

# Book Notes 05

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*Editor's Note: The material in the Book Notes series is, generally speaking, not PB's writing. The vast majority of material 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. The excerpts in this file mostly relate to PB's 28 categories, although they are not organized in any particular way. We focused our efforts primarily on PB's unpublished*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.*

*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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<sup>1</sup> The paras in this file are all unnumbered unless otherwise noted.

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## Anne Marshall: Hunting The Guru In India

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HUNTING THE GURU IN INDIA

Anne Marshall

(13-1)<sup>8</sup> Consciousness was a function of the physical brain, without which it could not exist.

(13-2) Nor could I fit the facts of extra-sensory perception into my mechanistic scheme of the universe, and it gradually became apparent that, upsetting though it was, extra-sensory perception was a fact. Psychologists looked askance at me whenever I mentioned the subject, as if I had said a dirty word, and they told me either that the experiments of Soal and Rhine and other para-psychologists were never properly controlled, or else that to dabble in such matters was to indulge in infantile fantasies of the omnipotence of thought. I sensed in them a fear of something which was outside their sphere of control. The ghosts of mediaeval monks passing nightly through solid walls do not obey the laws of space-time which govern the scientific world, and are therefore potential threats to the materialists' order of existence. I also discovered that in secret many doctors, psychologists and biologists were extremely interested in psi-phenomena, but it was more than their jobs were worth to admit it.

In the face of all this conflicting and undigested data, I remained an agnostic, but one who believed that the information culled by the senses was only a small part of the whole of reality. Limited as we are by our three-dimensionality, I felt that we were not structured to understand the whole creation, the greater part of which must always remain unknown and unknowable. Mysticism I dismissed as the fantasies of a diseased imagination. The ritual of organised religion made no appeal to me, nor could I accept the Christians' claim that Jesus Christ was the only Son of God, nor their assertion that they alone had a complete revelation of truth. The religion a person followed seemed to me to be a matter of what part of the world he happened to be born in. I did not believe either that I could be "saved" by any exterior power, call that power Christ or what you will. I felt that the Christian emphasis on sin created an unhealthy split between the natural and the spiritual man, though this preoccupation with sin was not in the teachings of Jesus, but was imported into Christianity by St. Paul, to whom sex and sin seem to have been almost

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<sup>8</sup> The paras on this page are numbered 1 and 2; they are not consecutive with the previous page.

(continued from the previous page) synonyms. And I missed in Christian thought a comprehensive philosophical background. Yet I wanted to believe in something.

(14-1)<sup>9</sup> I felt piqued by my ignorance of the man (Ghandi) and I thought: 'I ought to know more; I must read this book.'

(14-2) 'If even a tenth of all this is true, it must transform one's whole outlook on life.'

(14-3) Whatever misgivings one may have about Bhavé's methods and the practical wisdom of his policy, no one could avoid being deeply impressed by his absolute renunciation and dedication.

(14-4) Craving for darshan is a peculiarly Indian phenomenon which sometimes reaches pathological proportions.

(14-5) Swamiji: What is sleepless sleep? Aspirant: The Fourth Estate (i.e. the highest state of awareness – sahaja samadhi).

(14-6) The most charitable attitude to all this would be to assume that the swami wrote it in a state of mania, and to be fair I must say he did sometimes write more sensibly –

(14-7) From 1926 until he died in 1950, Aurobindo spent practically all his time in one room, refusing to see visitors and often ordering his food to be pushed under the door. It may seem a selfish, wasted life, but Aurobindo believed that this retirement was essential to his inner evolution.

(14-8) The works of Aurobindo are tiresome to read, for his style is long-winded and repetitive.

(14-9) "Yes, a great many people are hostile to us and would harm us if they could. The Catholics, for instance."

(14-10) One other curious fact may throw a light on the enigma of Aurobindo and the Mother. Photographs of the sage in youth and middle age are powerful and beautiful, and contrast strangely with a well-known picture of him taken in old age, which I find rather terrifying. At first glance the expression is aloof and supercilious, but on closer inspection there is revealed a remarkable dichotomy between the two sides of the face. With the left half covered, the right

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<sup>9</sup> The paras on this page are numbered 3 through 12, making them consecutive with the previous page.

(continued from the previous page) side looks dead. With the right half covered, there emerges from the left side an expression of profound unhappiness. Is it that, like some other seers, he reached a high peak of attainment and then fell from grace?

(15-1)<sup>11</sup> Swami Chinmayananda has been accused of vulgarity, and undoubtedly he is a showman, but I thought he was an excellent speaker.

(15-2) "Time is a succession of moments. First there is one moment and then a second moment, and in that second moment we are aware of time. Thus we call the smallest interval of time a second, because Consciousness is in the first moment and Time is second."

(15-3) He laughed heartily with his host, slapped his thighs and was not averse from a vulgar joke.

(15-4) "Swamiji, is art a form of yoga?" "Yes, but it is dangerous, because the artist becomes too easily ensnared by his own creations, and he sinks into the allurements of the senses."

(15-5) Even the non-dual superconscious state known as nirvikalpa samadhi cannot be continuous. Between whiles the centre of awareness shifts back to the world of phenomena and contact with the Self is temporarily lost. This is why some mystics, when they return to mundane consciousness, return also to the foibles of the conditioned ego. Thus they fall from a state of Grace and become once more subject to error, otherwise called sin. Freedom from error and from the effects of karma is possible only when the permanent state of realisation known as sahaja samadhi is reached. The individual now becomes a jivanmukta, a free soul, even in this life. The Maharshi claimed that he was established in this state only after his second "death" in 1912. Thereafter he experienced no more "trances" or "deaths," and it is said that Absolute Consciousness existed in him side by side with ordinary consciousness, so that he enjoyed absorption in the Self along with awareness of the world and the full use of his faculties.

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<sup>10</sup> The original editor inserted "3" at the top of the page by hand.

<sup>11</sup> The paras on this page are numbered 13 through 18, making them consecutive with the previous page.

(15-6) Most of the Westerners at Ramanashram ate their food with their right hands, like the Indians. Although I tried it, I never really accustomed myself to the method and I preferred a spoon. I disliked getting my hand so messy.

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(16-1)<sup>12</sup> The couch on which he sat carries a large coloured photograph of the Maharshi reclining upon it; because of rheumatism he was unable to bend his legs enough to adopt the usual meditation posture.

(16-2) The guru need not be living; he need not even be human. Suffering, for instance, can be a guru.

(16-3) "Tears give way to an inner quietude, a feeling of inexpressible, indescribable happiness. This state lasts as long as I do not allow the mind to create any new thoughts..."

(16-4) To my own unenlightened consciousness this seems to fall into the Berkeleian fallacy.

(16-5) Obviously our sensory apparatus selects data from the environment and does not present us with a full or a true picture of it. This is, in fact, the famous maya, often misleadingly translated as "illusion." "Relative reality" would be a better rendering. The environment may not be unreal in the sense that it does not exist. I suspect that the trouble lies in a failure of communication. Language is geared to the world of the senses and it breaks down when an attempt is made to harness it to another dimension. To an illumined sage there may be no time and no space, and thus no world either, at least according to our understanding.

(16-6) They told us they were making the pradakshina. It should be done barefoot and slowly, "like a pregnant queen in her ninth month."

(16-7) But for me, coming ten years too late, the ashram was like a husk without a kernel, for the Maharshi left no successor. An Indian sunset is always beautiful, and nowhere more so than here, where all was so serene - serene, but empty. I desperately wanted there to be some purpose in life and some kind of immortality. It was the insubordination of my ego, I suppose. I feel I must leave the last word with the Maharshi. One of his favourite sayings was: "There is no re-incarnation; there is no

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<sup>12</sup> The paras on this page are numbered 19 through 25, making them consecutive with the previous page.

Ishvara<sup>13</sup> (Personal God); there is nothing: you only have to be." In my inmost heart I knew he was right; for "Ripeness is all." But the Maharshi was absolutely happy about this state of affairs, and I am not!

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HUNTING THE GURU IN INDIA

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(17-1)<sup>15</sup> I was puzzled by his persistent avoidance of the first person when referring to himself, and, beating down my diffidence, I ventured to ask him why he referred to himself always in the third person. At times this peculiarity of speech sounded almost ridiculous. For instance when, in reply to an enquiry about a rash on his leg, he replied, "Ramdas's leg is better today."

The Swami answered: "Ramdas has no ego and therefore no 'I.' Ramdas sang the Ram mantra for the last time in 1948. After that there was no point in his singing it any more, as there was no ego left to sing it."

I was unimpressed with this explanation. To me, his "Ramdas this" and "Ramdas that" was an irritating mannerism which smacked of more ego rather than less, especially when considered in conjunction with his enthronement on the gaddi and his complacent acceptance of prostrations.

(17-2) In short I saw in him a vain man whose head had been turned a little by the success of his world tour. It is said by some that most of his spiritual authority has now passed into Krishna Bai.

(17-3) "Ramdas asked the yogi to instruct him, and he lost the feeling of ebullience he had had since his own realisation, and became instead very quiet and calm. But Ramdas did not like to remain in this state; he wanted his old ecstasy back."

"Isn't calmness preferable to ecstasy?" I wanted to know.

"Ramdas prefers divine bliss."

(17-4) This is an excellent description of a state known to Western psychology as manic psychosis, but Ramdas has calmed down since those days back in 1923.

(17-5) It is, of course, well known that mystical states may parallel certain pathological conditions. "Prolonged unremitting mysticism can, in some instances, be almost indistinguishable from schizophrenia," wrote William Sargent (Battle for the Mind). The state may be almost indistinguishable to an outside observer, but not the results;

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<sup>13</sup> "Ishwara" in the original.

<sup>14</sup> The original editor inserted "5" at the top of the page by hand.

<sup>15</sup> The paras on this page are numbered 26 through 30, making them consecutive with the previous page.

and this is the test. The fate of the untreated schizophrenic is one of progressive disintegration of the personality. The fate of the mystic, on the other hand, is one of increased understanding and authority. As Sri Ramakrishna remarked of samadhi, "If a man goes into it a fool, he comes out a sage."

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HUNTING THE GURU IN INDIA

Anne Marshall

(18-1)<sup>16</sup> I had not felt anything emanating from either the Swami or from Krishna Bai, dears though they both were. But many have, so perhaps the limitation was mine.

(18-2) Maharaji took them all upon his own shoulders. It sounded like a wonderful way of getting rid of responsibility for oneself, but perhaps I misjudge, and perhaps we are none of us really responsible; we only think we are.

(18-3) When Charan Singh was chosen it was something of a surprise. "He is too young," said some, "and besides, he has never shown any special inclination towards religion." Others thought he had been appointed simply because he was the grandson of the great Maharaj. Consequently, there was a row and a split in the hierarchy, some of the elders maintaining that a mistake must have been made, and that one Kirpal Singh was the real Maharaji. This Kirpal Singh formed a splinter group, and went off to Delhi to found a colony of his own.

(18-4) Much later, when I visited Kirpal Singh and his colony in Delhi, I found him a delightful old fellow, and no sign of tricks. Nor did he seem to believe that Sant Mat was best and took you higher than any other way. On the contrary, the burden of his message was that all the world's religious traditions enshrined the teachings of Nam, the Mystic Sound.

(18-5) As for Charan Singh, his reaction to hearing of his appointment as Satguru was endearing. He ran away. It took four days to find him, and then he burst into tears and protested that he did not want the job. He was interested in his family, in his estate and in politics, and it was only with the greatest difficulty that he was persuaded to accept the burden. His predecessor may have known what he was doing after all, for, in spite of his youth and outward appearances at that time, it is said that Charan Singh has made vast spiritual strides.

(18-6) I was upset by all this splendour, and I took the liberty to challenge the Maharaji directly on this point. He gave me the standard reply; that it is not wrong to have

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<sup>16</sup> The paras on this page are numbered 31 through 36, making them consecutive with the previous page.

possessions, but only to be attached to them. Replying to my comments about the glories of

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## HUNTING THE GURU IN INDIA

Anne Marshall<sup>17</sup>

(continued from the previous page) the new guest-house, he said that it was what Americans expected and demanded. But if I didn't want to share in these luxuries, I was at liberty to lead as ascetic a life as I pleased.

(19-1)<sup>18</sup> He had trained his eyes to mutate through an extraordinary range of expression. The "shower of grace," as the other devotees called it, was like the Fount of Love itself. When it opened up, every person who happened at that moment to fall in his line of vision felt that the Maharaji's gaze was specially for him. This feeling was quite irresistible. Then as suddenly as it had come, the beam of benign light would be withdrawn and the remarkable eyes of the Maharaji changed in a moment to pools reflecting fleeting patterns of light and shade - until seconds later the light shone out again in a new direction.

(19-2) Whether, as his initiates maintained, his body was the channel of some higher power, or whether he was simply a marvellous actor, I do not know, but I never tired of watching the performance.

(19-3) Mataji: Whichever way you take it; neither the one nor the other can be excluded. Together with the flash of lightning there is thunder; the sound depends on the instrument by which it is produced.

(19-4) All feeling of tension and fear vanished. I remember thinking, "This is death and it is bliss." There was a sense of dazzling light, like some glorious sun rising beyond the mountain ranges of the world. Nothing could have convinced me that God was not in His heaven and all was not right with the world. I was rising up to join myself with God and God was Love. Beneath me I saw the life I was leaving behind. It looked like a web stretched out, and I knew there was no free-will as we understand that term. All was Destiny - karma, I suppose I might have said had I heard of that word. My little life, the lives of my relations and friends, all the problems I had fretted and puzzled over, were things given.

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<sup>17</sup> The original editor inserted "7" at the top of the page by hand.

<sup>18</sup> The paras on this page are numbered 37 through 41, making them consecutive with the previous page.



(19-5) I now know that my experience was not a very advanced one, because I experienced a sense of light and because I failed to transcend the dualism of myself existing separately from God. Incidentally, the feeling of seeing light

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HUNTING THE GURU IN INDIA

Anne Marshall

(continued from the previous page) is a very common one on the lower rungs of mystical experience. In non-dual experiencing all sense of form, light or sound vanishes.

(20-1)<sup>19</sup> What may be common to all, on the physiological plane is an inactivation of the cerebral cortex, whose activity in ordinary waking consciousness inhibits the mystical experience. During sleep the centre of activity passes from the cortex to the reticular formation in the hind-brain, and consciousness is lost. In spiritual trance, on the other hand, it appears that consciousness is not lost but transferred to the collective Ground beyond the physical brain. Certain mystics – the Maharshi was an example – seem to be able to combine mystical and waking consciousness.

(20-2) I know that it is possible to read minds; and I don't mean the telepathic hunch, but to be made quite free of the contents of another person's mind so that no mental barrier whatsoever exists between you and that person.

(20-3) I had lost contact with my body, and my consciousness seemed to be floating somewhere out in space. It was only after a struggle that left me bathed in sweat that I managed to come out of the trance – for such it must have been – to descend again into my own body. The immediate physical effect of this experience was months of intractable insomnia, starting that night.

(20-4) It seems that I was made free of their whole minds, so that their minds and my mind was one. I knew it all – imagery, emotions, will and intention.

I now know that I did that night, quite unintentionally of course, what the yogis do when they want to develop mind-reading powers. Namely, I had gazed fixedly at a point – in this case a keyhole – with the mind held in close concentration.

(20-5) Here I seemed to detach conscious awareness from my own body and to transfer it to someone else's but still contact with my own body must have been maintained, or I could not have returned to it perhaps. So still I do not know if consciousness can exist apart from the living body, though it appears

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<sup>19</sup> The paras on this page are numbered 42 through 46, making them consecutive with the previous page.

(continued from the previous page) to be able to project itself out of the body, temporarily at least.

(21-1)<sup>21</sup> I find it significant that in the highly organized commercial cultures where Protestantism flourishes most, worship is replaced by a "service," with the congregation dragooned into rows of pews and all having to sit, kneel or stand up to the order of an officiating priest. This utterly destroys any spontaneity of worship. The altar is the heart of a Church, but during the service no one except the priest is allowed near it. How in this regimented atmosphere can anyone give expression to true religious feeling.

(21-2) I know now that the High Mass bridged for me the gap between a Nonconformist service and the free and easy comings and goings in an Indian temple, where there is no organised worship at all.

## **Nyoiti Sakurasawa-Ohsawa: Le Cancer Et La Philosophie D'Extreme Orient**

(23-1)<sup>24</sup> Je m'efforce de vous faire comprendre la mentalite des Orientaux et autres colonises,<sup>25</sup> la mentalite<sup>26</sup> que Leve-Bruhl<sup>27</sup> a appelee<sup>28</sup> la "mentalite<sup>29</sup> primitive." Au

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<sup>20</sup> The original editor inserted "9" at the top of the page by hand.

<sup>21</sup> The paras on this page are numbered 47 through 48, making them consecutive with the previous page.

<sup>22</sup> Blank page

<sup>23</sup> The original editor inserted "11" at the top of the page by hand.

<sup>24</sup> The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

<sup>25</sup> "colonisés" in the original.

<sup>26</sup> "mentalité" in the original.

<sup>27</sup> "Léve-Bruhl" in the original.

train ou<sup>30</sup> vont les choses, cette mentalité<sup>31</sup> devrait bientôt<sup>32</sup> disparaître.<sup>33</sup> Partout, les primitifs sont en voie d'extinction ou d'assimilation par les civilisés,<sup>34</sup> à<sup>35</sup> l'exemple des Indiens d'Amérique.<sup>36</sup>

La mentalité<sup>37</sup> primitive est sans doute simple, enfantine, parfois ridicule. Mais elle possède<sup>38</sup> une propriété<sup>39</sup> inconnue des civilisés,<sup>40</sup> une philosophie dialectique extrêmement<sup>41</sup> simple, condensée<sup>42</sup> dans deux mots antagonistes: Yin et Yang, Tamajic et Rajasic, etc.

(23-2) La médecine,<sup>43</sup> par exemple, n'est qu'une application de ce principe unique selon lequel toute chose nous apparaît<sup>44</sup> sous deux aspects opposés.<sup>45</sup>

(23-3) Ceci est factice. Hegel étudiait<sup>46</sup> et enseignait cette dialectique moniste paradoxale.

(23-4) Toutefois, la médecine<sup>47</sup> officielle continue à<sup>48</sup> ignorer l'apparition de la macrobiotique, bien qu'elle ait reconnu l'utilité<sup>49</sup> l'efficacité<sup>50</sup> de l'acupuncture, que j'ai introduite en Occident il y a plus de 35 ans.

(23-5) Le massage et le moxa sont d'autres thérapeutiques également<sup>51</sup> symptomatiques, simples, faciles à<sup>52</sup> apprendre et pouvant se pratiquer sans danger.

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<sup>28</sup> "appelée" in the original.

<sup>29</sup> "mentalité" in the original.

<sup>30</sup> "où" in the original.

<sup>31</sup> "mentalité" in the original.

<sup>32</sup> "bientôt" in the original.

<sup>33</sup> "disparaître" in the original.

<sup>34</sup> "civilisés" in the original.

<sup>35</sup> "à" in the original.

<sup>36</sup> "d'Amérique" in the original.

<sup>37</sup> "mentalité" in the original.

<sup>38</sup> "possède" in the original.

<sup>39</sup> "propriété" in the original.

<sup>40</sup> "civilisés" in the original.

<sup>41</sup> "extrêmement" in the original.

<sup>42</sup> "condensée" in the original.

<sup>43</sup> "médecine" in the original.

<sup>44</sup> "apparaît" in the original.

<sup>45</sup> "opposés" in the original.

<sup>46</sup> "étudiait" in the original.

<sup>47</sup> "médecine" in the original.

<sup>48</sup> "à" in the original.

<sup>49</sup> "l'utilité" in the original.

<sup>50</sup> "l'efficacité" in the original.

<sup>51</sup> "thérapeutiques également" in the original.

(23-6) L'arrangement des fleurs, le Judo, le Bonkei (paysage naturel en miniature), toutes ces applications du principe unique Yin-Yang.

(23-7) C'est lui, le cancer, qui freine la vitesse formidable et catastrophique de notre civilisation, qui vole vers l'extrémité<sup>53</sup> du dualisme!

(23-8) Mais, a<sup>54</sup> travers le siècles,<sup>55</sup> les religions sont tombées<sup>56</sup> dans les mains de religieux professionnels qui ne sont que des phonographes débitant<sup>57</sup> des mots et des paroles sacrés.<sup>58</sup>

(23-9) La civilisation scientifique et technician, très<sup>59</sup> puissante et gigantesque dans son envergure apparente, marche avec une vitesse formidable, constamment accélérée,<sup>60</sup> a<sup>61</sup> travers les ténèbres<sup>62</sup> d'un océan<sup>63</sup> inconnu et déchaîné.<sup>64</sup>

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LE CANCER ET LA PHILOSOPHIE D'EXTREME ORIENT  
Nyoiti Sakurasawa-Ohsawa

(24-1)<sup>65</sup> Plus de 318.000 civils ont été<sup>66</sup> inhumainement tués<sup>67</sup> en quelques secondes dans les deux villes pacifiques de Hiroshima et Nagasaki. De plus, quelques millions d'autres ont été<sup>68</sup> intoxiqués<sup>69</sup> ou mutilés.<sup>70</sup>

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<sup>52</sup> "à" in the original.

<sup>53</sup> "l'extrémité" in the original.

<sup>54</sup> "à" in the original.

<sup>55</sup> "siècles" in the original.

<sup>56</sup> "tombées" in the original.

<sup>57</sup> "débitant" in the original.

<sup>58</sup> "sacrés" in the original.

<sup>59</sup> "très" in the original.

<sup>60</sup> "accélérée" in the original.

<sup>61</sup> "à" in the original.

<sup>62</sup> "ténèbres" in the original.

<sup>63</sup> "océan" in the original.

<sup>64</sup> "déchaîné" in the original.

<sup>65</sup> The paras on this page are numbered 10 through 18, making them consecutive with the previous page.

<sup>66</sup> "été" in the original.

<sup>67</sup> "tués" in the original.

<sup>68</sup> "été" in the original.

<sup>69</sup> "intoxiqués" in the original.

<sup>70</sup> "mutilés" in the original.

(24-2) La civilisation orientale était<sup>71</sup> morale, comme le montre la stratégie<sup>72</sup> de Gandhi. Mais l'Invincible Nippon, le meilleur étudiant<sup>73</sup> de la civilisation occidentale, avait travaillé<sup>74</sup> à<sup>75</sup> s'occidentaliser depuis 80 ans. Le général<sup>76</sup> Tojo, chef de militaires simplistes et fanatiques, voulut montrer que le meilleur étudiant<sup>77</sup> de la civilisation de l'Ouest était<sup>78</sup> devenu supérieur à son maître.<sup>79</sup> C'était<sup>80</sup> de l'arrogance. Il avait oublié<sup>81</sup> l'enseignement oriental qu'il avait appris dans sa jeunesse, surtout la stratégie<sup>82</sup> de Song-tse, la stratégie<sup>83</sup> de l'amour.

(24-3) Une telle situation supprime les perspectives de paix durable bien autrement qu'elles ne le furent pendant la guerre. La paix par la menace, c'est la paix de la mort.

(24-4) Il se remémore<sup>84</sup> les paroles des sages de l'Est qui vivaient sur cette planète<sup>85</sup> il y a des milliers d'années<sup>86</sup> et qui vivent encore dans leurs paroles, ces paroles qui nous donnent la lumière,<sup>87</sup> l'espoir et le courage.

(24-5) Lao-Tse dit: "Un produit Deux, Deux produisent Trois et Trois produisent tout." Je suis son interprète<sup>88</sup> pour vous. Il dit: "Un, infini, commencement sans commencement, produit Deux pôles<sup>89</sup> Yin et Yang, antagonistes éternels<sup>90</sup> qui s'attirent fortement puisqu'ils sont antagonistes:

(24-6) La médecine<sup>91</sup> orientale n'est donc qu'une branche de la philosophie dialectique qui considère tout antagonisme comme une complémentarité.<sup>92</sup>

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<sup>71</sup> "était" in the original.

<sup>72</sup> "stratégie" in the original.

<sup>73</sup> "étudiant" in the original.

<sup>74</sup> "travaillé" in the original.

<sup>75</sup> "à" in the original.

<sup>76</sup> "général" in the original.

<sup>77</sup> "étudiant" in the original.

<sup>78</sup> "était" in the original.

<sup>79</sup> "supérieur à son maître" in the original.

<sup>80</sup> "C'était" in the original.

<sup>81</sup> "oublié" in the original.

<sup>82</sup> "stratégie" in the original.

<sup>83</sup> "stratégie" in the original.

<sup>84</sup> "remémore" in the original.

<sup>85</sup> "planète" in the original.

<sup>86</sup> "d'années" in the original.

<sup>87</sup> "lumière" in the original.

<sup>88</sup> "interprète" in the original.

<sup>89</sup> "pôles" in the original.

<sup>90</sup> "éternels" in the original.

<sup>91</sup> "médecine" in the original.

<sup>92</sup> "complémentarité" in the original.

(24-7) Mangez surtout des cereales<sup>93</sup> completes<sup>94</sup> (ou le moins raffinees<sup>95</sup> possible) Mangez le moins possible de tous autres aliments (Vivere parvo!); Buvez le moins possible (thé, boisson alcoolisee,<sup>96</sup> eau, boisson exotique).

(24-8) L'homme a vecu<sup>97</sup> sans connaitre<sup>98</sup> le sucre, pendant des milliers d'annees.<sup>99</sup>

(24-9) La vitamine C par Neven Henaff dans l'annexe dece

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LE CANCER ET LA PHILOSOPHIE D'EXTREME ORIENT  
Nyoiti Sakurasawa-Ohsawa<sup>100</sup>

(continued from the previous page) livre. La vitamine C en excès est d'ailleurs l'une des causes les plus graves du cancer.

(25-1)<sup>101</sup> Les verrues et les cancers sont aussi des formes d'emmagasinage des protéines animales inutiles. C'est l'emmagasinage de la mort! Le cancer, c'est un emmagasinage de proteines en exces<sup>102</sup> qui explose.

(25-2) Prenons un second exemple, celue de la verrue et du cor au pied. Tous deux sont des excroissances. Ce sont des excedents,<sup>103</sup> des amas de proteines excedentaires.<sup>104</sup> Ils ne se rencontrent pas sur une personne vegetarienne<sup>105</sup> qui ne consomme pas de proteines<sup>106</sup> animales. (PB note: Not true)

(25-3) Il ne peut pourtant pas ignorer que les Japonais n'ont jamais eu la coutume de boire le lait comme un aliment convenant a<sup>107</sup> l'homme adulte. Le lait commercial,

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<sup>93</sup> "céréales" in the original.

<sup>94</sup> "complètes" in the original.

<sup>95</sup> "raffinées" in the original.

<sup>96</sup> "alcoolisée" in the original.

<sup>97</sup> "vécu" in the original.

<sup>98</sup> "connaître" in the original.

<sup>99</sup> "d'années" in the original.

<sup>100</sup> The original editor inserted "13" at the top of the page by hand.

<sup>101</sup> The paras on this page are numbered 19 through 25, making them consecutive with the previous page.

<sup>102</sup> "protéines en excès" in the original.

<sup>103</sup> "excédents" in the original.

<sup>104</sup> "protéines excédentaires" in the original.

<sup>105</sup> "végétarienne" in the original.

<sup>106</sup> "protéines" in the original.

<sup>107</sup> "à" in the original.

c'est-à-dire<sup>108</sup> le lait de vache, est uniquement destiné aux veaux et seulement pendant les tout premiers mois suivant leur naissance.

(25-4) Ils ont donc maitrise<sup>109</sup> leur degout<sup>110</sup> du lait de vache pour etre fideles<sup>111</sup> aux maitres civilises.<sup>112</sup>

(25-5) Bon sommeil (comme celui qui, a volonte<sup>113</sup> et en trois minutes, peut entrer en profond sommeil n'importe quand et n'importe ou;<sup>114</sup> qui ne bouge pas pendant son sommeil; qui n'a jamais de rêves ni a<sup>115</sup> plus forte raison de cauchemars; qui se reveille a<sup>116</sup> l'heure au'il s'est fixee<sup>117</sup> avec une exactitude mecanique;<sup>118</sup> qui se leve<sup>119</sup> et saute sur les affaires prevues<sup>120</sup> comme le lion qui saute sur un lapin. Si l'on dort plus de six heures, c'est paresse, sinon maladie. 3 a 4 heures de sommeil sont tous a fait suffisantes quand on est bien portant.<sup>121</sup>

(25-6) La disposition des non-civilises, sous-developpes, colores, colonises<sup>122</sup> ou des primitifs produits par cette education<sup>123</sup> philosophique, dialectique paradoxale et pratique est agreable.<sup>124</sup> Accepter tout docilement et avec une gratitude profonde, sans aucune protestation.

(25-7) Notre sante<sup>125</sup> et notre vitalite resident<sup>126</sup> dans l'introduction simultanee<sup>127</sup> de Yin et Yang en bonnes proportions. Yin seul, aussi bien que Yang seul, c'est la mort certaine. Yin et Yang en mauvaise proportion ce sone toutes les maladies, tous les

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<sup>108</sup> "c'est-à-dire" in the original.

<sup>109</sup> "maîtrisé" in the original.

<sup>110</sup> "dégoût" in the original.

<sup>111</sup> "être fidèles" in the original.

<sup>112</sup> "maîtres civilisés" in the original.

<sup>113</sup> "à volonté" in the original.

<sup>114</sup> "où" in the original.

<sup>115</sup> "rêves ni à" in the original.

<sup>116</sup> "réveille à" in the original.

<sup>117</sup> "fixée" in the original.

<sup>118</sup> "mécanique" in the original.

<sup>119</sup> "lève" in the original.

<sup>120</sup> "prévues" in the original.

<sup>121</sup> "3 à 4 heures de sommeil sont tous à fait suffisantes quand on est bien portant" in the original. The original editor inserted underline by hand.

<sup>122</sup> "non-civilisés, sous-développés, colorés, colonisés" in the original.

<sup>123</sup> "éducation" in the original.

<sup>124</sup> "agréable" in the original.

<sup>125</sup> "santé" in the original.

<sup>126</sup> "vitalité résident" in the original.

<sup>127</sup> "simultanée" in the original.

maux, tous les malheurs incluant les crimes, toutes les miseres,<sup>128</sup> toutes les difficultés,<sup>129</sup> et couronnant le tout, la guerre nucléaire,<sup>130</sup> la plus grande maladie menaçant l'avenir de l'humanité.<sup>131</sup>

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LE CANCER ET LA PHILOSOPHIE D'EXTREME ORIENT  
Nyoiti Sakurasawa-Ohsawa

(26-1)<sup>132</sup> La réalisation<sup>133</sup> d'une bonne proportion entre les éléments<sup>134</sup> yin et yang est la question capitale.

(26-2) DORMIR PROFONDEMENT ET TRES BIEN: Ne jamais rêver,<sup>135</sup> ne jamais bouger, être rafraîchi<sup>136</sup> avec quatre ou cinq heures de sommeil, se réveiller<sup>137</sup> avec le sourire et à l'heure qu'on veut.

