment

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¹¹⁵⁵ The original editor inserted “319” at the top of the page by hand.

¹¹⁵⁶ The paras on this page are numbered 50 through 55, making them consecutive with the previous page

of sleep. People sometimes feel much attracted to such methods, believing that they will thereby hasten the results they desire. However, a man seldom succeeds by such practices in achieving the aim he has set himself. For it is clear that these practices are in fact only provoked by the forces which activate his thinking. As has been already explained many times before, the function of the thinking in a man is no more than that of an accessory.

(597-5) Hence a man should continue the exercises which he has already started, even though his progress may as yet be slow. If, my child, you happen to be aware of this slowness, it is not that you are unfortunate, but because it is necessary; for slow progress will not cause damage to the very delicate organs of your body. Indeed this is ordered by the soul, for your soul has a greater understanding of the measure of strength that is within you than your ordinary self. The soul understands best the correct way of bringing his inner life back from a bad state into a right one. For this reason in these exercises a man will often feel, as it were, checked and then restarted after a little while.

(597-6) A person suffering from a disease is likely to make slow progress in the exercises.

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(597-7) BAPAK: "The Latihan stimulates movements and vibrations in the entire body.

(597-8) After emotions and thoughts have been deprived of their power, in a state of peace, the human soul and finer feeling can get in touch with the unlimited Life Force, which exists by the will of God.

(597-9) Only a man who is able to still his inner feelings, heart, desires, craving and worldly thought can be offered to, and receive, the Grace of God.

(597-10) You receive the Latihan (contact?) in a state free from craving, in a calm beyond any interference by the thinking mind. The Latihan will immediately stop if you begin to think about things, compare them, associate them, or imagine them. You do not receive it in a state of thinking, reflecting this or imagining that. Yet we remain fully conscious, able to observe the movements within ourselves.

(597-11) What you receive in Latihan will permeate feeling and body, reaching all that is impure or diseased, and they will become healthy and whole again.

(599-1)¹¹⁵⁸ What you have been receiving in the latihan is none other than the work of God, of God's Power with you. It needs neither any help from you, nor any support from your thinking with intent to accelerate what is being done within you.

(599-2) There are two ways – the first is the Work of God within every creature He has made, particularly man. The second is the work of man himself, the way in which he insures his livelihood on earth by making use of his thinking, willing, desiring and every kind of wishing that is within him. In this way, the character of man's work and activity in life will be well ordered. There is one Work which man cannot possibly do himself: he can only be passive and receive the Work that God does within him. And there is another work which man can do himself, that is the fulfilment of his worldly obligations. By this menas (i.e. the keeping apart of these two ways) our burden will not feel too heavy.

(599-3) They have shown us how to live and how we must depend upon Almighty God at all times. It is quite wonderful to see how trust in God is being transformed from a verbal formula into an actual way of life.

(599-4) The amazing answers which Bapak gave to questions concerning the latihan, personal problems, the growth of Subud, flying saucers, and the forms of life on Venus. Some of the flying saucer addicts had their illusions shattered when the anatomy of the Venusians were ascertained by testing. With eyes on the buttocks and the head suspended between the legs, the Venusian inhabitants lost most of the charm that has been attributed to them in various books.

(599-5) Even as man can act upon things lower than himself and modify them to his liking so man himself is acted upon by forces and intelligences above him. The forces of Robbani and Rachmani can cut into ordinary man, like a carpenter cutting into timber, and cause such maladies as cancer and tuberculosis.

(599-6) The discovery that His will is one's own deepest will is freedom, joy and expansion. Tyranny and domination, imprisonment and beating against the bars is the nature of one's own automatic, compulsive, egotistical actions and reactions. Oneself,

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¹¹⁵⁸ The paras on this page are numbered 1 through 12; they are not consecutive with the previous page.

the egoist self, is the jailer – not God or His will within oneself, that is freedom and power, the only legitimate power.

(599-7) No effort was needed. Without effort I was held in a state of stillness and knowing.

(599-8) The Subud process will affect beneficially only those parts of one's being which one is willing to surrender and submit to being changed. But almost all of us like so much their personalities, that they would not really welcome a change, and this being so we have no right to judge others for what we think are shortcomings. A person wise enough to understand himself, will never criticise, but show understanding for other people's difficulties.

(599-9) It is necessary that you, or man in general should, beside this receiving from God, also work and fulfil as well as possible, conscientiously and in an orderly manner, whatever is required for life in this world. In accordance with this distinction you may – as Bapak has said before – make use of thought and will directly in all worldly matters, whereas the way to God is in His hand, for He alone can guide man and show him the way to well-being and the perfection of his life.

(599-10) There is no need to worry or even to feel confused, for even when there is no wish in you to quicken the process of the latihan, God in His power is still at work and giving guidance, and this His working will never cease, and be received in your inner feeling, though you may not be aware of it.

(599-11) The Latihan group meet in dimly-lighted halls and stand for half hour without shoes.

(599-12) We are permitted to love Bapak but must not worship him.¹¹⁵⁹

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Mircea Eliade: Yoga – Immortality and Freedom

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YOGA – IMMORTALITY AND FREEDOM

Mircea Eliade¹¹⁶¹

¹¹⁵⁹ The paras on this page continue with para 601-6.

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¹¹⁶¹ The original editor inserted "323" at the top of the page by hand.

(601-1)¹¹⁶² By sitting in darkness, bowing the head, fixing the eyes on the centre of the abdomen (in other words, the navel), trying to discover the place of the heart, by repeating this exercise indefatigably and always accompanying it with the same invocation, in harmony with the rhythm of respiration, which is retarded as much as possible, one will, if one perseveres day and night in this mental prayer, end by finding what one sought, the place of the heart, and, with it and in it, all kinds of wanders and knowledge.

(601-2) Sit down, compose your mind, introduce it – your mind, I say – into your nostrils; this is the road that the breath takes to reach the heart. Push it, force it to descend into your heart at the same time as the inhaled air. When it is there, you will see what joy will follow; you will have nothing to regret.

(601-3) Vyasa adds that the concentration is usually on “the centre (cakra) of the navel, on the lotus of the heart, on the light within the head, on the tip of the nose, on the tip of the tongue, or on any external place or object.’ Vacaspatimisra further adds that one cannot obtain dharana without the aid of an object on which to fix one’s thought.

(601-4) In vain does one try to attain Moksa by meditation... All are hypnotised by the system of the jhanas (meditation), but one cares to realise his own self. “(Dasgupta) Again, another Sahajiya author, Lui-pa, writes: “What use is meditation? Despite meditation, one dies in pain. Give up all complicated practices and the hope of obtaining siddhis, and accept the void (sunya) as your true nature.”

(601-5) Padmasana destroys any sickness, muktasana and vajrasana confer “miraculous powers,” and bhujangasana awakens the kundalini.

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(601-6)¹¹⁶³ The latihan is the place where the contact is received and it is also that contact.

(601-7) Some find something which is too fragile for the West. Subud has freedom and strength. Claims meditation is not enough. Likened Subud to rat-in-maze training, used term feedback. Claimed all types could achieve Subud. Intellectuals would have a harder start as brains block learning application. One builds an awareness of what actions Subud thrives on, what loses it for one.

¹¹⁶² The paras on this page are numbered 1 through 5 and 1 through 6; they are not consecutive with the previous page.

¹¹⁶³ The paras on this page follow the paras on page 599.

(601-7) Movements which arise and develop from the soul are set in motion from within and not from without, and thus come from beyond the mind, imaginations or emotions of man. And these movements will certainly affect, pervade, and regenerate all our limbs and organs which are weak, diseased, or out of order, and make them well and healthy again. But this true health brought about by movements coming from the soul is not health as we usually understand it: it is the essence of health which cleanses and purifies. Furthermore, this work accomplished by the power of God received through the soul does not rest, once the physical body has been cleansed; but it passes on and penetrates to the heart, to the mind, and to the consciousness of man.

(601-8) It is said both in Islam and Christianity, that a heart which is always dark and gloomy and afraid of the Greatness of God is at fault, for such a state is the work of demonic forces. Such an anxious and worried heart has no faith in God and His Power. But through this latihan all anxieties and worries will automatically vanish.

(601-9) Suddenly a force quite independent of my volition caused my hands to separate. My arms were slowly expanding outwards until they were stretched horizontally. They remained thus for a few minutes and then dropped naturally to my sides. A little later Pak Subuh called out to me and I opened my eyes. The ceremony was over.

(601-10) Man, said Subuh, contacts God when his thoughts, desires and imagination are totally quiescent. Rofe had just been in such a state. This had enabled the Divine Power to awaken within, and this Power would guide his every step on the spiritual path. Normally, human movements are the result of intention; they come from Man; but this had been motion provoked by the Divine, not the human will. Rofe recalled a passage in the Gospels predicting that a time would come when Man would pray to God in spirit. This meant that God would inspire him to pray. Pak Subuh confirmed this, saying that God could

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(continued from the previous page) provoke such movements in every part of the body, and even the emergence of ideas in the mind. He hinted that when the human content had been purified by the action of the Holy Spirit, the inner quality of the body would be completely changed and brought to perfect health, while the mind would become capable of received totally new ideas.

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(603-1)¹¹⁶⁵ You should never allow your latihan to be adulterated by thought, for the latihan is the true way to God. The reason why many people struggling along a path which, they think, will lead them to God, in the end become unbalanced, crazy, muddled in their thinking and confused in their hearts – that is because their way to God, their form of worship and obedience are based on thinking, on their own brains and desires. The thinking faculty will be used only for worldly purposes and not be turned towards God.

Husein Rofe: The Path of Subud

(603-2) Pak Subuh stressed the fact that a psychic interchange always occurred in sexual intercourse, and that this permanently modified the spiritual consciousness. He sighed over those who believed that regular intercourse and wide sexual experience was a healthy sign of youthful virility. He pitied those who believed that physical impurities were the only ones they needed to beware of.. He told us that men who had indulged during their youth with women of the town would assimilate qualities whose origin might be in other men who had indulged during their youth with women of the been intimate with the same women. Although few even suspected this, they would have to pay eventually, for they would pass on to their children a heredity tainted by the effects of their promiscuity. Because of all this, spiritual discipline meant the chance to liberate oneself not only from one's own mistakes but from the 'sins of the fathers.' It was even said that the eternal fate of departed ancestors could be modified by the purification of the descendants. Also, if one's nature could be purified before producing any children, the latter would have more favourable destinies. This doctrine could explain the blessing bestowed on the descendants of Abraham, and also why Abraham sorrowed until he had a son. Children can be a means to eternal salvation. This is very different from the doctrines which enjoin abstinence from women in order to reach God; but naturally it is important to avoid promiscuity, and to choose a pure partner, preferably early in life.

(603-3) John Bennet was a scientist and author who directed one of the four Gurdjieff groups in Britain. Bennett wrote to me in August 1956, two months after my arrival in London, asking if I would visit him and tell him about our work. He said 'I have several hundreds of people under my direction. They come to me with various problems and I seem to know intuitively what advice to give them. But for some time past my own spiritual life has been at a standstill. Can you help me?'

(603-4) Pak Subuh has said: 'Ten percent of those coming to us will prove to be good material and we have to take the other ninety percent in order to attract the former.'

¹¹⁶⁵ The paras on this page are numbered 7, making them consecutive with the previous page

(603-5) Pak Subuh has called his work a possibly 'last chance' for humanity. As long as there is a sufficiently advanced soul living in this world who is capable of controlling its destiny through Divine delegation, destruction will be averted, or at least retarded. Dualists regard the present world turmoil as the outcome of a battle on the spiritual plane and imagine that every up-lifting influence is met by a hostile force. But in reality there are no forces hostile to Subud. Each person, however, interprets it in terms of his own limited understanding and manifests according to his own imperfect apparatus.

(603-6) Essentially, adherence to Subud begins with an initiation. In the absence of such, there is no membership, but it is recognised that anyone who has been initiated automatically belongs to the community. The aim of Subud is to educate its members to a deeper awareness of the true nature of their souls and to purify and cleanse them. This education is primarily carried out by means of certain 'exercises.' The word is misleading since what is happening is due to impulses arising spontaneously from within, independently of will or intent. The training might perhaps be described as inducing an

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(continued from the previous page) unknown form of auto-hypnosis in which the controlling factor is one's one Higher Self. Once this is operative, the training proceeds in the same manner as that in which we breathe; it is as automatic as the systole and diastole of our pulse, and normally it takes place in a state of full consciousness. The significance of Subud is that it imparts under any circumstances a type of spiritual experience which, when obtained by other traditional esoteric disciplines, occurs as a rule only after long and arduous training and the practice of asceticism. The force involved, which is really the manifestation of immanent Divinity, is available for the masses and for those who are unable to embark on paths of privation. It offers the possibility of greater Self-knowledge to those who feel unable to forego their worldly responsibilities and who are too weak to submit to strenuous disciplines.

(605-1)¹¹⁶⁸ Subud teaches that there are seven types of soul in the Cosmos, and that there are religions corresponding to these types. Different forms of behaviour correspond to

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the various stages of growth. Once a man is conscious of the type of his own soul, and its true relationship with other types, he will know what form of worship is consonant with his essential nature. This will be his true religion insofar as it is directly revealed to him by God and is not the result of circumstances or mere conjecture. Until this occurs, and it may never occur because it depends on Divine grace, he would do well to continue to follow his regular form of worship. Self-knowledge is apprehended through feeling, worldly knowledge through the mind. Hence it is easier for emotional types to sense the contact of Subud, because they are less encumbered by preconceived intellectual theories which often make it harder for people to lay aside their critical faculties for the time being. The simple soul is more aware of his own inadequacy and lacks the pride which the intellectual takes in his own knowledge. Philosophical knowledge is only an obstacle insofar as it does not recognise the limitations of logic and reason.

(605-2) We may say of Subud that its intellectual interpretation is strongly coloured by ideas both from orthodox Islam and from the Dervish orders. Its social organisation might have been derived from standard textbooks of Islamic Law, so close is the parallel. This is because Pak Subuh, the founder and only complete exponent of Subud, was born a Muslim. Indeed he claims that he was initiated by a vision of the Prophet Muhammad. Thus he disclaims any human origin for the revelation which he received.

(605-3) The world is full of people who try to apply these prophecies to themselves. Pak Subuh never does this: he always says that the prophecies refer to a Power, not to an individual. It is now operative in many people, and reverence should be reserved for the Power, not for individuals. Certainly there is a great deal in Subud which agrees with the messianic forecasts of more than one religion. But pupils are discouraged from worrying about such matters, from speculating on the cosmic significance of Subud, since such speculation must always be a matter of uncertainty. It is held that Subud would be understood by its adherents according to their own personal revelations, that they should believe in what is ultimately revealed to them, and in the meantime suspend judgment rather than indulge in idle speculations.

(605-4) It is impossible to forecast how anyone will react under the impact of this Power. No two people have reactions identical in content or in speed of development. There is endless progress, since however a man progresses, there is still something beyond, even beyond human perfection. Since the Divine is superior to all human accomplishments, all can benefit from this straining, no matter how much they may have achieved by other disciplines. While Subud does not deny the presence of Divine Grace elsewhere, this alone can induce the worship engendered in Subud. If Divine Grace is absent, there is no reaction whatever. Subud therefore implies guidance of the individual directly by

¹¹⁶⁸ The paras on this page are numbered 6 through 9, making them consecutive with the previous page

God; if this is lacking, there can be no other manifestation. Subud does not use human methods to reach the goal, but recognises the total helplessness of Man before his Creator. During the periods of training it demands an attitude of complete self-surrender, with the trust of a child or the passivity of a corpse. In this training the pupil can best cooperate by doing nothing at all. For results to take place is advisable that he

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(continued from the previous page) should be with at least one previously initiated member. Such a member acts as a conduit for the Power. Where different results are obtained with different helpers, it is a matter of quantity rather than quality.

(607-1)¹¹⁷¹ It is a condition of the training that this Power can only be felt if mental activity is neutralised.

(607-2) The uninitiated are even more mystified because they lack the experience also. They fail to see that what they are being told concerns the experience of some particular individual and may not apply to others.

(607-3) Those who realise such qualities in themselves will automatically cease to fight with their fellow men; they will no longer seek to obtain more for themselves by depriving others of their rightful share. Their mastery of animal forces will enable them to bring into the world higher types of children not handicapped by the sins of their parents. Lives lived in harmony with cosmic principles will make for health and happiness.

(607-4) To those with minds sufficiently oriental or mediaeval not to scoff at astrology – as evidence of parallelism and cosmic harmony rather than of astral influence – a series of such experiences is not uncommon.

(607-5) Indonesians, especially the Javanese, think differently from Europeans, attach more importance to inner states, and are relatively less interested in exactitude

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¹¹⁷⁰ The original editor inserted “329” at the top of the page by hand.

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concerning objective data of mundane existence. Besides this, Muhammad Subuh says that when he experienced the annihilation of his personality at the age of thirty-two, he ceased to possess a memory as generally understood.

(607-6) According to the Hindu belief, each spiritual aspirant has his own Teacher, allotted to him by Divine decree.

(607-7) Certainly the Truth had manifested in the person of Jesus, but I could not see any evidence of Divine authority manifesting in the clergy. Jesus had impressed His audience because He taught as one having authority, not as an intellectual theologian.

(607-8) I could not see a clear vocation ahead, and sought for external indications because I did not understand that they must be looked for within oneself. The man who lacks inner guidance is unstable and, therefore, at the mercy of fate. Glimpses of the future are the reflections of our inner state, and if our state changes they glimpses will also change. It is because man's inner condition is constantly modifying his destiny that the most skilful clairvoyants are often wrong, and many religious teachings oppose reliance upon them. Repentance, as a theological term, is precisely that attitude which may lead to a modification of destiny through the intervention of Divine Grace. Faith in Divine Mercy is particularly emphasised in the religions of Semitic origin: Judaism, Christianity, and Islam. According to a Muslim saying, astrologers lie even when they tell the truth. The meaning of this paradox is that the future is fated only insofar as Divine Grace does not intervene. Man should therefore remember that his future is in the hands of God, and that there is no certainty except with God.

(607-9) The Javanese has well-developed psychic faculties and appears to see such visions frequently. His whole life is bound up with the unseen world and with a wealth of symbol, which is the key to his art. In central Java is the enormous and well-preserved ruin of the eighth-century Buddhist university of Borobodur. In a triangle stretching roughly between this centre and the two feudal Courts of Djogjakarta and Surakarta, there is a powerful vortex of psychic forces. For centuries this region has been a centre for spiritual development. So convinced are the Javanese of its sanctity, that Muslim boy scouts will camp out at night by this old Buddhist temple to obtain in dreams answers to their problems, and wishing to be purified by the local atmosphere.

(607-10) I was later to learn that this discipline was available to both men and women, but that the women were taken by Pak Subuh's wife, a small, unassuming grandmother whom I met later. Was marriage, then, permissible for those on this spiritual path? I was told that it was strongly recommended as helpful towards spiritual attainment. Obviously the training was

(continued from the previous page) based rather on Islamic than on Buddhist doctrines, although the hieros gamos is also a feature of Tantric rites under the name of maithuna. It was emphasised that the segregation of the sexes was most important except in the case of husband and wife.

(609-1)¹¹⁷⁴ These tests and trials are brought about from within. Destiny is a reflection of the inner state and always affords what is necessary to teach the lessons that are needed. In Subud the inner quality changes and thus produces a modification of the destiny. This leads by invisible means to a change in the outer circumstances, but since this is entirely the result of activity above the human plane, and varies in each case, the nature of the irritant cannot be forecast. Such irritants exist in everyone's life. Their character changes in Subud. In general, we may compare these types to the experiences of the Prophets Job and Jonah, who were taught special lessons through periods of material suffering.

(609-2) Pak Subuh gave me a short talk, pointing out that I must direct my spiritual hopes and aspirations exclusively towards God. This doctrine of exclusive reliance on God, unassociated with anyone or anything else, is an all-important element in Muslim theology, and goes under the name of Tawhid. But such preliminary exhortations are a feature of many initiations throughout the world.

(609-3) I was told that all these movements were part of a purificatory process which would affect all the physical organs according to individual needs. Although certain features were fairly common among the various pupils, other elements were individual. I learned that not many people reacted so speedily to the first or second contact, that there were many who might come for months and yet say that they had felt nothing whatever during the sessions. Everything was related to the individual capacity to still thoughts, but all could benefit ultimately. Pak Subuh said there was hardly a man alive who was immune to this influence.

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¹¹⁷³ The original editor inserted "331" at the top of the page by hand.

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(609-4) What seem to be precisely similar effects are produced, so it is said, in Scientology and by the Alexander technique, as well as among the pupils of a Japanese woman styled by her followers Okamisama, the Great Goddess. Pak Subuh says that similar phenomena may be seen in India, induced by flutes. But the difference is that while these movements involve similar physical reactions, they do not lead to similar effects on the inner planes because they are induced originally by techniques in harmony with the laws of matter. These laws are of a nature in line with human thought, and can therefore be contacted and known by many people. But since the techniques depend upon thought concentration, the "first level," they cannot lead Man to the next level, which will always remain a closed door unless a new and higher technique independent of will is adopted. I realised that every part of my body was being subjected to a new impulse: the rate of breathing would change, and for the first time in my life I got the feeling of having really filled my lungs to capacity. Within a few months my chest had expanded considerably, although I had never tried intentionally to bring this about. After a few weeks the physical movements would often simulate postures of prayer, and I was struck by the odd mudras which my hands would involuntarily assume and which corresponded to ancient religious ritual.

(609-5) It was not long before the content of the exercise developed into a dance, – not of the Western type, but the traditional slow postures and gestures of the classical Eastern dance. I found that I could recapture and demonstrate these experiences sometimes, though much was only obtained under the control of an inspiration which I could not command. According to Pak Subuh, the classical dance was a form of prayer obtained under Divine inspiration.

(609-6) Since destiny is a reflection of the inner state, it seems likely that accidents occur when there is no inner calm, and especially when animal energies manifest strongly. As to disease, the natural state of Man is one of health. When the spiritual forces are strong, the causes of disease are automatically expelled and find no breeding

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(continued from the previous page) ground. As Man falls progressively under the dominion of matter, these inner spiritual resources dwindle and weaken, and

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eventually he is obliged to look outwards to material remedies. Conversely, when a sick man has the benefit of a sustained spiritual current from without, or when his own dormant resources are aroused, sickness may be automatically expelled from his body. Disease can no more remain in him than can darkness in the presence of light. Disease is due to the soul's inability to worship God as it needed to do.

(611-1)¹¹⁷⁷ New members could often be recognised by their constant chattering and questioning. A few months later they would be quiet and peaceful.

(611-2) Many times Pak Subuh tried to encourage his pupils to travel to other towns in Java or other Indonesian islands to set up centres of his work, telling them repeatedly that their material needs would be adequately taken care of, even if they reached the new environment practically penniless and without friends.

(611-3) Any astrologer will recognise a mystical trend in Pak Subuh's horoscope, which shows a conjunction of the sun and Neptune in the ascendant, and at the very beginning of the sign of Cancer, which is traditionally connected with feeling.

(611-4) The Javanese believe that a man's name is all-important, being directly related to his destiny. If he consistently has bad luck, he may change his name in the hope of advancing his prospects. It seems that Pak Subuh was a delicate and sickly child in the first few days after his birth, and that when his parents were holding a birthday celebration a passing beggar suggested that the child should be called Muhammad Subuh, a name not very common in Java.

(611-5) As a young man, Pak sought out various spiritual teachers who used the traditional methods of Javanese Islamic mysticism, and eventually he became the pupil of a famous guru of Semarang, Kjai Abdurrahman. But this man would give him no initiation, no practices, merely allowing him to sit with his other pupils. These last finally got him to admit that Pak Subuh was to receive his initiation from a non-human source. Feeling neglected, Pak eventually gave up attending the meetings. He must have married at about the age of twenty-six, and he was employed as a bookkeeper by the Masjumi Muslim political party. One night, about the year 1925, he was out walking alone when he had a vision of a bright ball of light above him, resembling the sun. While he was contemplating this vision the ball touched his head and he began to quiver and shake as if attacked by ague. He returned home, lay down on his bed and prepared to die peacefully. But as soon as he lay down in a state of complete relaxation, a strange force raised him up to a standing position beside the bed and impelled him to go through the ritual of the Muslim prayer, quite independently of his own will or intention. This was the beginning of a series of spiritual phenomena which lasted for

¹¹⁷⁷ The paras on this page are numbered 26 through 32, making them consecutive with the previous page

approximately one thousand nights. Pak says that during this period of nearly three years he never slept at night, but dozed off occasionally in the daytime. The ascent of his soul to the sun took place on the thousandth night, the final culmination, during which his body remained in a cataleptic trance.

(611-6) Although Pak has always accepted any gift, seeing the prompting of the Creator behind the offering of the creature, he has never worked for money since 1932.

(611-7) It was from 1932 that Pak Subuh began to pass on to others the spiritual current which he had received. He discovered that it was enough for him to stand or sit silently in the presence of another person who was totally relaxed, and at once that person began to have peculiar sensations, the intensity of which depended on his emotional sensitivity. By Pak's Deliberate direction of this power for several minutes, similar power might well awaken in the man opposite. After several such sessions the latter's inner being would be permanently changed, diseases and phobias would be eliminated. Eventually the new pupil would be able to use the same force himself and the torch could be handed on.

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(613-1)¹¹⁸⁰ Although this psychic force could be awakened in everyone, it was not always desirable to do this. The candidate must be prepared for far reaching changes in his attitude to life and his general interests. During the catharsis, periods of crisis may arise, and at such times only those with experience of the work will know how to handle the situation. Once a man's nature has been changed, it is not possible to wave a magic wand and restore him to his original state. Hence it is imperative to make sure that he really desires the change. Again, it is never desirable to pass on this current to others when you know they can come only two or three times. Constant exposure is needed.

(613-2) 'Suffer me first to bury my father,' they say. Before venturing on the spiritual path they want to discharge their material obligations, not realising that these

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obligations are hydra-headed. By the time one of them is discharged others will appear. A man who procrastinates in such matters never reaches spiritual disciplines, never finds time, since the only time is the present, the moment when the opportunity arises. The disciples of Jesus were men who 'straightway left their nets.' Most of us are too entangled in our nets to cast them aside when the call comes.

(613-3) The name Subud is an abbreviation of three Javanese words of Sanskrit origin: Susila (Sanskrit: Sila), Buddhi (Sanskrit: Bodhi), and Dharma. These words convey to a Javanese or a Hindu the idea of a right morality which does not deviate from the Divine plan for mankind, of Divine illumination which makes it possible for man to know the plan, and of right action which expresses a healthy inner-attitude.

(613-4) The knowledge of Pak was not something permanently present within him; in fact he even claimed to have no memory, to live in a perpetual present devoid of past associations. His knowledge arose from an inner response to the subject under discussion. This quality in Pak made it necessary for visitors to be quite clear what they wished to ask, since the answers were exactly adapted to the questions. Pak seldom began a new subject of conversation.

(613-5) Another aspect of being in tune with one's environment is Pak's advice that it is not always in our best interests to fight for our own rights. When we are robbed of what we consider our due, we become indignant; we feel that we must stand up for our rights, otherwise we shall be thought spineless fools, and the unscrupulous will try to take further advantage of us. But what are we really doing? Merely reacting to external circumstances and thus falling under their control. If a man comes up and says, 'You are a dirty swine,' what is your reaction? Can you control and eliminate your irritation? Can you remain passive? If so, you have some hold over your destiny; if not, you are at the mercy of clever schemers who at any moment can provoke in you the emotions they wish. What freedom have you then?

(613-6) Pak did not like meeting people who merely wished to talk on ordinary topics.

(613-7) On possible future developments in Indonesia, Pak spoke of another ten years, i.e. until 1961-2, of political confusion, followed by an era of prosperity. He also foresaw the rise of a great new city in Borneo, which later in this century would eclipse Djakarta in importance.

(613-8) It was through the cooperation of the right woman that man reached the highest level, while the wrong woman could help him sink to the lowest depths. Psychic interchanges at the time of intercourse, little suspected by the average man, had an important effect on the eternal nature of the soul. For a spiritual point of view, polygamy was permissible, in some cases, even desirable; but we lived in a world where the laws of morality were inspired more by mental opinion than by spiritual

knowledge. Flight from the world for spiritual purposes tended to make a man weaker rather than stronger; it was better to live in the midst of it while strengthening and purifying the Self. Since God was all-powerful, it was unnecessary to look for Him in particular places. He could reach Man in all conditions, wherever he might be. The spiritual life did not necessarily

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(continued from the previous page) mean giving up one's world obligations. On the contrary, even the life of a business man might become a mode of worship.

(615-1)¹¹⁸³ Although Pak recognises that it is sometimes easier for a vegetarian to find the Self, since his feelings are complicated by fewer factors than are those of meat-eaters, while his passions are less violent, yet animal energies supply the motor instincts in Man. The desire to achieve is connected with these. Hence a vegetarian diet lessens our potentialities, while a meat diet makes the steed more intractable. All the same, it is better to have a fiery charger well under control than to ride a lame nag.

(615-2) Pak was emphatic that his predictions were never more than possibilities which might or might not be realised. Concerning those who were not his pupils, he felt more confident that his forecasts would come true since those people were more bound by Fate. In many cases Subud members had a new factor which was dominant in their destinies, a factor which was characterised by the unexpected, even the catastrophic. When I pointed out that in my case events had developed very differently from his expectations, he admitted that his prediction had been based on my former inner condition, but since in the meantime this changed, the forecast was no longer valid.

(615-3) In Pak it is easy to distinguish between the human element and the Divine authority. There was not a revelation every time he opened his mouth; he could and did make mistakes like any other human being; he might say, for instance, that someone was in Semarang when he was in Djakarta some hundreds of miles away. At such times the fallible human being was speaking; but there were other times when

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¹¹⁸² The original editor inserted "337" at the top of the page by hand.

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revelation descended on him, when he was overshadowed by something too glorious to be confined within the compass of any human body.

(615-4) Every initiation given to a new member meant a drain on one's own psychic reserves, the intake of new elements which had later to be eliminated. Thus one's own progress was retarded. There might also be severe exhaustion, or pain and indisposition when the sick were treated. It was particularly hard for an unmarried individual, and his job was always easier when some of his co-workers were present.

(615-5) Pak claimed that all forms of sorcery could be neutralised in the presence of his pupils since a higher force came into operation. As to other people, their susceptibility to magical influences was not a question of whether they believed in magic, but rather of their spiritual strength or weakness. I might be able to help him raise his consciousness to such a level that he would no longer be concerned with the spell, whether it was real or imaginary. This was always the method of Pak: to show people how to rise above an obstacle rather than fight it on its own ground.

(615-6) The interesting thing about these cases was that I could arouse in others totally unfamiliar sensations, sensations of which I would not necessarily be aware until they told me about them. It was obvious that something was present which could operate quite independently of normal consciousness.

(615-7) At that time I was experiencing difficulties in my ordinary life. This pattern repeated itself so often that I began to see there was a direct connection between initiating others in spiritual matters and becoming involved in material complications myself. Later, Pak explained that these exercises brought better fortune to the recipient, whereas he who guided him was in a sense 'sucking out poisons.' These poisons had then to be eliminated from his own system. Since they were of a material nature, they changed the guide's material destiny until he had dispersed the cause. Elimination was easier for more advanced souls, especially for those who were married. Since every fresh case I took on served to increase my burden, Pak constantly repeated the same warning to me, 'Accept only those who are likely to play an active part in the spreading of this work, or those who will be willing to help you in such ways as they are able.' It was impossible to be sure of these things in

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(continued from the previous page) advance, and many a time, to my cost, I made these opportunities available to all and sundry, even when it was clear that their chief motive was to get something for nothing. Often I recalled the strange advice which Pak gave me when I met him for the first time: 'The greatest obstacle to your spiritual progress will be your desire to help others. How can you do business with limited capital if you are always giving away the reserves which you yourself need in order to trade?' I realised that a trait which I had always considered praiseworthy was not necessarily so. Can we really take credit for pursuing a course of action when we are incapable of doing the opposite? When I tried to resist this tendency to help others I saw that it was stronger than myself. So it was not really a virtue, but merely a mechanical quality.

(617-1)¹¹⁸⁶ Pak was opposed to operations except in extreme cases, because he said when once the knife had been used, a series of further operations might be necessary, as the effect, not the cause, was removed.

(617-2) During their first experience many people want to vomit, which is said to be the reaction to a sudden expulsion of animal passions under the impact of the new force.

(617-3) Pak warned me not to take on cases of insanity, since the psycho-physical parallelism might cause harm to my own brain.

(617-4) Some military men began to join us, and during his training one officer would whistle modern Western dance tunes. Such apparently meaningless and unspiritual phenomena were all part of the early stages of catharsis and revealed the nature of past identifications and associations. For example, one young man visited me and talked a great deal about his deceased mother. I was not surprised to hear that during his first exercise he had seen her in front of his closed eyes. So many visions are subjective until a thorough purification has taken place. They may have value to the person who sees them, but they are merely an externalisation of thought-forms and the true reality can only be seen later.

(617-5) People like to believe more in books than in experience. If you produce a lot of literature, people will go to that for the truth they are seeking, and in this way you mislead them.

(617-6) I was approached by the President of the Ananai-Kyo sect who told me that they had discovered certain exercises which induced Divine awareness, and that I was a

¹¹⁸⁵ The original editor inserted "339" at the top of the page by hand.

¹¹⁸⁶ The paras on this page are numbered 48 through 55, making them consecutive with the previous page

suitable person for initiation. He further said: 'You say that you have a system; ours depends on the use of a certain kind of magnetic stone which is only found at the foot of Mount Fuji. Since you cannot have such stones, how can you produce such results?' I tried to explain that Man was higher than stones, but this modern priest of Shamanism was still convinced of Japanese superiority. The war had not removed this complex. It had merely been switched from the material to the spiritual field. In many parts of the country the Japanese now believed they had been divinely appointed as a nation to lead the world in spirituality. They could never lose the conviction that they had to lead in something.

(617-7) In the Subud training past errors have to be corrected. Considerably pain may be felt during the process, just as an operation brings pain at the time so as to give relief later. Knowing that Nagata had been a connoisseur of geisha girls in his earlier days, I was not surprised to find his early enthusiasms and visions give way to discomfort in various organs. The old man became alarmed and eventually withdraw from the training.

(617-8) My host and hostess, i.e. Meredith Starr, had devoted their lives to various psychic disciplines of the East and West. After several exercises my body's health improved and he wrote to a number of his friends telling them that the Subud training made all his past experience seem like something out a by-gone century. Disapproving of certain traits in my character, he began saying that the Divine Force could be adulterated by the vehicle which it made use of. Such a notion of the limitation of the Creator by the creature may seem illogical to some, or blasphemous to others. Yet although Pak denied that the human element, pure or otherwise, could adulterate the Divine Force, my host in Cyprus was never quite

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(continued from the previous page) convinced. Nevertheless he joined us later in England. I have pointed out that from the standpoint of a guide, Subud training resembles the withdrawal of poison. All the impurities bubble up to the surface. Dregs appear which are quite unsuspected by guide or trainee. Because of this, Pak often stresses the fact that the conventionally good or bad man may really be very different.

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It is necessary to know the soul, not the apparent character which may be a mask. In Subud, the soul is laid bare, and much that for decades has been buried deep in the subconscious may come to the surface. Naturally, to train others in this work needs considerable patience and understanding, as well as willingness to endure the not always pleasant moods and opinions which are projected at us by new members. A factor known to psycho-analysis operates here. Something in the patient is being strangled – an undesirable lower force which has become identified with the self-consciousness. This element realises that the guide is concerned in its imminent destruction. And the patient, who is identified with this factor (which is not the Self), feels as if the guide were bent on destroying him. Hence vicious hatred may arise in otherwise kindly people. If these undesirable elements could not find an escape the patient could not be cured or liberated.

(619-1)¹¹⁸⁹ So long, therefore, as Subud members were willing to continue their training, what they said or did was of minor importance. If they abused us, this was not reason for throwing them out. We worked knowing that the Divine Force was more powerful than anything else, and that disagreeable manifestations were a part of the cure. Provided the training was not interrupted, these would eventually vanish.

(619-2) Pak would recommend them to undertake difficult tasks so that they might learn from their own experience that they were never alone, that help always came even if it were at the eleventh hour. His pupils noticed that these chance events, these ‘coincidences,’ became a normal and regular feature of their lives.

(619-3) The notion that at times God is responsible for Man’s thoughts is not commonly accepted in the West today. Its possibility raises the question of free-will. Philosophers have not found a satisfactory solution to this vexed problem because it depends upon varying factors. The man who is identified with his environment or his passions has scarcely any free-will; but if he can realise his true nature he is emancipated from determinism. Only the Divine is free, and Man can be free to the extent that he expresses the Divine.¹¹⁹⁰

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(619-4) His transformation requires the quiescence and not the interference of the ego.

(619-5) The Subud method adapted itself to the participant, and not vice versa

¹¹⁸⁹ The paras on this page are numbered 56 through 58, making them consecutive with the previous page

¹¹⁹⁰ The original editor marking long line after this by hand

(619-6) Barriers to progress is the wish to assess the new in terms of the old.

(619-7) The human element is involved. The man may err in pronouncements and predictions, he may even have a disproportionate evaluation of the part he himself is to play. We must maintain a clear distinction between fallible man and divine spirit which overshadows him, in inspired moments, but not at all times Such considerations do not detract from the significance of the spiritual force flowing through him.

(619-8) We must recognise that undesirable elements are present in ourselves as much as in others.

(619-9) In Java there is division into age groups when practicable. The young feel less embarrassed, the aged less disturbed by the violent manifestations characteristic of youth

(619-10) We absorb qualities from those who are regularly in our company. We acquire abnormal sensitivity to states out of harmony with our own. However eventually we develop a protective shield to insulate ourselves from inimical vibrations

(619-11) What is our wish for Self-realisation: a subtle and hypocritical variety of megalomania, or something more?

(619-12) When (meditation) training is practised simultaneously with much cerebral activity, sickness such as the cold may develop.

(619-13) In the East backward peoples whose schooling has been too rudimentary for them to feel competent to rely on their own judgment, are very prone to consult omens, oracles and diviners, in moments of crisis.

(619-14) A Subud technique of asking oneself a question, then making the mind blank, forgetting about the matter, and so enabling the subconscious to tackle the problem.

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REFLECTIONS ON SUBUD
Husein Rofe

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REFLECTIONS ON SUBUD
Husein Rofe¹¹⁹²

¹¹⁹¹ Blank page

¹¹⁹² The original editor inserted "344" at the top of the page by hand.

(621-1)¹¹⁹³ The enhanced sensitivity we acquire from latihan meditation is not always welcome. Pak Subuh tells that the alignment of consciousness with other persons, easiest with those with whom a spiritual link has been formed, even to merely thinking about them, may produce feelings of sickness, if they happen to be in an unhealthy condition. sometimes sense psychic and physical conditions and absorb these quite involuntarily, thus relieving them of a burden. Helping others along the path is a psych strain, complicating our own evolution

(621-2) Some readily accept every pronouncement from the master. The more critical should strive to know what remarks and theories belong to the cultures influencing his childhood, what conditioned his impressionable formative years. Inspiration does not belong to the plane of speech; its exteriorisation is limited by the ideas current in the milieu.

(621-3) In Islam there is greater emphasis than in the West on human helplessness. A Muslim never serious believes that he has the right to guarantee anything whatever since the future is exclusively a divine prerogative; the Quran enjoins us to add 'Inshallah!' to our promises (Deo Volente).

(621-4) Oriental standards require us never to show impatience, to keep a quiet and deferential tone of voice, not to point the sole of the foot at people, not to sit on tables or place the feet on furniture. A chance caller must not be chased away; if we are really too busy then some member of family or entourage should be sent to sit with him and make polite conversation for a while. In the East, private homes have special guest parlours, generally devoid of articles of value; though few will be invited into the inner recesses.

(621-5) I found life among the Chinese was so enjoyable that, when I had the chance to settle almost anywhere in the world I wished, it was in Hong Kong that I chose to make my home, once my mission of introducing Subud to the West had been adequately fulfilled.

(621-6) Pak Subuh emphasises that we are mistaken if we assume a soul to be human merely because we see a body to be so. Souls can degenerate or evolve, can belong to a lower realm even though in a man.

(621-7) Our past remains a part of ourselves. The qualities of the lower kingdoms are present in the centres as factors of the self. They are not as they should be in most people, one or more may be totally absent, The fact that souls pertain to the different levels of consciousness – mineral, plant, animal and human – is the reason for the

¹¹⁹³ The paras on this page are numbered 12 through 34, making them consecutive with the previous page

considerable divergence between the experiences of Subud members. Those who attain complete awareness in their own realm ignore other cosmic grades beyond their own.

(621-8) Reliance on books is idolatry. They enshrine the thoughts of others, who were men. We too are men. Let us tap the source

(621-9) Europeans are less developed psychically than Orientals, but the English are more intuitive than their neighbours.

(621-10) One is influenced importantly by the type of food absorbed.

(621-11) Pak Subuh recognises the efficacy of fasting for purposes of purification but questions the orthodox demand for us to submit to the calendar.

(621-12) The postures of prayer illustrate the state of the child in the womb The Quran tells us that an understanding of the process of pregnancy is a key to understanding resurrection (Crossed hands folded on breast is one embryonic posture and also Islam prayer posture – PB)

(621-13) Orientals sometimes take on new names after a period of bad luck, in an endeavour to outwit destiny.

(621-14) Divine revelation is often a consequence of a union between pure partners.

(621-15) The release of vital new energies in Subud gives resistance to disease and expulsion of unhealthy conditions, but this is no alternative to medical treatment for cases like decaying teeth, abscesses, venereal infections and broken bones.

(621-16) More than a score of the origins of cancer are known to medicine. Among children under six, it is the second chief cause of mortality.

(621-17) Respect for rank and title in the material world is a reflection of the divine order. The Far East is an area of castes, feudalism, knowing one's place in society and keeping it.

(621-18) The singing of Subud practitioners appears to play a major role in treating invalids. But the operator must himself be present. A voice recording is quite useless. The peddling of amulets developed only because people believed that the charm was effective without the charmer. Are the chants, mantras, church masses, the empty shell? I suspect Subud healing involves power inspired from within.

(621-19) Education should recognise the needs of each child, not force him to conform to an external pattern regardless of his inner urges. It is pointless to scold or punish stupidity; impatience and anger rarely help.

(621-20) Subud may give perfect health but it does not rejuvenate an ancient body.

(621-21) I have often felt a telepathic link with people at the time when they were writing letters to me, or when the letters had already been delivered but were lying at the door unknown to me.

(621-22) In people strongly influenced by material forces or those having difficulty in stilling thought, guidance frequently comes in the dream state.