(26-3) -Pourquoi ne parle-t-on jamais que des spirales centripètes<sup>138</sup> puisqu'il y a aussi des spirales centrifuges?

- C'est qu'on ne voit pas les spirales centrifuges! Si la spirale n'est pas centripète,<sup>139</sup> qu'est-elle? Qu'est-ce qu'elle devient? Tout disparaît,<sup>140</sup> alors on ne voit rien, elle s'évanouit: voilà la spiritualité.<sup>141</sup> Il y a toujours deux spirales, yin et yang, mais yin ne se voit pas, tandis que nous voyons yang, la matérialisation,<sup>142</sup> et nous nous y attachons.

(26-4) La spirale centripète,<sup>143</sup> c'est symbole de la civilisation occidentale, qui aboutit à<sup>144</sup> la bombe atomique. La spirale centrifuge c'est la civilisation orientale, spiritualist;

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<sup>128</sup> "misères" in the original.

<sup>129</sup> "difficultés" in the original.

<sup>130</sup> "nucléaire" in the original.

<sup>131</sup> "l'humanité" in the original.

<sup>132</sup> The paras on this page are numbered 26 through 31, making them consecutive with the previous page.

<sup>133</sup> "réalisation" in the original.

<sup>134</sup> "éléments" in the original.

<sup>135</sup> "rêver" in the original.

<sup>136</sup> "être rafraîchi" in the original.

<sup>137</sup> "réveiller" in the original.

<sup>138</sup> "centripètes" in the original.

<sup>139</sup> "centripète" in the original.

<sup>140</sup> "disparaît" in the original.

<sup>141</sup> "s'évanouit: voilà la spiritualité" in the original.

<sup>142</sup> "matérialisation" in the original.

<sup>143</sup> "centripète" in the original.

<sup>144</sup> "à" in the original.



vous voyez cette spirale partout. Mais vous l'avez connue: tous les monuments celtiques la portent. Il n'y a dans tout l'univers que des spirales et il y a toujours yin et yang, la double spirale, l'une s'enroule, c'est la matérialisation,<sup>145</sup> l'autre se déroule, c'est la dématérialisation ou spiritualisation. C'est pourquoi les églises<sup>146</sup> sont tranquilles, froides et bleuatres,<sup>147</sup> pour accélérer<sup>148</sup> la spiritualisation, si elles étaient claires, rouges, orangées,<sup>149</sup> vous vous mettriez a<sup>150</sup> danser au lieu de prier!

(26-5) Ma femme observant les directives élémentaires<sup>151</sup> macrobiotiques, ne veut pas prendre de fruits, ni de ce qui est doux ou sucre,<sup>152</sup> ni de produits animaux.

(26-6) Lorsque j'ai un mal quelconque, je me couche. C'est mon habitude. Et je m'endors tout de suite, puisque je ne dors que 4 heures par 24 heures. Je peux toujours dormir, n'importe où<sup>153</sup> en 2 ou 3 minutes. Et si je dors, mon mal disparaît<sup>154</sup> tout de suite. Dormir est mon meilleur remède.<sup>155</sup>

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LE CANCER ET LA PHILOSOPHIE D'EXTREME ORIENT  
Nyoiti Sakurasawa-Ohsawa<sup>156</sup>

(27-1)<sup>157</sup> L'agent principal de sa décadence a été l'interprétation<sup>158</sup> de la religion de Jésus,<sup>159</sup> le christianisme, qu'on a rendu résolument<sup>160</sup> dualiste (deux natures: le Bien et le mal, Dieu et le Diable, etc.

(27-2) Mais cette inconstance est seule constante pour toujours.

(27-3) La constance de l'inconstance. Quelle grande découverte.<sup>161</sup>

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<sup>145</sup> "matérialisation" in the original.

<sup>146</sup> "églises" in the original.

<sup>147</sup> "bleuâtres" in the original.

<sup>148</sup> "accélérer" in the original.

<sup>149</sup> "orangées" in the original.

<sup>150</sup> "à" in the original.

<sup>151</sup> "élémentaires" in the original.

<sup>152</sup> "sucré" in the original.

<sup>153</sup> "où" in the original.

<sup>154</sup> "disparaît" in the original.

<sup>155</sup> "remède" in the original.

<sup>156</sup> The original editor inserted "14A" at the top of the page by hand.

<sup>157</sup> The paras on this page are numbered 32 through 43, making them consecutive with the previous page.

<sup>158</sup> "décadence a été l'interprétation" in the original.

<sup>159</sup> "Jésus" in the original.

<sup>160</sup> "résolument" in the original.

(27-4) Tout n'est qu'une image de l'inconstance éternelle.<sup>162</sup> La loi de la conservation de la masse ou de l'énergie,<sup>163</sup> L'entropie... Toutes sont des "idoles" dualistes. Rien n'est constant dans ce monde fini. Mais on cherche la constance dans ce monde inconstant.

(27-5) Pourquoi ne voit-on pas le principe unique Yin-Yang qui gouverne toute inconstance?

(27-6) Et si l'on a la clef Yin-Yang qui s'appelle aussi la Justice, Rien n'est impossible dans ce monde relatif et fini.

(27-7) La méthode de guérison<sup>164</sup> est personnelle, par conséquent<sup>165</sup> il y a des méthodes<sup>166</sup> innombrables.

(27-8) L'homme s'efforce de son mieux, main en vain, de trouver une méthode de guérison<sup>167</sup> symptomatique du cancer. On en peut trouver des milliers. Mais elles sont toutes palliatives et symptomatiques. Elles ne sont pas fondamentales. A la fin, on sera bien obligé<sup>168</sup> d'adopter la méthode<sup>169</sup> fondamentale.

(27-9) C'est difficile, cette philosophie dialectique paradoxale. Parce que c'est trop simple. Il n'y a que deux concepts antagonistes, Yin et Yang. C'est tout. Mais vous devez appliquer ce principe unique polarisable à<sup>170</sup> chaque pas de votre vie quotidienne.

(27-10) Adoptons un compas, Yin-Yang. Cette dialectique pratique qui est la logique universelle suffit.

(27-11) Tout notre comportement dépend<sup>171</sup> de notre jugement, le mal ou le bien, la folie ou l'intelligence, la guerre ou la paix... le bonheur ou le malheur enfin. Mais il y a sept étapes<sup>172</sup> de jugement: jugement aveugle ou mécanique,<sup>173</sup> sensorial, sentimental, intellectuel, social, idéologique<sup>174</sup> et le jugement suprême.<sup>175</sup>

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<sup>161</sup> "découverte" in the original.

<sup>162</sup> "éternelle" in the original.

<sup>163</sup> "l'énergie" in the original.

<sup>164</sup> "méthode de guérison" in the original.

<sup>165</sup> "conséquent" in the original.

<sup>166</sup> "méthodes" in the original.

<sup>167</sup> "méthode de guérison" in the original.

<sup>168</sup> "obligé" in the original.

<sup>169</sup> "méthode" in the original.

<sup>170</sup> "à" in the original.

<sup>171</sup> "dépend" in the original.

<sup>172</sup> "étapes" in the original.

(27-12) Demande-lui infiniment pardon et retire-toi carta

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(continued from the previous page) presence<sup>176</sup> l'irriterea davantage.

(28-1)<sup>177</sup> Tout depend de la demarche<sup>178</sup> gracieuse.

(28-2) Notre philosophie enseigne aussi qu'il n'est aucun ennemi ou malfaiteur dans ce monde, y compris la nature et la societe<sup>179</sup> humaine, il y a seulement malentente, incomprehension ou demarche inelegante.<sup>180</sup>

(28-3) Tout est palindrome dans ce monde relatif. C'est paradoxal, la vie. La vie existe toujours et pour toujours, puisque la vie n'a ni commencement ni fin.

(28-4) Yin produit yang avec le temps et l'espace. Tout est yang au centre et yin en surface.

(28-5) The method<sup>181</sup> is dialectique Yin-Yang. Le principe is moniste polarisable.

(28-6) Si yin devient absolument predominant dans la constitution d'un etre<sup>182</sup> vivant, celui-ci ne peut que disparaître.<sup>183</sup> La meme<sup>184</sup> chose s'applique a<sup>185</sup> l'absolue predominance<sup>186</sup> de yang. La realisation<sup>187</sup> d'une bonne proportion entre les elements<sup>188</sup> yin et yang est la question capitale.

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<sup>173</sup> "mécanique" in the original.

<sup>174</sup> "idéologique" in the original.

<sup>175</sup> "suprême" in the original.

<sup>176</sup> "présence" in the original.

<sup>177</sup> The paras on this page are numbered 44 through 52, making them consecutive with the previous page.

<sup>178</sup> "dépend de la démarche" in the original.

<sup>179</sup> "société" in the original.

<sup>180</sup> "incompréhension ou démarche inélégante" in the original.

<sup>181</sup> "méthod" in the original.

<sup>182</sup> "être" in the original.

<sup>183</sup> "disparaître" in the original.

<sup>184</sup> "même" in the original.

<sup>185</sup> "à" in the original.

<sup>186</sup> "prédominance" in the original.

<sup>187</sup> "réalisation" in the original.

(28-7) La vie présente<sup>189</sup> un double aspect, l'aspect "visible" de la matière dans le monde des relativités<sup>190</sup> et l'aspect "invisible" dans l'invisible infinie.<sup>191</sup> Le visible vient sans cesse de l'invisible.

(28-8) Comme partout on voit deux partis: yin et yang et un drame dit "la Vie." Ceux qui se sont engagés<sup>192</sup> dans le parti des "choses visibles" et qui ont négligé<sup>193</sup> les "choses invisibles" ont découvert<sup>194</sup> dans la trentième année<sup>195</sup> du XX siècle que les "choses visibles" étaient<sup>196</sup> probablement produites par les "choses invisibles." C'est la découverte<sup>197</sup> de l'univers des éléments.<sup>198</sup> C'est dire que ceux qui ont affirmé<sup>199</sup> si fructuellement que les "choses invisibles" n'existaient pas, viennent de d'apercevoir qu'ils étaient<sup>200</sup> aveugles. Cependant, ceux du parti des "choses invisibles" et qui n'admettent d'autres réalités on continuellement été surpassés<sup>201</sup> par les découvertes<sup>202</sup> du parti des "choses visibles" car ils n'avaient pas assez étudié<sup>203</sup> la science et ne connaissaient rien des "choses visibles."

(28-9) Beaucoup d'Orientaux, fils de la civilisation Bummei, c'est-à-dire<sup>204</sup> spirituelle (ou du parti des "choses invisibles") sont attirés<sup>205</sup> par la civilisation de l'or et quel-ques-uns reviennent decus par le matérialisme.<sup>206</sup>

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<sup>188</sup> "éléments" in the original.

<sup>189</sup> "présente" in the original.

<sup>190</sup> "relativités" in the original.

<sup>191</sup> "infinité" in the original.

<sup>192</sup> "engagés" in the original.

<sup>193</sup> "négligé" in the original.

<sup>194</sup> "découvert" in the original.

<sup>195</sup> "trentième année" in the original.

<sup>196</sup> "étaient" in the original.

<sup>197</sup> "découverte" in the original.

<sup>198</sup> "éléments" in the original.

<sup>199</sup> "affirmé" in the original.

<sup>200</sup> "étaient" in the original.

<sup>201</sup> "réalités on continuellement été surpassés" in the original.

<sup>202</sup> "découvertes" in the original.

<sup>203</sup> "étudié" in the original.

<sup>204</sup> "c'est-à-dire" in the original.

<sup>205</sup> "attirés" in the original.

<sup>206</sup> "decus par le matérialisme" in the original.

<sup>207</sup> The original editor inserted "14B

2" at the top of the page by hand.

(29-1)<sup>208</sup> Il s'efforça toute sa vie d'importer la civilisation d'Extrême-Orient<sup>209</sup> pour secourir le point faible du royaume de l'or, il s'appelait Lafcadio Hern.

Malheureusement, comme eux ou comme Okukura et Etsu Sugimoto, il appartient au troisième<sup>210</sup> jugement. (PB note: sentimentality) Voilà<sup>211</sup> pourquoi ces hommes n'ont laissé<sup>212</sup> de l'effort de toute leur vie que quelques oeuvres de littérature<sup>213</sup> comme monument commémoratif.<sup>214</sup>

(29-2) Les oeuvres de Baudelaire, de Mallarmé,<sup>215</sup> de Valéry,<sup>216</sup> de Rimbaud, de Poe, etc... ainsi que celles de bon nombre de peintres abstraits sont très<sup>217</sup> différentes<sup>218</sup> du symbolisme d'Extrême-Orient.<sup>219</sup> Il semble que celles-là<sup>220</sup> ne soient qu'une rhapsodie de fuite des gens du deuxième<sup>221</sup> jugement suffoqués<sup>222</sup> par le "monde visible" et essayant par la force d'atteindre le "monde invisible." Ils donnent toujours le pressentiment que le monde va se changer en des funérailles<sup>223</sup> tragiques, en folie et en désordre.<sup>224</sup>

(29-3) Mais si l'on dépend<sup>225</sup> du guide ou d'un instructeur on perdra l'indépendance. L'étude<sup>226</sup> par soi-même est nécessaire<sup>227</sup> pour atteindre complètement<sup>228</sup> le chemin: Ne jamais se facher. Accepter n'importe quoi avec grande joie et gratitude, soit les choses très difficiles, soit les choses très malheureuses. Ne jamais dire, "Je suis fatigué,"<sup>229</sup> "j'ai des ennuis," "Qu'est-ce qu'on peut faire," "c'est difficile" ou toute autre expression de ce

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<sup>208</sup> The paras on this page are numbered 53 through 57, making them consecutive with the previous page.

<sup>209</sup> "d'Extrême-Orient" in the original.

<sup>210</sup> "troisième" in the original.

<sup>211</sup> "Voilà" in the original.

<sup>212</sup> "laissé" in the original.

<sup>213</sup> "littérature" in the original.

<sup>214</sup> "commémoratif" in the original.

<sup>215</sup> "Mallarmé" in the original.

<sup>216</sup> "Valéry" in the original.

<sup>217</sup> "très" in the original.

<sup>218</sup> "différentes" in the original.

<sup>219</sup> "d'Extrême-Orient" in the original.

<sup>220</sup> "celles-là" in the original.

<sup>221</sup> "deuxième" in the original.

<sup>222</sup> "suffoqués" in the original.

<sup>223</sup> "funérailles" in the original.

<sup>224</sup> "désordre" in the original.

<sup>225</sup> "dépend" in the original.

<sup>226</sup> "L'étude" in the original.

<sup>227</sup> "soi-même est nécessaire" in the original.

<sup>228</sup> "complètement" in the original.

<sup>229</sup> "fatigué" in the original.

genre. Etre exact. Ne jamais travailler, ne jamais vendre son temps (la vie) pour de l'argent, s'amuser et jouir jusqu'au bout; toute la vie, vivre comme un homme libre, comme l'oiseau dans le ciel ou le poisson dans la reviere.<sup>230</sup>

(29-4) Le mot "miracle" fait partie du vocabulaire de ceux qui ignorent l'ordre de l'univers (la constitution extremement<sup>231</sup> grande et infinie, qu'on ne peut mesurer meme<sup>232</sup> en se servant de billions d'annees lumiere).<sup>233</sup> Le mot "justice" sert a designer<sup>234</sup> la constitution de l'ordre de l'univers et le principe (dialectique) de son changement. Ces mots posse-partout, miracle, justice, denotent<sup>235</sup> aujourd'hui une grande ignorance.

(29-5) Les transmutations perpetuelles.<sup>236</sup> Le grand, l'infiniunivers, fait operer<sup>237</sup> tous les changements possibles a<sup>238</sup> chacune de ses unites<sup>239</sup> et en chacune de ses parties, avec une vitesse formidable et mille fois differente.<sup>240</sup> L'unique

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(continued from the previous page) principe. Ces changements et ces transmutations suivant une loi constante. La rapidite.<sup>241</sup> Dans cet univers sans fin, courent avec une rapidite<sup>242</sup> extraordinaire, des billions et des billions de systemes<sup>243</sup> solaires gardant chacun leur propre orbite.

(30-1)<sup>244</sup> Sachons que la cure reelle<sup>245</sup> de tous les symptomes<sup>246</sup> de la condition excessivement yin imposee<sup>247</sup> par la vie moderne, qu'il s'agisse de scorbutisme, de

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<sup>230</sup> "revière" in the original.

<sup>231</sup> "extrêmement" in the original.

<sup>232</sup> "même" in the original.

<sup>233</sup> "d'années lumière" in the original.

<sup>234</sup> "à désigner" in the original.

<sup>235</sup> "dénotent" in the original.

<sup>236</sup> "perpétuelles" in the original.

<sup>237</sup> "opérer" in the original.

<sup>238</sup> "à" in the original.

<sup>239</sup> "unités" in the original.

<sup>240</sup> "différente" in the original.

<sup>241</sup> "rapidité" in the original.

<sup>242</sup> "rapidité" in the original.

<sup>243</sup> "systèmes" in the original.

<sup>244</sup> The paras on this page are numbered 58 through 60, making them consecutive with the previous page.

<sup>245</sup> "réelle" in the original.

diabétisme, d'obésité,<sup>248</sup> de cancers, d'affections cardiaques, de "breakdowns" ou de cas mentaux, et le seul recours à<sup>249</sup> la macrobiotique, laquelle consiste en particulier à éviter<sup>250</sup> la consommation de l'extrêmement<sup>251</sup> yin vitamine C.

(30-2) Je conseille avec une sollicitude toute excessive et sentimentale de ne pas écouter les professionnels simplistes qui recommandent (pour de l'argent) de boire autant que possible: "C'est nécessaire<sup>252</sup> et très<sup>253</sup> efficace pour laver les reins!" prétendent-ils<sup>254</sup>.

(30-3) On ignore que le monde non-euclidien naquit dans un champ infinitesimal<sup>255</sup> de la spirale logarithmique infinie! Tout comme les primitifs on compte: 1, 2, 3 beaucoup ou infini. Mais on ne cherche pas, on ne pense pas, on ne comprend pas pourquoi Un se divise en Deux et Deux en Trois... On n'a pas de lunettes yin-yang!

## Hubert Benoit: The Supreme Doctrine

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THE SUPREME DOCTRINE

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(31-1)<sup>257</sup> How are we to remedy this state of affairs? And there begins the confusion and the poverty of doctrines. At this point nearly all the doctrines go astray, sometimes wildly, sometimes, subtly, except the doctrine of Zen (and even here it is necessary to specify 'some masters of Zen'). It is not to be denied that in other teachings some men have been able to obtain their realisation. But a clear explanation of the matter and a clear refutation of the false methods is only to be found in pure Zen.

(31-2) Or perhaps another man, more intelligent than this one, will come to the conclusion that his misery is a result of his mental agitation, and he will think that the cure should consist in applying himself, by such and such exercises, to the task of tranquillising his mind.

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<sup>246</sup> "symptômes" in the original.

<sup>247</sup> "imposée" in the original.

<sup>248</sup> "diabétisme, d'obésité" in the original.

<sup>249</sup> "à" in the original.

<sup>250</sup> "à éviter" in the original.

<sup>251</sup> "l'extrêmement" in the original.

<sup>252</sup> "nécessaire" in the original.

<sup>253</sup> "très" in the original.

<sup>254</sup> "prétendent" in the original.

<sup>255</sup> "infinitésimal" in the original.

<sup>256</sup> The original editor inserted "15" at the top of the page by hand.

<sup>257</sup> The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

(31-3) All that is, from the Zen point of view, just animal training and leads to one kind of servitude or another (with the illusory and exalting impression of attaining freedom.)

(31-4) This idea of faith, present but asleep, enables us to understand the need that we experience, for our deliverance, of a Master to awaken us, of a teaching, of a revelation;

(31-5) To the question 'What must I do to free myself?' Zen replies: 'There is nothing you need do since you have never been enslaved...'

(31-6) It must now be transformed into an understanding that is lived, experienced by the whole of our organism, an understanding both theoretical and practical, both abstract and concrete;

(31-7) When his persevering efforts shall have brought him the perfectly clear understanding that all that he can 'do' to free himself is useless, when he has definitely stripped of its value the very idea of all imaginable 'paths,' then satori will burst forth, a real vision that there is no 'path' because there is nowhere to go.

(31-8) The diagram of the T'ai-ki comprises a black part, the Yin, another which is white, the Yang, of strictly equal extent, and a circle that surrounds them both, which is the Tao (Superior Conciliatory Principle). The black part contains a white spot, and the white part a black spot, to

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(continued from the previous page) show that no element of the created world is absolutely positive or absolutely negative.

(32-1)<sup>258</sup> According to this doctrine man does not lack this real consciousness and this real will, he lacks nothing whatever; he has in himself everything that he needs; he has, from all eternity, the 'nature of Buddha.' He needs absolutely nothing in order that his temporal machine may be controlled directly by the Absolute Principle, that is by his own Creative Principle, in order that he may be free.

(32-2) The inner work which results in the establishment of this direct contact, but not the deliverance itself, is long and difficult, and so, progressive. In the course of this progressive preparation man brings himself nearer chronologically to his future liberty,

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<sup>258</sup> The paras on this page are numbered 9 through 14, making them consecutive with the previous page.



but he does not enjoy an atom of this liberty until the moment at which he will have it in its entirety;

(32-3) This unique and instantaneous inner event Zen calls 'satori' or 'opening of the third eye,' and it affirms its sudden character.

(32-4) He makes himself believe that he accepts, that he is a 'philosopher,' that he is 'reasonable'; he acts the part and succeeds in deceiving himself. The 'reasonable' discourse which he holds is indeed rational, is in accordance with the real order of things in the cosmos. But this man is wrong to be right, his rightness in that premature way is a pretence founded on two lies; he cheats in withdrawing an instinctive pretention which continues, in an underground manner, on its original course;

(32-5) ... and he fusses about in the temporal sphere in search of affirmations to support his divinity which he cannot find there...

(32-6) As we will see later, the thought of the fifth mode, or meditative thought, cannot by itself release satori, but without this thought man could never find out how to obtain this release, and in consequence he could never obtain it. It is by using this thought, the most abstract, the most pretentious, and in a sense the most completely erroneous, that man can arrive at an understanding of the vanity of all his

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(continued from the previous page) functions of perception and of research for intemporal realisation, and can understand how he ought finally to proceed in order to relax inwardly and to present himself thus, ready for the explosion of satori.

(33-1)<sup>260</sup> ... it breaks through the ceiling of the fifth mode of our thought. Starting from the in-formality of sleep without dreams it finds again the in-formal by closing a complete circle - or more exactly, since the final point of the circle dominates its point of departure, a complete spiral turn.

(33-2) We have only to stop opposing this action of our Principle; and it is by means of the instantaneous total inner relaxation of which we have spoken that we can learn to stop our habitual opposition.

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<sup>259</sup> The original editor inserted "17" at the top of the page by hand.

<sup>260</sup> The paras on this page are numbered 15 through 22, making them consecutive with the previous page.

(33-3) The practice of the 'koan' is understandable also. The cryptic formula on to which the Zen monk incessantly brings back his attention, has, certainly, a form; but this form is such that it quickly ceases to be perceptible on account of its apparent absurdity.

(33-4) Man believes in the utility of his agitation because he does not think that he is anything but that personal 'me' which he perceives in the dualistic manner. He does not know that there is in him something quite different from this visible personal 'me,'  
...

(33-5) I take fright in believing myself alone, abandoned by all; necessarily then I am uneasy and my agitation neutralizes by degrees the beneficial work of my deeper self.

(33-6) There again let us affirm that this astonishing conciliation is established by itself; our inner manipulations are powerless to establish the slightest real harmony in us. For our Principle, which is the only artisan qualified for this Great Work, to operate in us it is enough that we think correctly, or more exactly, that we cease to think wrongly.

(33-7) This release occurs at the moment at which I become conscious of my tension while neglecting the contingent circumstances in connexion with which this tension appeared.

(33-8) The man who works according to Zen has no love of suffering; but he likes suffering to come to him, which is not at all the same thing, because, in helping him to

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(continued from the previous page) 'let go,' these moments will make easier for him that inner immobility, that discretion and silence, thanks to which the Principle works actively in him for Realisation.

(34-1)<sup>261</sup> Each man, at each moment, has a certain conception of the manner in which in his view his horse ought to work, and this conception expresses itself in an image.

(34-2) One might think, then, that this disappearance of all ideal images causes the disappearance of this judgement of myself which took for reference an ideal image. For lack of criterion to which to refer, the judgement would no longer exist; I would cease to

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<sup>261</sup> The paras on this page are numbered 23 through 27, making them consecutive with the previous page.

judge myself, total impartiality would reign in me and I would then be the man of satori.

(34-3) One can see that my inner situation becomes more serious, in one sense, in the degree in which my understanding abolishes in me all personal formal ideals.

(34-4) This achievement will come through understanding and can only come through that. Understanding, which has freed me from personal ideal images and has thus purified in me the radical antagonism which was making these idolatrous illusions, will go deeper in its work. The clear theoretical conception of the ideas expressed in this study will penetrate little by little my concrete inner life, my inner experience.

(34-5) Bearing this claim, I am the bearer of an aspiration, of an expectation: believing myself to lack something, I await that which will be able to fulfil my need. This general aspiration manifest itself in the fact that I await a 'true life,' different from my actual life in that I shall then be totally, perfectly affirmed, no longer in a partial and imperfect manner. Every human being lives, whether he realises it or not, in the expectation that there shall begin at last the 'true life' from which all negation will have disappeared.

What this 'true life' may be each of us represents to himself differently, according to his structure and the moment. More exactly, each man represents to himself that which, according to him,

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(continued from the previous page) might inaugurate a new era in which the imperfections of his present life would be abolished.

(35-1)<sup>263</sup> Let us note, besides, that my aspiration, turned towards the dualism of satisfaction and unsatisfaction, joy and sorrow, has no right to hope for the dissociation of this inseparable dualism which can only be conciliated in the Tao. Aspiration, turned towards this dualism, can only bring about the dualism itself, with its two poles. The stronger my aspiration thus directed, the stronger becomes my own inner dualism, whether I am conscious of it or not. When my thirst is thus directed the water which comes to me is like salt water which increases my thirst after a moment of apparent quenching. The man who expects the true life from the world of manifestation, from the world which he knows, waits for it in vain until his death.

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<sup>262</sup> The original editor inserted "19" at the top of the page by hand.

<sup>263</sup> The paras on this page are numbered 28 through 32, making them consecutive with the previous page.

(35-2) This false direction of my aspiration creates for me the illusion of time and the painful impression that time is unceasingly escaping me. When I conceive that to which I aspire as an amelioration of what I know (which is phenomenon, conditioned by space-time), I necessarily project my perfect satisfaction into the future. Thus there is created for me the illusory absolute reality of time, time which seems to me to stretch out between the present imperfect moment and the future perfect moment to which I aspire.

(35-3) In the degree in which my understanding awakens as a result of correct instruction, a change takes place in me. I understand that my primordial unlimited aspiration has nothing to expect from the phenomenal world, however universally and subtly one may envisage this.

(35-4) I understand that this satori could not be conceived as an amelioration, however fantastic one may suppose it, of that which I know actually; there could not be dissociation of an inseparable dualism,...

(35-5) My understanding, if it is really exact, does not result in a new conscious expectation oriented towards something unimaginable; for there cannot be operation of our consciousness without imagination, and the imagination of something unimaginable is another image.

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(36-1)<sup>264</sup> A moment will come when these two poles, insufficient by themselves, will be in equilibrium in the 'Great Doubt' of which Zen speaks and in which this state of equilibrium will allow us to experience satori.

(36-2) This new expectation, or expectation of satori, is an aspiration oriented towards 'something' unimaginable, radically new, not resembling anything that I know.

(36-3) The rejected perceptions, as aspects of the outer world or inner states, being situated outside me or within me, their disappearance leaves my expectation between these two situations. My expectation is neither outside me nor within me, nor attached to an object eventually perceived, nor to an I-subject eventually perceiving: It is focussed on the perception itself which joins subject and object. But this perception is itself imperceptible to me, like a point without dimension or situation. There is then

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<sup>264</sup> The paras on this page are numbered 33 through 39, making them consecutive with the previous page.

virtual liberation from space, which is accomplished, as we shall see, by a similar liberation from time.

(36-4) I understand then the mistake that I made when I pictured to myself the state of satori as a future state; my effective becoming-conscious of the state of satori can be seen as a future eventuality, but not the state of satori itself which is from the present moment my state, has always been my state, and is my eternal 'being.' And as for this becoming conscious of the state of satori, I ought not to believe that it will be offered to me in the future; it is offered to me from this moment, at every moment.

(36-5) I am free; I always have been; I will realise it as soon as I 'let go.'

(36-6) A Zen anecdote illustrates this conception of the pure expectation (pure from time and from space), which is pure attention, attention without an object.

(36-7) We have already shown that the state of satori should not be conceived as a new state to which we have to obtain access, but as our eternal state, independent of our birth and of our death. Each one of us lives in the state of satori and could not live

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(continued from the previous page) otherwise. When Zen speaks of satori within time, when it says for example: 'Satori falls upon us unexpectedly when we have exhausted all the resources of our being,' it is not speaking of the intemporal state of satori, but of the instant at which we realise that we are in this state, or, more exactly, of the instant at which we cease to believe that we are living outside this state.

This distinction between the satori-state and the satori-occurrence is very important. If I only conceive the satori-state I fall into fatalism. If I only conceive the satori-occurrence I fall into spiritual ambition, into the greedy demand for Realisation, and this error enchains me firmly to the illusion on which all my distress is founded.

The satori-occurrence is an event that is very special in that it ceases to be seen as such as soon as it happens. The man of satori no longer believes that he lives exiled from the Intemporal; living in the Intemporal and knowing it, he no longer makes any distinction between a past in which he believed himself to be living outside satori and a present in which he knows that he is living in it.

(37-1)<sup>266</sup> Note that, in psychic and medicinal ecstasies, the body seems to lose its density.

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<sup>265</sup> The original editor inserted "21" at the top of the page by hand.

<sup>266</sup> The paras on this page are numbered 40 through 44, making them consecutive with the previous page.

(37-2) To the Night succeeds what St. John of the Cross calls the theopathic state, that which Zen calls Satori.

(37-3) Instead of throwing doubt on the Reality of this image I am tempted to consider myself inadequate, maladroit, idle, or cowardly, in the dealings that I have with it.

(37-4) Do not try to find the truth, Merely cease to cherish opinions, Tarry not in dualism.

(37-5) He who would understand Zen should never lose sight of the fact that here it is essentially a question of the sudden doctrine. Zen, denying that man has any liberation to attain, or has to improve himself in any way, could not admit that his condition can improve little by little until it becomes normal at last. The satori-occurrence is only an instant between two periods of our temporal life; it may be likened to the line which separates a zone of shade from a zone of light, and it has no more real existence than this line. Either I do not see things as they are, or I see them; there is no period during which I should see

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(continued from the previous page) little by little the Reality of the Universe.