(621-23) When the lower energies are brought at a state of quiescence, as a kind of auto-hypnosis, by the divine controlling element, the latter suggests whatever is required for development. In hypnosis, consciousness is progressively withdrawn from sensory

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REFLECTIONS ON SUBUD

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REFLECTIONS ON SUBUD

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(continued from the previous page) identification. In the early stages, twitching of the eyelids may be observed, also in Subud subjects. It indicates that abstracting of attention has begun, and that necessary condition of receptivity is present. Thus there is an abstraction in both cases, but not that an identical power is directing the two types of procedure. Subject retains full consciousness and ability to break the spell at any moment.

(623-1)¹¹⁹⁶ Emancipation from desire does not make life dull. What we generally understand by happiness is one of two opposites. It is not possible to cling to one of a pair and expect to be free of its companion. There is desirelessness in the state beyond the opposites, where it is possible to find enjoyment in the present without danger of sorrow in the future. Detached pleasure means we can be happy with what we have, without being perturbed at its loss.

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¹¹⁹⁵ The original editor inserted "345" at the top of the page by hand.

¹¹⁹⁶ The paras on this page are numbered 35 through 50, making them consecutive with the previous page

(623-2) When man does violence to his nature, his organism suffers; those who follow paths of protracted asceticism eventually develop heart diseases or other ailments.

(623-3) Man need not turn his back on the world to find what can exist independently of it. Why are we here, if all this has no meaning and is intended to be rejected?

(623-4) Once strong awareness of this inner power has been acquired, one may turn to it for guidance at all times. Neglect may blunt awareness but cannot eradicate presence.

(623-5) Ordinary man has little understanding of the sources of the various ideas which daily occur to him, rarely suspects they may be of alien origin; acquire the ability to discriminate between the various impulses and ideas, master those which prompt to destruction.

(623-6) To seek cosmic secrets without having developed this inner discrimination leads to fantasy or lunacy.

(623-7) Once there is real trust in provision from above, people will not strain to secure ever-growing wealth. The demand for future guarantees and security is materialistic, when there is no confidence in the power within. At the highest, there is literally no thought for the morrow. People who spend their entire lives in the service of some organisation that apparently guarantees them, are prisoners of their own materialism. The way of the spirit gives no tangible evidence of divine providence in advance, except by inference...Thru experience we see that the operation of the laws of supply and demand is subject to a higher law, which comes into play with a change of heart. Those who fear that idealists will starve do not understand this.

(623-8) The difficulty for the rich is identification of the self with its accumulations; there is no obstacle for those who can watch the ebb and flow of wealth with undisturbed equanimity and inner detachment

(623-9) The rich man prefers association with those at least as rich as himself, since he does not then fear that social relation may diminish his prestige and capital.

(623-10) The man who lives correctly will not suffer want, since the affirmation of the Self will attract what is required from without.

(623-11) True fasting should be undertaken only in response to inner indications, and at such times no hardship will be felt.

(623-12) A variety of foodstuffs evokes confusion in the consciousness, since many essences of conflicting qualities are simultaneously present.

(623-13) As long as man cannot recognise in himself and surmount the promptings of animal energies, he need not nurse the illusion that there will one day be peace on earth, for war is the law of the animal world.

(623-14) Sexual union has greater effect on ascent or degeneration than any other single factor in the world, for the male. It may bring consciousness of higher realms than can be reached without such help, for the female, where the man is spiritually evolved. There is an exchange of psychic essences as a result of each union. If there are several men involved, the woman's inner condition will be conflicting, and a source of degeneration. Every man who goes to her will absorb, in addition to her own psychic qualities, those of all the men she has known before.

(623-15) Sex union involves not only a fusion of psychic qualities but also of spiritual ones, affecting the basic character. Its beauty or sordidness depends on our approach. If performed while insulated from animal desires, its highest aspect is reached. It is then a sacrament, a form of worship. A condition of unearthly bliss is then experienced, of temporary emancipation unknown to those who merely seek to assuage their physical desires.

(623-16) through another human being we may contact bestial and satanic elements, and assimilate them. Young persons are led astray by attractive temptresses who are vehicles for the lower powers. The harm is tremendous. The danger to men on the spiritual path is not in women as such but in the essences which may be present in a particular woman.

(623-17) How are we to acquire discrimination between right and wrong, since our judgment is vitiated by our inner state? By practising (latihan) with constancy, since at such times, through insulation of consciousness from thoughts and imagination, we contact a condition beyond them.¹¹⁹⁷

[FINIS]¹¹⁹⁸

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REFLECTIONS ON SUBUD

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¹¹⁹⁷ The original editor changed "(51) Leek of progress may be due to the burden" at bottom of page by hand

¹¹⁹⁸ The original editor inserted "FINIS" at the top of the page by hand.

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Muhammad Subuh: Subud and the Active Life

625

SUBUD AND THE ACTIVE LIFE

Muhammad Subuh¹²⁰⁰

(625-1)¹²⁰¹ Our opening makes it possible for thinking and desiring to come spontaneously to a standstill.

(625-2) If we were not intended to think about things or use brains and hearts, what would be the use for which God created them?

(625-3) In these exercises you should not use your thoughts

(625-4) Helping people should never be done without a considered judgment of its consequences, for misplaced it may become poison to them.

(625-5) Spiritual work embraces the earth and does not require a particular place country.

(625-6) These exercises demand the cessation of your personal self for 2 or 3 periods of halfhour each week.

(625-7) The search for leaders should be renounced for your will only be looking for them by means of your thoughts. Leave that to God to guide them to come to us.

(625-8) Subud may be condemned by the R.C. Church if we publicly state that it has come directly from God to man.

(625-9) If we are affected by other peoples' attitude, it is inevitable that we shall always find ourselves in a state of anxiety.

(625-10) Bapak never claims to be a saint or prophet.

(625-11) The lower forces rampant in man will not consent to their own death. If you speak of your experiences to others it may be wrongly received and arouse antagonism. These lower forces know very well that Subuh means the end of their power in man.

(625-12) Harmony does not mean equality. Leg should not try to function as eyes, each should perform his own function.

¹²⁰⁰ The original editor inserted "347" at the top of the page by hand.

¹²⁰¹ The paras on this page are numbered 1 through 32; they are not consecutive with the previous page.

(625-13) The thinking mind is for use in the affairs of this worldly man uses it to reach he heavenly realms, distortion results.

(625-14) Before taking any step or committing yourself to anything, "test" about it in spiritual exercise. In this way you first ask permission from God.

(625-15) There is a second kind of illness, caused by man trying to improve his inner being and correct it

(625-16) Do not come to latihan with a head full of thoughts for then you will not be able to receive. It is better to quieten yourself first so that the halfhour may be truly profitable

(625-17) God will be nearer to you if you do not try to find Him but only surrender; otherwise mind and heart will be wandering about in search of theories and opinions. Calm them and they will cease to wander. Without their interference you will be able to come to submission to God.

(625-18) All theories about the Way to God are designed only to stop activity of the heart and thought. But it is in fact impossible to stop them by the use of their own powers. It can be done only the working of God's power in man.

(625-19) Parents over 63, whether still [alive or dead, are influenced by their children doing spiritual exercise, just as the children were influenced and carried by the parents until they reached age of eighteen]¹²⁰²

(625-20) He is either the instrument of his self-will or has received contact with God Power and becomes its instrument.

(625-21) Helpers do not do anything when they stand by and exercise with the others. They merely witness. Nothing comes from them, everything comes from God to the exercisers.

(625-22) When the contact is given it does not comes from the desires and feelings but, on the contrary, only when these have reached a standstill.

(625-23) Let there be no feeling in you that you give the contact or open people. Never feel yourself to be powerful; you are only a channel. You helpers should carry out your

¹²⁰² The original editor inserted "alive or dead, are influenced by their children doing spiritual exercise, just as the children were influenced and carried by the parents until they reached age of eighteen" by hand

worship in exactly the same way as usual, so that no influence from you can enter the others.

(625-24) The animal forces in man influence him to seek only his own ends, quite heedless of others

(625-25) One whose inner content is the true human soul is not touched by pride, feels no pleasure when praised, looked up to, admired, nor feels hurt at criticism or contempt.

(625-26) The ordinary man does not look to god for help as he feels his own intellect sufficient to guide him to attain happiness. Such characteristic is foreign to the true human soul.

(625-27) We receive this working in us only after our condition has become quiet, when we are no longer under influence of thoughts, emotions, desires. We experience it as coming from beyond, quite apart from our imagining.

(625-28) The inner crisis is really a delivery from within of imaginations, thoughts, feelings and desires, so that he may be purified of all this. He is likely to become disturbed when he becomes aware of what he is receiving, to feel anxiety, but it only needs time for the process to be completed in him. But there are some who remain calm and normal in undergoing this delivery, without any apparent disturbance. They are the strong.

(625-29) The way to "test" is just like doing the exercise; the only difference is that a question is asked beforehand – a question about personal or worldly problems. The answer will come from the exercise. In those who have not yet reached the level of understanding it comes in the form of gestures, bodily reactions.

(625-30) Subud speaks of man as a 3fold unity – man woman and children present in him.

(625-31) In everything the true human does, he is aware of the result.

(625-32) There should be a purifying exercise done before sex union, not only where

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SUBUD AND THE ACTIVE LIFE
Muhammad Subuh

(continued from the previous page) a child is wanted but also for those who do not have the possibility. This union is not only for procreation but also to bring about a state where there is neither male nor female, the primal condition of Adam, the man-woman unity. Sex union in its essence is an act of worship, a repetition of receiving and experiencing that early state of man. The spiritual exercise beforehand applies not only to this, however, but also to other actions, such as eating, sleeping, working – you should not forget to be inwardly quiet – 3 to 5 minutes will suffice – While you are in this state there may be some indication for you which will facilitate what you are about to undertake so you will be more successful in work, or more satisfied and happy.

(627-1)¹²⁰⁵ Those of you who are able to resist the flow of thoughts and feelings that assail you, can be of help during latihan to the others who are weak, who have not yet arrived at such an inner state, so that they may be less subject to the influence and power of their own thoughts

(627-2) Quietness of the body is not yet quietness of thoughts. The entire being should be quiet, at a standstill. It is to reach this cessation that you need the help of those who are stronger.

(627-3) If one does not receive the contact it is because he is shut off by his own thoughts. When he stands in front of Bapak he can receive the contact

(627-4) It is in just these conditions in which he has to live that God teaches him. He must become accustomed to them until the obstacles by which he is surrounded may no longer hinder him nor interfere with his worship. He must remain unaffected by outward conditions., especially noise. Eventually you will be able to exercise even at a crowd in a fair. You should adjust yourself to the noise. If you train to receive God in these circumstances you can receive him whatever the situation may be. If we are able to receive God in the midst of disturbance, while we live the normal life of mankind, we shall never forget our worship.

(627-5) When your heart is void of all desires – even your wish to surrender to God – then you can open to God.

¹²⁰⁴ The original editor inserted "349" at the top of the page by hand.

¹²⁰⁵ The paras on this page are numbered 33 through 40, making them consecutive with the previous page

(627-6) Those who do not experience anything at the time they are opened, or during the first few exercise have in reality been opened but the influence of their thoughts has penetrated too deeply. They will certainly recognise this opening in the end and should not worry about it. Some have not experienced anything for nearly a year, or longer {illgible}¹²⁰⁶ clenched or fix himself in a posture, for this is not the way to be free. The way is to be as if you were quite powerless; this is true surrender to God but they received it eventually. Worldly influences had gone to deeply into them

(627-7) A person who is to be opened should not hold his hands tightly clean and allowing His will to work in you.

(627-8) If the Congress approaches important questions in the ordinary way through the mind, this might give rise to tension and quarrelling.

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SUBUD AND THE ACTIVE LIFE
Muhammad Subuh

Subud Chronicle

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SUBUD CHRONICLE

(629-1)¹²⁰⁸ W.S. Aitken: Bennett told us that to receive this power we had to do nothing. This was difficult for people. All that was required was to stand quietly and ask inwardly for help from God. "Let your thoughts or your body act as they wish. Please stand as relaxed as you can and close your eyes. "Bapak moved to the centre of the floor. He clasped his hands behind his back, looked up momentarily towards the ceiling. Then latihan began. I stood there. Thoughts seemed to fly through my head. Then I began to feel a kind of solid warmth, seeming somehow to radiate outwards from the core of my body and limbs. I felt a strange calmness and a feeling of wonder and surprise. Without warning my head eased itself gently forwards. My chin lay on my chest. I was laid gently on the carpet. My body seemed weightless. I felt happy, wanted only to lie there I knew that all this was right. I still possessed my ordinary awareness and control. I lay in complete relaxation, utter peace.

(629-2) Ratna, wife of Bapak's secretary, explained that a knife is not used in turning peppers in a pan while cooking because even he sharpness might enter the food. We

¹²⁰⁶ The bottom of the page was glued on here, obscuring the rest of this line.

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¹²⁰⁸ The paras on this page are numbered 1 through 5 and 1 through 6; they are not consecutive with the previous page.

firmly believe that food prepared by loving hands has different properties and taste. Only food cooked in this manner can furnish the necessary nutrition. Absolute quiet was preserved in the kitchen. Ratna prepared the food in a state which she described as 'inner quiet.'

(629-3) The question was put to Eva Bartok how is it possible to reconcile Subud with her behaviour as an international socialite? She answered: "If the force of Subud was such that all our imperfections could vanish instantly would we not also vanish with them?"

(629-4) B. Hatimu: The force produced in latihan is present only when you are free from thought... The grace of God, the contact between God and man, can be made only when man has become able to still his self-will, desires, thoughts...God exists without having been created, He was before anything else came into existence, He understands without having to use a thinking process or organ, like man...In the past worship of God, single in direction and without wavering hither and thither, has been achieved by those - Brahmins and hermits for instance - through retirement and withdrawal. We city dwellers have little opportunity to practise anything similar. Latihan enables us to receive without having to change the conditions under which we live, and with thoughts occupied with the matters of this world.... It could hardly be expected of ordinary man to check his thoughts and desires for even the space of 2 or 3 real possibility of their coming into contact with the life-force which emanates from God, and is experienced as a magnetic force or vibration. You can confirm this as any thinking on your part during the latihan will bring the exercise to a stop....

(629-5) Alpha During latihan I have felt forgiven past sins and foolishness. The Spirit flowed through my body and freed tight muscles...I realised that darkness and absence of an obvious flow do not matter. I was still there, in the holy place, even if it did not come through in the same way to mind and brain. Whatever happens is acceptable, one can learn from just that...It does not bring a less fulfilled or less interesting life; it does not frustrate or deny abilities or functions.

Bapak (Muhammad Subuh): Talk at Congress #2 (August 25, 1959)

(629-6) We must never forget that in spite of everything man remains man, human nature what it always has been

(629-7) Man is not able to live the advice he accepts because he is still filled with the results of the lower forces. They have the power to determine his conduct, to behave in unpleasant and hurtful ways. They are the animal forces. He receives guidance and

advice through the mind only, so the deeper defects remain unchanged. The heart is under the domination of these animal forces, vegetable and material forces.

(629-8) Complete perfect man is a unity of male, female and child forces When they are in harmony there can be the true human self.

(629-9) We should always be aware of the results that will be produced in other people by our actions

(629-10) Because God's mercy is infinite, the sin of man is readily forgiven, much more readily than the sin of man toward man

(629-11) There is value both in exercising (Latihan) alone and exercising with others in a group. When people are together it is generally easier to be free from thinking and feeling, and also there is then more protection. Only when they have exercised for a sufficient time together and are strong enough not to be disturbed by their passions and feelings and thoughts, should they practise alone, if authorised to do so. One who is not so disturbed is able to be inwardly quiet and this communicates itself to the others who also become quiet, able to receive the contact more easily. When Bapak opens new people his inner state is quiet and free from lower forces and those who are being opened become more calm and free; hence exercise with others is a means of receiving [help].¹²⁰⁹

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TALK AT CONGRESS #2
Bapak (Muhammad Subuh)

(630-1)¹²¹⁰ We should not keep away from the exercises with people who make loud sounds or violent movements but rather prepare ourselves in this way to be able to exercise in all the conditions of life...If we are accustomed to worship God only in artificial conditions of quietness, we should welcome an opportunity to exercise with others whose actions are disturbing to us.

Pak Subuh (Muhammad Subuh): Letters To Disciples

¹²⁰⁹ The original editor deleted "(7) We should not keep a way from the exercises with people who make loud sounds or violent movements but rather prepare ourselves in this way to be able to exercise" after "help" by hand

¹²¹⁰ The paras on this page are numbered 7, making them consecutive with the previous page

(630-2) Training new members is a burden which affects the helper, retarding his own growth and progress. Only one who has attained full integration is no longer disturbed by the trainees.

(630-3) The spiritual masters who will attend the proposed international convention still make use of thought-concentration methods. The consequences of such an approach are always that each person affirms his own particular viewpoint, and the outcome is a divergence of opinion. In short, most of them are still in the stage of groping, of effort.

(630-4) Subud is different in that the awakening occurs through a Power that operates when thoughts and ideas are absent, through self-surrender to divine omnipotence, and in the company of a person who has already been able to yield up his consciousness to It also. In other techniques the stimulus derives from meditation and concentration, from the individual's own psychic power, not from the Almighty. To test this: if you get a sensation of strong feelings within the chest region it indicates the latter, whereas in Subud the revelation comes about through an all-englobing condition

(630-5) Backslidings in a group are common everywhere. People comes two or three times and are not seen again; it is typical of human nature. Do not be affected by such happenings but maintain patience.

(630-6) You rarely feel truly calm because of the restless nature of your thoughts. I advise you to abandon your thoughts, so that consciousness may be in a state as broad as an ocean. Other persons will then be attracted to you and have affectionate feelings for you.

(630-7) Our training is of a very different nature from most other spiritual disciplines, which use will and desire.

(630-8) Your inner state has begun to deepen, hence, when in front of any other person, or merely thinking about him, your consciousness will be affected. If they are sick it may often produce disturbing and unpleasant sensations in you

(630-9) I am only able to write for publication when there is an inner command; I find it very hard to accede to the publisher's request.

Auke Sonnega: On Husein Rofe and Subud

(630-10) He sat for hours on the veranda, holding a cup of tea, and staring silently at the landscape.

(630-11) I got the impression that he knew exactly what he wanted. His manner was very positive and self-possessed, his intellect almost inexhaustible, his conclusions apt and summary.

(630-12) Husein's impressions of Bali were not favourable. He opined that the island was deeply saturated in the black arts, and that a long stay could be detrimental to spiritual sensitives

(630-13) I told Husein of my weird nocturnal visitations and my difficulties in obtaining satisfactory rest at night. He explained that as a result of my too deep and sustained interest in Balinese rites, a chink had opened in my astral body and that I was unprotected against such influences. He stated that I was obliged to seek help from another, that it was foolish and dangerous to try to deal with such a difficulty by myself. In my isolated search for independence I had gone too far. It seemed that he had been sent in answer to my prayer to the devas. He said that henceforth I should sleep peacefully. I did, and the elementals, devils vanished and never came into my life again.

(630-14) I found Husein standing on his head. Yoga exercises were an essential feature of his daily life

(630-15) Closing his eyes, he rocked to and fro, shook his shoulders, and produced sounds which seemed like Islamic chants and synagogue melodies. "This is a Subud exercise" he remarked...There was a change in my awareness, like trance though I was fully conscious. The sense of bliss remained present. Problems which had worried just solved themselves. This inner change affected the quality and subject of my painting, bringing changes professionally...None of my subsequent exercises with Pak or Husein could compare with that powerful manifestation during my initiation. I made comparisons. Although I had inspirational moments, there was nothing on the level of that first revelation, What was taking place was in the background of normal consciousness; its effects not immediately perceptible on the surface.

(630-16) Husein wrote me: "What I was writing a year ago has little meaning for me today. It is because all this comes through me almost automatically that I never pay much attention to it, as the stream keeps flowing. What is important is what has yet to be born" This is why I hate going over, or revising, old work."

J.G. Bennett: Witness (An Autobiography)

(631-1)¹²¹² I am very reluctant to believe in reincarnation in its popular forms. I believe in premonitions; we have some connection with the future that influences our lives more than we are aware.

(631-2) This episode was my first contact with high politics and was the beginning of disillusionment with the wisdom of the great. I met several famous men and become aware that they are moved by the same mean and trivial forces as everyone else. Human nature is the same everywhere; it does not change because a man happens to be very clever or able to impose himself successfully on others. It does not even change if he is a sincere patriot or humanitarian. I saw for myself that famous people are moved by the same petty motives as the rest of us.

(631-3) The dervishes have their eyes closed, or look through lowered lashes at the ground. They take no notice of one another, there is no sense of excitement or ecstasy; on the contrary a deep peace pervades their hall even when dancing and gyrating. It is a state of beatitude, quite devoid of excitement, which is engendered in their Zikr.

(631-4) Everywhere I could see mutual exclusion, the denial of another's truth, the rejection of another's faith I could not believe that any one religion could have the whole truth and the only truth. I could not turn for help to those who lived by the very exclusions that I wished to abolish in myself.

(631-5) I connected mathematical studies with the problem of spiritual free-will and material determinism. Physical and biological sciences pointed towards a strictly mechanistic account in which there was no place for free-will. But morality required freedom and responsibility. If there is a fifth dimension not like space but like time, the extra freedom given by it opens all kinds of possibilities. It means that time itself is not unique; if there is more than one time, there is more than one future. There should be the possibility of choosing between them. In each line of time, there can be a strict causality, but by changing from one line to another we can be free. It is like a railway passenger: so long as he remains on one train his destination is decided in advance. But he can change trains at a junction and so change his destination. I was uplifted by the excitement of this revelation that the fifth dimension is the region of free-will and solves the problem.