But if the idea of progression bears no relation to Realisation itself, if the transformation is rigorously sudden, Zen teaches that this transformation is preceded by successive changes in the form of our inner functioning. We have said successive and not progressive as a reminder that this evolution which precedes satori does not correspond with a gradual appearance of Reality, but with simple and gradual changes of the modalities of our blindness.

This point having been clearly recalled, it is interesting to consider this gradual but not progressive evolution which precedes satori.

(38-1)<sup>267</sup> This purely personal aspect of universal perception fascinates me, in the belief in which I live that distinct things are.

(38-2) And it is this claim to raise myself individually which hides from me my infinite universal dignity.

The pretension which animates all my efforts, all my aspirations, is at times difficult to recognise as such.

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<sup>267</sup> The paras on this page are numbered 45 through 49, making them consecutive with the previous page.

(38-3) It no longer works so easily when the Not-Self from which I wish to be distinguished is represented by inanimate objects or above all by that illusory and mysterious entity that I call Destiny;

(38-4) In our desire to escape from distress at last, we search for doctrines of salvation, we search for 'gurus.' But the true guru is not far away, he is before our eyes and unceasingly offers us his teachings; he is reality as it is, he is our daily life. The evidence of salvation is beneath our eyes, ...

(38-5) I do not benefit by the salutary teaching which is constantly offered to me, because I refuse it and set myself skilfully to elude the experience of humiliation. If a humiliating circumstance turns up, offering me a marvellous chance of initiation, at once my imagination strives to conjure what appears to me to be a danger; it struggles against the illusory movement towards 'beneath'; it does everything to restore me to that habitual state of satisfied arrogance

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(continued from the previous page) in which I find a transitory respite but also the certainty of further distress. In short I constantly defend myself against that which offers to save me; I fight foot by foot to defend the very source of my unhappiness. All my inner actions tend to prevent satori, since they aim at the 'on high.'

(39-1)<sup>269</sup> Every effort to conquer humility can only result in a false humility in which I again exalt myself egotistically by means of the idol that I have created for myself. It is strictly impossible for me to abase myself, that is for me to reduce the intensity of my claim to 'be.' All that I can and should do, if I wish to escape definitively from distress, is less and less to resist the instruction of concrete reality, and to let myself be abased by the evidence of the cosmic order. Even then, there is nothing that I can do or cease to do directly. I will cease to oppose myself to the constructive and harmonising benefits of humiliation in the measure in which I have understood that my true well-being is to be found, paradoxically, where until now I have situated my pain.

(39-2) When I have understood, I resist less and, on account of that, I see more and more often that I am humiliated; I see that all my negative states are at bottom humiliations, and that I have taken steps up to the present to give them other names.

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<sup>268</sup> The original editor inserted "23" at the top of the page by hand.

<sup>269</sup> The paras on this page are numbered 50 through 53, making them consecutive with the previous page.

(39-3) Our nature urges us at first to identify it with the infinite and to try to reach it under this form, by incessantly rising. But this attempt is hopeless; no ascent in the finite can reach the infinite. The way towards the Being is not infinity but zero which, besides, being nothing, is not a way.

(39-4) If I don't understand that, I shall inevitably withdraw such and such manifestations of my pretension in practical life, confine myself in a mediocre social rank, etc. I shall avoid humiliations instead of using them; imitations of humility are never anything but imitations. It is not a question of modifying the action of my fundamental pretension, but of utilising the evidences which come to me in the course of this action, owing to the humiliating defeats in which it necessarily results. If I cease artificially to fight against the Not-Self, I deprive

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(continued from the previous page) myself of indispensable knowledge which comes to me from my defeats.

(40-1)<sup>270</sup> We see how the masters, in their ingenious goodness, intensely humiliate their pupils at the moment which they judge to be propitious. In any case, whether humiliation comes from a master or from the ultimate defeat experienced in oneself, satori is always released in an instant in which the humility of the man fulfils itself in face of the absurdity, at last evident, of all his pretentious efforts. Let us recall that the 'nature of things' is for us the best, the most affectionate, and the most humiliating of masters; it surrounds us with its vigilant assistance. The only task incumbent upon us is to understand reality and to let ourselves be transformed by it.

(40-2) I clearly see that I have not fabricated this new truth with old material; I have not fabricated it, I have received it, it has appeared in my consciousness in a moment of inner relaxation. Whence has it come to me? From a source within me, the source of all the organic and mental phenomena which constitute me, the Principle of which I am an individual manifestation, from the Principle which creates the whole Universe as it creates me.

(40-3) ... that particular brain is only the receiving apparatus which has caught the message. If there exists an evident relation between the form of thoughts expressed and the particular structure of the man who expresses them there is no relation between this

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<sup>270</sup> The paras on this page are numbered 54 through 57, making them consecutive with the previous page.



structure and the truth of the thoughts, with what the thoughts manifest of Reality. The formal aspect of my book is certainly mine, but the informal truth that it contains in the network of words and which may perhaps awaken in your mind unformed thoughts in accordance with your structure, this truth is not mine, or the property of any other man in particular; it is universal.

(40-4) A claim to the paternity of any idea is absurd; it comes from the egotistical fiction of divinity which, lurking at the bottom of our psychology,

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(continued from the previous page) pretends that we are the First Cause of the Universe. In reality the individual never creates anything; if man creates it is as universal man, anonymous, and as manifestation of the Principle.

(41-1)<sup>272</sup> I shall seek everywhere without prejudice, with a complete absence of consideration for the person to whom I am listening or whose words I am reading. I am ready perhaps to find nothing in a certain famous teaching and to receive veritable revelations from an obscure source. The individual man whose thought I tackle matters little; I am only interested in that which, in this thought, might awaken my own truth which is still asleep. The Gospels interest me because I find there with evidence a profound doctrine, but discussions concerning the historicity of the personage of Jesus leave me indifferent.

If I have written The Supreme Doctrine as I have, without references, without precise documentation, without tracing anywhere the limit between the thoughts which took form in my own brain, that is because I am myself incapable of making these distinctions. After having read part of Zen literature and received from it, with an impression of evidence, a vivid revelation, I allowed my mind to work on its own. When we let it function without preconceived ideas the mind only asks to be allowed to construct;

(41-2) We wish to find the Absolute incarnated in a form. When we read a text expressing an ensemble of ideas we are tempted to adhere to it as a whole or to reject it altogether; that should be easier and should save us the personal trouble of reflection. From that moment we are led necessarily to envisage the author of the text as an entity whose individual value intrigues us: does he deserve our respect or our disdain?

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<sup>271</sup> The original editor inserted "25" at the top of the page by hand.

<sup>272</sup> The paras on this page are numbered 58 through 59, making them consecutive with the previous page.

## Manly P. Hall: The Space Born

(41-3) "The Ancient of Days"

Am I lost that thou shouldst seek me?

In need that thou shouldst offer service?

Speechless that thou shouldst speak for me?

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THE SPACE BORN

Manly P. Hall

## Pundit Acharya: Brain Regeneration

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BRAIN REGENERATION

Pundit Acharya<sup>274</sup>

(43-1)<sup>275</sup> If we are to take the patient, we must shut him up where there is no light. Not give opium but take away the light. Rest his eyes.

(43-2) The child has been doing it unconsciously or subconsciously. 'Ah, what a joy!' When the child feels this pleasure, then he has learned to breathe.

(43-3) A few breaths like that from head to foot stirring up the body chemistry, perhaps - who knows, re-ionizes the body without the help of any drug or vitamin from without.

(43-4) Suppose I take in my abdominal cavity in breathing and throw out my chest cavity without causing constriction in my neck. As I do this by pulling up from my waist at the back, I am enjoying it. 'Ah, the fresh air!'

(43-5) Couldn't I possibly get up from the chair enjoyingly, rather than nervously? The 'phone rings.' I must go and answer it! Instead of that, do it languorously. The whole universe goes languorously in rhythm.

Now, the first job is to start life with a new attitude. What is this attitude? A re-education and a baptism.

It isn't the I part of it, but the cells, all of life together in a coordinated way which bathe in the river of life, and I, the brain, only interrupt it.

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<sup>273</sup> Blank page

<sup>274</sup> The original editor inserted "27" at the top of the page by hand.

<sup>275</sup> The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

(43-6) My thermal sense is not going to disturb my brain. I will just give an exhalation, continually throwing off carbon dioxide and the other end products from my brain, and come out with a smile.

(43-7) A state of complete Samadhi. Note even the face muscles are completely relaxed. Breath is almost nil. The students are enjoying a state of bliss. To outsiders they look more insensible than people fast asleep. Their consciousness has become light as air.

(43-8) Without wasting further space, we give the exercises for the layman.

(43-9) Be very careful to be slow and hold your balance before you take the other step.

(43-10) Remember, do not do it more than once the first day. Gradually increase the dose until your perfect sense of balance has been established. These two exercises are

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(continued from the previous page) sufficient to bring about a new coordination of your central nervous system.

(44-1)<sup>276</sup> These strict rules must be your guide while taking these exercises:

a. Do not fight with your breath. That is, do not hold the breath too long or break the rhythm of the breath.

b. See further that the quality of your breath is not heavy (or you will strain your heart and punish your viscera and internal organs uselessly.)

(44-2) Smile and feel like a feather through the sensation of lightness and not through imagination.

If you cannot do this thing lightly like a feather, that is, feeling lightly and not thinking lightly, do not take these exercises. Because you will only fall down and strain your nerves instead of helping them.

(44-3) The difficulty in our research has been to teach the student slowness and graduated action so that the cardiac and respiratory centres are not over-taxed or even interrupted abnormally. All through our experiments a careful operator has pounded these words: 'slow, slow, infinitely slow and gently.'

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<sup>276</sup> The paras on this page are numbered 11 through 17, making them consecutive with the previous page.

(44-4) Through our innumerable experiments we have come to these conclusions.

(b) Unfailingly, the student wants to rest afterwards.

(44-5) Psychology would be a danger rather than help to his patient, because every psychological suggestion will cause interruption of breathing and heartbeat and accentuate the sympathetic adrenal system, and therefore will bring about more tension.

(44-6) What is needed finally is HIBERNATION – THE FIRST STAGE OF SAMADHI.

(44-7) Because arms and hands firstly, and legs and feet secondly, are vehicles of life. Let the student feel as though the arms are on a hinge and the legs are on a hinge. Now let him 'take off these hinges' and feel the sensation of the loss of the arms and the loss of legs from the very socket.

THE STUDENT WILL UNFORTUNATELY TRY TO DO THIS

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(continued from the previous page) MENTALLY thereby exciting the pyramidal tract and causing more tension.

(45-1)<sup>278</sup> Loss and feebleness is a perceptual sensation and not a sensation of the imagination.

His technique shall be to enjoy the existence, that is the sensation of loosening, giving up, shutting off, losing control – we cannot use any more verbs! Again we say, the technique is sensation of loss. Do not let the mind flicker for one trillionth of a second from this sensation of loss.

In other words, let consciousness lose its identity in this sensation of loss.

(45-2) Along with the sensation of loss of arms and legs, let him now take the 'screws' out of the hinges of his jaw from ear to ear, and sag the jaw as one does in death. Let him stay there like this for a while.

Now, with the loss of the arms and legs and jaw, he is losing the tightness and tension of his ciliary process of the eyes. To wit: respiration is calming down to a surprising degree; his heartbeat slowing down likewise.

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<sup>277</sup> The original editor inserted "29" at the top of the page by hand.

<sup>278</sup> The paras on this page are numbered 18 through 21, making them consecutive with the previous page.

(45-3) To do away with hypnosis, the student will now vaguely smile within. As the shadows of sleep are approaching, he will increase the dose of smile concomitantly.

We shall most emphatically request, in fact beseech the student to increase the dose of smile with the approach of sleep, or he will never, never, never understand what is Samadhi.

Impatiently, the student of medical science will say that here is hypnosis. We shall patiently beg him to practice and find out that in hypnosis the respiration becomes heavier and interrupted; the heartbeat goes chaotic likewise. Tissue resistance and thermal interruption take place. Hypnosis, therefore, could easily be detected objectively.

This internal smile and sensation of sweetness generated by the brain and enjoyed by the brain will alkalise this hypnotoxin.

(45-4) Along with this sensation of loss of arms, legs, and jaws, let the student now give up the back of his head and

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## BRAIN REGENERATION

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(continued from the previous page) calm down the thalamus, as though he has lost the thalamus, giving the weight of the brain to the gravity of the earth while he is lying down on the ground. This will bring about a sense of pitch darkness.

BEWARE: The slightest imagination or thought effort will wake up the pyramidal cells again through habits.

Therefore, engage the consciousness to merge in the sensation of loss of the head, and keep on increasing the dose of vaguer and vaguer smile.

(46-1)<sup>279</sup> Yes, here life shall be surrender to the autonomous centre, and consciousness would be busy wearing nudely a garb of the honeyed nerve secretion known as bliss.

(46-2) To facilitate the study let the student of medicine first learn by: lying down on the floor, to give up the thoracic region in the spine and the muscles of the throat, etc., as well as the sacral region, including the pelvis and hip bones and muscles. Let him lose this weight, infinitely slowly.

Now, as he loses this weight slowly, infinitely slowly, it is easy to presume that minute re-ionisation, in fact a metamorphosis – however minute it might be – is taking place.

Here we regret that the student of medicine will try to conceive this study and put it in his mental pigeonhole after a slight experiment. From our knowledge of

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<sup>279</sup> The paras on this page are numbered 22 through 26, making them consecutive with the previous page.

human habits, we know that the neural tracks of the cerebrum do not permit faithfulness.

(46-3) Lie down on the ground. Go back to where you started from. When you were born you were on the ground the same as an invertebrate. Lying down isn't enough. Now lose the control of your neck, arms, legs, joints, head.

(46-4) From the dust, slowly, by graduated movements, regain the control of your neck first. Then the joints of the body. And smilingly get up.

(46-5) Turn to the side. Slowly, very slowly, with a light feathery feeling in your being - as though your whole body and mind has been filled with a blissful

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(continued from the previous page) non-essential and non-elemental being which seems to have no existence and no weight - let the body itself, meaning the muscles and the nerves themselves, smilingly get up.

(47-1)<sup>281</sup> They are starting to sit down with such slowness that they do not hold the breath. Notice the facial expression. They are not using any effort. They are limbering up their body and their waist and the legs with such slowness and easiness that they do not cause any tension to the neck or the eyes. Thereby they keep the heart and lungs relaxed.

(47-2) Somewhere man has gone wrong and strayed from the biotic trend.

(47-3) Experimental Yoga, even in cases of extreme pathology, shows that, if we could bring the individual back to the biotic ocean that is in an a-cerebral state, we could give the individual a new start. The greatest enemy, we find, is the individual's cerebral habits. These cerebral habits show an upsetting of the balance of the carbon dioxide from moment to moment, and vaso-constriction of the digestive system, that is, the alimentary canal.

(47-4) Try this yourself with eyes closed. Find out what a paralytic patient would do. Would the patient fall forwards or backwards? They walk bent over forwards because of their fear of falling backwards.

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<sup>280</sup> The original editor inserted "31" at the top of the page by hand.

<sup>281</sup> The paras on this page are numbered 27 through 33, making them consecutive with the previous page.

Such a person to keep balance should walk just the opposite way, with the head thrown back. The beginning of old age is this stoop. Head high is youth.

So you give the exercise of bending back.

(47-5) Nature, the whole universe, is two-fold, male and female. This two-fold nature exists in the human body also. Positive and negative. Absolutely different from each other and separate. They cooperate but never change and unite.

(47-6) Sit down there. 'Split in half' the right side and the left side of your face. Pay attention to only half of your face. Sit quietly and pay attention to the left side of your face. Open your mouth a little bit, and that will slow down the breathing. The two parts of your face do not look alike. The two eyes do not look alike. Did you know that? No two things alike.

(47-7) The control of the right side is in the left side of the brain, the left side in the right side of the brain.

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(48-1)<sup>282</sup> Life started out with sectional energy in the earthworm. Then the vertebrates learned to move one side at a time. Pay attention: This is my left side. This is my right side.

(48-2) Now get up and sit down and learn correct breathing. You will remember sectional energy. Half of you at a time.

Sit straight on a chair with just your feet crossed.

You know the mechanism of breathing: pushing down the lower abdomen and throwing out the chest cavity. The average person is too lazy. He doesn't use his lungs enough. So open up your lungs in breathing. This is the way you will breathe:

Come to the edge of your seat. Always keep pleasantly smiling.

Smile relaxes the blood vessels. Practice vasodilation, the opposite of vasoconstriction. When you don't smile, you don't hurt anyone else in the world but yourself by constricting your blood vessels.

As you take this deep breath, gradually pull yourself up as though you are lifting yourself up by the end of the buttocks.

Tiptoe so there is no pressure on the legs and feet.

Take deep breaths, counting 10 or 12. Keep on smiling, eyes closed.

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<sup>282</sup> The paras on this page are numbered 34 through 35, making them consecutive with the previous page.

As you exhale, come down on your left side and give in to gravity, so you know what laziness is. That's inertia. Sleep.

Slowly, slowly, infinitely slowly, breathe and go to the very tip, so that your spine would be alive again.

Gradually 'lose' your seat. Lose touch. That's levitation.

That teaches you how to get up from your seat.

Just lose your touch with the seat as you get up. That's youth. It hates to sit down.

When you sit down on a chair, sit down tiptoe. Just a touch.

It sounds vulgar. But your buttocks will kill you. They are your grave. This practise will make

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(continued from the previous page) you young. This youth is an electronic thing.

Now get up a few times and sit down a few times. Sit down with a touch, just a touch. Don't slump. See the lightness!

Now you understand what youth is. Be ready to get up at any time. By the degree your buttocks will be light, by that degree you would be young.

(49-1)<sup>284</sup> Smile inside. Make your whole body light like a feather.

(49-2) When you are careful you hold your breath. If you try to hold a saucer of water carefully, you will hold your breath.

(49-3) When you breathe, breathe deeply and lightly. That will give you the honey of the oxygen. You will get drunk with the honey.

(49-4) Your saliva has rank poison, cyanide of potassium. Raw potato exposed to the air is rank poison. One drop in the blood will finish you. But the liver will turn this poison into such chemistry and use it in such a way that it will keep up the flow of life. Your liver is the holy of holies.

(49-5) Samadhi, like opiates, can immediately play on the para-sympathetic and instil hypnosis to the cerebrum.

As the dissociation gradually takes place, the para-sympathetic nerve network of the vagus slowly becomes stimulated by the secretion of the hormone choline from the

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<sup>283</sup> The original editor inserted "33" at the top of the page by hand.

<sup>284</sup> The paras on this page are numbered 36 through 41, making them consecutive with the previous page.



medulla of the adrenal glands. This sedates the sympathetic nerves and a pleasant feeling of well-being permeates the nervous system.

(49-6) In this state of inner calm dissociated from the cerebrum, Wallerian degeneration can slowly be repaired by infinitesimally small granules.

Here our enemies are two-fold: one, a sudden awakening of the habitual volition which might start an ideational process in the cerebrum; and second is hypno-toxin or sleep. The sleep tissues may secrete in this state and the individual may fall into a hypnosis.

Here the operator has to keep the individual smiling vaguely, which will neutralize the lactic acid by distributing oxygen to the cells of the brain which are under

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(continued from the previous page) the influence of carbon dioxide or sleep toxin. This vague thalamus smile will keep the cerebrum dissociated from the midbrain.

This is the hope of curing insanity. We shall proceed with the concept that the cells themselves will do the work without any aid of any agency whatsoever (and must insist upon no agency whatsoever), so long as we develop a method by which the aid comes from other parts of the organism to the crux cerebri. This shall be a revelation.

(50-1)<sup>285</sup> A method which would accomplish this when the brain is half asleep and not interfering with the body.

## **Jeanne Ancelet-Hustache: Master Eckhart and The Rhineland Mystics**

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MASTER ECKHART AND THE RHINELAND MYSTICS

Jeanne Ancelet-Hustache<sup>286</sup>

(51-1)<sup>287</sup> He unites two trends, Platonism and Aristotelianism, idealism and empiricism, by blending them into his synthesis. He leaves its rights to reason, on which all created things depend. He also allows it to remove errors and to support the data of revelation by its own methods, though it cannot altogether explain them. Thus philosophy remains directed towards theology.

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<sup>285</sup> The paras on this page are numbered 42, making them consecutive with the previous page.

<sup>286</sup> The original editor inserted "35" at the top of the page by hand.

<sup>287</sup> The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

(51-2) 'And,' writes Eckhart, 'since contraries stand out more clearly if they are opposed and are the object of one and the same knowledge, each one comprises two parts.' Now this means thesis and antithesis. The titles of these treatises sound very promising: being and non-being, unity and multiplicity, truth and falsehood, good and evil, charity and sin, existence and essence, God and nought, substance and accident, etc.

(51-3) We can speak of him only according to our own mode of thought, from the things that are known to us; but he transcends every concept and all the terms we apply to him. For us, for example, goodness and mercy are perfections, whereas wrath and hatred are imperfections.

(51-4) He wrote in the same style: 'God and the Godhead are as different from each other as heaven is from earth.... God works, the Godhead does not work for It has nothing to work, there is no operation in It. It has never looked for an operation. God differs from the Godhead by working and non-working.

(51-5) Since the divine essence remains absolutely inexpressible whatever terms may be applied to It, Dionysius said that God is a 'nought,' 'a pure nought.'

(51-6) God is without name, for no one can say or understand anything of Him.... Hence if I say: 'God is good,' this is not true.

(51-7) A master says: If I had a God whom I could know, I would not think Him to be a God.

(51-8) And for this reason I am my own cause according to my being, which is eternal, but not according to my becoming, which is temporal. God, or rather 'the Godhead,' the 'grunt,' the primeval ground, the supreme principle of all

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MASTER ECKHART AND THE RHINELAND MYSTICS

Jeanne Ancelet-Hustache

(continued from the previous page) things, has given creatures their proper being. It is in relation to them that 'the Godhead' becomes 'God.'

(52-1)<sup>288</sup> 'It must be observed that God created heaven and earth and all they contain at the same time... but all things did not appear at the same time.'

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<sup>288</sup> The paras on this page are numbered 9 through 18, making them consecutive with the previous page.

(52-2) Though transcending the world, God is also immanent in it. What Eckhart actually means is this: The creative act of God cannot be compared with that of an artist or an architect, for example, who finds his materials outside him.

(52-3) He truly drew them from nothing, so that they should receive and have their being in him.

(52-4) Eckhart shows, like St. Thomas, that if God is Being in itself, *ens a se*, in whom essence and existence coincide, the being of the creature is only a being by participation, *ens ab alio*.

(52-5) Every creature is something finite, limited, distinct and particular, and thus it is no longer love.

(52-6) Eckhart's vocabulary ignores this so-called 'nuptial' mysticism.

(52-7) He never allows the 'inferior powers of the soul' the sensibility and the emotions to express themselves in fervent terms. This is also the reason why Eckhart does not accept the alternations of joy and sorrow, unlike those who complain if, after having 'tasted' God, he has left them, as it were suspended between heaven and earth.

(52-8) Because of this extreme discretion and the absence of loving effusions, some authors have asked themselves whether Eckhart himself knew this experience of the mystics, the felt contact with God, or whether he knew through his<sup>289</sup> conversations with his spiritual daughters and from the practice of the confessional. It is true that he very rarely takes us into his confidence. He does not talk about himself, not even in the third person.

(52-9) ...ecstasy is not and cannot be continuous in this life.

(52-10) This true possession of God is present in the mind and consists in an intense, spiritual turning and striving towards God, not in a constant uninterrupted

(continued from the previous page) thinking of him. For this would be impossible to nature to desire and very hard and not even the best. Man should not be satisfied with a God who is only in thought; for when the thought passes, the God passes, too. Rather

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<sup>289</sup> The original editor corrected "throughhis" to "through his" by hand.

<sup>290</sup> The original editor inserted "37" at the top of the page by hand.

should we have an essential God, who is far above the thought of man and of all creatures. This God does not pass away unless man voluntarily turns away from Him. A man has God thus in essence.

(53-1)<sup>291</sup> But to speak of anticipation is still to place oneself in the time sequence. God is eternal, he can have neither past nor future nor division nor change.

(53-2) There is no before and after in eternity.

(53-3) Eckhart certainly knows that this mystery infinitely exceeds the comprehension of a man who is still clothed with his flesh, who has never been able to renounce himself completely and is still struggling with the difficulties of this earthly life. This, too, is for the wise a matter of knowledge, for those of dull mind a matter of faith.

(53-4) The Spiritual Instructions, edited in German, probably by Eckhart himself, are the outcome of table talks.

(53-5) Man should seize God in all things and train his mind to have God always present in his intelligence and in his striving and in his love. Pay attention how you mind your God. When you are in church or in your cell: preserve this same attitude and take it with you among the crowd, into the unrest and into the unevenness. And, as I have said before – if we speak of ‘evenness’ we do not mean that we should hold all works or all places or all people to be equal. This would indeed be wrong, for praying is a better work than spinning, and the church is a nobler place than the road.

(53-6) Now you might say: How is this possible? I do not feel anything of it.

What does that matter? The less you feel and the more firmly you believe, the more praiseworthy is your faith and the more will it be esteemed and appreciated, for real faith is much more than a mere opinion of man.

(53-7) If you have failings, ask God often whether it be his honour and pleasure to take them away from you; for without him you can do nothing. If he takes them away, thank him; but if he does not do that, you will bear it,

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<sup>291</sup> The paras on this page are numbered 19 through 25, making them consecutive with the previous page.

(continued from the previous page) no more, however, as the defect of a sin, but as a great trial with which you are to gain merit and practise patience. You should be content, whether or not he accords you his gift.

He gives to everyone according to what is best for him and what suits him.

(54-1)<sup>292</sup> The consolation of which Eckhart has spoken above is wholly metaphysical and addressed to the highest regions of the soul. He knows well that the human heart continues to suffer. Nevertheless, despite the movements of the sensibility, the soul in its highest part can yet remain united to the divine will.

(54-2) All things are present in eternity. That which is above me is as near and present to me as that which is here with me;

(54-3) Beware of yourself, and you will have heeded well. (PB note: quote)

(54-4) Hence Dionysius says, 'All those who want to make statements about God are wrong, for they fail to say anything about him. Those who want to say nothing about him are right, for no word can express God.'

(54-5) To sum up, the Avignon commission did not condemn Eckhart's doctrine, but the extreme and paradoxical formulae in which it was expressed, 'so that these articles or their content may no longer contaminate the hearts of the simple people to whom they have been preached.' Truth to tell, we know through precise references that these sermons were addressed especially to nuns, who are not 'simple' souls where the things of God are concerned. But 'simple' Christians may have heard them in the conventional or other churches. The commission which did justice to Eckhart's good faith and the Pope who condemned these articles wanted in the first place to safeguard the faithful people and prevent possible misunderstandings.

(54-6) His teaching method was inspired by prudence.

(54-7) He gladly let himself be carried away to the heights of speculation, without making sure that his hearers could follow him. Tauler sought above all to adapt Eckhart's thought to his audiences. Their

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<sup>292</sup> The paras on this page are numbered 26 through 32, making them consecutive with the previous page.

<sup>293</sup> The original editor inserted "39" at the top of the page by hand.

(continued from the previous page) aim is definitely didactic: 'Everyone can find in it what suits him.... He (the author) speaks in the person of all, as a teacher should: Now he speaks in the name of a sinner, now in the person of a perfect man.'

(55-1)<sup>294</sup> If a thing is to receive something, it must be empty, free and void. This is what St. Augustine says: 'Pour out so that you may be filled; go out so that you may enter.' Therefore you should be silent.

(55-2) He who arrives there finds that before he had followed tedious roundabout ways.

(55-3) He, too, knew that the Soul must reject images and concepts if it would unite itself to God.

(55-4) The mysticism diffused throughout German thought is as it were crystallised in him, as is also the eternal dissatisfaction, the nostalgic longing for something beyond, the need to be elsewhere, to transcend one's limits, to forget all modes of being in order to lose oneself in something greater than oneself.

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MASTER ECKHART AND THE RHINELAND MYSTICS  
Jeanne Ancelet-Hustache

## **Merle A. Wilson: Your Sight And Hearing**

57

YOUR SIGHT AND HEARING  
Merle A. Wilson<sup>296</sup>

(57-1)<sup>297</sup> It is one thing to focus the rays of light on the retina, it is another thing for the mind to perceive the image before the eye. To put this differently, it is one thing for the light reflected from a tree to be focused on the retina, it is quite another thing for the mind to 'see' a tree.

Our mechanical explanations do not explain how we become conscious of the object before us; conscious of its surface and of its relations to the object about it. It is all very well to talk of the sensibility of the nerve endings in the eye, but we should not lose sight of the fact that this sensibility depends upon the connection of the optic nerve with centres in the brain. Sever this connection and its sensitivity is lost. Sever this

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<sup>294</sup> The paras on this page are numbered 33 through 36, making them consecutive with the previous page.

<sup>295</sup> Blank page

<sup>296</sup> The original editor inserted "41" at the top of the page by hand.

<sup>297</sup> The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

connection and we no longer see. What reaches the brain from the eye and how does it reach there? We may say that nerve impulses reach the brain, but we must recognize that nerve impulses are not a tree. It is all very well to say retina, but this does not explain how the mind sees the image. How is it transferred to the visual centre? How does perception of the image take place? In the camera, the image is upside down; the mind sees images in their upright position.

(57-2) Read a book as close to the end of your nose as you can with both eyes, and about equal distance from both eyes. After reading a paragraph at this closest range, look into the distance and note whether you can see better or not than you would ordinarily see at a distance with native vision. I do not know how this might work for farsighted persons, but my own experience is that near-sighted persons will benefit and will see better at a distance from such training where the eyes are seemingly being trained to work for closer vision. The proof lies before you in your own demonstration. Try it. It will either work for you or it won't. If it does you have a new method for possible improvement of distant vision. If it does not work, what have you lost?

(57-3) In doing eye exercises one must consider the widest possible imaginary circle produced by rolling the eyes

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YOUR SIGHT AND HEARING

Merle A. Wilson

(continued from the previous page) upward, to the side, downward, then to the other side, and back to the first position of the eyes upward, whether done in a clockwise or counter-clockwise motion, as the limit of motion for the eyes, and all exercises are done within this limit. In fact one of the exercises is this very motion of rolling the eyes in a clockwise, and then a counter-clockwise motion, in a wide circular movement that is the limit of the 'stretch' of the eyes in any given direction. Of course the question nearly always arises as to how many times this should be done at a particular session or during the day. There should be no set rule, but I would suggest ten times for a minimum and about twenty for a maximum number of repetitions in any session. But one may also exercise the eyes more than once a day. The next question might be, how many sessions of eye exercises should there be in a day? I would suggest that not less than one and not over three such sessions to be the rule best followed.