¹²¹¹ The original editor inserted "353" at the top of the page by hand.

¹²¹² The paras on this page are numbered 1 through 15; they are not consecutive with the previous page.

(631-6) Mathematically, there was no way of relating the notion with anything that could be measured and therefore tested, to prove it or disprove. Scientifically, I could not discover any phenomenon that could be made the subject of controlled experiments.

(631-7) (PB's London Medical Clinic Neon experiment): Exteriorisation of the sensitivity is obtained when an object is brought near the entranced person's body. When it comes within a few centimetres, he cries out that he feels it. In this way it is possible to map out zones of sensitivity over the surface of the body. These experiments convinced me that there must be some field of force surrounding the human body.

(631-8) The prince disliked the telephone, which he regarded as a baleful instrument for intruding upon other people's lives.

(631-9) I was sure Gurdjieff spoke of facts which he had verified, and not the fantasies which occultist writers always seem to be borrowing from someone else He said: "You are still full of the idea that you can do what you like that you have power to choose what you will do¹²¹³ So long as you remain within this sphere there is no free will. You must ascend to the higher spheres, dimensions, in order to be free."

(631-10) I was aware that my life would follow a pattern that had nothing to do with my own will. The latter was powerless to influence the course of events; they are inevitable.

(631-11) We can be free from the past only when we have so changed ourselves as to be no longer the same person who performed the action. An inward change that makes it impossible to act the same way

(631-12) Ouspensky expounded the doctrine of human impotence. He said: "You do not know either what slaves you now are, or how free you might become. Man is a machine controlled by external influences, not by his own will, which is an illusion. He is asleep, Make the experiment of trying to remember your own existence and you will find that you cannot even for 2 minutes. Man does not know the forces which move him to action., hence has no power to direct his own private affairs, and is equally helpless in social-political life."

(631-13) I felt a reaction against it all. The means had overshadowed the end. I had lost touch with the spiritual aims which I had imagined all my efforts were to serve.

¹²¹³ "that you have power to choose what you will do" was typed below the line and inserted with an arrow.

(631-14) Some of Gurdjieff's disciples went mad. There were even suicides. Many gave up in despair. Some were so lost in their private dreams that they scarcely noticed those extraordinary conditions.

(631-15) Ouspensky said: "Mr Gurdjieff's possibilities are greater than ordinary people's but he can also go the wrong way while he is passing through this crisis it is very dangerous to be near him. Therefore

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(continued from the previous page) I decided to break off contact. If he goes the wrong way he could go mad, or else attract to himself some disaster in which all those round him would be involved."

(633-1)¹²¹⁶ If Gurdjieff's book, "LIFE IS REAL ONLY THEN WHEN I AM" is ever published, it will reveal the intensity of the forces which destroyed, or deferred for many years, the hopes that his system might change human history.

(633-2) Ouspensky confessed "I am sure of nothing. I have tried too much and seen too much to believe in anything. But I will not give up. I am not sure that we have found the Way. But it is useless to wait. We know that we have something that has come from a higher source. It may be that something more will come"

(633-3) People nearly always judge situations without seeing any other viewpoint than their own. I did not want to fall into the same trap.

(633-4) "Gurdjieff's work has not given the result he hoped for. He must have had a contact with the Great Source, but I do not believe that it was a complete contact. Something is missing and he has not found it. There is no chance for us to find that out by looking. Of that I have been convinced for 20 years. It is much better hidden than people suppose. Our only hope is that the Source will seek us out"

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¹²¹⁵ The original editor inserted "353" at the top of the page by hand.

¹²¹⁶ The paras on this page are numbered 16 through 32, making them consecutive with the previous page

(633-5) I watched the enthusiasm of hundreds of newcomers to Ouspensky's groups. In 14 years I gained nothing but profound disillusionment. Many of the others were in the same condition.

(633-6) There was something radically awry in my attitude. I took for granted that I was being subjected to a test intentionally imposed and consciously carried through. I assumed that Ouspensky knew everything, that he was the superman I aspired to become. I was completely blind to his limitations. Life returned from a visit to him during which he said since he was a young man he had been waiting and hoping to have for himself the experience which proves the reality, but it had never come to him. She knew that he must give up his pride in his own strength.. I am sad for him, he is terribly lonely.

(633-7) My wife said "What is the use of having worked on themselves for twenty years if the disciples are still as dependent as ever on Mr Why don't they stop trying to imitate O? They are not like him and never will be."¹²¹⁷ Ouspensky?"

(633-8) The Law of Three, the notion of the triad, teaches that everything that exists or happens in the universe is the conjunction of three independent factors. This was a central theme in Gurdjieff's system, who called them the Affirming, Denying and Neutralising forces.

(633-9) Prayer: Let me turn from myself to Thee, from the part to the Whole.

(633-10) I took upon myself to influence the spiritual destinies of more than a hundred men, and I was agonisingly uncertain of my own!

(633-11) Ouspensky's Theory of Eternal Recurrence avoids many of the absurdities of the popularly-understood naive reincarnation doctrine. Moreover they disregard the influence of heredity on the destiny of the individual. Parents and children are connected by an organic link and therefore subject to natural laws.

(633-12) Life flows in more than one track of time. The tracks are separated by our different states of consciousness

(633-13) Some had the experience though in a minor degree of breaking through to a higher state of consciousness.

(633-14) Making efforts that are easy in order to hide from oneself that one is shirking the sacrifice really called for, is a great pitfall. At its worst it leads to pharisaism, at best

¹²¹⁷ "Why don't they stop trying to imitate O? They are not like him and never will be." was typed below the line and inserted with an arrow.

to perilous self-deception. Such practices of prayer, fasting, meditation, self criticism, charity, service, can easily become smokescreens hiding deep-seated egoism and self-love that no effort can conquer. Therefore I am doubtful whether I did nay good by devising various spiritual exercises. They easily become ends in themselves.

(633-15) SMUTS said: "We are passing through a great crisis, but I do not agree with your pessimistic theory of human nature. The process of integration continues despite all appearances to the contrary. (b) Europe is still, and for a century to come will continue to be, the bearer of the hopes of the human race. Its culture is very ancient and very stable. There is nothing like it in the rest of the world. If its civilisation is destroyed, nothing can be preserved. There will be no culture in South Africa, nor in the United States, for a hundred years. The most disturbing impression I received from my visit to America was of its immaturity. It has become the most powerful country, and forced into world leadership, but is still unfitted for this task. The crisis of mankind is this acquisition of powers which it cannot use wisely. It cannot be solved by running away. Go back and preach the importance of your European heritage. We must bend all efforts towards saving it."

(633-16) I was afraid of being put upon a pedestal and treated as a superior being. I was afraid of it for myself, and also thought it most harmful that others should look to me rather than to themselves for strength.

(633-17) These attachments

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(continued from the previous page) to unattached women were quite unforgivable where a teacher-pupil relationship existed, and I constantly struggled with myself to get free of them,

(635-1)¹²²⁰ History shows that whenever a spiritual leader leaves the earthly scene, his followers invariably divide into factions. Each claims to transmit what the teacher

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¹²¹⁹ The original editor inserted "357" at the top of the page by hand.

¹²²⁰ The paras on this page are numbered 33 through 54, making them consecutive with the previous page

brought, but one factions understands this literally while another seeks to keep the spirit alive and is prepared to change outer forms.

(635-2) Gurdjieff said: "You must stop thinking. You think too much. You must begin to sense." (b) Never allow doctor to give penicillin. It is poison for the psyche of man"

(635-3) Gurdjieff uses disgusting language, especially to ladies likely to be squeamish about such matters. He has a reputation of behaving shamelessly over money and with women. At his table we have to drink spirits, often to the point of drunkenness.

(635-4) G's Self-remembering seemed impossible of attainment until I learned the very simple means of invoking powers latent in our bodies, thus showing the deep significance of the physical body.

(635-5) G taught an exercise to help a departed spirit of a relative. "Every day for 1/2hour look well at the photo of the person until you can see it with eyes shut. Then keep your attention fixed upon the strong¹²²¹ wish that he may receive help. But since you cannot help her directly, place a master's photo next to the other, and wish that they may meet."

(635-6) Gurd always spoke in scathing terms of Ouspensky, as having brought many of his pupils to grief, and as having left G to set up on his own, only to "perish like a dog." G said O ruined his pupils by his excessively intellectual approach

(635-7) Gurdjieff said children must find for themselves, or they grow up slaves. So teach them indirectly. But he also believed in strict discipline for them.

(635-8) G gave an exercise requiring the attainment of motionless equilibrium of all the psychic functions, yet absence of any constraint or effort of attention.

(635-9) After 11 years I see how I was driving myself day and night to very little purpose. I lacked understanding for I tried to dominate all my bodily and psychic functions, and believed I could do this only by long and painful exercises.

(635-10) Gurdjieff spoke of women like a Muslim polygamist. He boasted he had had several children by different women. Women for him were only a means to an end. Those accustomed to regard the sex relation as sacred were shocked I must say that the advice he gave on sex resulted in many irregular relationships being formed. The whole atmosphere among those who surrounded G was feverish excitement.

¹²²¹ "strong" was typed below the line and inserted with an arrow.

(635-11) G's wish was to deliver mankind from slavery to the opinions of others. But this required they should not depend on him either

(635-12) G probably intended to show that there is little value in torturing oneself, physically or emotionally.

(635-13) The horror of reincarnation – the thought that I might be separated from my own mind and have to live again in another person's body, think with his mind, feel with his emotions – was terrifying.

(635-14) To G the worst sin was failure to understand what is required.

(635-15) I had no stable attitude, taking the colour of every background. I would say 'Yes' to all and the result was chaos.

(635-16) G taught that we are the results of heredity and the conditions of the moment of¹²²² conception. All the parent's states and¹²²³ influences at that time enter the seed and the individual is formed with these tendencies.

(635-17) G taught that at death each constituent of man goes to the sphere to which its nature corresponds. Once the individual ceases to be located in time and space, he goes away completely, never returning.

(635-18) In the brief instant when the breath changes from inspiration to expiration, I became aware of Eternity. There were no visions, no images, no thoughts. It was pure cognition, luminous certainty that the will when freed from being prisoner of sensations, thoughts and desires¹²²⁴ is imperishable, that though body perishes and 'I' endures only for a time, the will to do God's will is its true freedom and the secret of everlasting life.

(635-19) For modern men there must be a balance between the spiritual and worldly interests.

(635-20) One part of me suffered acutely; another part looked on with indifference.

(635-21) Out of the body there was blissful awareness, I had no 'I,' but there was no power of action.

¹²²² "conditions of the moment of" was typed below the line and inserted with an arrow.

¹²²³ "states and" was typed below the line and inserted with an arrow.

¹²²⁴ "when freed from being prisoner of sensations, thoughts and desires" was typed below the line and inserted with an arrow.

(635-22) GURDJIEFF'S principle was that the human organism was a machine, sensation feeling, thought and desire are incapable of independent action. The true man, the permanent 'I,' should be the ruler of this machine but was asleep or absent in nearly all people. They are automata, acting in response to sense stimulations. Consciousness gives the taste of reality to whatever it touches, from this comes the illusion of having an 'I.' G. was in full agreement with David Hume that what people believe to be 'myself' is the flowing¹²²⁵ stream of consciousness.

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(637-1)¹²²⁸ I made a study of the buildings used for rituals and spiritual exercises, to discover the way in which enclosed spaces can concentrate psychic energies. The shape and size of buildings, and the disposition of the masses, have an effect on the psychic state of those who enter them to share in an experience.

(637-2) The venerable Farhad Deedo of Aleppo¹²²⁹ "True spiritual guides have always been rare Now none are left and soon our Mevlevi Dervish Order will die out. All is finished."

(637-3) The Dervish Ahmad Tabrisi, of North Iran, said: "All my life I have walked alone. Where I could learn something useful about religion I stopped. When I had learned all I could, I went on. For some men a Guide is indispensable. But there are many dangers in the teacher-pupil relationship, and I preferred to wait for God to enlighten me. I am convinced that it is surrender to the will of God that makes the true dervish."

(637-4) The Djemali Dervishes practised the exercise of repetition, or zikr; their bodies almost¹²³⁰ imperceptibly swaying from side to side or their heads forwards and backwards.

¹²²⁵ The original editor moved "flowing" before "stream" by hand

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¹²²⁷ The original editor inserted "359" at the top of the page by hand.

¹²²⁸ The paras on this page are numbered 55 through 67, making them consecutive with the previous page

¹²²⁹ "of Aleppo" was typed below the line and inserted with an arrow.

¹²³⁰ "almost" was typed below the line and inserted with an arrow.

(637-5) SUBUD: Rofe performed the initiation into Latihan, that gives contact with the Life Force. The restless movement of my thoughts ceased. I entered a state of consciousness I had supposed to be attainable only by a long effort. Soon I ceased to think at all, but was aware of almost unbroken blissful consciousness I lost all sense of time. It was more of the character of what mystic writers call the Prayer of Diffuse Contemplation than of Gurdjieff's self-remembering. G's exercises there was a result to be achieved, a predetermined state to be reached by an intentional act of will. Here all was spontaneous. It was exceedingly difficult to be completely receptive and to abstain from any kind of voluntary action, but I began to see what was required.

(637-6) Rofe said all effort is useless, that no good can come from struggling with our own faults and weaknesses, that all these are purified by God's grace and that any effort to improve ourselves is misplaced self-will.

(637-7) Phenomena are red herrings that can obliterate the path towards deeper realities.

(637-8) Gurdjieff's colleague-disciple, Mdme de Salzmänn, said only by meeting Bapak could she form an opinion as to whether or not he might be the Teacher.

(637-9) The action of the latihan consisted in making the personality passive, so that the inner essence could be brought into consciousness.

(637-10) Pak Subuh deflected attention away from himself, as if it were his will to remain unnoticed.

(637-11) Subud, with its insistence on not-doing, seemed the antithesis of G's Conscious Labour

(637-12) A flood of longing poured through me. But at its height I stopped and said, "whose will? My will or God's will?" I saw that I was being placed before a test.

(637-13) The Mevlevi [Sufi]¹²³¹ Dervish made me a cup of tea with the slow exquisite care that his order brings to every act, large or small.

Critiques of Subud

FRANK GOODEY

(637-14) After two years experience of latihan we found that the contents of the lower self's¹²³² subconscious still flowed up into phenomena taking place at the gatherings.

¹²³¹ The original editor inserted "Sufi" by hand

¹²³² "lower self's" was typed below the line and inserted with an arrow.

THERE WAS NO PURIFICATION ALTHOUGH IT HAD BEEN PROMISED BY BAPAK.

(637-15) Bapak told untruths several times. He also collected money here and then tried to take it illegally out of the country.

IVAN WHITE

(637-16) I rebelled and left Subud because although appointed an 'Opener' (official helper) although expected to receive authentic guidance from latihan so as to be able to advise others on their personal problems, actually I had no certainty of getting [the]¹²³³ right messages for querents. It was too great responsibility. I resigned, as I might mislead them with my so-called divine guidance, technically known in Subud as "testing."

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CRITIQUES OF SUBUD

Indonesian Guru of Husein Rofe: Excerpts from Susila Budhi Dharma

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EXCERPTS FROM SUSILA BUDHI DHARMA

Indonesian Guru of Husein Rofe¹²³⁵

(639-1)¹²³⁶ A few excerpts which interested me from SUSILA BUDHI DHARMA [by INDONESIAN GURU of Husein Rofe]¹²³⁷ (which I brought along today to glance at again: "Matter which appears inanimate and powerless really has great power of attraction, because of its relationship to the nature of the human mind.

(639-2) ..."it should be an easy matter for man to repel material influence. But in fact this is not so, since, although material objects are human creations their power of attraction has invaded the human essence and encroached on the feelings, to such an extent that the man who is deprived of his material possessions often feels as if he has no further purpose in life.

¹²³³ The original editor deleted "MUHAMMAD SUBUD AND THE ACTIVE LIFE

(1) Our opening, makes it possible for thinking an desiring to some spontaneously" by hand

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¹²³⁵ The original editor inserted "361" and "Page 1" at the top of the page by hand.

¹²³⁶ The paras on this page are numbered 1 through 8 and 10 through 15; they are not consecutive with the previous page.

¹²³⁷ The original editor inserted "by INDONESIAN GURU of Husein Rofe" by hand

(639-3) When one remembers that so many material objects are human creations, it appears ludicrous that men should be thus swayed by them. Yet it is precisely because of this relationship between creator and creation that the attractive force of objects is so strong. Many human beings are so affected by their possessions that they no longer consider them just as instruments to be utilised as required, but rather consider them a source of bliss, and deserving of worship...

(639-4) Objects are decidedly necessary as human accessories. Everyone ought to possess them, and the more complete his equipment, the better. Only it is important to distinguish between use and abuse.

(639-5)...you will understand more and more clearly in what manner material influences condition the feelings. Eventually you will learn to canalise these forces appropriately, so that there will be cooperation between you and them. You will no longer need to discard and sacrifice possessions in order to achieve spiritual progress, once you have learnt to control and command them.

(639-6) ...thus do material weapons condition the spiritually negligent, until his feelings are limited and dominated by senseless objects. The eventual result is an attitude of hostility towards other men, even though they may in reality not be enemies at all.

(639-7) ...such is the effect of material forces on a man who is weak and unfit specimen of human excellence and Nobility.

(639-8) Nevertheless, since such an individual is still human, it is still possible for him to reverse this state of affairs, if he finds some type of training which will lead him towards the consciousness of his own true nature. For thereby the material domination will daily diminish, and the ideal human qualities will become increasingly evident, leading to the eventual removal of imperfections.

(639-9) This my child, is a sketch of human susceptibility to material aggression. These apparently innocent and lifeless human creations also incarnate living forces which can mutually influence each other and even condition human feelings.

(639-10) Then he goes on to say that "persons aware of their own spiritual weakness and emotional instability should force themselves to come into contact and association with those from whom they may hope for spiritual assistance. Such people should be capable of demonstrating the differences between the various forces which affect the feelings, material and spiritual."

(639-11) Such is the state of affairs when this is really required and is achieved. It is important to remember that although human beings represent superior creations

endowed with all requisite accessories, yet if they are unconscious of this excellence and ignorant of the correct functions of their various qualities, then their very superiority and endowment will become a source of misery for them. To guard against such a state, it is advisable to undergo spiritual training, and where successful, this will produce clear evidence of the type described already,

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EXCERPTS FROM SUSILA BUDHI DHARMA
Indonesian Guru of Husein Rofe

(640-1)¹²³⁸ (This one is excellent!) also 17 and 18 and all on spiritual ambition and pride) You therefore, and all trainees, should pay attention to these matters. The nature of man and his bodies represents a vast field for existence and activity, involving innumerable different forces. These qualities belong to man just as sweetness is an attribute of sugar. Since these qualities make up a composite whole, they should not be separated and antagonistic to each other, but rather should they cooperate mutually. This means that the Ruler (Man) should be able to direct and canalise each impulse into its appropriate place. He should carry out his own duties, without disturbing and prejudicing the interests of the various forces. Herein lies the major problem to be solved, and you my child must therefore take care not to decrease your exercises because you have obtained a mere whisper of spirituality, performing various movements and emitting numerous sounds.

(640-2) Realise therefore, that this is but the very first step. It is important to learn to cognise the source from which all these phenomena emanate, so as to understand the truth of the matter. Do not therefore my child, easily become satisfied and proud just because you may have become a guide to start others on the spiritual path.

(640-3) You should by no means draw the conclusion that you have reached an advanced stage, since your condition is but a very ordinary one on the spiritual path. You must understand that every single person who has received such exercises, especially if over quite a long period, must have become permeated both internally and externally by the Life force, which will manifest especially when he stills the mind. If, while he is in that condition, he is approached by another person who really requires such training, that person will automatically be conscious of a current, which may produce movements in some cases. It is unnecessary to expatiate on this matter, as what we are referring to has been experienced by all of you during your initial exercises.

¹²³⁸ The paras on this page are numbered 6 through 22, making them consecutive with the previous page

(640-4) Although such phenomena are therefore quite normal events in the spiritual world, yet the guide deserves a certain amount of praise. While the trainee feels as if a heavy burden has been lifted from him as a result of the exercises, his guide will on the other hand experience feelings of unpleasantness and suffering simultaneously. [(I felt like this several times with {illegible} – even if not her guide).]¹²³⁹

(640-5) For that reason do not be satisfied merely to produce a contact, but cultivate awareness of whatever is felt at the moment when you accompany a new pupil.

Thereby, you will not only witness what is experienced by the new member, but will also obtain what is required for yourself.

(640-6) You will thus achieve much progress, learning how the various forces which affect the feelings meet and separate.

(640-7) The feelings of suffering which accompany the initiation of a new member will no longer mean for you a heavy burden, but will rather assist your progress towards human perfection. Then your own more relaxed state will contribute towards the improved advance of your companion."¹²⁴⁰

(All this copied from pages 1-27) – I have not read further so will stop here – there is much about it I like well. Even if I do not understand it fully. It certainly is important for all who would work towards the Goal – and I was in error in relegating it to a portion as typed off in a previous note to you. I am not qualified to know if all of it is truth – but it does ring like a segment of truth to me – perhaps many have undoubtedly said or written or been aware of these [apparently]¹²⁴¹ simple statements – however, I feel much admiration for the man from whom they came in his heavy job of throwing them into the intellectual literary medium – he has done a fine job, has he not? It must be a tremendous task to take it apart so... And if this is difficult, how more difficult it must be and what a vast separation [in degree]¹²⁴² to try to sift through spiritual laws and meaning, etc...to our Overself the way you do as well as [incorporating]¹²⁴³ the other – only strung on another vibration [wave?]¹²⁴⁴ for your definite purpose – It is beyond me – perhaps it will suffice for now for me to have wonder and awe at the immensity of what is being achieved and what is in the process of being. But the flash will fade away quickly and only my memory will hold the remembrance – because there is so great a difference between illuminations and [degrees of experience] .¹²⁴⁵

¹²³⁹ The original editor inserted "(I felt like this several times with {illegible}-even if not her guide)." by hand

¹²⁴⁰ The original editor inserted quotation marks by hand

¹²⁴¹ The original editor inserted "apparently" by hand

¹²⁴² The original editor inserted "in degree" by hand

¹²⁴³ The original editor changed "doing" to "incorporating" by hand.

¹²⁴⁴ The original editor inserted "wave?" by hand

¹²⁴⁵ The original editor inserted "degrees of experience." by hand

N. Sivarama Sastry: On Professor Maisuru Hiriyanna (1871-1950)

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ON PROFESSOR MAISURU HIRIYANNA

N. Sivarama Sastry¹²⁴⁷

(641-1) Professor M. Hiriyanna was born on 7th may, 1871, as the second son of Mysore Nanjundmya. He received his early education at mysore and derived early inspiration in Sanskrit from his guru, Sri Periaswamy Tirumalalharior. He took his B.A. and M.A. Degrees from the Madras Christian College. In 1891 he was appointed librarian, Government Oriental Library, Mysore. And from July 1918 to his retirement in 1977 he was professor of Sanskrit in the Mysore University. By nature modest and probably also as a result of early experiences in life, he withdrew himself so completely that he lived a life to which he gave his all but from which he would himself ask for nothing. Devoted almost entirely to his studies and shunning publicity, he lived a life of seclusion in a strange world of spiritual hush and always spoke in a soft subdued voice as if noise would break the charm of it. He worked always silently and alone. He did not seek recognition and felt embarrassed when it came.

Though called Professor of Sanskrit, he was also Professor of Indian Philosophy, and the Darsanas were his favorite subject. He was so fastidious that he was never quite satisfied with what he had written till he had revised it many times and allowed some time to elapse also. He strove after perfection in everything he did. He wrote and rewrote and ruthlessly suppressed his work when it did not come up to his standard of perfection. He would never allow anything to leave his hands till he was thoroughly convinced about every aspect of it. He would never rush to print. He lived a perfectly ordered and disciplined life. He often reminded me of Kant the Philosopher's Walk. He was simple to the verge of austerity. He dressed simply and everything about him was scrupulously neat and clean. He was correct and punctual. He promptly answered communications, kept all his engagements, and never made a promise which he could not fulfil. He was equally well-known for his honesty and uprightness. I shall not say that such a kind and good man as this did not have enemies – though he forgave them all – but he could never compromise with evil. A teacher of such learning coupled with such a high sense of duty and rectitude naturally commanded the confidence, the love and reverence of his students the moment they came into contact with him – not to speak of his colleagues among whom he was known as “the Sage of the College.” In fact he was already aged when we entered the Maharaja's College. His reputation for scholarship, moral uprightness, modesty and quiet reserve had spread through

¹²⁴⁶ This page was originally handwritten in all upper case, and has been changed to sentence case for readability.

¹²⁴⁷ The original editor inserted “363” at the top of the page by hand.

generations of his students in the Normal School and the Maharaja's College. When we called for donations to endow a scholarship in his name after his retirement, it was a pleasant surprise to find that one of the earliest to subscribe was a Kannada Pandit who was formerly his student in the Normal School. His quiet and kindly smile

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ON PROFESSOR MAISURU HIRIYANNA

N. Sivarama Sastry

(642-1) I have continued to regard him all these years as my friend and guide. He is one of the finely touched spirits of contemporary Indian thought. Beginning with few advantages, satisfied with modest rewards, without worldly ambition. He has persisted in the way he has chosen and become one of the significant figures of our time in Indian thought. Generations of pupils have profited from his learning and been won by his gentleness and integrity. Even a casual visitor to him will be struck by his grace, courtesy and distinction of manner. His view of philosophy is brought out in his paper on the Indian Conception of Values (annals of the Bhandarkar Oriental Research Institute, vol xix {illegible})¹²⁴⁹ Of speculative thought but mainly for the light it throws on the ultimate significance of life. Philosophy is not history of philosophy, an exposition of past and present systems of thought. It is not dialectical thinking about thinking itself. It is the reasoned adoption of a way of life.

Philosophy is not a specialty but the integration of specialties. It is this spirit of philosophy that Hiriyanna illustrates in his reflection of life. He has spent a lifetime in the Indian Sanskrit classes, especially the philosophical ones. His writings display scholarship which is not so much brilliant or spectacular as sound and sane. They possess a clarity and sense up from which we miss in the works of many others. They are as stimulating to the scholar as they are informative to the beginner. Hiriyanna's prose style in English is simple, clean and free from all superfluous adornment and is a reflection of his unruffled temperament and calm judgment. While he adopts the scientific and liberal attitude of the modern critical student, he adheres to the old ways of life. Hiriyanna's urbanity of temper, his solid and accurate learning have won for him universal friendship.

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ON PROFESSOR MAISURU HIRIYANNA

N. Sivarama Sastry¹²⁵⁰

¹²⁴⁸ This page was originally handwritten in all upper case, and has been changed to sentence case for readability

¹²⁴⁹ This word is obscured by a hole punch.

¹²⁵⁰ The original editor inserted "365" at the top of the page by hand.

(continued from the previous page) would put everyone at his ease, His tranquil face would immediately resolve all conflict. His soft voice, his deep earnestness, the occasional glint in his eye as inspiration took possession of him, would hold his students in thrall.

He was fond of telling us that the true aim of ancient Indian education was not to inform the mind, but to form it. Sankara says in one of his minor works to inform the mind, but to form it. Sankara says in one of his minor works (Satasloki, V.1.) that there is nothing on earth or in heaven to compare with a teacher in this respect. The philosopher's stone, it is said, can transform anything it touches into gold; but it cannot make of it another philosopher's stone. Whereas a teacher fashions out of his pupil another person like himself Prof. Hirivanna used often to mention two of his old teachers – Professor M. Rangacharya and Sri Periaswamy Tirumalachariar. The latter seems to have been a pandit of remarkable ability. The secret of the charm of Prof. Hiriyanna's personality seems to me to lie in the ideal of life he set before himself very early a life and the honest and truthful way in which he strove for ever afterwards to live up to it. There was no dichotomy in his life between precept and practice.

He was a philosopher in the true Indian tradition to whom philosophy was not only true thinking but also right living. He was convinced that truth could ultimately triumph and never took upon himself to judge – much less attach – those who misjudged or proved false to him. He would not proceed against a man who cheated him. He would not even answer an unfair criticism. He would simply ignore it. His conviction was that untruth would destroy itself. He was very fond of referring to Kalidasa's ideal of life as exemplified in Siva himself – the poet's favourite deity. This was the theme of his address as Pres. of the Indian Philosophy Section of the Mysore Oriental Conference. He refers many times in his writings to the superiority of this idea of a balanced though full life – of a life in this world though not of it. Asaktas sukham anvabhut was ever on his lips. He also refers to this as the distinctive contribution of the Bhagavad-Gita – this harmonising of the ways of Pravrtti and nivrtti.

[PROF. A.R. WADIA: "I have not come across a more modest or a more unassuming man than Prof Hiriyama.]"¹²⁵¹

Maisuru Hiriyanna: Essentials of Indian Philosophy

(643-1)¹²⁵² It is Vaisnavism in this form that Ramanuja attempted to synthesise [with]¹²⁵³ the Vedanta.

¹²⁵¹ The original editor inserted "PROF. A.R. WADIA: "I have not come across a more modest or a more unassuming man than Prof Hiriyama." by hand

¹²⁵² The paras on this page are numbered 1 and 2; they are not consecutive with the previous page.

¹²⁵³ The original editor inserted "with" by hand

(643-2) The second term, viz. Jnana-yoga is here interpreted in a special way although, as in the other doctrines, it is laid down that it should normally follow karma-yoga. Its aim is to help the disciple to realise the true nature of one's own self in relation to God, on the one hand, and on the other, to its physical vesture or, to state the same somewhat differently, to Prakrti as a whole. It therefore consists in meditating upon the self, first as essentially spiritual and therefore other than matter with which it happens to be associated; and secondly, as entirely subordinate to God. The underlying idea of thus explaining jnana-yoga is that self-realisation is not by itself the goal of man as in Advaita (p. 169), but only a pre-condition to it, viz. God-realisation. The third term, bhakti-yoga, means constant meditation on God. The word bhakti here does not have its popular meaning of blind faith. It stands for loving a meditation for its own sake, based upon the highest knowledge, and is the same as upasana (p. 26), which is so prominent a feature of the practical teaching of the Upanishads. This meditation is here acknowledged to lead only to "firm recollection" (dhruvanusmrthih) and not to an actual perception of the ultimate as in some other systems. It is, however, more than ordinary recollection, and is characterised by vividness and intense love for the object meditated upon. It is described as "memory resembling direct knowledge," and is attainable in the present life. The actual goal is reached after physical dissolution; and then the soul, thus qualified, has a direct vision of God as its own ultimate essence. But since the soul's intelligence becomes all-pervading in that state and renders the operation of the sensory organs unnecessary, it is not perceptual knowledge as commonly understood and can only be described as a unique form of direct experience. Ramanuja does not accordingly recognise Jivanmukti as Samkara does. It remains to add that even this approach to liberation depends for its ultimate success on absolute self-surrender (prapatti); and no one who does not completely surrender his will to the Supreme and earn his grace, at one stage or another, has any chance of reaching the goal of life. So great is the influence of the old Vaisnava

["Hiriyanna taught me, by his personal example, the value of calmness and the beauty of CHARITABLE speech." - PB]¹²⁵⁴

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Maisuru Hiriyanna¹²⁵⁶

¹²⁵⁴ The original editor inserted "'Hiriyanna taught me, by his personal example, the value of calmness and the beauty of CHARITABLE speech.'" -- The original editor " by hand

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¹²⁵⁶ The original editor inserted "367" at the top of the page by hand.

(continued from the previous page) creed on the doctrine. It envisages the possibility of achieving the goal by prapatti without resorting to Bhakti, but not that of doing so by bhakti alone.

(645-1)¹²⁵⁷ We have pointed out that a knowledge of God is essential to release. But the final means to reaching it is unbroken love of God or devotion (bhakti), which springs from a realisation of his greatness and goodness. This love leads to God's grace (prasada) towards the self; and it is that grace, says Madhva, which is the crowning cause of salvation. The rest are but aids to it. Herein is seen best the theistic character of the doctrine, and the true source of its popular appeal. This love should be infinitely more intense than that which one may possess for oneself, or for things belonging to oneself; and its promptings should be such as will not allow themselves to be thwarted by obstacles, be they ever so many. The realisation of God's greatness and goodness, which is the penultimate means to salvation, arises through the cultivation of absolute detachment by performing one's duties in the spirit of the Gita teaching (karma-yoga), the study (sravana) of the scriptures thereafter under a proper guru, reflection (manana) upon what is taught in them as well as constant meditation (dhyana) upon it – a course of discipline which is identical with the one prescribed in the Upanishads, and which we have referred more than once heretofore. Like Ramanuja, Madhva also rejects the ideal of jivanmukti, and insists upon the need for carrying out, till the very end, the duties of one's station in life, including the scriptural rites that are obligatory.

(645-2) But it should be added that the aim of meditation in yoga according to the present doctrine, is very different from that of Upanishadic yoga. It is not union here, but separation. There, it is believed, the individual self unites with or merges in the absolute self by means of yoga (p. 26); but here, where no such self is acknowledged, it comes to be by itself, through extrication from Prakrti. Thus yoga which means "union" there, comes to mean "disunion" (viyoga) here. The discipline comprises what are described as the eight "limbs" (angas) or accessories of yoga. They are "self-restraint" (yama), "observance" (niyama), "posture" (asana), "regulation of breath" (pranayama), "withdrawal of the senses" (pratyahara), "steadying the mind" (dharana), "contemplation" (dhyana) and "meditative trance" (samadhi). Its purpose as a whole is to assist man in the ascent from the narrow personal view congenial to him to the larger vision which brings freedom with it. This eightfold discipline may be considered in two stages: (a) The first is concerned with the right direction of the will, and represents the attainment of the good as distinguished from the true. More particularly, it relates to the cultivation of virtues comprised in the first two steps of the discipline, viz. "self-restraint" (yama) and "observance" (niyama). The former is chiefly negative and consists of non-injury (ahimsa), truth-speaking (satya), abstention from stealing or

¹²⁵⁷ The paras on this page are numbered 3 and 4, making them continuous with the paras on the previous page.

misappropriation of others' property (asteya), celibacy (brahma-carya), and disowning of possessions (aparigraha). The latter is positive, and includes purity (sauca), contentment (santosa), right aspiration (tapas), study of philosophic texts (svadhyaya), and devotion to God (Isvar-pranidhana). These together may be described as the ten commandments of the Sankhya-Yoga. It is on this pre-eminently moral foundation that any yogic training should rest, it is to be fruitful; and the mere practice of breath control or of yogic postures is spiritually of little avail. Without such a foundation, there is no possibility of seeing the whole truth or of attaining final freedom. He, on the other hand, who lays that foundation securely, even though he may stop short at it, will have achieved much. The key-word to this stage of the discipline is impersonality. Man must overcome the egoistic impulses in him which are the source of so much evil in the world (p.105). The impersonal attitude thereby attained is described as "dispassion" (vairagya), and its cultivation is recommended in order to awaken the spiritual will. It is described as "lower" (apara) detachment to distinguish it from the "higher" (para), which does not appear till full enlightenment has come and unselfishness becomes spontaneous. In fact, as Vyasa observes, this higher detachment is hardly distinguishable from complete enlightenment. (b) The next stage of the discipline, consisting of the remaining six items – the first three are devised to secure

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(continued from the previous page) control of the physical frame with a view to facilitate the control of the mind. They refer, as already noted, to right bodily posture, regulation of breath and the withdrawal of the senses from their respective objects. The succeeding three assist in getting a direct, but gradual, mastery over the ever-fitful mind. Any object may be chosen for meditating upon in this stage; only a gradation of them is recommended in order that the more subtle may come after success has been attained in contemplating the less. When such control over the mind has been established, the disciple turns to direct meditation on the Sankhya-Yoga truth. This is the culminating stage of yoga, which leads to the "truth bearing" knowledge mentioned above. It should be practiced in two grades: The first is calculated to transform that truth from being merely immediately known into an immediate intuition. The disciple in this form of samadhi, remains conscious (as shown by its description as samprajnata) of having attained the discriminative knowledge which is the menas to release; but in

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¹²⁵⁹ The original editor inserted "369" at the top of the page by hand.

the next step (asamprajnata) he transcends it; and the condition has been described as "sleepless sleep." As in sleep, one becomes [here]¹²⁶⁰ oblivious of the world and even of his own existence as an individual; but yet it is not a blank, since Purusa exists then with its effulgence all unobscured. In this final stage, all operations of the internal organ are suspended and spirit returns to itself, so to speak. The disciple then becomes a Jivanmukta. Between any two such states of yogic ecstasy, he will live the life to which he has become accustomed through long self-discipline; but because he is virtually divorced from Prakrti, he will then remain "far from passion, pain and guilt."

(647-1)¹²⁶¹ Mahayana Buddhism is represented by two schools, both of which are idealistic. According to some, called the Yoga caras, knowledge points to no external object whatsoever. There is only the self, conceived as a stream of ideas much as in Hinayana Buddhism; but none of the ideas is here regarded as having any objective counterpart. Since the doctrine thus reduces all reality to thought, it is named Vijnana-vada or "the theory of the sole reality of ideas." One of the chief arguments in support of this view is based upon the inseparable connection that is observed to exist between knowledge and object. There is no knowledge that does not refer to an object; and there is no object that can be conceived except as known. This necessary association between them, it is said, shows that there is no need for treating them as distinct, and that the so-called object may well be regarded as an aspect form or knowledge itself. The idealism of the school consists in this explanation of objects as but states or forms of the "mind," if we may use that word for the series of ideas which here constitutes the self. The assumption of these forms by the mind is due to the revival of former impressions (vasana) left on it by previous experience; and the diversity of perception is explained, not by diversity in the presented objects but by that in the nature of the revived impressions.

Such an explanation may sound strange, for it may be thought that the original impression at least must be due to an external object. But this objection is warded off by two arguments. First, it is denied that the impressions have any origin in time. They are literally beginningless. Secondly, it is pointed out that impressions are left on the mind not merely by valid knowledge caused, as it is commonly assumed, by a corresponding object outside it but also by error, for example, the fancied perception of a ghost. To suppose that every mental impression should be finally traceable to an external object, actually existing, is to beg the very question at issue. So, even if there were a beginning to any series of impressions it would not establish the existence of a real object corresponding to it at any time in the past.

This doctrine is analogous to what is described in modern philosophy as subjective idealism or subjectivism. The chief objection to it is that it places all experience on a level with dreams. In other words, it abolishes the distinction between truth and illusion, since in both alike there is not object outside knowledge. But it

¹²⁶⁰ The original editor moved "here" before "oblivious" by hand

¹²⁶¹ The paras on this page are numbered 5, making them consecutive with the previous page

hardly a defensible position. We infer the falsity of dreams by comparing them with waking experience. If the latter also is likewise false, we may ask by what experience it is shown to be so. Whatever the answer of the Yogacara to this question may be, his position becomes untenable, for he will have to admit either that there is a higher kind of know-

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(continued from the previous page) ledge which is not false or that waking experience itself is true. Further, as a consequence of rejecting external objects, the subjectivist must deny the existence of all selves besides his own, for, if there is no reason to believe in external physical objects, there can be none to believe in other people except as part of his dream. The doctrine will thus be reduced to solipsism, or the theory that there is only a solitary self and that everything else is mere fancy. It is clear that such a theory, though it cannot be logically proved to be wrong, stultified all the presuppositions of practical life and puts an end to all philosophical controversy.

The second development on the idealistic side is nihilism, the doctrine of the Madhyamikas, which denies the reality not only of external objects but also of the self. It supports this conclusion by pointing out that the notion of things, physical as well as psychical, is riddled with contradictions and that they cannot therefore be accepted as real. Of the several arguments adduced in this connection, we shall refer to one that is based upon the Buddhistic view of causation. According to it, as we know, there is nothing that is uncaused; and the Madhyamika points out that the notion of a object originating is inconceivable, whether we regard it as existent or not prior to origination. In the former case, it does not require to be produced; in the latter, it is impossible to produce it, for nothing cannot be made to become something. It means that the notion of causation itself is a delusion; and since, according to Buddhism, there is nothing that is permanent, we should perforce conclude that the whole universe is self-discrepant and illusory. Nagarjuna, the greatest teacher of this school, says, "There is neither being, nor cessation of it; there is neither bondage, nor escape from it. " This doctrine is therefore known as "the doctrine of the void" (sunya-vada).

But is necessary to add that the above explanation of all experience as a delusion is only from the ultimate standpoint. The doctrine grants a sort of reality (samvrti-satya) to the subject as well as the object; and they are held to be real, relatively to the

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¹²⁶³ The original editor inserted "371" at the top of the page by hand.

activities of everyday life. It does not deny that we know, feel and act; only it holds that the final significance of it is nothing, because all is void. For this reason, the name of "relativism" will bring out its character better than "idealism." But we may question, as we did in the case of Jainism, whether the Madhyamika can at all speak of a realm of relativity when he recognises no reality that is absolute. Moreover, the denial of the self or mind altogether is impossible, for to think of the absence of all consciousness is itself a state of consciousness and therefore points to the persistence or the irrepressibility of mind.

We have described the Madhyamika school as maintaining that the ultimate reality is the void or vacuity-in-itself. Both the Hindus and the Jains have all along represented it so. But the majority of modern scholars who have studied this school of thought are of opinion that "the void" (sunya) here means only that it is nothing, as it were, since it is altogether incomprehensible. This view is supported by the Madhyamika definition of the ultimate reality (which is the exact opposite of that given in Jainism), viz. that it neither "is" nor "is not," nor "both is and is not," nor "neither is nor is not." It excludes all conceivable predicates, including that of non-existence; and the ultimate has accordingly to be viewed as beyond all conception, and not as absolute nothing. Such an interpretation is, indeed, logically involved in the doctrine, since the negation of everything, without implying a positive ground (avadhi) is inconceivable. According to this interpretation, the doctrine ceases to be finally relativistic, for it accepts an Absolute, though it may regard it as altogether ineffable.

(649-1)¹²⁶⁴ It may be stated that there is evidence to show that the Yogacharas also admitted an absolute consciousness or universal self in addition to the particular egos and their respective ideas referred to in the account given above. According to these alternative interpretations, the goal of life in Mahayana Buddhism is merging in the Absolute, not annihilation as it would otherwise be, and as it generally is according to Hinayana Buddhism.

(649-2) The karma doctrine is grounded in a moral view of the universe, and it therefore commits man to the obligations of a truly moral life. It points to the truth that there is an ideal of life which it is the first duty of man, as a thinking and self-conscious being, to sedulously pursue. In other words, the doctrine

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¹²⁶⁴ The paras on this page are numbered 6 through 7, making them consecutive with the previous page

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(continued from the previous page) presupposes the possibility of moral growth; and the rewards and punishments, which it signified, are not therefore ends in themselves but only the means to bring about such growth. They are thus really more than retributive; they also constitute a discipline of natural consequences to educate man morally. If so, the conclusion to be drawn from it is that freedom to choose between alternative ways of acting is not merely compatible with, but is actually demanded by, the law of karma. If man were only a creature of his congenital impulses – altogether powerless to rise above them, it would be poor comfort for him to know that he was not the victim of any alien Fate. This does not, however, mean that he can avoid the consequences of his past karma. His life, in that respect, is characterised by the strictest necessity; and he has to accept all of the unpleasant experiences of life as willingly as he does the pleasant.