Now it is to be seen that the above exercise creates an imaginary circle that describes the uttermost limits of motion of the eyes. I want you to imagine that all exercises are within this circle unless other directions are given. The next exercise for the eyes is to describe an imaginary back and forth motion equal to the diameter of this circle, from right to left, and back to the right. This is a continuous motion, back and forth, from one limit of the circumference of the imaginary circle to the other. These

exercises given within this imaginary circle should be done at least ten times per session.

The next exercise is to move the eyes upward and downward in a counterpart of the exercise in the above paragraph. The motion is up and down in a rhythmic pattern, but otherwise it is to be followed as is the right to left exercise. The same is to be done in the next exercise which consists of drawing an imaginary line or diameter through the circle from the upper right 'corner' of the right eye to the left downward 'corner' of the left eye. Then after doing this about ten times, draw the imaginary line from the upper left 'corner' of the left eye to the lower right 'corner' of

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(continued from the previous page) the right eye. It is readily seen that these seem like diagonals compared with the right and left motions, or the up and down motions first given.

Viewing the motion of these exercises in another way, I would like to point out that the first is like trying to see the right and left cheeks in an alternate motion, back and forth. The second is as if one were trying to see his forehead and then his chin, in alternate motion. In the third and fourth one tries to see the outer 'corners' of the eye toward which the motion is made, and the motion is a 'slanting' one.

For the next four exercises I want you to imagine that a line is drawn within the imaginary circle from the 'corners' of the eye motions where such corners meet the circle. Each exercise is a straight line from one corner to another along this circle. For example, from the right outer corner to the right lower corner is one motion, to be done about ten times. Then one can describe an imaginary line from the left upper corner to the left lower corner for another exercise. The third variation is from the left upper corner to the right upper corner, and the fourth is from the left lower corner to the right lower corner. It is to be noted that these are back and forth movements just as were those that made imaginary diameters of the imaginary circle. When these four exercises are completed or four variations of one exercise it is to be seen that they create an imaginary box within the imaginary circle, in which the corners of the box are on the line of the imaginary circle.

The next exercise is to make a motion similar to being cross-eyed. To learn this exercise hold a pencil or even your finger out about an arm's length, and then bring it in toward the nose as close as you can while allowing the eyes to remain focused on the pencil or finger. You will feel the 'pull' of the inner muscles of the eye, drawing the eyes together in accommodation, in a 'cross-eyed' effect. This is a very beneficial exercise for the inner eye muscles, and it can even help those who are cross-eyed to begin with, in some cases. About ten such motions is enough in one session.

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<sup>298</sup> The original editor inserted "43" at the top of the page by hand.



The next exercise is simply to blink the eyes fast and hard, as if trying to close them as tightly as possible.

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(continued from the previous page) This is very good for circulation in the lids and around the eye. While blinking the eyes may be shifted to various positions to get a slightly additional benefit. At least ten of these 'blinks' should be done per session.

One can invent eye exercises of one's own, or can copy from others. Macfadden recommended imaginary spirals, oblique lines at any plane, and like motions. Prof. Barker recommended that one stand near a window and focus the eyes on a defect or spot on the pane, and then look off to a distant object. My own imaginary idea is to describe letters of the alphabet with the eyes, and these can be capitals, or lower case, or both and should be large. One can also 'write' a sentence with the eyes, as an exercise. It is understood of course, that these are imaginary sentences or words or letters, but they can be 'real' for purpose of exercise itself.

(60-1)<sup>299</sup> Also, I have read that it is included in some Yoga exercises or postures or whatever one wishes to call their collection of body-control movements. It is a very simple one, and the simplest way to do it is to lie on your back and then simply roll the eyes up as far as you can, as if you were trying to look up over your forehead. Hold this position for awhile, but I see no virtue in holding it above a count of fifty to one hundred at the most. Then relax the eyes, allowing them to roll to their normal position, and repeat as often as desired. This exercise seems to have the effect of changing the circulation in and around the eye, and to have some immediate effect in producing at least a temporary sight improvement, probably due to the same effects as the 'cross-eye' exercise.

(60-2) These motions have some special benefit when the eyes are fatigued, and this is one of its better arguments.

(60-3) Glasses seldom relieve watering of the eyes, weakness to light (and I should add here, unless tinted lenses are used), congestion within the eyes;

(60-4) If one closes his eyes, or covers them loosely with the palms of his hands, one can often remember something much more easily than one can if one leaves the eyes open and active.

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<sup>299</sup> The paras on this page are numbered 4 through 7, making them consecutive with the previous page.

(61-1)<sup>301</sup> A pamphlet, 'Corroborative Evidence,' advertising the Cropp Therapeutic Couch, which stretches the spine, carried letters stating the effects of the use of the Couch on various persons. These letters were not specifically focused on eye trouble, so the remarks are side-lights on the general effect of the stretching action of the spine. (Let me add here, before I forget, that I do heartily believe that stretching the cervical section of the spine, if it can be done uniformly, can also do as much for the eyes as actual 'adjustments.'

(61-2) I strongly advise that one should learn to adjust one's own neck, by corrective exercise, in which snappy rotations and twists plus side bends are the primary motions. When first learning it is best to sit on a bed or chair, and to do them slowly, until one picks up the courage to do them fast enough to 'snap' the vertebrae in the neck area.

(61-3) I suspect alcohol might do the same, but my experience and knowledge of the effects of alcohol on sight is extremely limited, so my silence here would be of more value than anything I might write about that subject.

(61-4) Exercises for the spine will at times at least remove fatigue to some extent, and removal of fatigue tends to improve the sight, as fatigue can be felt in every part of the body and in every function. Improvement of nerve force tends to remove fatigue. Dr Shelton claims that enervation is one of the causes of disease. One of the ways to reduce enervation is to improve the spine by exercise that tends to stretch, twist, and roll the vertebrae of the spine.

(61-5) Therefore it would seem very advisable that the cataract sufferer live almost exclusively on the raw fruit and vegetable diet. Acid fruit juice drinks, taken about a half hour before breakfast, are one of the logical types of 'foods' to eat or drink.

Conjunctivitis is a mucous congestion of the conjunctiva of the eye. It is similar to a cold in the nose, excepting that there is no great amounts of mucus from the disorder. The main alleviatory or 'curative' regimen is either fasting or the raw fruit and vegetable diet. Sometimes it is caused by extension from a cold or catarrh of the nose and-or sinuses. The same method aids both conditions.

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<sup>300</sup> The original editor inserted "45" at the top of the page by hand.

<sup>301</sup> The paras on this page are numbered 8 through 12, making them consecutive with the previous page.

(62-1)<sup>302</sup> It may have little practical value where there are external and internal factors that are constantly at work negating the influence of relaxation, or creating tension. Some tension-creating circumstances can exist in one's work.

(62-2) People can be a tension-producing factor. There is no question that the wrong kind of associates in relation to a given individual and his or her temperament, can produce nervous tension. We cannot always pick those with whom we would like to associate, and it is only natural in our chaotic existence that we must live and work often with those who can and do produce tension within us. The same is true in regards to objective factors such as the executive command, type of work, ignorance of the right methods and the goal, a lack of democratic live-and-let-live feeling, and factors of that nature.

Dr Bates placed much value in what he called 'palming.' (PB note: eye-shade easier) The palms are held in a domed manner over the eyes, to shut out all vision. The pupil tried to become mentally blank, or to think only in terms of the blackest of black shades. This does relax the mind to some extent. The more one can shut out the world, as it were, the more relaxed one may be, and this relaxation can relax the nervous system, and through that may help sight and the eyes. Another way to suggest this relaxation is that when one is palming to think only of peace and calm, or of the pleasantest thoughts of memories that one can recall. Nice people, nice events, pleasure-producing actions, nice memories of the past, all of these can be part of a regimen of palming, and of relaxation. The world is full of a number of nasty things and people, (or at least parts of people's natures are often nasty), that one should try to get one's mind off the nasty, morbid, the uncongenial, as much as possible, and try to be a relaxed idealist. One should try to improve one's own nature.

(62-3) One should try to avoid the people and conditions that build tension, and tend to destroy one's nervous calm. It is not always possible, one must earn a living, but one can keep trying.

(63-1)<sup>304</sup> Many times have I heard spontaneous remarks from one whose eyes and sight was better after aligning the neck vertebrae by passive manipulation or chiropractic.

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<sup>302</sup> The paras on this page are numbered 13 through 15, making them consecutive with the previous page.

<sup>303</sup> The original editor inserted "47" at the top of the page by hand.

And through the years there have been many cases that were improved, but the most immediate and radical change seemed to come from the spinal manipulation and 'adjustments.'

(63-2) Soldiers have been taught to open their mouths when very loud firing is going on from heavy artillery, to equalize such pressure. If this is not done injury from great external air pressure can injure the tympanic membrane and create deafness. A punctured ear drum has about the same effect, in fact the drum can be punctured by too great external pressure of any kind.

(63-3) Some of the simplest exercises are twisting, circling, the head in a rolling motion, bending the head down to each shoulder, stretching the neck, even if an assistant helps, (and this assistant may stretch the neck better than you can do it), bending the head forward and downward, and any vigorous work-out of the neck muscles and tissues, these may also help circulation and thus may have good effect on hearing and the ears.

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YOUR SIGHT AND HEARING  
Merle A. Wilson

## **Swami Prabhavananda: The Eternal Companion**

65

THE ETERNAL COMPANION  
Swami Prabhavananda<sup>306</sup>

(65-1)<sup>307</sup> 'Why!' exclaimed Maharaj: 'I saw him about ten days ago. I looked into his eyes. He has not had samadhi. No doubt, he has had some kind of mystic vision – the vision of a light, perhaps – and he mistakes that for samadhi. An aspirant is often led astray like that, when he has no guru to advise him.

'Samadhi! Is it an easy matter to attain samadhi?'

(65-2) Maharaj decided to send me to a monastery in the Himalayas where the ideal of non-dualism is practiced and no ritual is allowed. Before I left, he made me read aloud to him a book on extreme non-dualism. Two years later, he sent me to the monastery in Madras where ritual is regarded as very important.

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<sup>304</sup> The paras on this page are numbered 16 through 18, making them consecutive with the previous page.

<sup>305</sup> Blank page

<sup>306</sup> The original editor inserted "49" at the top of the page by hand.

<sup>307</sup> The paras on this page are numbered through ; they are not consecutive with the previous page.

(65-3) This does not mean, however, that Maharaj asked everybody to practice ritualism. In fact, there are many of his disciples who have never learned the rites of formal worship. Hinduism teaches the value of ritual, but does not say that it is essential to everyone's spiritual progress.

(65-4) Japam and meditation are impossible unless you can transcend rajas (excessive activity) and tamas (inertia or laziness) and become established in sattva<sup>308</sup> (spiritual tranquillity). Before you can reach that transcendental plane from which there is no return you must transcend sattva also.

(65-5) The guru is necessary at the preliminary stage, but later the mind itself plays the part of the guru.

(65-6) The joy that you speak of is only a help during the period of spiritual practices.

(65-7) The spiritual aspirant should eat very little food after sunset. Begin by taking three-fourths of your usual amount, then reduce the quantity to one-half.

(65-8) The human guru is not always available, but as the aspirant goes on with his spiritual practices, his power of comprehension increases, so that his mind is able to act as his guide.

(65-9) Sit straight, keep the right hand over the left, with the palms up. Hold your hands near the centre of your body in the region of the heart.

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THE ETERNAL COMPANION  
Swami Prabhavananda

## **Jean Merrheim: L'Autobiographie De Mon Pere, Fondateur De La Methode Mono**

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L'AUTOBIOGRAPHIE DE MON PERE, FONDATEUR DE LA METHODE MONO  
Jean Merrheim<sup>310</sup>

(67-1) J'étais<sup>311</sup> au moment le plus désespérant<sup>312</sup> de ma crise quand je me souvins que, au Congo, j'avais l'habitude de faire trois fois par jour une longue seance<sup>313</sup> de

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<sup>308</sup> "sattwa" in the original.

<sup>309</sup> Blank page

<sup>310</sup> The original editor inserted "51" at the top of the page by hand.

<sup>311</sup> "J'étais" in the original.

<sup>312</sup> "désespérant" in the original.

respirations profondes. Avec la force que donne le desespoir,<sup>314</sup> je réussis a<sup>315</sup> m'asseoir sur le bord de mon lit et, croisant les mains au-dessus de ma tête,<sup>316</sup> je commençais a<sup>317</sup> provoquer de longs soulèvements<sup>318</sup> de ma cage thoracique et des dilatations profondes de mon diaphragme. Au bout de vingt minutes de ces exercices, l'asphyxie, que la fièvre<sup>319</sup> intense provoquait en moi, se dissipa peu a<sup>320</sup> peu et je recouvrai une énergie<sup>321</sup> sur laquelle je croyais ne plus pouvoir compter.

(67-2) Après<sup>322</sup> dix-huit mois d'oxygène<sup>323</sup> en montagne (janvier 1942), je suis enfin libéré<sup>324</sup> de ce mal.

(67-3) En relisant ces lignes après<sup>325</sup> dix-huit mois de séjour dans les Pyrénées,<sup>326</sup> en plein air et soleil, j'ai la grande satisfaction d'ajouter une étude supplémentaire a<sup>327</sup> mon cas particulier. Mon eczéma héréditaire est guéri.<sup>328</sup> Que m'avait-il manqué<sup>329</sup> pour ne pas guérir a<sup>330</sup> Paris? Le grand air, l'oxygénation<sup>331</sup> de mon organisme pendant une durée<sup>332</sup> suffisante. Disons la vérité.<sup>333</sup> J'avais en quittant Paris en juin 1940, 73 ans. Je n'avais jamais pris plus de six semaines de vacances depuis quarante années de surmenage intense. Malgré<sup>334</sup> des apparences surprenantes de santé,<sup>335</sup> J'avais vraiment le vieillissement consécutif a mon âge.<sup>336</sup> Que s'est-il passé?<sup>337</sup> J'ai redonné<sup>338</sup> par une

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<sup>313</sup> "séance" in the original.

<sup>314</sup> "désespoir" in the original.

<sup>315</sup> "réussis à" in the original.

<sup>316</sup> "tête" in the original.

<sup>317</sup> "à" in the original.

<sup>318</sup> "soulèvements" in the original.

<sup>319</sup> "fièvre" in the original.

<sup>320</sup> "à" in the original.

<sup>321</sup> "énergie" in the original.

<sup>322</sup> "Après" in the original.

<sup>323</sup> "d'oxygène" in the original.

<sup>324</sup> "libéré" in the original.

<sup>325</sup> "après" in the original.

<sup>326</sup> "séjour dans les Pyrénées" in the original.

<sup>327</sup> "étude supplémentaire à" in the original.

<sup>328</sup> "eczéma héréditaire est guéri" in the original.

<sup>329</sup> "manqué" in the original.

<sup>330</sup> "guérir à" in the original.

<sup>331</sup> "l'oxygénation" in the original.

<sup>332</sup> "durée" in the original.

<sup>333</sup> "vérité" in the original.

<sup>334</sup> "Malgré" in the original.

<sup>335</sup> "santé" in the original.

<sup>336</sup> "consécutif à mon âge" in the original.

<sup>337</sup> "passé" in the original.

<sup>338</sup> "redonné" in the original.

longue oxygenation<sup>339</sup> une nouvelle activite a<sup>340</sup> mes soixante trillions de cellules (Le Dantec). Mon regime<sup>341</sup> alimentaire me fortifia fiologiquement au maximum. J'ai retrouve<sup>342</sup> presque l'anatomie d'une jeune homme. Mes cheveux repoussent de facon etonnante;<sup>343</sup>

(67-4) A cette epoque,<sup>344</sup> la mode ordonnait que l'on eut de petits pieds tres etroitement comprimes<sup>345</sup> dans les souliers. Impossible d'evaluer<sup>346</sup> combien de maladies furent occasion-nees<sup>347</sup> par cette facheuse<sup>348</sup> coutume. Ce qui est certain, c'est que la circulation de ceux qui sont ainsi chaussés est déplorable.

(67-5) A notre epoque,<sup>349</sup> ces erreurs passees<sup>350</sup> tendent a reparaitre,<sup>351</sup> quoique l'usage de la sandale, plus ou moins

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L'AUTOBIOGRAPHIE DE MON PERE, FONDATEUR DE LA METHODE MONO  
Jean Merrheim

(continued from the previous page) grecque s'est enfin impose.<sup>352</sup>

(68-1)<sup>353</sup> L'introduction dans mon organisme d'une quantite considerable<sup>354</sup> de ferments de toutes sortes, sous la forme d'essences vegetales<sup>355</sup> alimentaires, a eu pour effet de combler des carences graves dans mon systeme<sup>356</sup> cellulaire. Ces essences ont introduit dans mes cellules une energie<sup>357</sup> vitale dont je n'avais alors aucune idee<sup>358</sup> exacte.

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<sup>339</sup> "oxygénation" in the original.

<sup>340</sup> "activité à" in the original.

<sup>341</sup> "régime" in the original.

<sup>342</sup> "retrouvé" in the original.

<sup>343</sup> "étonnante" in the original.

<sup>344</sup> "époque" in the original.

<sup>345</sup> "trés étroitement comprimés" in the original.

<sup>346</sup> "évaluer" in the original.

<sup>347</sup> "nées" in the original.

<sup>348</sup> "fâcheuse" in the original.

<sup>349</sup> "époque" in the original.

<sup>350</sup> "passées" in the original.

<sup>351</sup> "à reparâitre" in the original.

<sup>352</sup> "impose" in the original.

<sup>353</sup> The paras on this page are numbered 6 through 10, making them consecutive with the previous page.

<sup>354</sup> "quantité considerable" in the original.

<sup>355</sup> "végétales" in the original.

<sup>356</sup> "système" in the original.

<sup>357</sup> "énergie" in the original.

<sup>358</sup> "idée" in the original.

(68-2) On devrait surtout cultiver les muscles pour obtenir un maximum d'absorption d'oxygene.<sup>359</sup> Au lieu de soulever la cage thoracique dans sa partie superieure,<sup>360</sup> ou<sup>361</sup> elle est la plus etroite,<sup>362</sup> on devrait la dilater dans sa partie la plus large, le 'diaphragme' pour obtenir un maximum d'oxygenation.<sup>363</sup>

(68-3) Certains auteurs recommandent, un peu a la legere,<sup>364</sup> l'eau froide a<sup>365</sup> n'importe quel individu. J'en fus la victime inconsciente pendant longtemps. La douche froide après la seance<sup>366</sup> d'athletisme m'était<sup>367</sup> habituelle a<sup>368</sup> quinze ans. Elle me laissait dans un etat<sup>369</sup> d'excitation nerveuse intense. En vieillissant, j'acquis la conviction, qu'étant donne mon heredite<sup>370</sup> goutteuse, l'eau chaude me convenait mieux. Recommander l'ear glacee a<sup>371</sup> une ancienne victime de bronchite peut provoquer des accidents graves.

(68-4) Quant aux 'ceintures,' j'ai deja signale<sup>372</sup> ailleurs l'erreur commise en immobilisant le diaphragme par une ceinture. Un sujet se servant de bretelles respire librement et profondement<sup>373</sup> au rythme qu'il a choisi.

(68-5) L'homme n'est doue d'aucune volonte,<sup>374</sup> j'en suis sur,<sup>375</sup> car nous ne faisons que reagir a<sup>376</sup> notre milieu.

De multiples reactions,<sup>377</sup> morales et physiques, s'enchainent<sup>378</sup> et agissent, successivement sur nos sens et nous donnent l'illusion d'une volonte<sup>379</sup> consciente. C'est la<sup>380</sup> ce qui fait notre malheur. Ce ne fut qu'en 1940 que j'eus la nette conscience

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<sup>359</sup> "d'oxygène" in the original.

<sup>360</sup> "supérieure" in the original.

<sup>361</sup> "où" in the original.

<sup>362</sup> "étroite" in the original.

<sup>363</sup> "d'oxygénation" in the original.

<sup>364</sup> "à la légère" in the original.

<sup>365</sup> "à" in the original.

<sup>366</sup> "séance" in the original.

<sup>367</sup> "m'était" in the original.

<sup>368</sup> "à" in the original.

<sup>369</sup> "état" in the original.

<sup>370</sup> "donné mon hérédité" in the original.

<sup>371</sup> "glacée à" in the original.

<sup>372</sup> "déjà signalé" in the original.

<sup>373</sup> "profondément" in the original.

<sup>374</sup> "doué d'aucune volonté" in the original.

<sup>375</sup> "sûr" in the original.

<sup>376</sup> "réagir à" in the original.

<sup>377</sup> "reactions" in the original.

<sup>378</sup> "s'enchaînent" in the original.

<sup>379</sup> "volonté" in the original.

<sup>380</sup> "là" in the original.



de l'impuissance a<sup>381</sup> vouloir. J'attends toujours que l'on m'en fasse la demonstration<sup>382</sup> contraire. Cette decouverte,<sup>383</sup> que je croyais bien m'etre<sup>384</sup> personnelle, d'autres l'one faite comme moi. Je la fis en aout<sup>385</sup> 1940. Quand on aura bien refeéchi a<sup>386</sup> toutes ses consequences,<sup>387</sup> la face du monde en sera changee.<sup>388</sup>

Ceentestupas la volonte<sup>389</sup> imaginaire qui nous fait

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(continued from the previous page) agir. C'est toujours une reaction<sup>391</sup> mentale qui nous dirige. Elle nous trace la voie ou<sup>392</sup> nous trouverons la realisation<sup>393</sup> de nos possibilites.<sup>394</sup>

(69-1)<sup>395</sup> Ce sont seulement les elements<sup>396</sup> carbonne, phosphore et oxygene<sup>397</sup> qui comptent dans la nutrition. J'entrepris methodiquement<sup>398</sup> la recherche des elements vegetaux<sup>399</sup> ailmentaires ayant ces trois categories.<sup>400</sup> Guide<sup>401</sup> par la connaissance de ce que falsaient les anciens peuples, je dirigeai systematiquement<sup>402</sup> mes recherches dans la class des essences vegetales.<sup>403</sup> Ce travail donna des resultats<sup>404</sup> surprenants.

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<sup>381</sup> "à" in the original.

<sup>382</sup> "demonstration" in the original.

<sup>383</sup> "découverte"

<sup>384</sup> "m'ètre" in the original.

<sup>385</sup> "août" in the original.

<sup>386</sup> "réfléchi à" in the original.

<sup>387</sup> "conséquences" in the original.

<sup>388</sup> "change" in the original.

<sup>389</sup> "volonté" in the original.

<sup>390</sup> The original editor inserted "53"

<sup>391</sup> "réaction" in the original.

<sup>392</sup> "où" in the original.

<sup>393</sup> "réalisation" in the original.

<sup>394</sup> "possibilités" in the original.

<sup>395</sup> The paras on this page are numbered 10 through 16, making them consecutive with the previous page.

<sup>396</sup> "elements" in the original.

<sup>397</sup> "oxygène" in the original.

<sup>398</sup> "méthodiquement" in the original.

<sup>399</sup> "éléments végétaux" in the original.

<sup>400</sup> "catégories" in the original.

<sup>401</sup> "Guidé" in the original.

<sup>402</sup> "systématiquement" in the original.

<sup>403</sup> "végétales" in the original.

<sup>404</sup> "résultats" in the original.

(69-2) C'est-a-dire<sup>405</sup> sans eau – ne pas confondre avec cuisson a<sup>406</sup> la vapeur, qui est de l'eau a<sup>407</sup> 100°.

(69-3) Le beurre ne s'assimile pas et est nuisible au foie. Pris en excès,<sup>408</sup> il donne le cancer.

(69-4) Le fruit a généralement<sup>409</sup> pour conséquence de faire fermenter les aliments pris auparavant.

(69-5) On doit savoir que des légumes<sup>410</sup> trop vieux ne contiennent plus leurs métaux<sup>411</sup> habituels.

(69-6) On sait qu'un grain de ble<sup>412</sup> conserve pendant de longues années<sup>413</sup> que la graine broyée<sup>414</sup> perd beaucoup de substances ioniques, qui sont a l'état<sup>415</sup> fluide.

(69-7) Ces résultats en matière<sup>416</sup> vocale, je les dois au travail glottique que me fit effectuer mon septième<sup>417</sup> professeur de chant. Voulant me faire comprendre ce que j'avais a<sup>418</sup> savoir, il me fit faire un exercice de la glotte, absolument surprenant, que jamais aucun chanteur ne sut faire avant moi. On doit savoir que le chant est un langage musical, et qu'il n'y a aucune différence<sup>419</sup> entre l'articulation des mots parlés ou chantés.<sup>420</sup> Si peu de personnes, parmi les professionnels, savent bien chanter, peu de gens aussi savent parler. La raison en est que l'on n'apprend pas a l'école<sup>421</sup> le rôle de la glotte dans le langage parlé<sup>422</sup> ou vocal. Le son glottique est le son tellement diminué<sup>423</sup> qu'on a peine a<sup>424</sup> le percevoir. C'est que ce son n'est pas amplifié<sup>425</sup> par les

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<sup>405</sup> "C'est-à-dire" in the original.

<sup>406</sup> "à" in the original.

<sup>407</sup> "à" in the original.

<sup>408</sup> "excès" in the original.

<sup>409</sup> "généralement" in the original.

<sup>410</sup> "légumes" in the original.

<sup>411</sup> "métaux" in the original.

<sup>412</sup> "blé" in the original.

<sup>413</sup> "années" in the original.

<sup>414</sup> "broyée" in the original.

<sup>415</sup> "à l'état" in the original.

<sup>416</sup> "résultats en matière" in the original.

<sup>417</sup> "septième" in the original.

<sup>418</sup> "à" in the original.

<sup>419</sup> "différence" in the original.

<sup>420</sup> "parlés ou chantés" in the original.

<sup>421</sup> "à l'école" in the original.

<sup>422</sup> "parlé" in the original.

<sup>423</sup> "diminué" in the original.

parois sonores buccales, ni projete<sup>426</sup> par le souffle ascendant sur les dites parois. Ce professeur me fit entendre toutes les voyelles a, e, i, o, u, e,<sup>427</sup> avec une nettere<sup>428</sup> parfaite, quoique ces sons fussent faits en sourdine. Il eut soin de m'avertir que je devais m'attendre a avoir une fatigue glottique considerable,<sup>429</sup> et que j'aurais

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(continued from the previous page) l'impression d'un violent mal de gorge, ce qui m'arriva effectivement. Nous suspendimes<sup>430</sup> les lecons pendant quinze jours.

Ce fut seulement a<sup>431</sup> partir de cette cpoque que je fis des progres<sup>432</sup> dans l'Art du chant, car je savais manier ma glotte, et lui donner la conformation necessaire<sup>433</sup> aux divers registres: allongee<sup>434</sup> dans le sens postero-ant-erieur,<sup>435</sup> pour les sons aigus, dilatee,<sup>436</sup> en largeur, pour les sons graves. Lorsque l'on parle a<sup>437</sup> certains chanteurs de se servir de leur glotte, ils vous repondent<sup>438</sup> avec effroi qu'ils ne veulent pas se casser la voix. Ces gens ignorent que la glotte est un muscle qui demande une culture particuliere,<sup>439</sup> dont le resultat<sup>440</sup> est d'obtenir une vigueur necessaire a<sup>441</sup> la pratique du chant. Je ne pus malheureusement profiter bien longtemps de l'enseignement de ce professeur qui mourut prematurement, ayant manque<sup>442</sup> d'apprendre 'l'Art de Vivre' qui devrait se faire parallelement a<sup>443</sup> celue de l'Art de chanter. Les gros plats de viande, les bons vins, les gros cigares, l'alcool de marque eurent tot<sup>444</sup> fait de l'user, et

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<sup>424</sup> "à" in the original.

<sup>425</sup> "amplifié" in the original.

<sup>426</sup> "projeté" in the original.

<sup>427</sup> "é" in the original.

<sup>428</sup> "netteré" in the original.

<sup>429</sup> "considerable" in the original.

<sup>430</sup> "suspendîmes" in the original.

<sup>431</sup> "à" in the original.

<sup>432</sup> "progrés" in the original.

<sup>433</sup> "nécessaire" in the original.

<sup>434</sup> "allongée" in the original.

<sup>435</sup> "postéro-ant-érieur" in the original.

<sup>436</sup> "dilatée" in the original.

<sup>437</sup> "à" in the original.

<sup>438</sup> "répondent" in the original.

<sup>439</sup> "particulière" in the original.

<sup>440</sup> "résultat" in the original.

<sup>441</sup> "nécessaire à" in the original.

<sup>442</sup> "prématurément, ayant manqué" in the original.

<sup>443</sup> "paraléllement à" in the original.

<sup>444</sup> "tôt" in the original.

une crise renale<sup>445</sup> l'emporta. Il s'aperçut trop tardivement qu'il aurait du<sup>446</sup> suivre les conseils qu'amicalement je ne cessais de lui donner pour la composition de son alimentation. Il fut mon dernier professeur de chant. J'avais l'intuition profonde que tout, ou presque tout, était encore à connaître<sup>447</sup> dans l'Art de faire du son vocal. Je décidai<sup>448</sup> donc de travailler seul. Dans cet art, si profondément intéressant,<sup>449</sup> qui devrait être généralisé<sup>450</sup> et former la base de l'éducation<sup>451</sup> de tous les peuples, un point me paraissait encore fort obscur. C'était celui du mécanisme<sup>452</sup> de l'r. Cette consonne tient une très<sup>453</sup> grande place dans l'art de l'émission<sup>454</sup> vocale.

L'r mal formé,<sup>455</sup> le plus souvent dans la gorge, a pour conséquence déplorable<sup>456</sup> de rejeter la voix en arrière,<sup>457</sup> alors que tout indique que l'on doit constamment la maintenir dans les dentales, où<sup>458</sup> doit se situer la résonance<sup>459</sup> vocale, en étroite<sup>460</sup> liaison avec la cavité<sup>461</sup> buccale qui sert de résonateur.<sup>462</sup> Il faut tenir compte que le mécanisme<sup>463</sup> vocal repose sur trois points: a) l'attache glottique du son, b) le choc du jet sonore dans la voûte<sup>464</sup> buccale, c) l'aboutissement de ce jet sonore dans

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(continued from the previous page) les dentales. Après<sup>466</sup> beaucoup de recherches, je trouvai que l'r devait être moulé<sup>467</sup> par la pointe de la langue, en formant

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<sup>445</sup> "rénale" in the original.

<sup>446</sup> "dû" in the original.

<sup>447</sup> "était encore à connaître" in the original.

<sup>448</sup> "décidai" in the original.

<sup>449</sup> "profondément intéressant" in the original.

<sup>450</sup> "être généralisé" in the original.

<sup>451</sup> "éducation" in the original.

<sup>452</sup> "mécanisme" in the original.

<sup>453</sup> "très" in the original.

<sup>454</sup> "l'émission" in the original.

<sup>455</sup> "formé" in the original.

<sup>456</sup> "conséquence déplorable" in the original.

<sup>457</sup> "arrière" in the original.

<sup>458</sup> "où" in the original.

<sup>459</sup> "résonance" in the original.

<sup>460</sup> "étroite" in the original.

<sup>461</sup> "cavité" in the original.

<sup>462</sup> "résonateur" in the original.

<sup>463</sup> "mécanisme" in the original.

<sup>464</sup> "voûte" in the original.

<sup>465</sup> The original editor inserted "55"

<sup>466</sup> "Après" in the original.

<sup>467</sup> "être moulé" in the original.

successivement deux fois la consonne sans aucun intervalle. A ma grande stupéfaction, j'avais atteint le resultat<sup>468</sup> voulu. Le repris les phrases musicales les plus difficiles a<sup>469</sup> prononcer par l'introduction de l'r, et je constatais avec plaisir qu'en me servant du mecanisme decrit,<sup>470</sup> ces phrases n'offraient plus aucune difficulté.<sup>471</sup>

(71-1)<sup>472</sup> La vie de nos cellules est le resultat<sup>473</sup> entre autres phenomenes<sup>474</sup> d'une excitation constante, d'environ trois cent vibrations seconde. Le mecanisme de cette excitation est toujours le meme,<sup>475</sup> il peut etre<sup>476</sup> obtenu avec des aliments, differents par leur espece,<sup>477</sup> mais semblables par leur origine, c'est-a-dire vegetale.<sup>478</sup> Ce qui nous semble un mystere,<sup>479</sup> c'est que le pouvoir calorifique, catalytique, vitaminique d'un aliment ne se presente<sup>480</sup> pas sous la forme d'ondes vitales, comme il est represente<sup>481</sup> dans le sang transfuse,<sup>482</sup> ou dans le fluide gaérisseur<sup>483</sup> du sujet, doue<sup>484</sup> d'un superflu vital, et degageant<sup>485</sup> ce fluide par son aura. On peut facilement detecter<sup>486</sup> cet aura par le pendule, sur une simple lettre ecrite a<sup>487</sup> la main. C'est toujours un sujet de profondeétonnement<sup>488</sup> pour tous les radiesthesistes<sup>489</sup> de promener leur pendule sur une de mes lettres. La puissance de mon aura est 370 (Bovis) alors qu'elle n'est 240 chez la plupart des jeunes gens bien portants.

(71-2) Le cerveau humain n'a aucune possibilite<sup>490</sup> d'agir volontairement. Les 60 trillions de cellules (Le Dantec) du corps humain normal n'existent pas suivant une loi

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<sup>468</sup> "résultat" in the original.

<sup>469</sup> "à" in the original.

<sup>470</sup> "mécanisme décrit" in the original.

<sup>471</sup> "difficulté" in the original.

<sup>472</sup> The paras on this page are numbered 17 through 19, making them consecutive with the previous page.

<sup>473</sup> "résultat" in the original.

<sup>474</sup> "phénomènes" in the original.

<sup>475</sup> "même" in the original.

<sup>476</sup> "être" in the original.

<sup>477</sup> "différents par leur espèce" in the original.

<sup>478</sup> "c'est-à-dire végétale" in the original.

<sup>479</sup> "mystère" in the original.

<sup>480</sup> "présente" in the original.

<sup>481</sup> "représenté" in the original.

<sup>482</sup> "transfusé" in the original.

<sup>483</sup> "gaérisseur" in the original.

<sup>484</sup> "doué" in the original.

<sup>485</sup> "dégageant" in the original.

<sup>486</sup> "détecter" in the original.

<sup>487</sup> "écrite à" in the original.

<sup>488</sup> "profondeétonnement" itto

<sup>489</sup> "radiesthesistes" in the original.

<sup>490</sup> "possibilité" in the original.

de volonté<sup>491</sup> mais seulement par des lois de réactions<sup>492</sup> infimes des corps assemblés<sup>493</sup> les uns aux autres ou opposés<sup>494</sup> les uns aux autres, comme on voudra. Les cellules sont commandées par la réunion<sup>495</sup> des deux germes, mâles<sup>496</sup> et femelles, dans le milieu sanguin. Tous nos actes conscients, et à<sup>497</sup> plus forte raison les actes inconscients, sont des phénomènes réactionnels.<sup>498</sup>

(71-3) Vouloir expliquer les raisons de notre existence sur le globe terrestre, organe d'un Univers, est donc un non sens, puisque rien de notre composition cellulaire ne permet la formations d'un acte volontaire. Les origines de toutes nos pensées,<sup>499</sup> régissant<sup>500</sup> nos actes, sont des sommes de réactions.<sup>501</sup>

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(72-1)<sup>502</sup> Il est inutile de chercher à<sup>503</sup> savoir pourquoi on naît<sup>504</sup> attendu que nous avons démontré<sup>505</sup> que nous sommes incapables de volonté<sup>506</sup> constructive, d'un système<sup>507</sup> de nature autre que celui où<sup>508</sup> nous vivons et que nous n'agissons que par des phénomènes réactionnels.<sup>509</sup>

(72-2) Puisqu'il est démontré que nous sommes incapables d'un acte volontaire et que nous ne vivons que par des réactions cellulaires et celles du milieu harmonique dans lequel nous vivons.

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<sup>491</sup> "volonté" in the original.

<sup>492</sup> "réactions" in the original.

<sup>493</sup> "assemblés" in the original.

<sup>494</sup> "opposés" in the original.

<sup>495</sup> "commandées par la réunion" in the original.

<sup>496</sup> "mâles" in the original.

<sup>497</sup> "à" in the original.

<sup>498</sup> "phénomènes réactionnels" in the original.

<sup>499</sup> "pensées" in the original.

<sup>500</sup> "régissant" in the original.

<sup>501</sup> "réactions" in the original.

<sup>502</sup> The paras on this page are numbered 20 through 29, making them consecutive with the previous page.

<sup>503</sup> "à" in the original.

<sup>504</sup> "naît" in the original.

<sup>505</sup> "démontré" in the original.

<sup>506</sup> "volonté" in the original.

<sup>507</sup> "système" in the original.

<sup>508</sup> "où" in the original.

<sup>509</sup> "phénomènes réactionnels"

(72-3) Les inégalités biologiques s'imposent d'elles-mêmes de façon inéluctable, car il n'existe aucune puissance politique capable d'en modifier le cours.

(72-4) L'égalité n'est donc pas possible.

(72-5) L'humanité<sup>510</sup> croyait alors qu'elle avait de la volonté,<sup>511</sup> alors qu'elle était<sup>512</sup> ce qu'elle sera toujours, la proie des réflexes;<sup>513</sup> elle s'imaginait pouvoir tout comprendre, même l'incompréhensible,<sup>514</sup> car tout finit par s'expliquer, mais en apparence seulement.

(72-6) Cependant, le professeur Mono écarte le végétarisme<sup>515</sup> pour lui substituer le naturisme. Car le végétarisme<sup>516</sup> consacre les erreurs du passé<sup>517</sup> en ne tenant aucun compte des découvertes<sup>518</sup> de la chimie organique et biologique. Le végétarisme<sup>519</sup> ignore les ferments, les diastases, l'électricité végétale<sup>520</sup> qui se trouvent dans un aliment non bouilli. Le végétarisme<sup>521</sup> recommande le lait, le beurre, les fromages et les yaourts.

(72-7) Ils ne peuvent vous apporter dans leurs substances mortes l'électricité<sup>522</sup> vitale que contiennent les végétaux<sup>523</sup> de toutes sortes qui ont présidé, je le répète<sup>524</sup> avec force, voici plus de cinquante millions d'années à<sup>525</sup> la constitution de l'homme, au moment de la première période<sup>526</sup> tertiaire.

(72-8) Puis viennent les céréales.<sup>527</sup> Leur cuisson, toutefois, doit respecter certaines précautions<sup>528</sup> qui leur gardent leurs vertus.

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<sup>510</sup> "L'humanité"

<sup>511</sup> "volonté" in the original.

<sup>512</sup> "était" in the original.

<sup>513</sup> "réflexes" in the original.

<sup>514</sup> "l'incompréhensible" in the original.

<sup>515</sup> "écarte le végétarisme" in the original.

<sup>516</sup> "végétarisme" in the original.

<sup>517</sup> "passé" in the original.

<sup>518</sup> "découvertes" in the original.

<sup>519</sup> "végétarisme" in the original.

<sup>520</sup> "l'électricité végétale" in the original.

<sup>521</sup> "végétarisme" in the original.

<sup>522</sup> "l'électricité" in the original.

<sup>523</sup> "végétaux" in the original.

<sup>524</sup> "présidé, je le répète" in the original.

<sup>525</sup> "d'années à" in the original.

<sup>526</sup> "première période" in the original.

<sup>527</sup> "céréale" in the original.

<sup>528</sup> "précautions" in the original.

(72-9) Gardez-vous de les manger apres<sup>529</sup> les repas car les ferments contenus dans les oranges bouleversent le metabolisme<sup>530</sup> alimentaire.

(72-10) Puis apres avoir serre<sup>531</sup> des mains, Arthur partit de son pas elastique, veritable marche heeratique,<sup>532</sup> vers son Ecole de chimie.

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(73-1)<sup>534</sup> Une foule admirative le suivait a<sup>535</sup> distance respect-ueuse, parce qu'il en imposait par sa marche souple, lente et majestueuse.

(73-2) Les Chaldeens,<sup>536</sup> par exemple, absorbaient des quantites<sup>537</sup> importantes d'essences vegetales,<sup>538</sup> dont les principes penetraient<sup>539</sup> directement dans l'intestin.

Des<sup>540</sup> que les hasards de mes recherches me firent de-couvrir<sup>541</sup> l'emploi fecond<sup>542</sup> des essences vegetales,<sup>543</sup> je n'eus pas de cesse d'utiliser ce merveilleux domaine biologique, qui n'est cependant pas pres d'etre epuise.<sup>544</sup>

On ne peut pas composer artificiellement des vitamines, car elles renferment le noyau de la vie. Pretendre<sup>545</sup> avoir trouve<sup>546</sup> le moyen de fabriquer des vitamines par synthese;<sup>547</sup> c'est pretendre<sup>548</sup> avoir trouve la Pierre philosophale, ou pretendre resoudre<sup>549</sup> la quadrature du cercle.

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<sup>529</sup> "après" in the original.

<sup>530</sup> "métabolisme" in the original.

<sup>531</sup> "après avoir serré" in the original.

<sup>532</sup> "élastique, véritable marche heératique" in the original.

<sup>533</sup> The original editor inserted "57"

<sup>534</sup> The paras on this page are numbered 30 through 32, making them consecutive with the previous page.

<sup>535</sup> "à" in the original.

<sup>536</sup> "Chaldéens" in the original.

<sup>537</sup> "quantités" in the original.

<sup>538</sup> "végétales" in the original.

<sup>539</sup> "pénétraient" in the original.

<sup>540</sup> "Dés" in the original.

<sup>541</sup> "dé-couvrir" in the original.

<sup>542</sup> "fécond" in the original.

<sup>543</sup> "végétales" in the original.

<sup>544</sup> "près d'être épuisé" in the original.

<sup>545</sup> "Prétendre" in the original.

<sup>546</sup> "trouvé" in the original.

<sup>547</sup> "synthèse" in the original.

<sup>548</sup> "prétendre" in the original.

<sup>549</sup> "prétendre résoudre" in the original.



On peut, sur un milieu vegetal diastase, grace a un extrait vegetal determine,<sup>550</sup> comme une essence par exemple, produire une composante vitaminique vegetale.<sup>551</sup> L'organisme humain l'utilisera parfaitement, comme il utilise les phosphates du ble,<sup>552</sup> l'essence de carottes crues, etc.

(73-3) Puisque nous avons parle<sup>553</sup> des affairistes qui font le siege<sup>554</sup> de tous les gouvernements, rappelons la faillite retentissante de l'entreprise qui avait reussi a<sup>555</sup> faire croire qu'avec des lampes a<sup>556</sup> U.V. (Ultra-violets), on remplacerait le soleil. On ne compte plus les victimes de ce systeme,<sup>557</sup> encore en vigueur, qui tue les globules rouges du sang, comme les rayons X tuent le Radium.

74<sup>558</sup>

L'AUTOBIOGRAPHIE DE MON PERE, FONDATEUR DE LA METHODE MONO  
Jean Merrheim

## Henry D. Thoreau: Walden - Volume 1

75

WALDEN - VOLUME 1  
Henry D. Thoreau<sup>559</sup>

(75-1)<sup>560</sup> He did not wish to be lulled asleep; nor would he suffer his life to be taken by newspapers and novels. (PB note: alter 'life' to 'time.')

(75-2) In his writing, as truly as in his daily living, he practiced economy. He knew the secret of strength, and trimmed his sentences close. The end of language is not display, but expression.

(75-3) These may do much for a man, without doubt; but they will never make him a classic.

(75-4) He hides himself in parables and exaggerations, like a greater teacher before him.

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<sup>550</sup> "végétal diastase, grâce à un extrait végétal déterminé" in the original.

<sup>551</sup> "végétale" in the original.

<sup>552</sup> "blé" in the original.

<sup>553</sup> "parlé" in the original.

<sup>554</sup> "siege" in the original.

<sup>555</sup> "réussi à" in the original.

<sup>556</sup> "à" in the original.

<sup>557</sup> "système" in the original.

<sup>558</sup> Blank page

<sup>559</sup> The original editor inserted "59" at the top of the page by hand.

<sup>560</sup> The paras on this page are numbered 1 through 12; they are not consecutive with the previous page.

(75-5) He went to Walden, for a longer or shorter period, as things should turn out, 'to transact some private business with the fewest obstacles.'

(75-6) There is no finer quality in 'Walden,' perhaps, than the skill with which small happenings are made worthy to stand on the same page with passages of large philosophy.

(75-7) They wondered how he could bear to live alone, and he wondered how they could bear to live so near to each other.

(75-8) The thought of personal perfection mostly ceases to haunt us. Our mood has grown humbler, and we wear an easier yoke.

(75-9) Samuel Laing says that 'the Laplander in his skin dress, and in a skin bag which he puts over his head and shoulders, will sleep night after night on the snow... in a degree of cold which would extinguish the life of one exposed to it in any woollen clothing.' He had seen them asleep thus. Yet he adds, 'They are not hardier than other people.'

(75-10) We should impart our courage, and not our despair, our health and ease, and not our disease, and take care that this does not spread by contagion.

(75-11) He turns inevitably at last to those still higher but yet inaccessible circles of intellect and genius, and is sensible only of the imperfection of his culture and the vanity and insufficiency of all his riches.

(75-12) The ancient classics... works as refined, as solidly done, and as beautiful almost as the morning itself... They only talk of forgetting them who never knew them. It

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WALDEN - VOLUME I

Henry D. Thoreau

(continued from the previous page) will be soon enough to forget them when we have the learning and the genius which will enable us to attend to and appreciate them.

(76-1)<sup>561</sup> But Zoroaster, thousands of years ago, travelled the same road and had the same experience; but he, being wise, knew it to be universal.

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<sup>561</sup> The paras on this page are numbered 13 through 14, making them consecutive with the previous page.

(76-2) There were times when I could not afford to sacrifice the bloom of the present moment to any work, whether of the head or hands. I love a broad margin to my life. Sometimes, in a summer morning, having taken my accustomed bath, I sat in my sunny doorway from sunrise till noon, rapt in a reverie, amidst the pines and hickories and sumacs, in undisturbed solitude and stillness, while the birds sang around or flitted noiseless through the house, until by the sun falling in at my west window, or the noise of some traveller's wagon on the distant highway, I was reminded of the lapse of time.

(76-3) One winter day I asked him if he was always satisfied with himself, wishing to suggest a substitute within him for the priest without, and some higher motive for living.

## Osterizer: Use

77

OSTERIZER: USE<sup>562</sup>

(77-1)<sup>563</sup> The Osterizer model called 'Mini-Blend' is correct for PB. It is smaller, designed for fine baby foods, like purees. Ignore standard larger model.

(77-2) WARNING: Put only a very very little liquid in jar and hold lid firmly down to prevent liquid from splashing out. Use vegetable juice to minimum amount. First osterize only hard vegetables - carrots, turnips, green pepper, radish. Strain the final result in order to get real puree, not liquefied salad. Almost no liquid is needed or it will splash out. Set at 'mix.'

(77-3) Osterizer lid leaked when pressure on it was not heavy enough. This is important as some runs down side of motor which may be harmed should liquid get in. (Maker's warning)

(77-4) Buy flaked coconut at Health Food store and mix in Osterizer salad.

(77-5) WARNING: Instruction to cover blades with water causes splashing. Ignore.

(77-6) Dips, spreads, mayonnaise, and nut butters are more quickly and easily removed through the bottom opening.

(77-7) If the glass container is not easily removed, rock gently and lift up - don't twist.

(77-8) Slip rubber sealing ring (flat side down) over blades and seat it flat on the disc.

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<sup>562</sup> The original editor inserted "61" at the top of the page by hand.

<sup>563</sup> The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

(77-9) The Osterizer half-pint Mini-Blend containers allow for processing and storing in the same container. These half-pint jars are heat- and cold-resistant and are specially constructed for small amounts of food processing. Prepare baby foods, sandwich spreads, relishes, sauces, salad dressings or grind coffee or whole spices in them. Use what you need; then cover and store in the same jar. Do not fill Mini-Blend container more than  $\frac{3}{4}$  full; always allow headspace for expansion of the food while it processes. To assemble, follow the steps for regular glass container. Always hold the jar with one hand while processing.

(77-10) PUREE setting is for cooked or uncooked fruits and vegetables for perfect baby foods and special diet foods.

78

OSTERIZER: USE

(78-1)<sup>564</sup> Put dry milk solids and water into the Osterizer container, cover and process at STIR until blended.

(78-2) Empty container and repeat process until desired quantity is obtained.

(78-3) For baby foods, put ingredients into Osterizer Mini-Blend container. Process at PUREE until smooth. To test for smoothness, rub a small amount between your fingers. If any large particles can be felt, process again. For coarser foods, chop foods rather than pureeing.

(78-4) To make DATE ROLL: Use 1 cup pecans and  $\frac{1}{2}$  pound pitted dates. Blender-chop nuts, empty into a mixing bowl. Blender-chop dates, a cup at a time, using cold water to cover dates and draining well after chopping. Add dates to nuts, knead with hands until thoroughly mixed. Form into a 1-inch roll. Roll in granulated sugar. Wrap in waxed paper and refrigerate 24 hours. Cut into thin slices. Yield about two dozen slices.

(78-5) To make CREAM CURRY SAUCE: Use  $1\frac{1}{4}$  cup soy or tahini milk, 1 tablespoon flour, two tablespoons oil, 1 teaspoon curry powder. Put all ingredients into Osterizer container, cover and process at STIR until smooth. Heat over low heat or in double boiler until thickened.

(78-6) SPANISH RICE: 2 cups tomatoes; 1 small onion; 1 4-ounce can pimientos, drained; 1 green pepper, cut in pieces;  $\frac{1}{2}$  cup cubed Cheddar cheese;  $\frac{1}{2}$  teaspoon salt;

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<sup>564</sup> The paras on this page are numbered 11 through 17, making them consecutive with the previous page.

Dash of cayenne; 1 1/3 cups quick-cooking rice. Heat oven to 350°. Grease a 1-quart casserole. Put all ingredients except rice into Osterizer container, cover and blender-chop vegetables coarsely. Mix with rice.

Cover prepared casserole and bake for 35 to 40 minutes.

(78-7) STRASSBURG SALAD: 1/2 cup nuts; 3 cups cabbage, cut in pieces; 1 cup crushed pineapple, drained; 2 banana, sliced; 1/4 cup mayonnaise; 1/2 cup heavy cream. Blender-chop nuts, empty into a large bowl. Blender-chop cabbage, add to nuts. Add pineapple and bananas to cabbage. Put mayonnaise and cream into Osterizer container, cover and process at WHIP until thick. Fold into cabbage mixture. Chill before serving.

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OSTERIZER: USE<sup>565</sup>

(79-1)<sup>566</sup> PEANUT BUTTER: Use 1 1/2 cups peanuts. Put peanuts into Osterizer container, cover and process at Blend to the desired consistency.

(79-2) FRESH HORSE-RADISH: Use 1 cup horse-radish root, cut in 1/2-inch cubes; 3/4 cup white vinegar; 1 to 2 tablespoons sugar; 1/4 teaspoon salt. Put all ingredients into Osterizer container, cover and process at Grate until finely grated.

80<sup>567</sup>

OSTERIZER: USE

## **Carlos Castaneda: A Separate Reality**

81

A SEPARATE REALITY

Carlos Castaneda<sup>568</sup>

(81-1)<sup>569</sup> 'I am talking about the fact that you're not complete. You have no peace.'

(81-2) At that time don Juan's teachings had begun to pose a serious threat to my 'idea of the world.' I had begun to lose the certainty, which all of us have, that the reality of everyday life is something we can take for granted.

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<sup>565</sup> The original editor inserted "63" at the top of the page by hand.

<sup>566</sup> The paras on this page are numbered 18 through 19, making them consecutive with the previous page.

<sup>567</sup> Blank page

<sup>568</sup> The original editor inserted "65" at the top of the page by hand.

<sup>569</sup> The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

(81-3) The total mood of don Juan's teachings was more relaxed. He laughed and also made me laugh a great deal. There seemed to be a deliberate intent on his part to minimize seriousness in general. He clowned during the truly crucial moments of this second cycle, and thus helped me to overcome experiences which could easily have become obsessive. His premise was that a light and amenable disposition was needed in order to withstand the impact and the strangeness of the knowledge he was teaching me.

(81-4) Apparently in his system of knowledge there was the possibility of making a semantic difference between 'seeing' and 'looking' as two distinct manners of perceiving. 'Looking' referred to the ordinary way in which we are accustomed to perceive the world, while 'seeing' entailed a very complex process by virtue of which a man of knowledge allegedly perceives the 'essence' of the things of the world.

(81-5) His mouth was open a bit and his lower lip hung. I noticed that he was breathing deeply and seemed to be almost snoring.

(81-6) It was as though his words dragged after each other.

(81-7) He seemed to listen attentively. His eyes were half-closed again but I felt he was peering at me. He nodded almost imperceptibly. Then his lids opened and I saw his eyes. His voice was very clear, yet the words dragged.

(81-8) 'How do you think one can help them?' 'By alleviating their burden. The least one can do for our fellow men is to try to change them. You yourself are involved in doing that. Aren't you?' 'No. I'm not. I don't know what to change or why to change anything in my fellow men.'

'What about me, don Juan? Weren't you teaching me so I could change?' 'No. I'm not trying to change you. It may happen that one day you may become a man of knowledge -

(continued from the previous page) there's no way to know that - but that will not change you. Some day perhaps you'll be able to see men in another mode and then you'll realise that there's no way to change anything about them.'

(82-1)<sup>570</sup> I told don Juan how much I enjoyed the exquisite sensation of talking in the dark. He said the darkness – and he called it ‘the darkness of the day’ – was the best time to ‘see.’ He stressed the word ‘see’ with a peculiar inflection.

(82-2) ‘Then, don Juan, you don’t see the world in the usual way anymore.’ ‘I see both ways. When I want to look at the world I see it the way you do. Then when I want to see it I look at it the way I know and I perceive it in a different way.’ ‘Do things look consistently the same every time you see them?’ ‘Things don’t change. You change your way of looking, that’s all.’

(82-3) ‘Nothing being more important than anything else, a man of knowledge chooses any act, and acts it out as if it matters to him. His controlled folly makes him say that what he does matters and makes him act as if it did, and yet he knows that it doesn’t; so when he fulfils his acts he retreats in peace, and whether his acts were good or bad, or worked or didn’t, is in no way part of his concern.

‘A man of knowledge may choose, on the other hand, to remain totally impassive and never act, and behave as if to be impassive really matters to him.’

(82-4) Sitting on his head was one of such movements and with it he had attempted to show me that it was impossible to ‘see’ while I took notes.

(82-5) I felt dizzy; my eyes were closing involuntarily. Don Juan shook me vigorously and ordered me to stay awake. He said I knew very well that if I fell asleep I would die. I opened my eyes as wide as I could and that made don Juan laugh. He said that I had to wait for a while and keep my eyes open all the time and that at a given moment I would be able to see the guardian of the other world.

I felt a very annoying heat all over my body. I tried to change positions but I could not move any more. I wanted to talk to don Juan; the words seemed to be so

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A SEPARATE REALITY

Carlos Castaneda<sup>571</sup>

(continued from the previous page) deep inside of me that I could not bring them out. Then I tumbled on my left side and found myself looking at don Juan from the floor.

(83-1)<sup>572</sup> He told me to stretch my legs and relax and then helped me put my right arm in front of my body, at the level of my chest. He turned my hand so the palm was

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<sup>570</sup> The paras on this page are numbered 8 through 12, making them consecutive with the previous page.

<sup>571</sup> The original editor inserted “67” at the top of the page by hand.

pressing against the mat, and let my weight rest on it. He pointed to my right arm and said that he had deliberately put it in that position so I could use it as a lever to push myself up whenever I wanted to.

By the time he had finished telling me all that, my body was quite numb. I wanted to call to his attention the fact that it would be impossible for me to push myself up because I had lost control of my muscles. I tried to vocalize the words but I could not. He seemed to have anticipated me, however, and explained that the trick was in the will. He urged me to remember the time, years before, when I had first smoked the mushrooms. On that occasion I had fallen to the ground and sprung up to my feet again by an act of what he called, at that time, my 'will'; I had 'thought myself up.' He said that was in fact the only possible way to get up.

He just told me to prop my right arm on the mat and lie down on my left side. He suggested that I should make a fist if that would give me better leverage.

I did make a fist with my right hand, because I found it was easier than turning my palm against the floor while lying with my weight on it.

(83-2) 'Why did you stay away, don Juan?' 'For the same reason you did. I didn't like it.' 'Why did you come back?' 'For the same reason you have come back yourself, because there is no other way to live.'

(83-3) 'Only the idea of death makes a man sufficiently detached so he is incapable of abandoning himself to anything. Only the idea of death makes a man sufficiently detached so he can't deny himself anything. A man of that sort, however, does not crave, for he has acquired a silent lust for life and for all things of life. He knows his death is stalking him and won't give him time to cling to anything, so he tries, without craving, all of everything.'

84

A SEPARATE REALITY

Carlos Castaneda

(84-1)<sup>572</sup> 'A detached man, who knows he has no possibility of fencing off his death, has only one thing to back himself with: the power of his decisions. He has to be, so to speak, the master of his choices. He must fully understand that his choice is his responsibility and once he makes it there is no longer time for regrets or recriminations.'

(84-2) He said he was going to watch me from there. I was sitting with my knees against my chest. He corrected my position and told me to sit with my left leg tucked

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<sup>572</sup> The paras on this page are numbered 13 through 15, making them consecutive with the previous page.

<sup>573</sup> The paras on this page are numbered 16 through 19, making them consecutive with the previous page.



under my seat and my right one bent, with the knee in an upward position. My right arm had to be by my side with my fist resting on the ground, while my left arm was crossed over my chest. He told me to face him and stay there, relaxed but not 'abandoned.'

(84-3) I definitely wanted to steer the conversation out of the realm of particulars, and mentioned that I had been reading accounts of people who had died for several minutes and had been revived through medical techniques. In all the cases I had read, the persons involved had made statements, upon reviving, that they could not recollect anything at all; that dying was simply a sensation of blacking out.

'That's perfectly understandable,' he said. 'Death has two stages. The first is a blackout. It is a meaningless stage, very similar to the first effect of Mescalito, in which one experiences a lightness that makes one feel happy, complete, and that everything in the world is at ease. But that is only a shallow state; it soon vanishes and one enters a new realm, a realm of harshness and power. That second stage is the real encounter with Mescalito. Death is very much like this. The first stage is a shallow blackout. The second, however, is the real stage where one meets with death; it is a brief moment, after the first blackout, when we find that we are, somehow, ourselves again. It is then that death smashes against us with quiet fury and power until it dissolves our lives into nothing.'

(84-4) 'It is his will which assembles a sorcerer,' he said, 'but as his old age makes him feeble his will wanes and a moment unavoidably comes when he is no

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A SEPARATE REALITY

Carlos Castaneda<sup>574</sup>

(continued from the previous page) longer capable of commanding his will. He then has nothing with which to oppose the silent force of his death, and his life becomes like the lives of all his fellow men, an expanding fog moving beyond its limits.'

(85-1)<sup>575</sup> 'Sorcery is to apply one's will to a key joint,' he said. 'Sorcery is interference. A sorcerer searches and finds the key joint of anything he wants to affect and then he applies his will to it.'

'I mean your car is the spark plugs. That's its key joint for me. I can apply my will to it and your car won't work.'

Don Juan got into my car and sat down. He beckoned me to do likewise as he made himself comfortable on the seat.

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<sup>574</sup> The original editor inserted "69" at the top of the page by hand.

<sup>575</sup> The paras on this page are numbered 20 through 22, making them consecutive with the previous page.

'Watch what I do,' he said. 'I'm a crow, so first I'll make my feathers loose.'

He shivered his entire body. His movements reminded me of a sparrow wetting its feathers in a puddle. He lowered his head like a bird dipping its beak into the water. 'That feels really good,' he said, and began to laugh.

'A crow loosens its neck next,' he said, and began twisting his neck and rubbing his cheeks on his shoulders. 'Then he looks at the world with one eye and then with the other.'

His head shook as he allegedly shifted his view of the world from one eye to the other. The pitch of his laughter became higher.

(85-2) 'Do whatever you want now, but when I tell you, look straight at those shiny clouds and ask the twilight to give you power and calmness.'

He extended my fingers like fans and told me not to curl them over the palms of my hands. It was of crucial importance that I keep my fingers spread because if I closed them I would not be asking the twilight for power and calm, but would be menacing it.

(85-3) In fact, I felt quite unknown to myself. Don Genaro was doing something to me, something which kept me from formulating my thoughts the way I am accustomed to doing. This became evident to me when I sat down on the trail. I had automatically checked the time when I sat down and

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A SEPARATE REALITY

Carlos Castaneda

(continued from the previous page) then I had remained quiet as if my mind had been turned off. Yet I sat in a state of alertness I have never experienced before. It was a state of thoughtlessness, perhaps comparable to not caring about anything.

(86-1)<sup>576</sup> His tone was so funny I laughed. He was imitating or rather mocking my insistence on the exact usage of words.

(86-2) Don Juan stood up and made me cover the lower part of my abdomen with my hands and press my legs tightly against my body in a squat position.

## **John Dover Wilson: The Essential Shakespeare**

87

THE ESSENTIAL SHAKESPEARE

John Dover Wilson<sup>577</sup>

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<sup>576</sup> The paras on this page are numbered 23 through 24, making them consecutive with the previous page.

<sup>577</sup> The original editor inserted "71" at the top of the page by hand.

(87-1)<sup>578</sup> 'I think,' wrote Keats humble, 'I shall be among the English poets after my death.'