(651-1)¹²⁶⁷ None of the Indian systems is finally pessimistic; and the common view that they are mostly “gospels of woe” is entirely wrong. We have more than one interesting indication in the Sanskrit language of this faith of the Indians in the ultimate goodness and rationality of the world. The Sanskrit word sat, as noticed long ago by Max Muller, means not only “real” but also “good.” Similarly the word bhavya, we may add, means not only “what will happen in the future” but also “what is auspicious,” implying that the best is yet to be. Corresponding to this belief on the practical side, there is the belief on the theoretical side that ignorance or error will also be superseded in the end by truth for which, as one old Buddhistic verse puts it, “the human mind has a natural partiality.” If either evil or error were final, the world would be irrational.

H.V.R. Iyengar: Defiance of Youth (In “Swaraja Annual” 1969)

¹²⁶⁶ The original editor inserted :373” at the top of the page by hand.

¹²⁶⁷ The paras on this page are numbered 8, making them consecutive with the previous page

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¹²⁶⁹ The original editor inserted “375” at the top of the page by hand. Pages 653 and 654 were both entirely handwritten.

(653-1)¹²⁷⁰ The greater the taboo, the greater the rebellion. This attitude of rebellion against established rules or order is widening in scope and gathering pace.

(653-2) In the matter of religious rituals devotees and temples are mostly middle-aged or old – few young. Children who do come do so while accompanying parents, not because of personal faith in prescribed religious practice.

(653-3) Young people question whether ritual is {illegible}. They get for answer “It has come down from the ages and must therefore have deep significance. This answer makes them more frustrated: when they leave parental homes, they are less inclined to observe ritual at all. It’s not a question of lack of faith in Hindu ritual only but a lack of faith in all rituals, all established institutions.

(653-4) In a rapidly changing society, the sooner we are done with meaningless expensive and useless rituals, the better. On the other hand, some rituals are artistically beautiful. How does one preserve a balance, how change Hinduism without loss or weakening of essential, vital and foundational elements? Compulsion of economic situations drive of a new enquiring spirit, a feeling of rebellion need not affect basic tenets of faith. They can be preserved while useless overgrowths are pulled down.

A.B. Shah: Interaction of Religion and Public Life (in S.A. '69)

(653-5) Gandhi was right: creation of Pakistan was no solution of problem of Muslim relationship. It gave sanction to a pernicious principle. For the problem is essentially not practical but social and cultural. Certain unexamined traditions and beliefs govern the people’s attitudes. It is not a question of tolerance. No Indian leader was more tolerant than Gandhi. Nor could there have been greater political adjustment for a movement that defined nationality in terms of religion. Nor is it a problem, as Marxists and Socialists imagine, of economic foundations. Only retarded adolescence could miss the significance of the miserable failure of Nehru’s mass contact to wean Muslims from separatism. The basic mistake of Gandhi’s religious and Nehru’s economic approach lay in giving a secondary role to culture. Gandhi overlooked that the sense of group identity a religion imparts its followers is operationally more important than the ethical values it has in common with another. Organised religion divides men into Christians and heathens, Muslims and {illegible}, Hinds and {illegible}, caste Hindus and avarnas. Society is largely still moved by tribal loyalties rather than reason. It is futile to expect the two communities to live together in harmony. Indian leaders are content with

¹²⁷⁰ The paras on this page are numbered 1 through 3, 1, and 1 and 2; they are not consecutive with the previous page.

making mantra gestures, thinking that a satisfactory verbal formulation offered, problems will then solve themselves. Compulsions of a backward culture may be politically expedient but can never justify policies against progress. Lasting results can come only if the ground for it is first prepared by a critical reappraisal of social and cultural heritage. No university has carried out a serious analytic study in depth of interaction between religion and society.

V.T. Sreenivasan: Europe and India (in S.A. '69)

(653-6) Most people have not correctly understood Kipling's couplet "East is East, West is West, and never the twain shall meet." He had noted how life is lived in European countries and in a typical Eastern one, India. While basic instincts in human nature are the same, man creates the environment in which he lives. In matters which affect day to day lives, the sense of values, priorities, civic discipline of West have no counterpart in India.

(653-7) Although man does not live to eat, he has to eat in order to live. Next in importance to food, come clothing and shelter. There is a lot of talk

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V.T. Sreenivasan

(continued from the previous page) in India about material matters, but in the West they practise and do things needed and work hard for prosperity. The West concentrate their energies now on the living present. India talks about its glorious past.

(654-1)¹²⁷¹ Congress leaders failed through utter incompetence (tenth rate politicians become Deputy Ministers) to usher in peace and prosperity but talks of the glorious future and past, deceiving the people and diverting their attention.

(654-2) In West Berlin city is wholly rebuilt after war, but in East Berlin the war-damaged buildings are all there; in West Berlin there is prosperity, in East Berlin the people look morose. West Berlin reached prosperity through competing; East Berlin remains depressed through socialism.

C. Rajagopalachari (in S.A. '69)

¹²⁷¹ The paras on this page are numbered 3 and 4, 1 through 6, and 1 through 3, making them consecutive with the previous page.

(654-3) The issue between free economy and socialism – be it the ineffective fumbling pattern or the brutal communist pattern – is “Serve the Nation out of free choice in a free way or be drilled, regimented, and work as automatons under a political party in power for all time; where the loss of freedom makes the result empty, void of welfare and happiness.”

(654-4) Nehru imagines that those who have faith in freedom are old-fashioned. He thinks compulsion is the ultimate truth. Because an immature proletariat is easily beguiled into agreeing to this, he does not see the demonstration of world experience against it. And he is under illusion of the modernity of his out-dated socialistic doctrine.

(654-5) Karma’s law – that every action brings with it, inescapably and unfailingly, its results.

(654-6) Any attempt to define what is good is futile, because of the various results of every action it can be only relatively determined. So Enta’s advice is soundest – do what is laid as duty on your shoulders in the context of each moment, surrendering to good.

(654-7) It has been amply demonstrated that nationalisation does not produce the results aimed at by socialism. It robbed people of initiative, enterprise and self-help.

(654-8) Statism has given rise to extravagance, waste, and inefficiency.

(654-9) Politics has become a handle for intrigue, deceit, self-aggrandisement. It ought to be an instrument for service.

(654-10) I am enemy to compulsion because it is opposed to Dharma and because its policy is to create chaos.

(654-11) Until such time as the people are able to evolve a language acceptable to all, Hindi should not be foisted on them against their will; we must use English.

Dr Gundappa: Civilisation (in S.A. '69)

(654-12) The most urgent need is to re-think what is true civilisation.

(654-13) The need for improvement in life’s environment is universally admitted. The rise in standards of living hasn’t been government made but by the education and energy of the people themselves.

(654-14) All implements – the spade, pickaxe, pen, knife – are a kind of machine. The machine shares energy and saves time in order that they may be absorbed by another machine (the autocar? PB) or machine-made occupation. That the machine gives you free time is illusion. The fact is machinistic civilisation abhors leisure. It forgets that leisure is necessary to develop human personality. But to outlaw machine is impossible, and not desirable. The need is for discrimination and choice between one kind of machine and another. Some meet useful needs of human life and are good; others are positively harmful; still others are of questionable value.

From The Gospel of Sri Ramakrishna

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FROM THE GOSPEL OF SRI RAMAKRISHNA

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(655-1) Devotee: “Does the ego disappear altogether after the realisation of God?”

(655-2) Master: “Yes, sometimes God totally effaces the ego of His devotee, as in the state of samadhi. But in, many cases He keeps a trace of ego. But that doesn’t injure anybody. It is like the ego of a child. A five-year-old child no doubt says ‘I,’ but that ego doesn’t harm anybody. At the touch of the philosopher’s stone, steel is turned into gold; the steel sword becomes a sword of gold. The gold sword has the form of a sword, no doubt, but it cannot injure anybody. One cannot cut anything with a gold sword.”

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(665-3) Master: ...” And last of all is the seventh plane, which, according to Tantra, is the centre of the thousand-petalled lotus. When the Kundalini arrives there, the aspirant goes into samadhi. In that lotus dwells Satchidananda Siva, the Absolute. There Kundalini, the awakened Power, unites with Siva. This is known as the union of Siva and Sakti.

“When the Kundalini rises to the Sahasrara and the mind goes into Samadhi, the aspirant loses all consciousness of the outer world. He can no longer retain his physical body. If milk is poured into his mouth, it runs out again. In that state the life-breath lingers for twenty-one days and then passes out. Entering the ‘black waters’ of the ocean the ship never comes back. But the Isvarakotis, such as the Incarnations of God, can come down from this state of samadhi. They can descend from this exalted state because they like to live in the company of devotes and enjoy the love of God. God retains in them the ‘ego of Knowledge’ or the ‘ego of Devotion’ so that they may teach men. Their minds move between the sixth and the seventh planes. They run a boat race back and forth as it were, between these two planes.

“After attaining samadhi some souls of their own accord keep the ‘ego of Knowledge.’ But that ego does not create any attachment. It is like a line drawn on water... The great sages, such as Narada, Sanaka, Sananda, Sanatana and Sanatkumara, after attaining the Knowledge of Brahman, kept the ‘servant ego’ and the ‘ego of Devotion.’ They are like big steamships, which not only cross the ocean themselves but carry many passengers to the other shore...”

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(655-4) Master: ...”A man may keep this ego even after attaining samadhi. Such a man feels either that he is a servant of God or that he is a lover of God. Sankaracharya retained the ‘ego of Knowledge’ to teach men spiritual life. The ‘servant ego,’ the ‘Knowledge ego’ or the ‘devotee ego’ may be called the ‘ripe ego.’ It is different from the ‘unripe ego’ which makes one feel: ‘I am the doer. I am son of a wealthy man. I am learned. I am rich. How dare anyone slight me?’ A man with an ‘unripe ego’ cherishes such ideas...

656¹²⁷²

FROM THE GOSPEL OF SRI RAMAKRISHNA

A Secret Rite with Atmananda

657

A SECRET RITE WITH ATMANANDA

(657-1) In the extreme southwest corner of India the landscape is bordered by the Ghat Mountains on one side and the Indian Ocean with white and black sands on the other there is a town with the pleasant sounding name of Trivandrum. Palm trees grow thickly in the area around here with their small bananas and round coconuts. Winding inland lagoons stretch out into the interior country giving, with the sands and fronds, a South Sea-like aspect. Here I came, past the characteristic white wall red striped temples, to a pre-arranged meeting with Shri Krishna Menon, otherwise called by his spiritual name of Atmananda. Escaping the sultry afternoon and beginning to feel the exhilaration of a mild breeze from the sea I reached and entered a long, brown compound, fenced with trees, quiet, adjoining a one-storied house. The guru received me in the upper apartment...We creatures dwelling in time, talked of the Timeless.

He allowed me, not at my request but at his invitation, to participate in a rite which was performed only once a year, as a darshan, or grace, in which he played the principal role. It was a secret one and none were present save certain disciples. It was

658¹²⁷³

¹²⁷² Blank page

(continued from the previous page) a musical, symbolic slow dance where each step was taken as an accompaniment to some mysterious rhythm of his own consciousness, which seemed to be plunged in a half trance. He moved forward in rhythmic steps, then fell back a somewhat lesser distance, each step, each gesture of the hands, the pose of the hand, all movements [were]¹²⁷⁴ made to harmonise in measured rhythm with the handbeats on a small tabla-drum, the shrill accompaniment of a flute and the twang of a zither. In this way he made a very slow progress in the ceremonial and liturgical dance. Motion and sound seemed to be moving by degrees toward some ultimate emotional event, thus creating a pleasant tension and arousing an exciting expectancy.

The strange gripping emotion of the classical music, the Master's solemn exquisitely rhythmic movements now forwards and now backwards, the intense blackness of the night, the encircling tall palm trees which themselves encircled us, the hushed air of expectancy and gravity which pervaded the little group of disciples – all created an eerie impression at first but a higher one succeeded it. I knew what the participants in the ancient Greek mysteries must have felt.

Dorothea: Letter to PB (Alserio, 3/12/1975)

(661-1) Dear Dr Brunton,

Here are the two addresses and the excerpts from the Diamond jubilee Volume and The 'Samksapa – Sariraba on Sri Sainaba's dates and also a number of the Kauikoti Vaui, on the same subject.

The typewrite stated to go wrong when I used capital letters, accordingly I decided to leave them out, so as to avoid too much of a disorder, and agitating the already stubborn typewrites more than necessary.

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¹²⁷⁴ The original editor inserted "were" by hand

¹²⁷⁵ Blank page

¹²⁷⁶ The original editor inserted "383" at the top of the page by hand.

I talked with Serena Fojlia who is very happy about the date chosen by you, 10th of April. She will arrive sometime

662¹²⁷⁷

LETTER TO PB
Dorothea

663¹²⁷⁸

LETTER TO PB
Dorothea¹²⁷⁹

(continued from the previous page) around lunch-time or early afternoon, when she will, once settled in a Hotel, ring you up to fix a time. I have given her your telephone-number for this purpose.

Thank you so much again for the peace-giving time we could spend with you.
With deepest respects
and love
Dorothea

664¹²⁸⁰

LETTER TO PB
Dorothea

Dorothea: Letter to PB (Alserio, 4/10/1975)

665

LETTER TO PB
Dorothea¹²⁸¹

(665-1) Dear Dr Brunton,

I came across this reading the new book of the Professor "Invitation to Indian Philosophy."

With my deepest respects and love
Dorothea

666¹²⁸²

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¹²⁷⁸ In this page full of handwritten text we captured only legible text

¹²⁷⁹ The original editor inserted "385" at the top of the page by hand.

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¹²⁸¹ The original editor inserted "387" at the top of the page by hand.

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The Times of London: Maharishi Mahesh Yogi

667

MAHARISHI MAHESH YOGI

The Times of London¹²⁸³

(667-1) SUNDAY TIMES, LONDON, 27 August 1967

Maharishi Maheshyogi is now retiring to India. This is his final world tour. In eight years he has had enormous effect in most Western countries. He has followers in twenty-five countries and permanent academies and the International Meditation Society, in most of them. He said: "Consciousness of Self has to be found. I was talking to Malcolm Muggeridge. He is wrong. There is no use in negation or denying yourself things. That is not a philosophy of Life."

PB Comment: Maharishi Mahesh Yogi's work is largely mesmeric. Its effect on the individual will fade away as it is something passively received. His methods of publicity are not in good taste, not his demand for payment, but his success in getting meditation heard about is to his credit.

668¹²⁸⁴

MAHARISHI MAHESH YOGI

The Times of London

Transcendental Meditation Claim

669

TRANSCENDENTAL MEDITATION CLAIM

(669-1)¹²⁸⁵ The well known Paths like Raja Yoga, Jnana Yoga, Bhakti Yoga all lead to the goal. But they require so much time and work a whole life can be absorbed in following them so that only monks can do so. Only they have the opportunity for leisure for it. Whereas TM can be learnt in a few days and practised in a mere 20 minutes twice daily.

(669-2) The great mistakes of most methods is to use the will and to practise concentration. They hinder the way and are not needed. It is the nature of the mind to dive deep to return to itself, its source; but it must be left free to do so, not interfered with by forcing any kind of concentration on it.

¹²⁸³ The original editor inserted "394" at the top of the page by hand.

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¹²⁸⁵ The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

(669-3) The mantra given at TM initiation is a meaningless one.

(669-4) This mantra is to be pronounced mentally and silently, not chanted or spoken.

(669-5) If thoughts arise let them go on only be aware of what is happening, observe them. Return to the forgotten mantra gently and effortlessly if you remember you are supposed to be in a practising session; but if you don't, do not worry about the failure to remember: it is also part of the method provided you do not become negative about it.

670¹²⁸⁶

TRANSCENDENTAL MEDITATION CLAIM

N. Veezhinathan: The Samkseparasiraka of Sarvajnatman

671¹²⁸⁷

THE SAMKSEPARIRAKA OF SARVAJNATMAN

N. Veezhinathan¹²⁸⁸

(671-1) INTRODUCTION

Sarvajnatman – his life [and]¹²⁸⁹ date

In order to preserve the Advaitic tradition for the benefit of posterity, Sri Sankara¹²⁹⁰ established monastic institutions in various parts of India. Badari, Dvaraka, Puri, Srīngagiri, and kanchi¹²⁹¹ were important ones among them. Of these, the institution at Kanci¹²⁹² is the formost and is termed the KAMAKOTI-PITHA.¹²⁹³ Sri Sankara¹²⁹⁴ himself assumed the headship of this PITHA.¹²⁹⁵ Ordained as sannyasin by Sri Sankara¹²⁹⁶ himself, Sarvajnatman¹²⁹⁷ was nominated successor to the KAMAKOTI-PITHA¹²⁹⁸ with Suresvara – his preceptor, as his protector.

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¹²⁸⁷ In this page The original editor corrected more Acute symbols by hand

¹²⁸⁸ The original editor inserted “389” at the top of the page by hand.

¹²⁸⁹ The original editor inserted "and" by hand

¹²⁹⁰ “Śrī Śankara” in the original.

¹²⁹¹ “Badarī, Dvārakā, Purī, Śrīngagiri, and kāñchī” in the original.

¹²⁹² “Kāñcī” in the original.

¹²⁹³ “KĀMAKOTI-PĪTHA” in the original.

¹²⁹⁴ “Śrī Śankara” in the original.

¹²⁹⁵ “PĪTHA” in the original.

¹²⁹⁶ “sannyāsin by Śrī Śankara” in the original.

¹²⁹⁷ “Sarvajñātman” in the original.

¹²⁹⁸ “KĀMAKOTI-PĪTHA” in the original.

In the JAGADGURURATNAMALASTAVA,¹²⁹⁹ a work giving the list of succession of the acaryas¹³⁰⁰ of the KAMAKOTI-PITHA¹³⁰¹ composed by Sadivabrahmendra¹³⁰² who flourished in the 16th century, there occurs the statement that Sarvajnatman¹³⁰³ vanquished the Jainas. Atmabodhendra Sarasvati¹³⁰⁴ in his commentary SUSAMA¹³⁰⁵ on the above work deals with the life of Sarvajnatman. Sarvajnatman¹³⁰⁶ was a native of a village called Brahmadesa¹³⁰⁷ on the banks of the river Tamraparni.¹³⁰⁸ His father's name was Vardhana. During Sri Sankara's¹³⁰⁹ tours of victory (DIGVIJAYA), Vardhana and his disciples were defeated; but Vardhana's son Mahadeva who was only seven years old at that time carried on the philosophical discussion for three days longer; but on the fourth day he had to yield to the great Advaita teacher. He, then, expressed his intense desire to become a sannyasin.¹³¹⁰ Śrī Sankara¹³¹¹ initiated him into the sannyāsasrama,¹³¹² bestowed on him the name Sarvajnatman¹³¹³ and chose him as his future successor to the KAMAKOTI-PITHA. Sarvajnatman¹³¹⁴ functioned as the head of the KAMAKOTI-PITHA¹³¹⁵ under the fostering care of Suresvara.¹³¹⁶

Suresvara's¹³¹⁷ association with the KAMAKOTI-PITHA¹³¹⁸ is well-known. The Sivarahasya¹³¹⁹ dealing with the life of Sri Sankara states that Sri Sankara¹³²⁰ brought from Kailasa five SPHATIKA LINGAS which are known as YOGA-LINGA, BHOGA-LINGA, VARA-LINGA, MUKTI-LINGA and MOKSA-LINGA. Anandagiri's SANKARAVIJAYA,¹³²¹ the manuscript of which is available in the RAMA TARAKA¹³²²

¹²⁹⁹ "JAGADGURURATNAMĀLĀSTAVA" in the original.

¹³⁰⁰ "ācāryas" in the original.

¹³⁰¹ "KĀMAKOTI-PĪTHA" in the original.

¹³⁰² "Sadāśivabrahmendra" in the original.

¹³⁰³ "Sarvajñātman" in the original.

¹³⁰⁴ "Ātmabodhendra Sarasvatī" in the original.

¹³⁰⁵ "SUSAMĀ" in the original.

¹³⁰⁶ "Sarvajñātman. Sarvajñātman" in the original.

¹³⁰⁷ "Brahmadeśa" in the original.

¹³⁰⁸ "Tāmraparnī" in the original.

¹³⁰⁹ "Śrī Śankara's" in the original.

¹³¹⁰ "sannyāsin" in the original.

¹³¹¹ "Śrī Śankara" in the original.

¹³¹² "sannyāsāsrama" in the original.

¹³¹³ "Sarvajñātman" in the original.

¹³¹⁴ : KĀMAKOTI-PĪTHA. Sarvajñātman: in the original.

¹³¹⁵ "KĀMAKOTI-PĪTHA" in the original.

¹³¹⁶ "Sureśvara" in the original.

¹³¹⁷ "Sureśvara" in the original.

¹³¹⁸ "KĀMAKOTI-PĪTHA" in the original.

¹³¹⁹ "Śivarahasya" in the original.

¹³²⁰ "Śrī Śankara states that Śrī Śankara" in the original.

¹³²¹ "Ānandagiri's ŚANKARAVIJAYA" in the original.

¹³²² "RĀMA TĀRAKA" in the original.