(87-2) Shakespeare the world-worshipped dramatic interpreter of mankind is 'among the English poets,' is with Keats and with Shelley.

(87-3) Shakespeare will be altogether misconceived if we think of him as one who stood apart from the life of his time.

(87-4) He glances at the business in passing, obliquely and in hints, rather than by overt reference. And in so doing he showed a double wisdom: first, he escaped the troubles which fell upon dramatists who made open and direct attacks.

(87-5) He seemed able to turn a blind eye upon the squalor, the meanness, the bestiality around him.

(87-6) Julius Caesar was a play from which Essex might have learnt much had he been teachable.

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THE ESSENTIAL SHAKESPEARE  
John Dover Wilson

## **Dr E.J. Thomas: The Road to Nirvana**

89

THE ROAD TO NIRVANA  
Dr E.J. Thomas<sup>580</sup>

(89-1)<sup>581</sup> It is the legendary setting which has always made Buddhism attractive, but it is legend which enshrines the spiritual experience of one of the great personalities of the world, the Buddha, the enlightened one, whose teaching penetrated India and swept over vast regions of Asia.

(89-2) The great aim is to get rid of all the evil tendencies of the individual, which hinder him from seeing things as they are. In this the system was unlike such religions

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<sup>578</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

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<sup>580</sup> The original editor inserted "73" at the top of the page by hand.

<sup>581</sup> The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

as aimed at appeasing a deity. Instead it set forth a scheme of self-training within the reach of everyone.

(89-3) First a training in morality, followed by the practice of meditation intended to develop the latent powers of the individual and to discard the fetters, the inborn vices and wrong views which hinder insight. The last stage is full knowledge.

(89-4) Entering the Stream: He who has entered the stream casts off belief in a permanent individuality, doubt, and belief in mere morality and rites.

(89-5) The Arahant, the perfected one (lit. worthy), who has destroyed the three fundamental corruptions known as the asavas, passion desire for becoming, and ignorance, is released with the attainment of full knowledge.

The perfected disciple has reached a permanent state of peace, something absolute as opposed to the process of constant change. This state is Nirvana, lit. 'blowing out, extinction.' Extinction of what? Extinction of craving (tanha, thirst) with its three roots, passion, desire for becoming, and ignorance.

(89-6) On the contrary it is expressly denied that there is annihilation (uccheda, lit. cutting off) or destruction of a released person at the dissolution of the body, so that he should not exist after death.

(89-7) But what the state is never receives positive expression.

(89-8) Buddha is represented as beginning his discourses to the multitude by preaching on morality, on the folly of the passions, and on the hope of heaven. He did not speak of the doctrine until their minds were prepared for it. But even his moral discourses were not merely the old teaching. They were a new gospel preached by one inspired with new

(continued from the previous page) moral ideals. The old belief in dharma, the theory of man's duty in all relations of life, involved much of merely ritual value. Buddha by emphasizing the true moral character of action, the motive, was able to show the insignificance or the error of mere ritual, or even to preach against it, as in denouncing animal sacrifices.

(90-1)<sup>582</sup> It extended the doctrine of impermanence into the view that everything but Nirvana is 'void' or empty of reality, so that nothing as perceived in the changing world can be called real at all.

(90-2) He preached a discourse on alms, morality, heaven, on the wretchedness, worthlessness, and impurity of lusts, and the blessing of renunciation.

(90-3) The Novices Rules, Number 5: Refraining from strong drink, intoxicants and liquor, which are occasions of carelessness. (Vinaya, Mahav., i. 56.)

(90-4) Throughout life the arahats shun and abandon false-hood; they speak truth; they are truthful, trustworthy, and reliable, not deceiving people. (Anguttara, iv. 248.)

(90-5) Blind and unseeing is the world,/ And few are those with insight here;/ As a bird from a net released,/ But few are they who heaven attain. (Dhammapada, com. on 174.)

(90-6) Thus perceiving, monk, the learned noble disciple feels loathing for the body, for sensation, for perception, for the aggregates, for consciousness. Feeling loathing he becomes free from passion, through freedom from passion he is released, and in him who is released arises the knowledge, 'I am released.' (Vinaya, Mahav. i. 6.)

(90-7) The tathagata, Vaccha, is free from views... rejection of all imaginings, all agitations, all perverse conceit about a self or of anything belonging to a self, is released, thus I say. (Majjhima, i. 485 ff.)

(90-8) 'In this matter, sir Gautama,<sup>583</sup> I have got into a state of ignorance, a state of confusion, and the small amount of faith that I had in Gautama through a former conversation has now disappeared.' 'Enough of your ignorance, Vaccha, enough of your confusion, for deep is this doctrine, difficult to be seen and comprehended, good, and excellent, beyond the sphere of reasoning, subtle,

(continued from the previous page) intelligible only to the wise. It is hard to be understood by you, who hold other views, another faith, other inclinations, another discipline, and have another teacher.' (Majjhima, i. 485 ff.)

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<sup>582</sup> The paras on this page are numbered 9 through 16, making them consecutive with the previous page.

<sup>583</sup> "Gotama," in the original.

<sup>584</sup> The original editor inserted "75" at the top of the page by hand.

(91-1)<sup>585</sup> Among the problems there raised is the question whether the universe and the self (atman) are eternal. The Hindu view is that the universe passes in cycles from rest to activity and back again to rest. Brahma is held to be the creator in the sense that he sets the world going again. Buddhism accepted the theory of cycles, but with its doctrine that everything is impermanent denied that Brahma is the cause of change.

(91-2) The theory of an atman is also attacked, the view that behind the self as perceived there is some permanent entity. It is this supposed entity that is attacked by the Buddhists.

(91-3) There is a time, when at some period and occasion, at the end of a long age, the universe is running down. Then the abode of Brahma appears empty. Now some being, owing to his life or his merit being exhausted, passes away from the Radiant world and is born in the empty Brahma world. There, formed of mind, feeding on joy, shining with his own light, moving through the air, dwelling in glory, he abides for a long time. Then the being who was born there first thinks, 'I am Brahma, the great Brahma, the supreme, the unsurpassed, the all-seeing, the controller, the Lord, the maker, the creator, the best disposer, the subjecter, the father of all that have been and shall be. By me these beings have been created. And why? Because a while ago I thought, 'would that other beings might come here.' (Digha, i. 17.)

(91-4) These are the things, monks, hard to see, hard to comprehend, tranquil, lofty, beyond the sphere of reasoning, abstruse, and to be apprehended only by the wise, which the Tathagata having comprehended and realised himself makes known, and it is on account of these things that those who would speak rightly would properly praise the Tathagata. (Digha, i. 17.)

(91-5) For in the passions is the grief of man; He that is Passionless is free from grief. (Sutta-nipata, i.2.)

(92-1)<sup>586</sup> Then when he verily attains to insight,/ Three things he wholly leaves behind and loses:/ False theory of the self, uncertainty,/ And all there is of ceremonial practice;

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<sup>585</sup> The paras on this page are numbered 17 through 21, making them consecutive with the previous page.

<sup>586</sup> The paras on this page are numbered 22 through 25, making them consecutive with the previous page.

(Sutta-nipata, ii. I.) Insight here is insight into the first truth, when he enters the stream and casts off the first three fetters.

(92-2) The Best One, he that knows, gives, brings the best,/ The Highest taught the best supremest doctrine - / In the Buddha is this jewel of perfection. (Sutta-nipata, ii. I.)

(92-3) Buddha's Last Meal: What the food was that Buddha ate at his last meal is disputed, but the oldest commentators definitely take it to have been soft boar's flesh. The word, however, is not the ordinary word for boar's flesh, and they mention other theories, one of which is that it was a kind of mushroom. There is no reason why it should not have been flesh, as meat-eating was permissible under three conditions, that the recipient had not seen, heard, or suspected that it was intended for him.

The actual nature of Buddha's illness has been discussed by Dr Henry F. Stoll, M.D., of Hartford, Conn.

(92-4) Jhana is not mere musing but concentration of mind, in which outer sensations are shut off with the attainment of more and more intense stages of inner experience. It is this practice which, in China as Ch'an and in Japan as Zen, has developed into a sect that disregards dogmatic teaching, and places its whole discipline on mystic meditation.

(92-5) Strive with earnestness. These were the last words of the Tathagata.

## **Anne Fremantle: This Little Band of Prophets: The British Fabians**

93

THIS LITTLE BAND OF PROPHETS: THE BRITISH FABIANS

Anne Fremantle<sup>587</sup>

(93-1)<sup>588</sup> The Fabians thought pretty much as many other people around them thought. But they instantly and constantly put their thought tidily down on paper and published them as tracts, thus making a series of blueprints of them.

(93-2) Scripta manent, what is written, remains;

(93-3) Close association, especially of persons with the strong and independent opinions of the average socialist, promotes discord, and against this the high ideals of the New Fellowship proved no protection. The Fellowship was dissolved in 1896.

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<sup>587</sup> The original editor inserted "77" at the top of the page by hand.

<sup>588</sup> The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

(93-4) When the doctor told him he would die if he didn't have liver injections, he declared, in refusing, that he would go to his grave followed by a grateful procession of the animals he hadn't eaten.

(93-5) He (Sidney Webb) has not the make-up of a popular magnetism; he has no liking for personal prominence; he is, in fact, not a public personage at all, he is a private citizen with public aims and expert knowledge... he has always been a behind-the-scenes man.

(93-6) G.B.S. explained why a United Socialist Party would not work, because experience had shown it was not possible to carry union further than a supper club.

(93-7) The average citizen or the normal human being is a mere abstraction, who does not exist. You and I have never seen him in the flesh.

(93-8) I (G.B.S.) instantly rushed around to her (Besant's) near-by office at Fleet Street, and there delivered myself of an unbounded denunciation of theosophy in general, of female inconsistency, and in particular of H.P. Blavatsky.

(93-9) She (Besant) was no longer in the grip of her pride; she had, after many explorations, found her path, and had come to see the universe and herself in their real perspective.

(93-10) G.B.S., though he continued to feel as he always had done about theosophy, always also recognized the reality of religion, the thing which binds, and wherever he met it, revered it.

(93-11) He (Herbert Spencer) agreed with Kant in regarding knowledge as limited to phenomena appearing in space and time, and he regarded God as 'a power outside ourselves which makes for righteousness.'

94

THIS LITTLE BAND OF PROPHETS: THE BRITISH FABIANS

Anne Fremantle

(94-1)<sup>589</sup> It was at the Glasgow Co-operative Congress in 1891 that, as Beatrice put it, 'with glory (at sunset) in the sky and hideous bestiality on the earth,' wandering through the mean Glasgow streets 'two socialists came to a working compact.'

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<sup>589</sup> The paras on this page are numbered 12 through 21, making them consecutive with the previous page.



(94-2) He (Webb) does not pray, as I often do, because he has not acquired so self-conscious a habit.

(94-3) If you are conscious of a great reality, this consciousness may be as valid as any other part of your consciousness? But this validity remains your own secret not communicable to those who are not already in possession of it. Possibly, by attempting to put it into words, you rouse in other minds the knowledge that they do possess the secret somewhere – in the recesses of their souls.

(94-4) I suggest two habits of body are needful – abstinence in indulging appetites and the trick of complete relaxation of muscle and obliviousness of mind.

(94-5) I have no special sympathy with the ascetic saint, yet the world could do with a good deal more physical self-control, humility and disinterested love.

(94-6) She walked along the embankment from her house almost daily to St. Paul's for evensong and there knelt listening to the music of the psalms. (B. Potter)

(94-7) This war is the beginning of a new military despotism in Europe, of new alarms, new hatreds and oppositions, new menaces and alliances, the beginning of a dark epoch dangerous, not only to democracy, but to civilisation itself. (PB note: alter to 'Each war')

(94-8) It is the peculiar role of the Fabian Society to supply progressive aspirations with practical methods.

(94-9) Lloyd George himself after 1918 disquieted and alienated almost all his quondam supporters by his obvious hostility to Labour and by his irresponsibility in scattering promises lightheartedly without attempting or even pretending to keep them.

(94-10) Beatrice Potter wrote: Somewhere in my diary – 1890? I wrote 'I have staked all on the essential goodness of human nature.' Looking back I realise how permanent are the evil impulses and instincts in man – how little you can count on changing some of these – for instance the greed of wealth and power – by any change

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THIS LITTLE BAND OF PROPHETS: THE BRITISH FABIANS  
Anne Fremantle<sup>590</sup>

(continued from the previous page) in machinery. We must be continually asking for better things from our own and other persons' human nature – but how shall we get sufficient response? And without this how can we shift social institutions from off the

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<sup>590</sup> The original editor inserted "79" at the top of the page by hand.

basis of brutal struggle for existence and power on to that of fellowship? No amount of knowledge or science will be of any avail unless we can curb the bad impulses and set free the good.

This, written before her conversion to the Soviet system, shows that Beatrice had at that time arrived at a deeper insight and wisdom than was granted to many of her fellow Fabians.

(95-1)<sup>591</sup> Laski has described his own debt to the Webbs: 'I learned a good deal from books, especially from those of Sidney and Beatrice Webb.

(95-2) Cole himself had obviously a most distinguished mind, but his henchmen are rather like third-rate Greenwich villagers who echo him wonderingly.

(95-3) Moore, according to Leonard Woolf, abolished the Absolute. The Universe was divided into things that were true or false (i.e., absolute) and those that were good or bad (i.e., relative). For the former were matters of fact, the latter of opinion: it is always true that the earth is round, but whether loyalty is a good thing or a bad depends on whether you wish to hire a soldier or a spy. But Keynes, Woolf, and also Sir Henry Slessor and Sir Llewellyn Woodward all noted that Moore, and the Fabians who followed him, thought - as poor Bentham had before them, and Pelagius before him (PB note: and Ramana Maharishi after him) - that if the total consequences of a thing were clearly seen to be good, human beings would always want that thing. That if you could educate people out of the fogs of ignorance, and elevate them above the pangs of hunger and other kindred miseries, they would seek truth and ensue it.

(95-4) It was at the moment of man's greatest possible happiness that he wilfully, deliberately, chose evil. For the Fabians, man's homesickness for the slime was as incomprehensible as the original sin which caused it. This inability to see human nature clearly and whole made many of the Fabians - noble, brilliant, and virtuous though many of them were - fumbling dupes.

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THIS LITTLE BAND OF PROPHETS: THE BRITISH FABIANS

Anne Fremantle

## **Hari Prasad Shastri: Yoga**

97

YOGA

Hari Prasad Shastri<sup>593</sup>

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<sup>591</sup> The paras on this page are numbered 22 through 25, making them consecutive with the previous page.

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(97-1)<sup>594</sup> But the yogis of India do not claim a monopoly of spiritual wisdom. For instance, they revere Christ and Buddha.

(97-2) Consciously, or more usually unconsciously, everyone is trying to discover the reality behind the experiences of their daily lives. Intellectually this search expresses itself as the hunger for knowledge. It is not only feminine curiosity which remains unsated: the scientist unceasingly probing the 'how' by experiment and the child persistently asking 'why?' are manifesting a characteristic which is deeply engrained in every human personality.

(97-3) Philosophical reflection (vichara) ceases to be an end in itself as a system of metaphysical enquiry and becomes, in the guise of inward self-analysis, a potent means of mind-training.

(97-4) Many Saints of God have not been teachers.

(97-5) The would-be pupil must have been convinced that the objects of the world cannot give him lasting satisfaction and he must to some extent have eradicated from his heart the faults of pride, egoity, self-superiority and love of power.

(97-6) There is a mystery hidden in the commonest objects of the world. 'Ordinariness' is the veil hiding the extraordinary. It is our common experience that 'things are not what they seem.' For instance, a writer is sitting at what seems to him a solid writing desk, brown in colour and smooth to the touch. But is it really 'solid,' 'brown,' and 'smooth'?

(97-7) The created universe is called in Vedanta 'the ever-moving' (jagat) because its nature is a continual state of flux, or 'the ocean of becoming' (samsara) because it is unfathomable as an ocean and never static for a moment. Sri<sup>595</sup> Shankara reasons that which is changing implies something that is changeless. Change signifies flow or movement against an unchanging background - otherwise no change would ever be recognisable. Even an illusion or a sheer imagination must stand upon some ground.

(97-8) The unchanging ever-present canvas of Existence, Consciousness and Infinity is at the root of our personalities, and indeed everyone is in some measure aware of the fact.

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<sup>593</sup> The original editor inserted "81" at the top of the page by hand.

<sup>594</sup> The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

<sup>595</sup> "Shri" in the original.

(continued from the previous page) No-one doubts his own existence or his nature as consciousness. Sri Shankara advances this as one of the strongest logical confirmations of the identity of the Self and Brahman. There can only be one Existence and one Consciousness, which is infinite and all-pervasive.

(98-1)<sup>596</sup> That by whose proximity the body, the senses, and other such objects acquire the power to act, to select and to differentiate – that am I. This you must understand. That innermost Self which, changeless by nature, puts in motion the intellect and so forth, as the lodestone the iron – that am I. This you must understand. The Self, the ultimate reality, in whose proximity the body, senses, mind and vital force, though by nature inert, appear to be conscious like the Self – that am I. This you must understand. ‘My mind had moved elsewhere but now is still.’ He who thus knows the mode of the mind – that am I. This you must understand. He who cognizes the waking, dreaming and sleeping states of consciousness, who is immutable, who witnesses the presence and absence of objects – that am I. This you must understand.

(98-2) At first our reason and experience protest against this idea. Our limited individuality seems so real; our neighbours and relatives seem so real, too, and to be quite distinct and set apart from us. Yet, if we think of it, all our experience is nothing but a stream of reports and impressions brought by the senses to the secluded monastery of our personality. The experiencer can never go outside himself, and the experiences all take place within his consciousness.

(98-3) ... and not least his own dream body and dream personality, seem extraordinarily real at the time; it is only when he wakes up that they are all recognized to have been modifications of his own consciousness. It is recorded that Dr Johnson once dreamed that he was being worsted in debate by the orator Burke, and woke up in bed in a state of agitation and annoyance. On reflecting that he himself had been putting the arguments into Burke’s mouth, he became calm once more and turned over happily.

(98-4) According to Sri Shankara, the effect has no reality independent of its cause. The effect is a misreading

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<sup>596</sup> The paras on this page are numbered 9 through 12, making them consecutive with the previous page.

(continued from the previous page) of the cause. The world is Brahman wrongly interpreted.

(99-1)<sup>598</sup> The dreamer is not only immanent in his dream-creation but he also transcends it. He is not affected by the changes which take place in the dream. God is not affected by the changes taking place in His creation;

(99-2) If the intellect can never understand the workings of Maya, of which it is itself a tiny manifestation, it is even less able to reach a knowledge of Brahman through an analysis of Maya. An analysis of the dream only serves to give added reality to the dream and does not help to reveal the Sleeper.

(99-3) Maya cannot be called absolutely real because it is changing and self-contradictory, nor can it be called absolutely unreal since it is experienced. It is important to understand that Sri Shankara does not hold the outer world to be an illusion in the sense of having a lesser degree of reality than the intellect which perceives it. Both outer world and perceiving intellect are as real as each other, but they are both part and parcel of Maya.

(99-4) The specialised form of physical culture known as Hatha Yoga, which was a late development of certain schools, is not suited on the whole to living conditions in the West, and it can be dangerous.

(99-5) The physical body, like everything in Maya, is subject to constant change, and perfect health, if it were attainable at all, could never be maintained for long.

(99-6) The thought 'I am meditating' is also lost.

(99-7) That mind which is a means of divine knowledge, which takes man far, far during the waking state, which causes objects to be known to the senses, which abides in the subtle cause in the state of sleep -

(99-8) The man of keen intelligence restrains his mind from the objective world and focuses it on his true Self (Atman) which is most ancient, hard to perceive, and abides secretly in the innermost cave of the intellect. He transcends joy and grief by realising this Atman, which appears to be seated in the dark surroundings of the mind. It abides in the heart of every living being.

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<sup>597</sup> The original editor inserted "83" at the top of the page by hand.

<sup>598</sup> The paras on this page are numbered 13 through 21, making them consecutive with the previous page.

(99-9) Hari Prasad Shastri was also well versed in the Chinese, Japanese, and Persian languages and literatures.

100  
YOGA  
Hari Prasad Shastri

(continued from the previous page) He studied the practical methods of Yoga as a traditional disciple under the saint Sri Dada of Aligarh. At the age of 20 he undertook an arduous pilgrimage to Tibet and was permitted by the late Tashi Lama to bring back many valuable manuscripts to India. In 1916 he went to Japan, where he lectured on Hindu philosophy at Waseda University and the Imperial University in Tokyo. Later he became dean of Haroon University in Shanghai and Professor of Philosophy at Nankwang College. Dr Sun Yat Sen, founder and first President of the Republic of China, was Dr Shastri's personal friend and pupil.

(100-1)<sup>599</sup> His work is of interest only in its exposition of particular details of technique, since the discipline he describes cannot be carried out in its entirety in the course of active life under conditions in a modern Western society. (Patanjali)

(100-2) With Shankaracharya we come to the greatest single figure in the history of Yoga. Like many a great yogi of the present and the past, he hid his individual personality behind his work, and not even the date at which he lived is known to us.

(100-3) Although Deussen did not penetrate to the real inner significance of Shankaracharya's writings, even so he pronounced them, in sheer intellectual ability, equal in rank with the writings of Plato and Kant.

(100-4) SHRUTI means Scripture. SUTRA = Aphorism by means of which the teaching, in a highly condensed form, can be committed to memory.

## **Avicenna on Theology**

101  
ON THEOLOGY  
Avicenna<sup>600</sup>

(101-1)<sup>601</sup> Few indeed are they who can conceive the truth.

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<sup>599</sup> The paras on this page are numbered 22 through 25, making them consecutive with the previous page.

<sup>600</sup> The original editor inserted "85" at the top of the page by hand.

(101-2) Not every man is ready to understand metaphysics. God has no equal, no like and no partner.

(101-3) The act of prayer should further be accompanied by those attitudes and rules of conduct usually observed in the presence of kings: humility, quietness, lowering the eyes, keeping the hands and feet withdrawn, not turning about and fidgeting.

(101-4) These postures of prayer, composed of recitation, genuflection and prostration and occurring in regular and definite numbers, are visible evidence of that real prayer which is connected with an adherent to the rational soul. In this manner the body is made to imitate that attitude, proper to the soul, of submission to the Higher Self, so that through this act man be distinguished from the beasts.

(101-5) As for the One Supreme Being, Who is circumscribed not by space nor touched by time, to Whom reference cannot be made through any direction, Whose Predicament varies not in respect of any particular Attribute, and Whose Essence changes not at any time: how should He be perceived by man, who is limited by form and body, is subject to physical dimensions and empowered only to the extent of his senses, faculties and physical frame?

(101-6) The Prophet's words, 'The man at prayer is in secret converse with his Lord,' are therefore only to be predicated of that inward knowledge which belongs solely to pure souls that are abstracted and free from events in time and directions in space.

(101-7) And now we would observe that the outward, disciplinary part of prayer, which is connected with personal motions according to certain numbered postures and confined elements, is an act of abasement, and of passionate yearning on the part of this lower, partial, compound and limited body towards the lunar sphere;

(101-8) And I forbid that this treatise be presented to any man whom passion has led astray, or whose heart has been stamped with its brand. The impotent man can have no conception of the pleasures of intercourse, any more than the blind

(continued from the previous page) man can believe the joys of sight.

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<sup>601</sup> The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

(102-1)<sup>602</sup> As you know, the image seen in dreams and that sensed in waking are alike simply impressed upon the soul;

(102-2) Being perfect, they are united to the Essence, and are wholly plunged in true pleasure; they are forever free of gazing after what lies behind them, and the kingdom that once was theirs.

(102-3) Out of her lofty home she hath come down  
Upon thee, this white dove in all the pride  
Of her reluctant beauty; veiled is she  
From every eye eager to know her, though  
In loveliness unshrouded radiant.  
Unwillingly she came,

...

Her coming down was necessary woe  
That she might list to truth else all unheard.  
Why then was she cast down from her high peak  
To this degrading depth? God brought her low,  
But for a purpose wise, that is concealed  
E'en from the keenest mind and liveliest wit.

...

Freely in heaven's high ranges, after all  
She was a lightning-flash that brightly glowed  
Momently o'er the tents, and then was hid  
As though its gleam was never glimpsed below.

(102-4) They act as controlling the body, to bring it into tune with the general harmony of the universe. The numbers of prayer are part of the scheme of discipline prescribed by the religious law.

(102-5) The Lawgiver therefore prescribed prayer for the body as an outward symbol of that other prayer; he compounded it of numbers, and arranged it precisely in the most beautiful forms and the most perfect postures, so that the body might follow after the spirit in worship, even though it does not accord with it in rank. The Lawgiver realised that all men are not capable of mounting the steps of reason, they therefore required some regular bodily training and discipline to oppose their natural inclinations.

(102-6) (Koran xxix. 44) The remembrance of God is greater than all other deeds.

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<sup>602</sup> The paras on this page are numbered 9 through 14, making them consecutive with the previous page.



## Ryukichi Kurata: The Harvest of Leisure

103

THE HARVEST OF LEISURE

Ryukichi Kurata<sup>603</sup>

(103-1)<sup>604</sup> The training which sees each man only as a part of the Absolute playing for a time at individual personality.

(103-2) The loveliness of the happy solitudes drew him slowly but surely into the embrace of peace.

(103-3) And thus I sit on the mat of meditation, and in vision I see every truth present to the mind.

(103-4) The deepest pity is when a good-hearted and attractive man, for want of intellectual interests, sinks in character, makes his inferiors his companions and allows himself to be treated with coarse familiarity.

(103-5) We should relish this world while keeping the next in mind, and following the Way of the Buddhas. This it is to comprehend true beauty.

(103-6) He who lives long must face many griefs.

(103-7) All but this one may be conquered. And from this neither the old nor young, the wise or foolish are exempt.

(103-8) I do not deny that this is a transitory world, and that our dwellings are only temporary shelters, but since we have to live here I like to see them furnished with taste. Say a house is to be lived in by a man of refinement. The very moonbeams which enter it absorb more beauty in illuminating his happy and graceful surroundings.

(103-9) Another opinion is valuable for balancing one's own.

(103-10) If we live in the mountains we must defend ourselves from cold and hunger. I cannot agree with the extreme view that the monk's life must be wholly desireless.

(103-11) As to his inward life, if he is free from false shame and pays reverent attention to his rule, he will soon learn to distinguish the right from the wrong in this matter.

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<sup>603</sup> The original editor inserted "87" at the top of the page by hand.

<sup>604</sup> The paras on this page are numbered 1 through 13; they are not consecutive with the previous page.

(103-12) If a man should desire the Great Adventure, he cannot have it both ways, nor can he succeed also in the beloved affairs of this world. If he accepts it, the world strengthens its bonds.

(103-13) Surveying the mass of humanity it may well be said that this is the life generally lived by such weaklings.

But yet – if the nearest house is ablaze, who says, I can take it easy for awhile yet? Ah, no! He flings away his wealth – all, anything, to save his life, and what thought of ridicule has he as he flees headlong from danger? Death in his swift attack is more ruthless than the pursuing rush of flame or wave. And in that fearful moment

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THE HARVEST OF LEISURE

Ryukichi Kurata

(continued from the previous page) he must abandon all – his aged parents, his little children, the consideration of the great, the friendship of man, however bitter the parting.

(104-1)<sup>605</sup> Unskilful pictures in the alcove or upon the sliding doors are not only repellent in themselves but disclose the vulgarity of their possessor's mind.

(104-2) Life draws near its close, but the way of peace is still distant, though sunset is in the sky. Surely it is then high time to sever all the relations of life, to abandon those loyalties and to trouble no longer about etiquettes. No doubt we shall be censured as cruel, people will call us mad, deluded, what not! But need we care for such critics – they who understand nothing of the truth?

(104-3) Meanwhile, it is good to consider these men who paid so small a price to gain so large a good.

## **Lionel Giles: The Sayings of Lao-Tzu**

105

THE SAYINGS OF LAO-TZU

Lionel Giles<sup>606</sup>

(105-1)<sup>607</sup> No coiner of paradox on such an extensive scale as Lao-Tzu could hope to achieve absolute and invariable consistency.

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<sup>605</sup> The paras on this page are numbered 14 through 16, making them consecutive with the previous page.

<sup>606</sup> The original editor inserted "89" at the top of the page by hand.

(105-2) He may be compared with Heraclitus, whose theory of the identity of contraries recalls some of our Sage's paradoxes.

(105-3) Being a metaphysical entity, it cannot be perceived by the eye or ear of sense, and is therefore ridiculed by the inferior man of little intelligence, while only the few can enter into close communion with it.

(105-4) Therefore Tao is great; Heaven is great: Earth is great: and the Sovereign also is great. In the Universe there are four powers, of which the Sovereign is one. Man takes his law from the Earth: the Earth takes its law from Heaven: Heaven takes its law from Tao: but the law of Tao is its own spontaneity.

(105-5) Heaven and Earth would unite in sending down sweet dew and the people would be righteous unbidden and of their own accord.

(105-6) He who knows the eternal law is liberal-minded.

(105-7) He who boasts has nommerit. Therefore one who has Tao will avoid it.

(105-8) Though there be some who bear presents of costly jade, that is not so good as sitting still and offering the gift of this Tao.

(105-9) Is it not because it may be daily sought and found, and can remit the sins of the guilty?

(105-10) Who is there that can secure a state of absolute repose? But let time go on, and the state of repose will gradually arise.

Be sparing of speech, and things will come right of themselves.

(105-11) Attain complete vacuity, and sedulously preserve a state of repose.

(105-12) Purity and stillness are the correct principles for mankind.

(105-13) Keep the mouth shut, close the gateways of sense, and as long as you live you will have no trouble.

(105-14) Learn not to learn, and you will revert to a condition which mankind in general has lost.

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<sup>607</sup> The paras on this page are numbered 1 through 14; they are not consecutive with the previous page.

(106-1)<sup>608</sup> Follow diligently the Way in your own heart, but make no display of it to the world.

(106-2) The Sage expects no recognition for what he does; he achieves merit but does not take it to himself; he does not wish to display his worth.

(106-3) Not to show them what they may covet is the way to keep their minds from disorder.

(106-4) He who holds it by force, loses it.

(106-5) A mixture of flavours makes a man's palate dull.

### **John Butt: The Augustan Age**

(107-1)<sup>610</sup> I remember, the Players have often mentioned it as an honour to Shakespeare, that in his writing, (whatsoever he penn'd) hee never blotted out line. My answer hath beene, would he had blotted a thousand. (Discoveries)

(107-2) 'Arte,' then, involved the labour of the file, the rejection of superfluties, the rejection of all that failed to reach the highest standard.

(107-3) But however wittily Berkeley might demur, the very form and style of his work show that the serious philosopher intended his books to be read, not merely by a group of experts in the subject, but by the generality of educated men.