MUTT LIBRARY, VARANASI,¹³²³ and which is recognised by the orientalist as the most authentic biography of Sri Sankara states that Sri sankara visited kanci,¹³²⁴ established the kamakoti-pitha¹³²⁵ and asked Suresvara¹³²⁶ to be in charge of it by worshipping the yoga-linga there. It further states that sri sankara¹³²⁷ consecrated the mukti-linga at kedara,¹³²⁸ vara-linga at nilakantha-ksetra^{1329a}, and the bhoga-linga at an institution near sringagiri¹³³⁰ on the banks of the river tungabhadra.¹³³¹ And, during his last days at kanci, sri sankara¹³³² directed suresvara¹³³³ to send the moksa-linga to cidambaram. it was with suresvara¹³³⁴ that sarvajnatman¹³³⁵ adorned the kamakoti-pitha¹³³⁶ for seventy years and then himself for forty two years.

sarvajnatman¹³³⁷ wrote three works entitled samksepariraka, pancaprakriya, and pramanalaksana.¹³³⁸ In all these three works, he refers to the name of his preceptor as deveśvara. Madhusudana sarasvati and ramatirtha¹³³⁹ in their commentaries on the samksepariraka¹³⁴⁰ identify deveśvara¹³⁴¹ with suresvara¹³⁴² on the basis of the identity of the meaning between the words deva and sura. Moreover, in the

672¹³⁴³

THE SAMKSEPARIRAKA OF SARVAJNATMAN
N. Veezhinathan

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THE SAMKSEPARIRAKA OF SARVAJNATMAN
N. Veezhinathan¹³⁴⁴

¹³²³ "VĀRĀNASĪ" in the original.

¹³²⁴ "Śrī Śankara states that Śrī sankara visited kāñcī" in the original.

¹³²⁵ "kāmakoti-pītha" in the original.

¹³²⁶ "Sureśvara" in the original.

¹³²⁷ "śrī śankara" in the original.

¹³²⁸ "kedāra" in the original.

¹³²⁹ "nilakantha" in the original.

¹³³⁰ "śringagiri" in the original.

¹³³¹ "tungabhadra" in the original.

¹³³² "kāñcī, śrī śankara" in the original.

¹³³³ "sureśvara" in the original.

¹³³⁴ "śureśvara" in the original.

¹³³⁵ "sarvajñātman" in the original.

¹³³⁶ "kāmakoti-pītha" in the original.

¹³³⁷ "sarvajñātman" in the original.

¹³³⁸ "samksepaśārīraka, pañcaprakriyā, and pramānalaksana" in the original.

¹³³⁹ "deveśvara. madhusūdana sarasvatī and rāmatīrtha" in the original.

¹³⁴⁰ "samksepaśārīraka" in the original.

¹³⁴¹ "deveśvara" in the original.

¹³⁴² "sureśvara" in the original.

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¹³⁴⁴ The original editor inserted "391" at the top of the page by hand.

(continued from the previous page) samsksepasariraka, sarvajnatman¹³⁴⁵ upholds the view that brahman-atman¹³⁴⁶ is intrinsically inward and of¹³⁴⁷ the nature of consciousness. And, mind, owing to its association with brahman-atman,¹³⁴⁸ is viewed as inward and of the nature of consciousness. It is thus clear that inwardness and consciousness are occasioned in mind because of the mutual superimposition between brahman-atman¹³⁴⁹ and mind. In this connection sarvajnatman¹³⁵⁰ states that the view is based upon the sayings of those who know the true tenets of vedanta.¹³⁵¹ Madhusudana sarasvati¹³⁵² in his commentary points out that sarvajnatman¹³⁵³ refers to his preceptor suresvara¹³⁵⁴ who advocates the above view in his naiskarmyasiddhi.

It would have become clear from the foregoing account that sarvajnataman¹³⁵⁵ is the disciple of suresvara¹³⁵⁶ and the grand-disciple of śrī sankara.¹³⁵⁷ This, however, is questioned by Mr T.A. Gopinatha Rao on the basis of the geneology said to be given by sarvajnatman¹³⁵⁸ himself in his other work pramanalaksmāna¹³⁵⁹ where one devānanda¹³⁶⁰ is referred to as his grand-preceptor and not śrī sankara.¹³⁶¹ Moreover, in all his three works, sarvajnatman¹³⁶² offers salutations not to suresvara¹³⁶³ but to deveśvara.¹³⁶⁴ This fact supported by the name of the preceptor of deveśvara,¹³⁶⁵ that is, devānada that has led Mr T.A. Gopinath Rao to believe that deveśvara¹³⁶⁶ is different from suresvara,¹³⁶⁷ and so sarvajnatman¹³⁶⁸ is not the disciple of suresvara.¹³⁶⁹

¹³⁴⁵ "samsksepāśārīraka, sarvajñātman" in the original.

¹³⁴⁶ "ātman" in the original.

¹³⁴⁷ The original editor changed "or" to "of" by hand

¹³⁴⁸ "ātman" in the original.

¹³⁴⁹ "ātman" in the original.

¹³⁵⁰ "sarvajñātman" in the original.

¹³⁵¹ "vedānta" in the original.

¹³⁵² "madhusūdana sarasvatī" in the original.

¹³⁵³ "sarvajñātman" in the original.

¹³⁵⁴ "sureśvara" in the original.

¹³⁵⁵ "sarvajñātman" in the original.

¹³⁵⁶ "sureśvara" in the original.

¹³⁵⁷ "śrī śankara" in the original.

¹³⁵⁸ "sarvajñātman" in the original.

¹³⁵⁹ "prāmanalaksmāna" in the original.

¹³⁶⁰ "devānanda" in the original.

¹³⁶¹ "śrī śankara" in the original.

¹³⁶² "sarvajñātman" in the original.

¹³⁶³ "sureśvara" in the original.

¹³⁶⁴ "deveśvara" in the original.

¹³⁶⁵ "deveśvara" in the original.

¹³⁶⁶ "deveśvara" in the original.

¹³⁶⁷ "sureśvara" in the original.

¹³⁶⁸ "sarvajñātman" in the original.

¹³⁶⁹ "sureśvara" in the original.

It must, however, be noted that the ancestral line referred to above is given more or less in a tabular form. Though the work *pramanalaksana*¹³⁷⁰ is in prose form, yet it seems strange how *sarvajnatman*¹³⁷¹ who, in that work itself, refers to the name of his preceptor in verse, and who, as we shall presently¹³⁷² see, expounds in the *samksepariraka*¹³⁷³ even the subtle points of advaita in verses, and that too, in a variety of metres, chose to give his pedigree alone in such a way. It is clear, therefore, that the geneological table given at the end of the *pramanalaksana*¹³⁷⁴ is a later interpolation. And, we may take *sarvajnatman*¹³⁷⁵ as the direct disciple of *suresvara*¹³⁷⁶ and the grand-disciple of *sri sankara*¹³⁷⁷ who, according to the *guruparampara*¹³⁷⁸ lists preserved in the *dvaraka* and *puri*¹³⁷⁹ mutts flourished in about 500 b.c. the ancient tradition of the *sringagirimut*¹³⁸⁰, however, takes the date of *sri sankara*¹³⁸¹ to 44 b.c. *sarvajnatman*¹³⁸² attained *siddhi* in *kali* 2737 (365 b.c.) on the *caturdaśī*¹³⁸³ of the dark half of the *vaiśākha* month of the year *nala*. He was the contemporary of *vimuktatman*¹³⁸⁴ the author of the *ista-siddhi*, and this is evident from his reference to the view of the latter in the *samksepariraka*.¹³⁸⁵ He was also the contemporary of¹³⁸⁶ a king, who shone like the sun of the race of *manu* and who was the prosperous king of the *ksatriya* race. Moreover he was a great devotee of lord *padmanabha*.¹³⁸⁷

INVITATION TO INDIAN PHILOSOPHY

T.M.P Mahadevan

(673-1) Page 362: The greatest consolidator of Advaita was *Sankara*¹³⁸⁸ who, in the brief life that he lived on this earth, accomplished a stupendous task which is a marvel even to the most acute of mind and spirit. Very little is known about his life apart from the

¹³⁷⁰ “*pramānalaksana*” in the original.

¹³⁷¹ “*sarvajñātman*” in the original.

¹³⁷² The original editor changed “see” before “presently” by hand

¹³⁷³ “*samksepaśārīraka*” in the original.

¹³⁷⁴ “*pramānalaksana*” in the original.

¹³⁷⁵ “*sarvajñātman*” in the original.

¹³⁷⁶ “*sureśvara*” in the original.

¹³⁷⁷ “*śrī śankara*” in the original.

¹³⁷⁸ “*guruparamparā*” in the original.

¹³⁷⁹ “*dvārakā* and *purī*” in the original.

¹³⁸⁰ “*śrīngagiri*” in the original.

¹³⁸¹ “*śrī śankara*” in the original.

¹³⁸² “*sarvajñātman*” in the original.

¹³⁸³ “*caturdaśī*” in the original.

¹³⁸⁴ “*vimuktātman*” in the original.

¹³⁸⁵ “*samksepaśārīraka*” in the original.

¹³⁸⁶ The original editor inserted comma by hand

¹³⁸⁷ “*padmanābha*” in the original.

¹³⁸⁸ “*Śankara*” in the original.

legendary accounts we have in the various Sankara vijayas. His date is yet unsettled: the range is between 509B.C. and 788A.D.

674¹³⁸⁹

THE SAMKSEPARIRAKA OF SARVAJNATMAN
N. Veezhinathan

N. Ramesan: Sankara Bhagavatpada

675¹³⁹⁰

SANKARA BHAGAVATPADA
N. Ramesan¹³⁹¹

(675-1) Preceptors of advaita
Diamond jubilee volume
page 48

As is the case with all our historical personages it is difficult to determine with any finality or accuracy the date of sankara. The following evidences are generally alluded to:-

(a) The Cambodian inscription mentions one Sivasoma¹³⁹² who styled himself as a pupil of Bhagavan Sankara. This Sivasoma¹³⁹³ was the guru of Indravarma¹³⁹⁴ who is said to have lived from 878 to 887 A.D. It is therefore assumed that Sankara¹³⁹⁵ must have lived a short while before Indravarma and hence this Cambodian inscription is said to support the theory first propounded by teile and phatak that Sankara was born in 788A.D. And died in 822 A.D.

(b) The 75th verse on saundarya-lahari¹³⁹⁶ of Sankara contains a reference to 'dravidasisu'¹³⁹⁷ which is said to be a reference to tirujnana¹³⁹⁸ sambandar who is known to have lived in the 7th century A.D.

(c) Kumarila¹³⁹⁹ bhatta is generally assigned to a date earlier than 700A.D., and hence Sankara is supposed to have lived some time after him.

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¹³⁹⁰ In this page The original editor corrected more Acute symbols by hand

¹³⁹¹ The original editor inserted "393" and "Sankara Bhagavatpada by N. Ramesan" at the top of the page by hand.

¹³⁹² "śivasoma" in the original.

¹³⁹³ "bhagavān śankara. this śivasoma" in the original.

¹³⁹⁴ "Indravarmā" in the original.

¹³⁹⁵ "śankara" in the original.

¹³⁹⁶ "laharī" in the original.

¹³⁹⁷ "dravidaśiśu" in the original.

¹³⁹⁸ "tirujñana" in the original.

¹³⁹⁹ "kumārila" in the original.

(d) Sankara refutes the doctrines of asanga, Nagarjuna, Dinnaga and Asvaghosha¹⁴⁰⁰ who are known to have lived not earlier than the 3rd century A.D.

(e) Sankara came later than bhārtrhari who is generally assigned to 600 A.D. On the authority of I-Tsing.

(f) there is the chronogram 'nidhi nagebha¹⁴⁰¹ vanhi' which reversed, gives 3889 of kali or 778 A.D. As Sankara's birth date. Similarly the other chronogram 'chandra netranka vanhi' gives his date of siddhi as 820 A.D.

The above are generally given as evidence in support of the theory of the western scholars that Sankara was born in 788 A.D., and died in 820 A.D. However, the evidence is far from being absolutely correct. The difficulty of identifying bhagavan Sankara of the cambodian inscription, with Adi Sankara is there. Dravida Sisu¹⁴⁰² is said to refer to Sankara himself in Lakshmidhara's¹⁴⁰³ authoritative commentary. The date of Kumarila¹⁴⁰⁴ bhatta is not also free from doubt, as is also the date of Bhārtrhari. Though Sankara refutes the vijñānavāda,¹⁴⁰⁵ he does not refer to Nagarjuna, Asanga and others by name. Hence it is possible that he may be refuting the earlier exponents of the same doctrine. The chronogram is also not free from doubt since the verse which contains it gives the date of Sankara's birth, as cyclic year vibhava, vaisaka masa, and desami tithi.¹⁴⁰⁶ This goes against the accepted tradition of his being born in nandana year in pancami¹⁴⁰⁷ tithi. Moreover this chronogram may not refer to Adi Kanchi Sankara but perhaps to Abhinava Sankara who was a renowned jagadguru of the [kanchi]¹⁴⁰⁸ kamakoti-pitham of the 8th century A.D.

Internal evidence about Sankara's date is practically nil. There is a reference in the 18th sutra, 2nd adhyaya of the 1st pada¹⁴⁰⁹ to the cities of srughna and pataliputra.¹⁴¹⁰ But pataliputra was destroyed only in A.D. 756, and hence this does not help us to determine when sankara was born except that it must have been before 756 A.D. Similarly in the same bhashya of the brahmasutra,¹⁴¹¹ there is a reference to a king called Purnavarman. However, confirmation of Purnavarman's date is also not forthcoming.

¹⁴⁰⁰ "nāgārjuna, dinnāga and āsvaghosha" in the original.

¹⁴⁰¹ "nāgebha" in the original.

¹⁴⁰² "śīśu" in the original.

¹⁴⁰³ "lakshmidhara's" in the original.

¹⁴⁰⁴ "kumārila" in the original.

¹⁴⁰⁵ "vijñānavāda" in the original.

¹⁴⁰⁶ "vaiśāka māsa, and deśami tithi" in the original.

¹⁴⁰⁷ "pañcami" in the original.

¹⁴⁰⁸ The original editor inserted "kanchi" by hand

¹⁴⁰⁹ "sūtra, 2nd adhyāya of the 1st pāda" in the original.

¹⁴¹⁰ "pātaliputra" in the original.

¹⁴¹¹ "brahmasūtra" in the original.

There are the guruparmparas kept in the dvaraka, puri, sringeri and kanchi¹⁴¹² mathas. Out of these, the generally accepted date is about 500B.C. Whereas the ancient tradition of the Sringeri Matha takes it to 44 B.C.

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SANKARA BHAGAVATPADA

N. Ramesan

Maharishi Mahesh Yogi: Notes from a Talk in California

677

NOTES FROM A TALK IN CALIFORNIA

Maharishi Mahesh Yogi¹⁴¹⁴

(677-1) Notes from the ["Maharishi's"]¹⁴¹⁵ talk 5/27/59 California

c/o Mr and Mrs [?]¹⁴¹⁶

433 South Harvard

Los Angeles, California

Srimati Gayatri Devi and members of her Ashrama attended and were granted a special audience later where they enjoyed the hospitality of the Maharishi's hosts and were served pineapple and tea. The Maharishi was invited and accepted the invitation to visit the Ananda Ashrama in La Crescenta June 7, 1959. He said he would offer "initiations" (Mantra's) to [his]¹⁴¹⁷ community between 9-11 A.M., just before Service.

(free interpolation by R)

(Statement): A man inherits the Instincts of the family into which he is born; the cause of his birth is traced back to the unfulfilled desires of a past life. Therefore, if he accepts his lot, (weaver, lawyer, farmer, etc.,) and works with the force which has projected him into such a body with his special needs and talent, he will do better than if he tried to change his destiny by moving into another field of experience. His past life and unfulfilled desires which will be reactivated in his present circumstances will also supply him with requisite energy to quickly produce better work and save him wasted energy which might have been required in changing his [better]¹⁴¹⁸ in life physically

¹⁴¹² "guruparmparās kept in the dvārakā, purī, śringeri and kāñchī" in the original.

¹⁴¹³ Blank page

¹⁴¹⁴ The original editor inserted "MAHARISHI MAHESH YOGI" and "395" at the top of the page by hand.

¹⁴¹⁵ The original editor inserted quotation marks by hand

¹⁴¹⁶ The original editor inserted "?" by hand

¹⁴¹⁷ The original editor changed "the" to "his" by hand

¹⁴¹⁸ The original editor changed "position" to "better" by hand

and mentally. The higher purpose of such acceptance of his incarnation will be a more harmonious adjustment to his circumstances and people in that radius. He can then (assumedly) devote the balance of his time to unfolding his higher spiritual potential without having to undergo the frustrating struggle of “finding his niche” or adjusting mentally and emotionally to different and atypical conditions. The key¹⁴¹⁹ is in the absence of struggle – or ego manifestation so that the mind can become more peaceful and inverted without paying too much attention to the external necessities.

The lock is meditation. One devotes more and more time to plunging into meditation with the help of a suitable Mantra which is given in private and formed to the seekers need and personality. Through its efficacious vibrations, he eventually, [will]¹⁴²⁰ be able to sustain longer and longer periods of bliss. By degrees he will attain deeper pools of Eternal¹⁴²¹ pause and his temporary achievement will [gently]¹⁴²² become [absorbed]¹⁴²³ into the Changeless Absolute.

PB’s Interview with Maharishi Mahesh

678

PB’S INTERVIEW WITH MAHARISHI MAHESH

(678-1)¹⁴²⁴ The mantra repeats itself in you silently, at first very quickly, then it gradually slows down. It will fluctuate but let it take its own¹⁴²⁵ course

(678-2) SRM gases the world tension, conciliates quarrelling leaders, helps to prevent war and keep the peace.

(678-3) Earthquakes and natural catastrophes are the result of human sin.

(678-4) I note the effects of a mantra on a student, in order to ascertain if it is suited to him and if he is meditating correctly. I judge by his face: if is serene, happy, radiant afterwards then the meditation is good for him and rightly done.

(678-5) Meditation reduces the strength of the thought-mantra until it slowly becomes nothing. Then there results pure thought-free consciousness. The true being is in command

¹⁴¹⁹ The original editor changed "note" after “key” by hand

¹⁴²⁰ The original editor inserted "will" by hand

¹⁴²¹ "Eternal" was typed below the line and inserted with an arrow.

¹⁴²² The original editor inserted "gently" by hand

¹⁴²³ The original editor deleted "gradually" before “absorbed” by hand

¹⁴²⁴ The paras on this page are numbered 1 through 21; they are not consecutive with the previous page.

¹⁴²⁵ "own" was typed below the line and inserted with an arrow.

(678-6) Subud is not of God. It suppresses the mind and to that extent neutralises tension but all this is harmful for a spirit takes possession, and is responsible for the strange phenomena which follow. It is mediumship.

(678-7) To bring world peace it would be enough to neutralise the national tensions on one side – the Western side for instance – It is not necessary to pacify both sides

(678-8) When using the mantra in meditation avoid thinking about it. Thoughts keep the mind bound to its lesser level whereas it must be liberated from them to reach the higher one.

(678-9) I want to meet high grade first class people, because through them I can regenerate many others, but so far I have met only second class ones. If only important persons would get up publicly and testify to the value of this technique, it would attract many followers to it.

(678-10) The Maharishi Mahesh was a white-robed, heavily-black bearded figure, squatting on the bed, which served also as an office table for him.

(678-11) All other yogas tend to be tedious, long-drawn out so that people fall away from their practice. But mantra gives quick results, the practiser tastes the resulting bliss and is induced to seek it again and again. I coax them by suggesting 10 minute practice at the start, they enjoy this and extend it of their own accord to 30 minutes.

(678-12) I do not impose any disciplinary changes reforms or rule on disciples. I let them make their own self-improvement from within.

(678-13) It does not matter that Russia does not have this technique of mantra. It is enough that the West has it for by using it, world peace will come. But it can come only through this deeper inner way; all political methods will fail.

(678-14) The M spontaneously bursts out into loud chuckles when he makes a point. This happens every few minutes. But sometimes he does it when no point has both made and this is disconcerting, creating a mildly mad atmosphere.

(678-15) He refuses biographical information, saying that is merely superficial. However he said that he spent 13 years in Uttarkashi, in Himalya in his guru's asram. Guru was Brahman and Saraswati. It was really a cave where they both lived. The M went to college in Central India¹⁴²⁶ as a young man and graduated in physics but went off in search of guru. He followed the Ganges valley and reached Himalaya cave of

¹⁴²⁶ "Central India" was typed below the line and inserted with an arrow.

guru 4 years later. On the 89th birthday of his guru the M was in Madras and by inner prompting from guru started the Spiritual Regeneration Movement in the winter 1957/58

(678-16) I do not have to trouble about my physical wants and expenses for travel. Other people think of them all the time and relieve me of having to attend to them

(678-17) My diet consists chiefly of yoghurt and brown sugar when travelling. I feel no need of more.

(678-18) Healings have followed the inner changes brought about by mantra practice, because body and mind are one.

(678-19) This practice is simple, universal, effective and able to harmonise the material with the spiritual. It unfolds the person through his subconscious. It can be used in the fields of healing, education. Politically it creates a peaceful atmosphere, which UN cannot do. It brings the aspirant's mind to the level of guru's mind.

(678-20) The psychological self-awareness method, remembering God while active, divides the mind and is to be criticised.

(678-21) Critique by Sir Paul Dukes: Maheshyogi has the patter but not the reality. I have no faith in his claims."