(107-4) '... delightful stillness and amazement in the Soul'

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<sup>608</sup> The paras on this page are numbered 15 through 19, making them consecutive with the previous page.

<sup>609</sup> The original editor inserted "91" at the top of the page by hand.

<sup>610</sup> The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

(107-5) ... fought out between Bentley and those wits of Christ Church, Oxford, who upheld the indefensible view that Aesop's Fables and the Letters of Phalaris are both the oldest and the best books we have.

(107-6) 'or that it is in his power to change sublunary nature and clear the world at once from folly, vanity, and affectation.'

(107-7) The prince finds that happiness cannot be obtained in a region where every desire is immediately granted; that philosophers may discourse like angels, but they live like men; that contrary to the view that happiness is to be found in solitude rather than in public life, the hermit himself discovers by experience that his mind is distracted by doubts and his fancy riots in scenes of folly. (PB note: What else from a man who stamped his foot on the ground to disprove mentalism? He could not live without marriage, could not find peace alone within. He had his limitations. He lacked the mystic experience of samadhi.)

(107-8) His (Johnson's) reflections on visiting Iona form the most notable passage of his ["Journey to the Western Islands"],<sup>611</sup> (1775) (PB note: LIB)

(107-9) It is prompted by natural curiosity to survey the progress of life and manners, and to inquire by what gradations barbarity was civilised, grossness refined, and ignorance instructed. It was Shenstone who insisted on keeping the balance.

108<sup>612</sup>

THE AUGUSTAN AGE

John Butt

## **Louise Morgan: Inside Yourself**

109

INSIDE YOURSELF

Louise Morgan<sup>613</sup>

(109-1)<sup>614</sup> And still, at the age of eighty-five, he puts in a good working day, standing on his feet for hours on end and adding constantly to the number of people who bless his name.

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<sup>611</sup> The original editor inserted quotation marks by hand.

<sup>612</sup> Blank page

<sup>613</sup> The original editor inserted "93" at the top of the page by hand.

<sup>614</sup> The paras on this page are numbered 1 through 12; they are not consecutive with the previous page.

(109-2) Alexander was able to perform these apparent miracles through a series of unique and revolutionary discoveries which he made by the accident of losing his voice. In the attempt to restore it he opened up an entirely new field of research.

(109-3) He observed in every street the results of this wrong manner of use: crooked shoulders, sunken chests, twisted necks, protruding stomachs, swollen joints, blotchy complexions, stiff knees.

(109-4) He wastes no energy in regret for this, but he does deeply regret that 'right manner of use of the self' has not been made an intrinsic part of diagnosis, and also part of the training of medical students.

(109-5) Alexander merely shows people how to look inside themselves, as he himself did, and find their cure [and guru]<sup>615</sup> there. He is neither a doctor nor a faith healer nor a physical culture expert. (PB note: change 'cure' to 'guru.')

(109-6) He is also a great respecter of the body, not in the pagan sense of the Greeks, but as one who has discovered the infinite possibilities of the body of which the self has conscious command.

(109-7) Smiling, he went on to explain. 'I mean that you are one mass of pressure from head to foot. Your head is pressing down on your neck and back, crushing the bones of the spine together and crushing down the muscles of your back.'

(109-8) Posture is a complete give-away. But don't be

(109-9) I feel he is trying to show me how to keep my head forward and up, and up out of my shoulders. He is also trying to lengthen my back and my spine upward.

(109-10) He tells me not to do anything about it, but just to think it.

(109-11) He makes me feel calm and happy and interested. He is trying to lengthen my back and my spine, the poor crooked things. That great hand of his seems to cover my whole back, guiding the muscles to lift me.

(109-12) Today I realise how short I had grown without knowing

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<sup>615</sup> "and guru" was typed above the line and inserted with an arrow.

(continued from the previous page) it. My back curved in at the middle, and shortened my spine. It happened so gradually that I did not realise it When I take good breaths by moving my ribs a lot, I notice that this makes me feel taller.

(110-1)<sup>616</sup> When one breathes the right way, one lengthens the spine and widens and strengthens the back.

(110-2) Alexander working on my head, neck, shoulders and back, and me attending to my means whereby I still keep getting up and sitting down.

(110-3) First, I was able to enjoy every movement I make during the day, and without tiring myself could write five hours at a stretch, typing.

(110-4) Yet all the time there was about him, like a cloak into which he could withdraw at will, an indefinable air of remoteness. It seemed impossible that he should be nearly eighty-five. Here was extreme old age with none of its disabilities and all of its potential assets.

(110-5) He also found, to his great amusement, that he no longer needed to take exercise. Always an opponent of the daily dozen, he could now say 'I told you so.' By using his primary control he was keeping his body and brain active in a harmonious way throughout the twenty-four hours and therefore exercised sufficiently.

(110-6) Do not, in fact, try to concentrate on anything you do. It means stress, strain and waste, and you can do your system much harm. Quite the contrary. Since you stiffen and strain your whole system, your brain, which is part of that system, is stiffened and strained as well.

(110-7) Those whose thoughts were being guessed by others were asked to concentrate on what they were thinking, and then their minds seemed to become impenetrable, and no thoughts were transferred to others. But when instructed to forget all about the matter in hand and allow their minds to dwell on anything they chose, telepathic contact was once more established. The act of concentration had stopped or closed the mind. The same thing was found true of all those taking part in these experiments with telepathy. As a result nobody is now asked to concentrate in research work on this subject, though it was hitherto considered to be on the essence that they should.

(110-8) But if you misuse your shoulders, one does go higher

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<sup>616</sup> The paras on this page are numbered 13 through 20, making them consecutive with the previous page.

(continued from the previous page) than the other. This throws them out of balance and overtires them. They get stiff, permanently mis-shapen, and are liable to develop all kinds of muscular disease such as neuritis and sciatica.

(111-1)<sup>618</sup> Drop both your arms by your side, letting them hang freely and quite limp from the shoulder joints. You will find that the hanging position brings your shoulders down as far as they will go, which is their proper position. It also eases them, freeing them from stiffness and allowing them to 'float.' All you need to do, if you feel your shoulders are stiff or raised, is to drop your arms limply.

(111-2) If you happen to have a curvature of the spine, do not fear that you will look worse by keeping your shoulders down and slightly forward. The very opposite will happen. Thousands of people with defects of the spine have been enormously improved in appearance and often entirely cured of the defects by the Alexander Technique.

(111-3) One of the commonest faults with shoulders is having one higher than the other.

(111-4) Rigid shoulders are dangerous.

(111-5) I had gone about for years trying to 'stand up straight' and feeling dismal because I could not do it. Now I no longer needed to struggle to 'keep my shoulders back.' I could let them go free with a clear conscience. My shoulders were at last free, and my mind was free too.

(111-6) Your shoulders should remain still, your head forward and up, your breastbone still, and your abdomen still. The lower part of your chest should be expanding largely sideways, but also slightly forward and up. Abdomen breathing is as bad as top-chest breathing.

(111-7) Think only of expanding and contracting your ribs, and the breath will be there automatically. 'Nature abhors a vacuum.'

(111-8) The cat breathes all the time, whether lying down or prowling about, in the same deep, quiet, restful, effortless and rhythmical way. It also breathes through its nose never through its mouth. Sit down by your cat the next time it stretches out on its

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<sup>617</sup> The original editor inserted "95" at the top of the page by hand.

<sup>618</sup> The paras on this page are numbered 21 through 28, making them consecutive with the previous page.



side. Note the depth of its chest, the rise and fall of its ribs. Note also how still all the rest of its body is.

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INSIDE YOURSELF

Louise Morgan

(112-1)<sup>619</sup> When you have good use, your breathing tends to draw the buttocks in, 'tucking in the tail,' and pulls back the hips, which keeps the pelvis from taking a dangerous tilt forward or sideways. Drawing in the buttocks and drawing back the hips further straightens and strengthens the back, including of course both spine and muscles.

(112-2) Personally, I had unusual difficulty in finding what was the 'forward and up' position of the head for me. Owing to my having been drilled from an early age to keep my chin up, my head was well and truly back and down. My neck ached while the muscles were changing over from 'back and down' to forward and up, but this was a small matter.

(112-3) When your eyes are looking forward at eye-level, you are approximately in the forward position of the head. This involves no movement of going forward and up on the part of your head. It is merely a preventive position, so that you do not put your head back, thereby interfering with the primary control. The 'up' position puzzled me for a long time, and it was not until I found myself 'walking on air' for the first time that I understood what it meant. I had been imaging all kinds of complicated upward thrusting movements, and trying them out with my head until I had got myself in a proper tangle. Then, suddenly, I realised that no movement at all was necessary. 'UP' meant merely that the head was in a continuous upward line with the spine. It came to me that here was my 'line of power' I began to feel my spine rising lightly from its base right up through the neck to the back of the head, and lifting my head up on the tip of its flowing line of power.

Both 'forward' and 'up' are more concerned with thought than with action. You think of your head as an extension upward of the spine. You give orders to your brain to hold your head 'forward and up,' and in time your brain will make a nerve track for this new message.

(112-4) The fidgety person is incapable of giving the impression of poise and grace. He can be a sore trial to watch, and in the family circle can be maddening with

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<sup>619</sup> The paras on this page are numbered 29 through 32, making them consecutive with the previous page.

(continued from the previous page) little habits of tie-pulling, hair-patting, nail biting, blinking, pouting, pulling or scratching an ear, wringing hands, cracking finger-bones, shifting from one foot to the others, brushing off imaginary crumbs, loosening the collar, and so on endlessly. This kind of thing indicates clearly a lack of integration in movement.

(113-1)<sup>621</sup> You should always sit as far back in a chair as you can, and always avoid one which has a seat too deep for you. A deep seat brings your calves in contact with the edge of the chair.

(113-2) Always leave both feet on the floor. This automatically means do not cross your legs. This habit is not only ungraceful, but twists your body out of shape. It is a mistake to think it makes you appear at ease to cross your legs. Sitting like this proclaims to the world that you are trying your best to look at ease because you are not really at ease inside yourself. Nobody whose back and spine are being twisted can be or appear at ease. Sitting in this undesirable, uncomfortable and ungraceful manner throws the weight of the body on one hip, tending to give the pelvis a sideways tilt.

(113-3) This is roughly the way you should move in sitting down and getting up. There should be no moving of your head back, no shortening and stiffening of the neck, no shortening and stiffening of the spine by curving it in at the waist, no protrusion of your stomach. You sit down and get up by using your joints.

(113-4) Sit quietly for a few moments, and then think to yourself, as if you were giving your brain orders, 'Head forward and up, neck relaxed, spine lengthening, back widening.' These four orders, and other auxiliary ones which you will learn about later, have an actual physical effect. They do actually make new nerve-paths from the brain to muscles. But they require no physical movement on your part. These nerve paths are created by your thought sending messages to the muscles to act.

(113-5) For as you expand and contract your ribs with good use of yourself you will be able to note how the rib movement straightens out the curve in your back, thereby lengthening it and making you taller, and how it widens your back -

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<sup>620</sup> The original editor inserted "97" at the top of the page by hand.

<sup>621</sup> The paras on this page are numbered 33 through 37, making them consecutive with the previous page.

(continued from the previous page) especially just above the waistline. You will become more and more aware of these things happening to your bones and muscles in the back. It is a remarkable and inspiring experience. The essential causal factor of it is the primary control.

(114-1)<sup>622</sup> People who have found the secret stand out from others, and all eyes go towards them regardless of what their features or figures are like. The magnetism of poised and controlled movement has the power to draw the attention away from even severe physical defects.

(114-2) They sat down and got up with the utmost efficiency and grace, and they did so always, whether on or off the stage. Alexander has never ceased to admire the way in which acrobats use themselves. You will see what he means if you watch acrobats from this new point of view, and watch them not only while they are performing their act, but as they walk about the stage, bow to the audience, and walk off. Acrobats can teach you a valuable lesson in control of yourself, and can also inspire you with visual memories which will help you greatly.

(114-3) For many millenniums the human creature squatted all over the world, and the squat is still used in Eastern countries. It has been said that the chair is the most deadly invention of man. Certainly it is true that man does not know how to use it without harming himself.

(114-4) Lifting is another often repeated daily movement which depends on bending. To lift a heavy object, come as near it as possible, and then with your feet slightly apart bend directly and squarely over it, and raise it as close to your body as you can and in line with the centre of your body. Carry it against you, balanced at your centre. The object of making it one with you and holding it at your centre is to keep yourself in harmony with gravity.

(114-5) Bending has a particular importance among sedentary workers. It is vital for their health and also for the efficiency of industry that they learn how to sit at their work for stretches of time without tiring or straining themselves or laying themselves open to disease. Most people sit at their work as Shaw did, in the usual

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<sup>622</sup> The paras on this page are numbered 38 through 42, making them consecutive with the previous page.

(continued from the previous page) state of collapse, with back hooped and chest hollowed. When you have learned the movement of sitting down properly and bending back to the upright attitude with your back against the chair, you should maintain this upright attitude all the while you are sitting. You can make this a habit by 'stopping' yourself (which I shall explain later) giving yourself the four orders – head forward and up, neck relax, spine lengthening, back widening – and by fully expanding and contracting your ribs.

Resistance to disease is gravely reduced if you habitually sit in the collapsed position at your work, leaving your ribs idle. If your chest walls fall in, your stomach will protrude, your spine curve inward, and your heart, lungs and other organs will be pushed and drawn down from their normal position, all in a shapeless, crowded heap.

(115-1)<sup>624</sup> The whole physiology of walking is, indeed, perfectly simple when once the fundamental principles are understood. It is really resolved into the primary movements of keeping one's length ('spine lengthening') and allowing the body to incline forward from the ankle on which the weight is supported and then preventing oneself from falling by allowing the weight to be taken in turn by the foot which has been advanced.

I suddenly found myself doing precisely what Alexander had described while climbing some steps.

(115-2) Stand at the bottom balanced on your two feet. Repeat the four orders to yourself, and the auxiliary orders for good standing posture and good breathing. Now raise your right leg by bending knee, hip and ankle well. This puts your whole weight on the rear or left foot. If you can stand balanced in this position for a moment, do so, and repeat the orders to your brain.

Next, place your right foot on the next step. There should be no pressure. The weight is still on your left foot. All of your right foot should be on the step, the heel being well within the edge. Stand like this for a moment, feeling the weight on the left foot, and the lightness of the right.

Now keep your length and raise your left foot on its toes as high as you can, and move, arching the left foot

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<sup>623</sup> The original editor inserted "99" at the top of the page by hand.

<sup>624</sup> The paras on this page are numbered 43 through 44, making them consecutive with the previous page.

(continued from the previous page) up to the second step. You have, by this, transferred the weight of your body to the right foot, and finished the simple movement of walking. You now stand with the weight on your right rear foot, and are ready to repeat the movement.

Your whole weight is lifted each time by the good use of yourself and the arching of the rear foot, which carries your body to the next step. With each step you take, your body is lifted, balanced and carried forward. It is this lengthening and arching movement which gives you the 'airy step of grace' and the 'springy gait of youth.' You need never suggest age so long as you can use yourself like this in walking. Acquiring it is worth almost any price. From the moment you learn it, your vital capacity seems to double. Note that the ankle is fully bent.

(116-1)<sup>625</sup> As you continue to rise on your rear foot to propel yourself forward, you will notice that you are being drawn forward instead of backward by gravity. Gravity is taking you on your way instead of pulling you back. Walking is made easier for you, and your step is still further lightened.

(116-2) This bad habit is a very common one. Many people swing their arms to and from, more or less vigorously, with each step they take. The person who swings his arms as he walks is drawing on his basic store of energy, on the capital in his health bank. Some people swing themselves into premature old age.

(116-3) But Alexander has at last shown that habit can be changed and improved. He has enabled thousands of people of all ages to get rid of bad habits and create new ones in their place.

(116-4) For this purpose, he evolved a dual method which he call the 'stop' and 'means whereby' procedures. The procedures are really one, in the manner of a coin with two sides.

(116-5) The 'stop' side of the procedure is preventive and inhibitory, as the name suggests. It comes first, because it is absolutely essential to find a way to stop a bad habit in use before building up the new use. The 'means whereby' side of the procedure is constructive. The two

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<sup>625</sup> The paras on this page are numbered 45 through 49, making them consecutive with the previous page.

<sup>626</sup> The original editor inserted "101" at the top of the page by hand.

(continued from the previous page) procedures are complementary and make a single unit which, miraculously, does the two things simultaneously, or within seconds – that is, stops the old and starts the new.

(117-1)<sup>627</sup> Let us take the specific action of sitting down. Each time you are about to sit down, say ‘stop’ to yourself. This gives you a chance to refuse mental consent to the old way of sitting down. You prevent or inhibit the old bad impulse from starting off on the old bad habit-track and making you sit down in the old bad way in spite of yourself.

It has taken quite a number of words to explain this, but for you, who are standing by a chair prepared to sit down, the process need take no more than a second or two. When you have said ‘stop’ and blocked the old message, you immediately think not of the act of sitting down but of the ‘means whereby’ you can sit down in the new way.

(117-2) What is the ‘means whereby’? It is the procedures which bring about the best conditions for the primary control to function. That is, head forward and up, neck relaxed, spine lengthening, back widening. So as soon as you have said ‘stop’ to your brain, give it the four orders, and you will glide weightlessly into the chair, feeling very pleased with yourself. But your brain must be occupied with the orders, with no thought of the movement which you are about to make. It is only by this means that you will acquire the habit of sitting down right.

Take it easily, confidently, and it seems to come of itself. Don’t take the ‘I must’ attitude. Worry about it will only delay your progress, and perhaps even make it impossible for your worry-badgered brain to cope with the procedure.

(117-3) One of the threads in the process of changing your use from bad to good is that feelings cannot be relied on as a guide to good use of the self. This was one of the first and most puzzling discoveries made by Alexander when he was trying to recover his voice. He found himself putting his head back when he felt he was keeping it forward and up.

(117-4) He would ask a pupil to put his head forward and up and at the same time keep his shoulders still. The pupil would then put his head forward and up, and at the same

(continued from the previous page) raise his shoulders. But when Alexander pointed out the fact that he had raised his shoulders, the pupil would protest that he had kept

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<sup>627</sup> The paras on this page are numbered 50 through 53, making them consecutive with the previous page.

them down and not moved them. The explanation was, of course, that it had become a habit and was relegated to his unconscious.

What he had to do was to destroy this thought in the unconscious mind by using the conscious mind to direct the whole of its attention to something else - and something else which would create a new thought and a habit. This something else was Alexander's 'means whereby.'

(118-1)<sup>628</sup> Today he is more convinced than ever of the importance of dealing with feeling as the first practical step towards changing a habit.

In work with his pupils, as with Miss G.R., he is constantly saying 'Don't think of doing.' Don't think of doing it right. Don't think of doing anything. Don't say to yourself you want to do it right. Don't say if only you could get it right. 'Stop' comes first. Then think of your means whereby you can do it.' (See below)

(118-2) Do not be put off by thinking you will have to spend a great deal of time on this procedure of the 'stop' and 'means whereby.' It takes only a few seconds to check yourself and give yourself the four orders and others before you allow yourself to act. Nobody will know you are doing it.

(118-3) Meanwhile, whenever you find yourself in a condition of strain or anxiety, or when things seem to be getting on top of you, 'stop,' and then think of your 'means whereby,' and you will find yourself flooding with new strength and ready to make a fresh start in whatever you happen to be doing.

The ability to 'stop' can be applied to the whole field of your activities.

(118-4) You have heard that there are two kinds of movement, the conscious and the unconscious. Both are controlled in the same way by messages or orders from the brain to the muscles. The vast bulk of orders are transmitted to the muscles from the unconscious part of the brain.

(118-5) You can change the way you use yourself, your way of life from top to bottom.

(118-6) You have learned above all how to give orders to your

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<sup>628</sup> The paras on this page are numbered 54 through 58, making them consecutive with the previous page.

<sup>629</sup> The original editor inserted "103" at the top of the page by hand.

(continued from the previous page) brain, and to see that your brain obeys you. This is of paramount significance. You possess the power by virtue of being human. This power of conscious control over his movements and actions by changing habits is man's supreme inheritance.

(119-1)<sup>630</sup> Does it still seem new and strange to you that you can give an order to your brain which can be laid down as a habit in muscle and nerve? Or that thought is capable of exerting influence of flesh and blood?

(119-2) Unless your brain sends orders to the muscles necessary to use to lift your body, your body will not stand up.

(119-3) If you quietly get on with the twin procedure, you will one day come to marvel why you ever wanted to go rushing blindly about throwing away your energy and getting yourself into a panic. You will come to know that wonderful quality, serenity. You will take your time and will cease to feel hard-pressed. You will stop grabbing a sandwich on the run for lunch, and bolting your dinner.

(119-4) I should like at this point to clear up the common delusion that the conscious and the unconscious are two different things quite separate from each other. If you think of the brain as being in layers, with the deeply unconscious in the bottom layers and the most acutely conscious in the top, you won't be far wrong.

(119-5) His aim is to teach control of the unconscious, so that it can be our helper instead of our destroyer.

(119-6) The human being has inside himself the power of conscious control highly developed, but not the knowledge which would enable him to make full use of it.

(119-7) A controversy has been raging for years, and still rages, over the powers of the faith healer and the hypnotist. If people had read Alexander's writings, they would have seen evidence that both, in many cases, can do more harm than good.

A great number of patients have come to Alexander after having been 'cured' by faith healers. They have been in worse condition than they were before the 'cure.' The point is that if the faith healer concerns himself chiefly with the alleviation of pain, it is possible for him to alleviate the pain and leave the disease untouched. Thus the disease is left to work on in secret. Pain is nature's warning of danger.

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<sup>630</sup> The paras on this page are numbered 59 through 65, making them consecutive with the previous page.



(continued from the previous page) Treatment by hypnotism or suggestion is also harmful in the majority of cases, Alexander believes. He bases his conviction of the large number of people who have been, and still are being, sent to him for help after treatment of this sort. But chiefly he objects to it on the ground that obtaining a state of trance in a patient is a degradation of the conscious mind. It also is 'a direct contradiction of the governing principle of evolution, the great law of self-preservation, by which the instinct of animals has been trained, as it were, to meet and overcome the dangers of everyday existence.'

Alexander has found that when his pupils keep their eyes closed during lessons, they tend to hypnotize themselves. So he has always refused to allow them to shut their eyes, in spite of their constant pleas that they can 'think better' with closed eyes. His aim is to make his pupils make greater and greater use of their conscious minds. He believes also, and has offered to demonstrate and prove it to anybody interested, that self-hypnotism is a chief cause of physical defects. These are willed by the patient himself under the influence of wrong ideas and beliefs which are in the main unconscious. These ideas and beliefs hypnotise the patient and tend to make him what he thinks he is.

(120-1)<sup>631</sup> The youth was told to forget all about his stammer, to forget all about speaking, and use his brain to break up the old chain of useless and harmful movements. He was not once asked to speak. He was asked to turn his attention to stopping the bad habits and then to the means whereby he could start a new and correct chain of muscular action. The boy did so in a most intelligent manner, and in a few weeks he completely lost his stammer.

(120-2) But in that split - second of time I was able to plan my fall in such a way that I would take the impact on my shoulder on one of the steps and get only a few bruises. And so it happened.

It is by the constant quickening of the conscious mind that such remarkable escapes from injury occur.

(120-3) 'Psycho-somatic' means the same as 'psycho-physical'

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<sup>631</sup> The paras on this page are numbered 66 through 68, making them consecutive with the previous page.

<sup>632</sup> The original editor inserted "105" at the top of the page by hand.

(continued from the previous page) the word 'somatic' being from the Greek for 'body.' Both terms mean 'mind-body' or 'brain-body.'

(121-1)<sup>633</sup> The Physiotherapists leave out the brain as Mary Baker Eddy left out the body as essential parts of the psycho-physical entity of the person.

(121-2) When you wake, repeat the four orders to yourself (head forward and up, neck relaxed, spine lengthening, back widening) and then turn over on your back. Lie quietly for a while, being aware of your good – your head forward and up, your joints free, your whole back touching the mattress, your breathing and other functions all working together.

Now you are going to rise to a sitting position in bed in one rhythmical, ease-giving and energizing movement merely by keeping your head forward and up. Your head will lead, and all the rest will follow naturally. Prepare for this rise by saying 'stop' to your brain, and then give the four orders again. Bear in mind the four orders, and add to them the auxiliary order for your hip-joint to move. Do not think of the act of rising. Think only of the orders (your means whereby) and you will find yourself sitting up wide awake and full of a sense of achievement. You have used only your hip-joint, and the rest of your body, including legs, arms and torso, have remained perfectly still.

(121-3) Even if you do not succeed at first, the very act of thinking about it is not only helping you towards mastering it but towards putting your brain in control of your actions during the day, saving you from accidents and impulsive decisions which you may regret.

(121-4) In natural sleep at the middle level there is no tautness in any muscle. The organism is poised and balanced. The expression of the face is one of half-smiling tranquillity. It indicates that body and brain are gratefully, happily recuperating from the efforts of the day past, and storing up energy for the day to come. Natural sleep is enjoyable, with pleasant and helpful dreams. The unconscious gently chews the cud of the previous day as part of its natural function, and the sleeper wakes with the answers to his problems on his lips. 'Sleep on it,' which like most adages has much wisdom in it, is

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<sup>633</sup> The paras on this page are numbered 69 through 72, making them consecutive with the previous page.

(continued from the previous page) based on the observation of results through many centuries of living.

(122-1)<sup>634</sup> I had explained the 'stop' and 'means whereby' twin procedure to him, and he seemed to grasp it. Now I repeated still that all he need do was to think of keeping his head still, and he would rise by the movement of his hip-joint alone.

After a little more than a minute, he raised his torso.

(122-2) A firm mattress is on the whole better than a soft one, and a firm pillow better than one of down, for both give better support to the body.

(122-3) How the bed is made is another matter, and in my opinion an important one. The present fashion of bed making is responsible for much poor-quality sleep.

(122-4) Granted, it looks neat, orderly and smooth. But that is its only virtue. In hotel beds the sheets are often so tightly stretched that your toes are crushed down if you are sitting up reading in bed.

(122-5) My own manner of bed-making, which I find satisfactory in every respect, is to have a large bottom sheet well tucked in all the way round. All the other covers, including the top sheet, are not much more than eight inches a side wider than the mattress. These are neatly laid on top, but not tucked under. At night, all the covers can be lifted up easily on to the bed, and in cold weather can be tucked warmly around the sleeper in a cosy way that excludes all draughts. A hospital-made bed can be misery in cold weather. So can cotton and linen sheets, be they ever so fine. I always have flannelette sheets in cold weather. The prospect of crawling into a void of chilly cotton or linen, on a cold winter night, is really terrifying. Now many shops keep supplies of the kindly, comforting flannelette sheets.

(122-6) What makes people snore is that they are not getting enough oxygen into their lungs to keep their body ticking over during sleep. This is 'night starvation' in the true sense. The air-starved body gasps, groans, snorts, and whistles in the desperate effort to take in enough air. The person who breathes perfectly all day will breathe in enough air at night to prevent air starvation.

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<sup>634</sup> The paras on this page are numbered 73 through 78, making them consecutive with the previous page.

<sup>635</sup> The original editor inserted "107" at the top of the page by hand.

(123-1)<sup>636</sup> It is worth trying a half-hour nap before dinner after getting home from the office, or after lunch if you work at home. This half-hour can be worth two hours at night.

(123-2) Their voices are harsh, or feeble, or high-pitched or slurred. Their speech is hesitating, difficult to understand. They speak without tone, rhythm or vitality, and they give no pleasure to their listeners.

(123-3) Voice is the sound made by your breath coming out through the vocal cords. It is particularly important to control the outgoing breath in speaking. Draw it in enough to be able to send out a long, steady breath which comes in an unbroken stream, without breaks or jerks. The outgoing breath not only produces voice but carries waste products away from the lungs.

(123-4) Feeble breath creates feeble sound-waves, which never reach the resonating chambers. This makes the voice dull, colourless and lifeless. It deprives the resonating chambers of their function, and they become unhealthy.

(123-5) Hrahm as in 'balm,' Hreem as in 'beam,' Hroom as in 'loom,' Hrime as in 'lime,' Hroum as in 'bound,' Hrah as in 'ah.' The Rajah said 'The reciting of these Mantras tended to keep my people well in body and calm in mind. The Mantras should be uttered in a full voice, with the mouth fully opened, and the sounds should be prolonged to the end of the breath. The aspirate H should be explosive, the R should be trilled for several seconds, the vowels formed with full use of the lips as if they were being sung, and the M hummed as long as possible.

(123-6) If asked to 'speak up,' do not raise your voice, but instead put more breath behind it. Keep your pitch low and your breath power high.

(123-7) The cat never collapses. When lying at length it looks only with its eyes, and only when necessary lifts its head and does so without moving any muscles but the turning muscles of the neck. The swan puts its head forward to lift itself from the water, and you can observe the line of power shaping itself from head to tail in its beautiful, strong take-off.

(123-8) The horse's head is always the first part of him over the winning post.

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<sup>636</sup> The paras on this page are numbered 79 through 86, making them consecutive with the previous page.

(124-1)<sup>637</sup> It cannot be good for human beings to strain in this unnatural way, and they need not do so if they learn the right use of themselves.

(124-2) It is also curious that the conscious part of man, which gives him his advantage over the animal, is not used by him to learn from the animal this great lesson it could teach him.

(124-3) So long as your heart has room in your chest to do its work of pumping properly and so long as your feet are allowed to carry you properly, both should remain healthy. But if you crowd and squeeze them so that their work is interfered with, they will do their work badly.

(124-4) He sprawls forward collapsing his chest and reducing his air capacity, uses the arm which should be quietly resting on the table to hold up his head.

(124-5) So, when he sits down to write for the first time, he does so effortlessly, using only the muscles necessary for the job. His feet rest quietly on the floor, his left arm on the table, his torso is erect and bent slightly forward from the hips, his head is forward and up, his neck and all his muscles and joints are relaxed. He picks the pencil up lightly, not with a grab or a clutch, and he uses only his fingers and forearm to write, following his work only with his eyes. His moving ribs are filling his chest constantly with ample supplies of oxygen, energizing the whole system.

In the bent-over position of the average person, the heart, lungs, stomach, liver and bowels are pushed down by the constant pressure exerted by 'collapsed' sitting. The depressed chest means that the heart beats more slowly, the lungs take in less and less air, and the stomach, liver and bowels are impeded in their functioning.

(124-6) They were stimulated by the sense of control over themselves which the ability to 'stop' wrong movements gave. Miss Lucy Silcox, herself a headmistress, put her argument for making his technique a basic part of education.

(124-7) He has produced a complete revolution in the thought and practice of those who, whether as teachers or doctors have to deal with the correlation of mind and body in human activity.

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INSIDE YOURSELF

Louise Morgan<sup>638</sup>

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<sup>637</sup> The paras on this page are numbered 87 through 93, making them consecutive with the previous page.

<sup>638</sup> The original editor inserted "109" and "26" at the top of the page by hand.