(- PB's Interview with Maharishi Mahesh)

Swami Nachiketsananda: Report on Sai Baba

679

REPORT ON SAI BABA
Swami Nachiketsananda¹⁴²⁷

(679-1) COPY OF LETTER FROM SWAMI NACHIKETSANANDA

July 26, 1967

Dearest sister Roma,

[Is there an apartment # at your 783 Mad res?]¹⁴²⁸

Thank you very much for your kind letters. Your brothers in India is sharing the happiness you three enjoyed together.

Dearest sister do you really believe that your brother in this corner is such a fool as to impose his way or will on everybody? No he doesn't wish that. But what he

¹⁴²⁷ The original editor inserted "shorts to be seach, typed together" at the top of the page by hand.

¹⁴²⁸ The original editor inserted "Is there an apartment # at your 783 Mad res?" by hand

wishes is just to share the happiness he is having with his Gopalji. If any such thing ever comes out it will be meant only for those who believe it and for none else.

As regards your enquiry about the two holy men of India your brother begs to state that though his plan to visit south India could not be materialised, he wrote to a number of friends in South India. No news came from Madras, but a friend in Madras has again wrote to people in Trivandrum to get the news of Swami Atmananda Purushottama.

[Alison's Eliot]¹⁴²⁹ As for Bhagawan Sri Satha Sai Baba – our friend in South has sent a book, “Sathyam Sivan Sundaram” The Life of Bhagawan Sri Sathya Sai Baba written by N. Kasturi, M.A., B.L. Editor Sunathana Sarathi. The book is printed at Laxmi (Rus?) Royapuram, Madras -13. (Note: I cannot make out writing for street. – rs.) {illegible} No name of the publisher is there. There is no indication about any price of the book and how to get it. The book has been sent on terms that the book should be returned as soon as we are through with it. The book deals with unbelievable miracles of Sri Sathya Sai Baba from his very birth till the publication of the book in 1962 when Sri Baba was only 40 years old. All these miracles are very hard to believe. One thing that strikes an impartial reader is this, that unlike the great figures like Christ or Buddha or Sri Ramakrishna, Sri Sathya Sai Baba never went through any great penance or spiritual discipline. It seems he is full or complete from his very birth and the miracles which he shows are so magnificent that miracles by Christ or Buddha are simply childish plays. One very interesting thing about the book is that the first 16 years of Sri Baba is a period of Leela's play and so it is full of accounts which are like magic and the second 16 years of his life will show his mahima in miraculous powers and the rest will be full of upadesham, i.e. sermons more. If you are interested in the book we can try to send one book to you. There are photographs of Sri Sai Baba in the book but none seems to convey the spirit of detachment from the world. Rather, Sri Baba looks like one intelligent and practical man looking full (faced) to the photographer when photos were taken. Anyhow your brother does not feel any attraction to this holy man who seems to have excelled all the incarnations before him in his supernatural powers. This much for the present. Shall write to you as soon as I get any news of Sr. Krishna Menon (Atmananda Purshottam). Thank you. Yours as ever in the service of the Lord.

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REPORT ON SAI BABA
Swami Nachiketsananda

Unknown: Report on Sai Baba

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¹⁴²⁹ The original editor inserted "Ailson's Eliot" by hand

¹⁴³⁰ Blank page

(681-1) also..

I am not surprised about Bernard's conversion to Sai Baba. There is a group near here who constantly send me cards to attend their meeting (which I never have) and in each case someone has just returned from India with "thrilling tales." I have Sai Baba's chart (Nov 23, 1926, Sunrise, India). He is a great magician, and should be in Las Vegas along with Orson Welles (who is also a great psychic and magician), else he should turn those diamonds and pearls into loaves of bread for India's hungry children. His Moon conjuncts Pluto and trines Saturn and Uranus, all in water signs making a grand trine, but I have a folder full of people with a grand trine. Sri Ramana Maharishi had a perfect¹⁴³¹ trine Sun in Capricorn 7 degrees trained to Neptune and Uranus also 9 and 8 degrees, respectively. I have found only 3 people who had a perfect Star of David (double trines) and Henry Ford was one, Will Rogers (the humorist) and King Hussein of Jordan. He is a great soul and if the powers that be would only let him carry the ball for peace for a spell, we might get peace out there. But Poor Jordan is not powerful enough, hence he is helpless.

Princess Irene: Impression of Sai Baba from Photo

682¹⁴³²

IMPRESSION OF SAI BABA FROM PHOTO
Princess Irene

(682-1) The impression gained from this exceptional photo by IR is correct. His mass of hair, broad features, thick lips show that he belong to the Dravrdianvael, not the Centan one, Consequently his personal enlightenment, understanding, and teaching are limited, not the very highest understanding
from photo IRENE'S IMPRESSION -

Dr Samuel H. Sandweiss: Sai Baba

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SAI BABA
Dr Samuel H. Sandweiss¹⁴³³

¹⁴³¹ The original editor inserted underline by hand

¹⁴³² The original editor inserted handwritten notes "SATYA SAI BABA

The impression gained from his show by IR is correct. His mass of hair croud beatrics, the de life show that unceptional he be long to the Dravrdianvael, not the Centan one, Consequeully his a stained and teaching. personal enlightment are limited, not the very highest understanding from photo drene's impression -" at legible

(683-1) Baba, a large group of students from the Satya Arts and Science College at Brindavan and a few other people, including myself, were walking down the bank of a road to a stretch of level sand of the dry Kekkanahalla River bed. I was walking alongside *Swami*, and as we passed a bush, he reached over and pulled off a couple of twigs and held them up like a cross. *Hislop*, he said, *what is this?*

"Well, *Swami*, it is a cross," I answered. He put the twigs in his hand, closed it and produced three rather slow breaths on it. Then he opened his hand and gave me a cross with a figure of Christ on it. *This is an image of Christ on the cross, he said-not as artists have imagined Him and as historians have told about Him, but as he actually really and truly was, with stomach pulled way in and ribs all showing because He had had no food for eight days.*

So I said, "Well, the cross, *Swami*, tell me about that."

He said, *This cross is a piece of the wood from the original cross on which Christ was crucified.* Then he said something very interesting. *To find a piece of that wood after two-thousand years presented a little difficulty.* I suppose that is why he breathed rather slowly three times. Usually he gives one puff, and a ring or whatever just appears.

I noticed something odd and asked. "*Swami*, what is that hole at the top of the cross?"

He replied, *That is the hole where they hung the cross on the standard.* This is something we had never even heard of before. Pictures of Christ being crucified show the cross being planted in the ground; but, according to *Swami*, it was hung on something, and you can actually see the hole through the wood.

The cross is so small that the details on the figure of Christ escape the eye. A friend, Walter Wolfe, came down to our place in Baja and took some photographs of the cross that greatly magnify the details and show the beauty of the tiny figure of Christ (head size is 3/16 inches and overall length is 7/8 inches).

When he sent me a few of the prints, my wife and I were absolutely astounded. I wrote Walter that if the pictures were seen around the world, they would create an art sensation. I am sure it is the greatest sculpture of Christ that has ever been made. In the 8×10 enlargements you can see the blood flowing from His forehead where He was bruised. You can see the black and dust-caked saliva at the corner of His mouth. The expression of agony, pain and suffering in His eyes and face will tear your heart. In my estimation it is the most extraordinary object that Baba has ever produced. Why he gave it to me, I have no idea.

When Walter Wolfe brought some enlargements of the
[ITALICS are extracts from BABA'S speeches.]¹⁴³⁴

¹⁴³³ The original editor inserted "From his book "SAI BABA, the Holy man ... and his Psychiatrist" by Dr Samuel H. Sandweiss M.D an American jew - first edition published by Birth Day Publishing Company San Diego CALIFORNIA-92107 US.A" at the top of the page by hand.

¹⁴³⁴ The original editor inserted "ITALICS are extracts from BABA'S speeches." By hand

(continued from the previous page) photograph down to our house, we were standing around the table, looking at the pictures and thinking of Christ and of Baba, when suddenly-from a perfectly clear sky-there was a terrible crash of thunder. Then a very strong wind blew through the house, rattling the shutters, banging the doors and blowing the curtains. Next day an article in the *San Diego Tribune* reported that a mysterious thunder and wind had come up unexpectedly from a perfectly clear sky at five o'clock the previous afternoon. My wife reminded me that Christ died on the cross at five o'clock and that the Bible tells of thunder and earthquakes which arose suddenly.

I can only conclude that there is a tremendous amount of power in that little cross.^A

Baba may pass someone he has never met, at our level of consciousness, and move his hand in the air and produce a picture of the individual's favourite saint or a picture of Christ. He frequently addresses Christians on the subject of Christ's teachings, occasionally purporting to clarify a particular teaching or distortion which he says has developed as the story has been passed down.

To me, the most mind-blowing event of all regarding Baba's relationship to Christ happened Christmas Day, 1972. He told a group of people: *Christ said, "He who has sent Me will come again."* To my amazement he said that he himself is the one to whom Christ was referring.

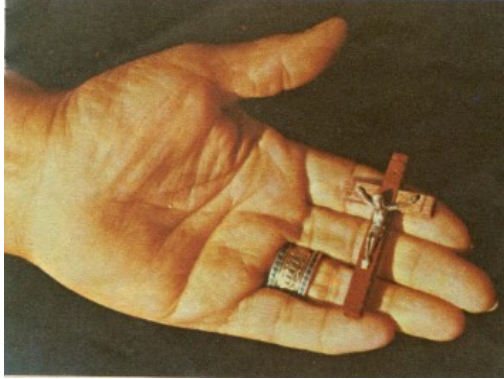
And the story says there was a star in the sky, which fell with a new light, and this led a few Tibetans and others to the place where the Saviour was born. This story is read and taken on trust by man, though stars do not fall or even slide down so suddenly. What the story signifies is this: There was a huge aura of splendour illumining the sky over the village when Christ was born. This meant that He who was to overcome the darkness of evil and ignorance had taken birth, that He would spread the light of love in the heart of man and the councils of humanity. Appearances of splendour or of other signs of the era that has dawned are natural when incarnations happen on earth.

Following page: two photographs of Christ figure materialised by Sai Baba for Dr Hislop.

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^AExcerpts from *Sanathana Sarathi* (the Eternal Csharioteer), a monthly publication from Prasanthi Nilayam, April 1975, together with Dr Hislop's comments.

(continued from the previous page)



(continued from the previous page) The aura of light was a sign that the darkness would be destroyed. A master arrives in answer to man's prayer: Thamasso maa jyothirgamaya (Lead us from darkness unto light).

There is one point that I cannot but bring to your special notice today. At the time when Jesus was merging in the supreme principle of divinity, He communicated some news to his followers which has been interpreted in a variety of ways by commentators and those who relish the piling of writings on writings and meaning upon meaning, until it all swells up into a huge

mess. The statement itself has been manipulated and tangled into a conundrum. The statement is simple:

"He who sent me among you will come again," and he pointed to a lamb. The lamb is merely a symbol, a sign. It stands for the voice: "Ba Ba;" the announcement was of the advent of Baba. "His name will be Truth," Christ declared. "Satya" means truth. "He wears a robe of red, a blood-red robe." (Here Baba pointed to the robe he was wearing.) "He will be short, with a crown (of hair)." The lamb is the sign and symbol of love. Christ did not declare that He would come again; he said, "He who sent me will come again." That "Ba-Ba" is this Baba.^A

Q: How can you be sure that Baba is not a false messiah and a manifestation of the devil? This also was prophesied in the Bible.

A: I had always assumed that I knew reality, but witnessing Baba in India the first time proved to me that I had known nothing. Reality changed for me. It seemed to me that if such extraordinary power existed for the good, there must also be power that was bad, but I felt little ability to judge one from the other. I was, as a matter of fact, quite frightened, creeping back to my hotel room, fearfully peering into closets and behind the shower curtain. I suddenly felt exposed and unprotected; I was unaware of what mechanisms and strengths I possessed to ward off evil powers.

The question of how to tell the authentic from the false is crucial. With all kinds of evil and disruptive causes masquerading in the guise of "spirituality," many people have actually concluded that everything labelled "religious" or "spiritual" should be dismissed out of hand. It is true of course that a misguided spiritual-like surrender

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^AExerpts from discourse by Sai Baba on Christmas Day, 1972.

Impressions about Sai Baba and Hilda Charlton

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SAI BABA AND HILDA CHARTLON

(687-1) January 18, 1968

Masters Hotel

Dear PB – mailed you a letter about two days ago addressed to the Cook address. But I forgot to mention that I have retained one book (paperback) of: SATHYA SAI SPEAKS Vo. Two publ. 1965, a book of discourses by Sai Baba given in the 1961-62 period. I am glad, (just by chance) this book was held back. Neecie's friend, Martha, who is caring for her asked to see the pictures in it and it was over Mother's when I was arranging the packaging over here, so it was not mailed. I had a chance to read it, cover-to-cover and so form a more leisurely opinion. It is fine, because it is the man himself, his disciple, N. Kasturi compiled the notes. I hope nothing went astray with the other books I mailed to the Leonardo. If you don't receive them, at least we have this one and it is an excellent representation of his philosophy. I shan't mail it until I hear from you, where you want it to go.

Here is a quote on page 125 of this book:

(687-2) "What exactly has been won by people who have struggled for 100 years? They have hungered and eaten, slept and wakened, laughed and wept, but, what is the result of it all, on the personality or on the world? Nil. When humanity flows purposeless and meaningless into the sands, the Avathar comes to warn and show the way. The one Task has to be fulfilled in various ways; that is the Mission of the Avathar. The Avatharathathwam, as mentioned in the Sastras was explained by Velury Sivarama Sastry now. Let me tell you, is only those who know the Sastras that can understand me. (Note: why does he say this? Does this mean more than an intellectual grasp of the Sastras? rs) I am determined to correct you only after informing you My credentials. That is why I am now and then announcing My Nature by means of miracles, that is, acts which are beyond human capacity and human understanding. Not that I am anxious to show off My Powers. The object is to draw you closer to Me, to cement your hearts to Me."

Well, it certainly sounds like his mission is directed explicitly to his Indian followers and that he has come (for whatever purpose) for their welfare and not the West. If he is authentic, he could be some kind of a prophet or another degree of spiritual leader, i.e., sage, doing the work he should be doing. Only someone who knows can understand what his job is. Other parts of this book (as far as my comprehension goes, is very good in speaking truth about his followers character and their lack of moral fibre which he constantly points out to them telling them they must change it themselves). He doesn't allow them to get away with much. His described disciplinary measures, which he insists on are grounded in a much purer way of life than anybody, east or west, seems likely to be able to follow consistently. But he does not deviate ever from these standards. And they

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SAI BABA AND HILDA CHARTLON

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SAI BABA AND HILDA CHARTLON

(continued from the previous page) I could not find out who the "old One" was. But apparently this information is within some published literature. I tried to find out if it was the same as Mirchandani's - but this is not Sufism, so apparently not. This Sai Baba is 39 years old, and looking upon the picture which she gave me, apparently in bristling health! It's good to see a young wizard so healthy! I also am impressed by some uncomplicated feeling about him - perhaps I have been influenced by the information he loves to play. He looks like he might. However, as far as my abstract

idea of “spiritual” goes, his looks do not hold that quality for me. But then, this is a relative term.

(689-1) Yes, he has miraculously healed people. She tells many stories about this but what I thought worth remembering is the story he performs operations upon these people himself! Materialising a bowl and knife and taking out a set of tonsils, etc.. also cleaning cancer wounds and applying remedy himself and other larger and lesser demonstrations. He apparently does this when he wishes and is not bullied into any of it. The same goes for his materialising of trinkets or gems to amuse. He has very amusing ways to say “No” if he is pressed upon too much for demonstrations.

Hilda tells me he accepts no money or any gratuity from those who come to visit him and stay. He, alone, decides if the person can stay within the living compound where he resides – but if he says OK, as in her case, there is no charge. However, they must live the severe, Spartan life sleeping on a board and a little food, a day. He provides this freely and she tells me upon occasion when young people arrive for his darsan and have no money to make the return trip home, he sometimes provides this amount and more, by giving them a gift of a gem to turn into rupees. Hilda said one of her friends, upon returning to USA sent a check to his Ashram as a donation. It was returned. She also said, if a big festival is to be celebrated he allows some business men who wish to donate to set up the festival but no money comes to him.

One of the personal stories Hilda told me about herself in contact with Sa Baba is: She went to him one day and spoke of being filled with the heat produced by spiritual fire within her. She had been meditating a great deal and was burning up with this heat and it was distressing. Sai Baba sitting in front of her said: “You have inner heat; eat sweet!” There upon he materialised some halvah from the palm of his hand and made her eat it. She says the fire abated from that moment. He does this frequently, producing a substance like an ash, which has a name but I could not catch it. This “ash” is placed upon the tongue of those who come to him. She had some with her, and it looks like the ash of some fine incense and tastes like it too being perfumed. I tasted it.

That about concludes what I was able to gather in a 40 minute contact

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SAI BABA AND HILDA CHARTLON¹⁴³⁷

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SAI BABA AND HILDA CHARTLON

(691-1) My first impression (we met upon the street, she was in a phone booth at 68th and Madison) and I saw and knew it was she before I crossed the street. She also knew I was RS, as we waved at each other simultaneously. You might say two kooks

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¹⁴³⁷ The original editor inserted “KEEP” at the bottom of the page by hand.

recognising each other! She certainly looked like I figured she would! In her late forties or early fifties, hair dishevelled, careless of dress but not sloppy; face pale and blonde with a strained intense quality but earnest and sincere. Childlike in peering out to see if she was understood and not misunderstood in her infatuations. But underneath her bursting enthusiasm and gloryoski! more intellectual discrimination than appeared at first meeting. She has lived in India for 16 years and wishes to return. We did not go into anything personal other than our mutual interest in India and its holy men. I told her about GD but not much, only I had taken initiation from the Vedantic approach. She, too, said she had a Vedanta guru and mentioned several times with emotion in speaking about gurus, "They don't like you to leave them and go to other gurus." Which she obviously had done and been censored for. Nevertheless she had picked up on quite a few in India and told me about sitting in front of one of the shankaras of the North. I could not find his name. She had met so many upon occasion, she could not recall all names. She did say there were only four Sankaras and this was the one from the North. She wanted to hear about me but I got her (she ruefully remarked)¹⁴³⁸ talking only about herself and she left hurriedly for another appointment within 40 minutes of our meeting. We probably will meet again but she seems to be flying here and there probably speaking to groups and individuals. My contact to her, (Nell Shakespeare) phoned me last night and let loose that Hilda is having financial difficulties and has to work to clear them up, which she is hastening to do. Nell, it seems has organised lectures for Hilda and they are now trying to bring Sai Baba over. Nell wants to meet GD being all Ga-ga about any Indian figure or image, endowing it with miraculous qualities unseen! Of these two women, Hilda is by far more sincere and caught up in spiritual motive as opposed to the Ali-Baba – Sesame! syndrome. My feeling is, she is within an occult meditative something straining for the ultimate in this experience of going on HIGH without returning back – a type of samadhi, I would guess, perhaps similar to Nirvikalpa ideal – yet, not. Maybe Savikalpa as there is still so much desire to FEEL and stay in the high. Naturally, my idea is only intellectual, not having experienced any samadhi – it could only be an opinion.

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SAI BABA AND HILDA CHARTLON

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SAI BABA AND HILDA CHARTLON

September 25, 1967

(693-1) In answer to one of your six questions which I retained mentally, Hilda Charlton, now of NYC, has replied, (1) Yes, she has met him personally and stayed for a full year with him and her impression and opinion about his spiritual status and claims

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is all you would expect of a devoted admirer and follower and more. She tells me he does materialise gold, gems, jewels – out of the air – (amongst other lesser siddhis) and has FUN doing it. He is a fellow who loves to laugh and takes it all as a game, sometimes blowing upon his materialisation after its manifestation, and making it disappear with a puff! Then he laughs and plays like a child with his own performance. She has a ring, she claims which he produced for her and showed it to me. It looks like a common ordinary ring but the jewel I do not know. Very dark, mostly like a bloodstone. It was cracked across the circumference diagonally. She does not know how this happened. But she said upon looking into the stone originally, after being presented to her, she saw deeply many things as though' in a magic well. Sai Baba's face appears in it for her. I examined the ring and upon looking into it saw only my own fat face and said "Ugh!." She also produced a tiny piece of enamelled ceramic no larger than this: Which was in colour with a tiny face again, of Sai Baba upon it. He had given this to her playfully again.

She showed me his motion upon plucking these things out of the air, and it is quite effective, dramatically speaking. Much like you would expect of a wizard who amuses children.

She spoke of about 10 or 15 thousand coming to hear him speak as opposed to your question about 40,000. But she said in cities, this was quite possible. He speaks in parables, using the Hindu background stories and relying on the childlike minds of his audience. He likes to make them laugh if he can, and he apparently can. His life story is replete with miracles from his birth to his past present performances and is in publication. So far, I have not received any material on him. Hilda tells me she has sent away for some and it should be arriving soon. She, too, wished the book we heard about from Nachiketasananda and requested Indra Devi's address so she could write and ask for it. I told her I had been unsuccessful so far but if I heard, she would be welcome to what I could also gather as she is going to share with me what she gets. I am glad I ordered an extra copy (if and when it arrives).

(4th: "What is his spiritual teaching?) He claims he is the reincarnation of "the old Sai Baba" who lived near or in Bombay. He has made this claim since 16 years of age and merely is carrying on his own divinity. [He has had no physical Teacher like Ramana Maharshi, no Guru. He accepts all, regardless of affiliations] .¹⁴⁴⁰

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¹⁴⁴⁰ The original editor inserted " He has had no physical teacher like Ramana Maharshi, no guru. He accepts all, regardless of affiliations" by hand

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