(125-1)<sup>639</sup> Miss A is unable to stand in quiet repose, Miss B moves across the room with a lurch, and Miss C nods her head whenever she speaks.

(125-2) Above all, he has shown us how to go forward and up instead of down and backward, how to walk by inclining forward, how to raise up the arches of our feet, how to lift up the vital organs, how to buoy up the torso with air, and how to lengthen our spine upwards into a soaring column of energy which carries the head poised forward and up on its crest.

(125-3) I am giving orders to my brain. I am saying to it, 'Tell my muscles to do that.' Changing habit by changing message-paths in the brain. I say 'Stop' to myself, or to my brain, and stop certain old processes.

This, says Alexander, comes of thinking not of DOING but of the MEANS WHEREBY one can achieve what one wants. This 'means whereby' seems to be very important.

(125-4) Never throw your weight on one foot.

(125-5) But people whose use of themselves is harmful put the weight of their body on the smaller metatarsals, which buckle under the strain, while the first metatarsal is pushed over the second metatarsal and ceases to function altogether. By putting their big metatarsal out of action they throw the weight mainly on the second metatarsal, which can take only half the weight of the first.

(125-6) George Bernard Shaw gave Alexander public credit for his discoveries on many occasions, and privately the credit for adding fourteen years to his life. He was eighty when he arrived for his first lesson and sat down in the Queen Anne chair. He had been suffering tortures from angina and could hardly take a step without agony.

'I have read your books, Alexander, and believe every word in them,' he said. 'So if anybody on earth can cure me, you can. Proceed.'

He proved the quickest to learn of all Alexander's pupils, and in less than three weeks he was able to walk the mile between Alexander's home and the Royal Automobile Club in Pall Mall and resume the daily swims there which angina had forced him to give up. His wife, Charlotte, was so pleased when she heard this that she immediately began to take lessons herself.

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INSIDE YOURSELF  
Louise Morgan

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<sup>639</sup> The paras on this page are numbered 94 through 99, making them consecutive with the previous page.

(continued from the previous page) 'I have the shortest neck of any woman in London,' she told Alexander. 'But I suppose you can lengthen it.' He did. Or rather, showed her how she herself could lengthen it.

Shaw's angina was the result of his habit of sitting for long periods doubled over his writing. This had crushed down his heart so that it could not beat properly, and it had naturally protested. He instantly grasped the idea of giving his heart more room to function in, and the pain began to ease. He was also suffering from a lumbar curve of the spine and lordosis. This condition was caused by the downward pressure of his head on the bones of the spine. He was quick to remedy this also.

(Comment by PB on paragraph 54) This is the same as the Buddhist monks' exercise called vipassana (Mindfulness). It is also the same as the Sufi exercise called 'the Stop exercise' in Arabic.

Furthermore, in the Chinese Zen Circle-Running exercise, the disciples run in a large circle until the leader abruptly signals 'Stop' by banging a board loudly on a table. Then they begin their meditation.

Another practice in one of the Zen schools is, in the middle of whatever one is doing, whether physical or mental work, to stop it suddenly and withdraw the attention inwards to the Stillness.

## **Yogi Ramacharaka: Advanced Course In Yogi Philosophy**

127

ADVANCED COURSE IN YOGI PHILOSOPHY  
Yogi Ramacharaka<sup>640</sup>

(127-1)<sup>641</sup> There could have been no necessity for it, for the Absolute is beyond necessity – there could have been no object, for the Absolute possesses all there is, and is perfect – it could not have been the result of any desire, the Absolute must be desireless. Therefore why did it emanate into the Universe at all; and why did it cause that which we call 'souls' to exist; and why did it place a portion (or apparent portion) of itself within each soul? As everything must return to it, what is the use of it all, what does it all mean?

(127-2) Some say that the separation has not even a shadow of truth in reality, and that Maya, or ignorance and illusion, causes us to see the One as Many. But this does not answer the question – it merely puts it back another stage – for whence comes the illusion, and how could the Absolute be made a subject of illusion? And if we, the

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<sup>640</sup> The original editor inserted "111" at the top of the page by hand.

<sup>641</sup> The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

projection of the Absolute, fail to see our identity or relationship, then the Absolute must be the cause of the non-seeing. Some would say that we are self-hypnotized into seeing ourselves as separated, but this is no real answer, for if we are hypnotized then the Absolute must be the cause of it, unless we assume that the Absolute is self-hypnotized, which thought is ridiculous. Similar to this is the explanation that this world - the Universe - is but the 'dream' of the Absolute. How could the Absolute 'dream'?

(127-3) Others would have it that the universe has no existence at all, but is merely a 'thought' of the Absolute. This explanation will not answer, for while the emanation probably was occasioned by a process something akin to 'thought' as we know it, there is a sense of reality in every human soul that will not admit of its being a 'thought' or 'daydream.' This consciousness of the reality of 'I,' possessed by each of us, is caused by the sense of the presence of the Spirit, and is a reflection upon our Mind of the knowledge of the real 'I' of the Spirit, which is the sense of 'I' of the Absolute. The presence of this 'I' sense in each is a proof that we are all of the 'I' of the Absolute, and are not foreign to the Real Being.

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ADVANCED COURSE IN YOGI PHILOSOPHY  
Yogi Ramacharaka

(128-1)<sup>642</sup> Plotinus, the Greek philosopher, thought that the One could not dwell alone, but must forever bring forth souls from himself. Some of the Hindu writers have thought that love or even desire were the moving reasons for the manifestations; the longing to go out from self; the desire for companionship; the craving for something to love; these and similar reasons were given. Some have even spoken of the Absolute 'sacrificing' itself in becoming 'many' instead of one. One Hindu writer assumes that the Absolute 'causes his life to be divided, not content to be alone.'

We must remind the student that each of these 'explanations' is based upon a mental conception that the Absolute is like a Man, and acts from similar motives, and through a similar mind.

(128-2) All knowledge is known to the Universal Mind, and to our drop of the same, and the 'new' knowledge that comes to us is not created, but is drawn from that which already is, the Realisation coming from our ability to sense it - our unfoldment.

While even the highest developed soul must take 'on faith' certain questions regarding the Absolute, still it may assure itself of the existence of that Absolute.

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<sup>642</sup> The paras on this page are numbered 4 through 9, making them consecutive with the previous page.



(128-3) The Universal Mind – the sum total of all the mind there is – can report only what it knows in itself, and can give no report concerning the nature of the Absolute.

(128-4) It knows every particle of knowledge (down to the finest detail) of itself, and of the Universe. It must do this, for it is the Mind of the Universe, and knows itself and all through which it works – itself and its tools.

(128-5) It is always there, and we may perceive its light to a greater and still greater degree as we unfold and our consciousness moves up a degree toward it.

(128-6) This is the Divine Paradox – that contains within it the explanation of the Many which is One, and the One which is Many, each being real – each being apparently separated, and yet really not separated.

### **Eric Linklater: Magnus Merriman**

129

MAGNUS MERRIMAN

Eric Linklater<sup>643</sup>

(129-1)<sup>644</sup> An exquisite sensation of well-being suffused him as he stretched his legs and turned this way and that, feeling his muscles extend and contract, and gathering in the fold of memory one image after another.

(129-2) By the infinite repetition of simple sounds created for themselves the illusion of primordial meanings.

(129-3) The lure of politics had already made a breach in that delectable isolation.

(129-4) His manner of speech gave to every word the semblance of deep significance.

(129-5) You can't afford to alienate people if your primary aim is to obtain their votes. You can frighten them or flatter them, but you shouldn't tell them the simple truth unless you've calculated its effect.

(129-6) He must see her again at the earliest opportunity to persuade her that their present relations were pleasant as they could be, and more suitable to both their natures than any more binding union.

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<sup>643</sup> The original editor inserted "113" at the top of the page by hand.

<sup>644</sup> The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

(129-7) In his exalted mood it seemed to him infinitely more desirable to speak in grave and lofty terms of these aspects of his country than to argue irately about unemployment, shipyards on the Clyde, and injustices that were killing the textile industry.

Magnus resolved to speak that night no larger issues, in a nobler key.

(129-8) [Some children]<sup>645</sup> no power on earth could educate.

(129-9) The poet, standing on a cliff, was watching the great orb of the sun drop down the sky with all its company of roseate clouds and golden mists, draining the firmament of colour like a tyrant's court that bleeds an empire for its finery.

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MAGNUS MERRIMAN

Eric Linklater

## A. Devaraja Mudaliar: Day By Day With Bhagavan

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DAY BY DAY WITH BHAGAVAN

A. Devaraja Mudaliar<sup>647</sup>

(131-1)<sup>648</sup> The Gods, also, and Ishvara,<sup>649</sup> (must be considered agnanis) since He continues looking after the world. Some power acts through his body and uses his body to get the work done.

(131-2) As each thought arises, ask yourself: 'To whom is this thought?' The answer will be, 'to me'; then hold on to that 'me.'

It means that you must find out where in you arises the I-thought which is the source of all other thoughts.

(131-3) For instance, you must never rest content with the pleasure of laya experienced when thought is quelled but must press on until all duality ceases.

(131-4) But all this is only activity of the mind. The more you exercise the mind and the more success you have in composing verses or doing satavadanam (giving attention to

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<sup>645</sup> "Some children" was typed below the line and inserted with an arrow.

<sup>646</sup> Blank page

<sup>647</sup> The original editor inserted "115" at the top of the page by hand.

<sup>648</sup> The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

<sup>649</sup> "Ishwara" in the original.

many things at a time) the less Peace you have. What use is it to acquire such accomplishments if you don't acquire Peace?

They can't keep quiet. They must be composing songs.

(131-5) The merging of the intellect in the source from which it arose gives birth to intuition, as you call it. The intellect is of use only to see outside things, the outside world. Perfection of the intellect would lead only to seeing the outside world well. But the intellect is of no use at all for seeing within, for turning inwards towards the Self. For that, it has to be killed or extinguished, or in other words it has to merge in the source from which it sprang.

(131-6) If you are completely absorbed in your meditation, you will not know that the mosquitoes are biting you. Till you attain that stage why should you not drive them away?

(131-7) He did not recognize me, so bad has his eyesight become. And yet he will not use his spectacles.

(131-8) So it is not any object or condition that causes grief, but only our thought about it.

(131-9) G. Mehta had also asked a personal question: Whether he should remain abroad or return to India, but to that Bhagavan said: Don't worry what you should do. Things will happen as they are destined to happen.

(131-10) It means you must concentrate to see where the I-thought arises. Instead of looking outwards look inwards

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DAY BY DAY WITH BHAGAVAN

A. Devaraja Mudaliar

(continued from the previous page) and see where the I-thought arises.

(132-1)<sup>650</sup> The Vedantins do not say the world is unreal. That is a misunderstanding. If they did, what would be the meaning of the Vedantic text: 'All this is Brahman'? They only mean that the world is unreal as world, but it is real as Self. If you regard the world as not-Self it is not real. Everything, whether you call it world or Maya or Lila or Sakti, must be within the Self and not apart from it. There can be no Sakti apart from the Sakta.

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<sup>650</sup> The paras on this page are numbered 11 through 17, making them consecutive with the previous page.

(132-2) There is no need for meditation or mantra or japa or dhyana or anything of the sort, because these are our real nature. All that is needed is to give up thinking of objects other than the Self. When you give up thinking of outward objects and prevent your mind from going outwards and turn it inward and fix it in the Self, the Self alone will remain.

(132-3) You must have been there even during the void to be able to say that you experienced a void. It is the mind that sees objects and has experiences and that finds a void when it ceases to see and experience, but that is not 'you.'

First one sees the Self as objects, then one sees the Self as void, then one sees the Self as Self, only in this last there is no seeing because seeing is being.

(132-4) No; it is the ego that rises as 'I.' That from which it arises is the Self.

Ramamurti: They speak of a lower and a higher Atman.

Bhagavan: There is no such thing as lower or higher in Atman. Lower and higher apply to the forms.

(132-5) There can be no harm wherever you concentrate, because concentration is only a means of giving up thoughts.

(132-6) Bhagavan: Find out whence the 'I' arises. Self enquiry does not mean argument or reasoning such as goes on when you say, 'I am not this body, I am not the senses,' etc.; all that may also help but it is not the enquiry. Watch and find out where in the body the 'I' arises and fix your mind on that.

(132-7) When I meditate I reach a stage where there is a vacuum or void. How should I proceed from there? Bhagavan: Never mind whether there are visions or sounds

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DAY BY DAY WITH BHAGAVAN

A. Devaraja Mudaliar<sup>651</sup>

(continued from the previous page) or anything else or whether there is a void. Are you present during all this or are you not? You must have been there even during the void to be able to say that you experienced a void. To be fixed in that 'you' is the quest for the 'I' from start to finish. In all books on Vedanta you will find this question of a void or of nothing being left raised by the disciples and answered by the Guru. It is the mind that sees objects and has experiences and that finds a void when it ceases to see and experience, but that is not 'you.' You are the constant illumination that lights up both the experiences and the void. It is like the theatre light that enables you to see the

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<sup>651</sup> The original editor inserted "117" at the top of the page by hand.

theatre, the actors and the play while the play is going on but also remains alight and enables you to say that there is no play on when it is all finished. Or there is another illustration. We see objects all around us, but in complete darkness we do not see them, and we say, 'I see nothing'? even then the eyes are there to say that they see nothing. In the same way, you are there even in the void you mention.

You are the witness of the three bodies: the gross, the subtle and the causal, and of the three states: waking, dream and deep sleep, and of the three times: past, present, and future, and also of this void. In the story of the tenth man, when each of the ten counted and thought there were only nine, each one forgetting to count himself, there is a stage when they think one is missing and don't know who it is; and that corresponds to the void. We are so accustomed to the notion that all that we see around us is permanent and that we are this body that when all this ceases to exist we imagine and fear that we also have ceased to exist.

Bhagavan also quoted verses 212 and 213 from Viveka Chudamani, in which the disciple says: 'After I eliminate the five sheaths as not-Self I find that nothing at all remains,' and the Guru replies that the Self or That by which all modifications (including the ego and its creatures) and their absence (that is, the void) are perceived is always there. (PB comment: this explanation is rejected by Buddhism.)

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DAY BY DAY WITH BHAGAVAN

A. Devaraja Mudaliar

(134-1)<sup>652</sup> First one sees the Self as objects, then one sees the Self as void, then one sees the Self as Self, only in this last there is no seeing because seeing is being.

(134-2) What is required is to remain fixed in the Self always. The obstacles to that are distraction by the things of the world (including sense objects, desires and tendencies) on the one hand, and sleep on the other. Sleep is always mentioned in books as the first obstacle to samadhi and various methods are prescribed for overcoming it according to the stage of evolution of the person concerned.

It is said, for instance, in the Gita, that one need not give up sleep entirely. Too much and too little are alike undesirable. One should not sleep at all during the daytime and even during the night restrict sleep to the middle portion, from about ten to two. But another method that is prescribed is not to bother about sleep at all. When it overtakes you, you can do nothing about it, so simply remain fixed in the Self or in meditation every moment of your waking life and take up the meditation again the moment you wake, and that will be enough.

(134-3) That which rises as 'I' within us is the Self, is it not?

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<sup>652</sup> The paras on this page are numbered 18 through 20, making them consecutive with the previous page.

Bhagavan: No; it is the ego that rises as 'I.' That from which it arises is the Self.

## **Dr Maud Tresillian Fere: Does Diet Cure Cancer?**

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DOES DIET CURE CANCER?

Dr Maud Tresillian Fere<sup>653</sup>

(135-1)<sup>654</sup> We have a large number of alkaline and acid elements in the make-up of our body's economy. Important among them are sodium, potassium, calcium, magnesium, manganese, iron, copper, iodine, phosphorus, chlorine, and sulphur. The last four are of an acid-producing nature, and so they help to prevent excessive alkalinity, which too much of the others would tend to produce.

Alkaline and Acid Balance: The great need for health is perfect balance between these two opposing elements. Most people know that acidity in our body reaction is bad, but few people realise that excess of alkalinity is equally dangerous. This overlooked scientific fact is behind the cause of cancer (in a debilitated constitution) as well as of at least twenty other diseases.

The inorganic acid and alkaline elements have a great attraction for each other and will always unite when they get the opportunity, as when they meet in a liquid.

(135-2) Sodium, especially in its compound of sodium chloride (table salt) is a useful and necessary substance. It is only an excess which can be injurious. Many medicines are like that – good in the correct dose and dangerous in excess.

(135-3) The majority of English biochemists say that we could take sixty grains of table salt per twenty-four hours, i.e., roughly one teaspoonful. It is said rather scathingly by some that the average Western individual consumes 200 to 500 grains of table salt per twenty-four hours. This would be from three to eight teaspoonfuls.

(135-4) Bakers put a lot of table salt into their bread to make it tasty. There is sodium in many chemist's tablets, especially aspirin tablets. Cheese contains table salt. There is also plenty in gravy powders and flavourings. Nearly every cook uses quantities of table salt for cooking vegetables. Further, due to overcooking or using an excess of water or too high a cooking temperature vegetables lose their natural flavour, and so salt for flavour is added, as a matter of course.

It is important to remember, too, that sodium in combination with sulphur is frequently used by butchers and fishmongers in far too large a quantity for our health,

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<sup>653</sup> The original editor inserted "119" at the top of the page by hand.

<sup>654</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

(continued from the previous page) for its antiseptic and preservative qualities; but not so much since they have had refrigeration.

Some people, when they experience acidity in the stomach, put half a teaspoon of sodium bicarbonate ( $\text{NaHCO}_3$ ) in half a cup of water and drink it, and they say they experience relief. A faintly acid gas rises at once in their mouth. What has happened?  $2 \text{NaHCO}_3$  (sodium bicarbonate) equals  $2 \text{NaOH}$  (caustic soda) plus  $2 \text{CO}_2$  (carbonic dioxide gas) which gas rises up in their mouth. The  $\text{NaOH}$  (caustic soda), which is a strong alkali, promptly unites with the acidity in the stomach which is the cause of their trouble, and they get relief.

There are two main branches of chemistry:

1. Inorganic Chemistry. (Inorganic means not organic). This deals with simple substances and their compounds. The simple substances are elements. An element is a substance that consists of only one sort of thing. All the minerals are elements. But all the elements are not minerals, as: (N) Nitrogen; (H) Hydrogen; (O) Oxygen; (C) Carbon.

2. The second branch of chemistry is known as Organic Chemistry. The word 'organic' signifies organized. It deals with compound substances. These substances have been manufactured in the make-up of some living thing, such as plant or animal.

Carbon dioxide given off by our body cells is an organic substance. If joined with a molecule of water it forms carbonic acid - thus:  $\text{CO}_2 + \text{H}_2\text{O} = \text{H}_2\text{CO}_3$  i.e., carbonic acid.

3. Apart from the two branches just described, there is a third group called Synthetic Compounds. These are often very complicated and are made up by the chemists in imitation, very often, of organic compounds which they claim to better. There are, unfortunately, a great number of these synthetic compounds. Advertisements of them are sent constantly to hospitals, chemists, and doctors, in which they are alleged to provide a cure for one complaint or another.

The synthetic compounds are done up in an innumerable array of tablets, capsules, etc., or fluids ready for hypodermic injection. The poor patient in hospital

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(continued from the previous page) has no chance at all; if he tries to avoid swallowing the tablets he will just get a shot from a hypodermic syringe.

(137-1)<sup>656</sup> Most people are well aware of the danger of acidosis; but many people, both doctors and patients, ignore, or are unaware of, the menace of excessive alkalinity. The

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<sup>655</sup> The original editor inserted "121" at the top of the page by hand.

chief point I wish to make is that for perfect health there must be the perfect balance, that is, the perfect ration between two cycles. (1) the cycle of the

(137-2) In several cases of cancer of the pancreas with which I have had to deal, there was a history that the patient had been very fond of pungent food, e.g., pepper, mustard, and chillies.

(137-3) A dozen or more raisins, just covered with water, and boiled one minute, and then spread on bread and butter, are good.

(137-4) Children should be taught the necessity of washing fruit, even before peeling, because of the possibility of thread-worm eggs in the dust on fruit skins, and because the results of fruit sprays need to be washed off.

(137-5) To cook conservatively, grease (mind, only grease) the bottom of the pot with fat or oil, and put in the vegetables and place the pot over an element turned to top heat; then add a cup of hot water, and at once turn down the heat<sup>657</sup> to the lowest point.

They are delicious; and quite different in taste from those that are overcooked and drowned in liquid so that their flavour and vitamins are lost in the steam, and their minerals dissipated in the water.

(137-6) In this lovely country of New Zealand, we are said to have the highest percentage of lunacy of any English-speaking country.

(137-7) I thought it very fine of Sir Stanford Cade, an eminent surgeon of London, who visited New Zealand towards the end of 1955, when he told a big meeting of medical men here, in Christchurch, N.Z., that he no longer believed in removing a woman's breast for cancer. He said he had seen 25,000 breasts removed for cancer; and that in every case, sooner or later, the cancer returned generally in a more inoperable place in the body. He said he did not know the

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DOES DIET CURE CANCER?

Dr Maud Tresillian Fere

(continued from the previous page) cause of cancer. He mentioned that there were a quarter of a million people affected with cancer in Great Britain. And he said he believed it was rapidly increasing in the Commonwealth. After he had flown back to England it was reported in the Star-Sun (an evening paper of Christchurch, New

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<sup>656</sup> The paras on this page are numbered 5 through 11, making them consecutive with the previous page.

<sup>657</sup> The original editor inserted underline by hand.



Zealand), on December 14th, 1955, on the cable page, that Sir Stanford Cade had given a lecture to the Royal College of Surgeons, in Manchester, England, in which he said 'that inoperable cancer was no longer incurable, and that modern discoveries in chemotherapy (that is medicines) can bring the patient into the same line of diseases as diabetes and other constitutional diseases. He said advances in the efficient management of inoperable cancer are the result of a clearer understanding of the disease.

(138-1)<sup>658</sup> He is very emphatic that we should note the chemistry of foods, by which we should realise the danger of combining acids and starch at the same meal<sup>659</sup> among other things. Both are good if taken by themselves, but often quarrel when taken together.

(138-2) THE TEN COMMANDMENTS OF HEALTH

1. Thou shalt have sufficient Fresh Air (no chilling).
2. Thou shalt have sufficient Warmth (no cold feet, no blue legs in winter).
4. Thou shalt have sufficient Sunshine (not on the tumour).
7. Thou shalt have sufficient Relaxation (fully reclined).

(138-3) It is bad to take starchy food, such as potatoes or milk pudding, at the same meal as you take stewed fruit. Starches do not digest in the presence of an acid. Acid fruit is best taken three-quarters of an hour after a starchy meal. Of course, bland fruits, such as the various dried fruits like raisins, sultanas, and figs, or bananas, can be eaten without trouble at meals which include starchy foods.

(138-4) I had nothing with ordinary baking powder in it.

(138-5) Too often manufacturers use compounds of sodium to preserve dried fruit and lentils and dried peas, dried beans and split peas. Therefore, all these were

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(continued from the previous page) soaked overnight and well rinsed; then they were placed in cold water and brought to the boil and then kept simmering until cooked. They were tested with red litmus paper for alkalinity, if I was at all doubtful.

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<sup>658</sup> The paras on this page are numbered 12 through 16, making them consecutive with the previous page.

<sup>659</sup> The original editor inserted underline by hand.

<sup>660</sup> The original editor inserted "123" at the top of the page by hand.

No acid fruit at vegetable meal (sweet fruits, such as raisins, sultanas, dates or figs are not acid fruits.)

(139-1)<sup>661</sup> Dried fruits, such as washed raisins, sultanas, currants, figs (soaked) have a relatively high content of organized sodium, which is valuable when a person is in health.

(139-2) The fruit meal was taken only at [mid-day],<sup>662</sup> not in the evening.

(139-3) I had two or three slices of salt-free bread with salt-free butter, plain or toasted, with the butter spread cold, and with sultanas, or sliced onion, soaked dried fruit, ground nuts, or ripe bananas.

(139-4) I made it a rule that acid fruits, such as plums, peaches, gooseberries, fresh currants, acid apples, etc., should always be taken an hour after starches (cereals, and all things made from flour, potatoes, rice, etc.).

(139-5) I had some well-washed leaves of spinach, spinach beet, green leaves of lettuce, soft greens of silver beet, as desired, cut up roughly on a wooden chopping board. Then I took a smallish onion, or part of a bigger onion, and cut it up roughly on the board, covered it with the roughly cut-up green leaves (spinach is the best leaf) and applied a very light meat chopper. I chopped it as fine as I would chop mint for mint sauce.

(139-6) I cooked the vegetables in one of the following ways:

1. Conservatively: that is, with as much of the minerals retained in them as possible.
2. As puree, in which several vegetables are cooked together in one pot, to a thick mush. All the minerals are retained in them.

But, whichever way I chose, I found the addition of raw salad to the meal was necessary.

(139-7) I made sure never to cook in aluminium saucepans. (Aluminium is not poisonous, but the lead with it is amalgamated may be harmful).

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<sup>661</sup> The paras on this page are numbered 17 through 23, making them consecutive with the previous page.

<sup>662</sup> The original editor deleted "breakfast or" before "mid-day" by hand.

(140-1)<sup>663</sup> They say that by excising a piece of a tumour, it will be irritated, so that a simple tumour may start multiplying at pre-birth rate and so become malignant. Another objection is the fact, they say, that where a specimen of a tumour has been sent to two different laboratories, the reports have been quite opposite. They are not then quite sure what is the best to do – cut it out, or leave it in situ.

(140-2) It is especially important in treating a cancer patient to study the liver all the time, and see that one does not overburden it in any way.

The problem of the system's acidity/alkalinity balance rests almost wholly on the basis of the food we eat.

Few people realise that wrong food contributes towards the production of cancer as well as many other diseases, and that cancer cannot be checked unless the right food is eaten in the correct proportions.

(140-3) It is no good having a bit of one's body cut out, as in a cancer operation, if the irritant poison is in one's whole body. One must eat the right food in the right proportions and so purify the bloodstream, thus rendering any operation unnecessary.

In the ordinary operation for cancer the patient is warned to return to the surgeon for a check-up in three months' time to see if there is a recurrence of the cancer tumour, which, of course, can be expected if the irritant poison is still in his system.

(140-4) The patient himself must do things – firstly, deny himself certain things, which many patients very much dislike doing; and exercise self-control and self-direction. Secondly – to think for himself about his body and his health, again disliked by many patients.

(140-5) Anybody who does not get enough fresh air (oxygen) tends to become very anaemic. The pallor and deadly anaemia of advancing cancer patients is a matter of common observation. The cancer patient feels the cold because he tends to burn too slowly; he lacks oxygen. His whole system tends to get run down, his pulse tends to be slower and less vigorous than normal. He generally suffers from sluggish action of the bowels. Because his circulation is poor, he tends to have chronically cold feet and hands. He tends to be listless and easily tired.

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<sup>663</sup> The paras on this page are numbered 24 through 28, making them consecutive with the previous page.

<sup>664</sup> The original editor inserted "123-A" at the top of the page by hand.

(141-1)<sup>665</sup> Tetany, which is spasm of certain muscles, and painful cramp of the hands or feet or calves of the legs, especially as the patient is about to fall asleep.

I have observed it in one form or another, at one period or another, in nearly all my cancer patients. It is an involuntary twitching or cramp of some muscle; and it can be very painful. It often occurs at night when falling asleep.

(141-2) My own personal experience, some years ago, of the agonizing pain of caustic soda being formed in my own body, and the heavenly relief afforded by the application of a dilute solution of hydrochloric acid, convinced me.

(141-3) As sodium can be so dangerous it would seem to be better if we could try to banish it altogether; but, in its right quantity, it is as important to our well-being as air or water.

(141-4) (PB comment: Maharshi's) Cancer characterized by a type of cell which grows especially quickly is called sarcoma, and it is especially malignant.

The present stupid treatment of cancer is merely to cut out the lump - if this can be done without the patient dying on the operating table.

(141-5) The surgeon generally bids the patient to report to him for an examination every three months, to see if he has got a return of the tumour; which, of course, can be expected when the cause of the tumour has not been removed. Cancer is not infectious, nor is it inherited.

(141-6) The ordinary patient with cancer becomes progressively and visibly ill. He loses weight, loses energy, becomes weaker and very anaemic, and very sallow-looking, especially at the last. He is lacking in the vital supply of oxygen. Bouts of severe pain set in, and as the disease advances, even the strongest anaesthetic drugs do not completely relieve the severe pain, or for only a short period.

(141-7) Although acids and starches at the same time can cause indigestion, as evidenced by flatulence and wind, so much depends on the relative quantities. Take a helping of stewed fruit directly after having eaten potatoes and you invite wind and indigestion. But a tiny tomato, or a slice of tomato, eaten with the potatoes, will not be

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<sup>665</sup> The paras on this page are numbered 29 through 35, making them consecutive with the previous page.

(continued from the previous page) harmful, if it is just enough to give a relish. Again, potatoes with a green salad that has previously had an acid dressing poured over it, would be all right if you avoid too much of the acid liquid. You will know by the results.

(142-1)<sup>666</sup> A slice of rich plum cake, that has been made without raising powder, would not harm the cancer patient. Jam on bread and butter would not be harmful, if it is not ladled on. A dozen or more raisins, just covered with water, and boiled one minute, and then spread on bread and butter, are good.

(142-2) Sometimes they come to me and say that they are suffering from acidity, i.e., acidosis. And I surprise them, and sometimes myself, in finding out (per the litmus paper test) that they are suffering from the opposite condition, namely alkalosis. It is wonderful how quickly they benefit when I put them on to an antialkaline regime.

(142-3) Soya bean flour is especially valuable as a protein because its starch content is insignificant. The germ of wheat, present in good whole-wheat bread, is also a good protein.

(142-4) Children should be taught the necessity of washing fruit, even before peeling, because of the possibility of thread-worm eggs in the dust on fruit skins, and because the results of fruit sprays need to be washed off.

(142-5) The food will cook conservatively nearly as quickly as food with a lot of water cooked on the hottest element. Prolonged high heat destroys vitamins.

(142-6) Table salt and soda, put into the water vegetables are cooked in, destroy much of the valuable vitamins. Vitamin C is destroyed completely.

(142-7) Many children are of shocking posture. Chins are the most advanced part of their bodies; they have curved backs, they stoop forward with hollow chests, and they have pale faces.

(142-8) In the closing years of the nineteenth century there was a high cancer mortality in Japan where people lived largely on salted fish. It was not until the consumption of this salted fish had been materially reduced that this cancer scourge was reduced.

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<sup>666</sup> The paras on this page are numbered 36 through 43, making them consecutive with the previous page.

(143-1)<sup>668</sup> The famous and great surgeon of the Mayo Clinic, Dr C.H. Mayo, says, 'taking a biopsy (extracting a tiny bit of the cancer tumour) often aggravates and stimulates the malignant growth.

(143-2) In 1946, Dr Herman J. Miller, world-renowned scientist and Nobel prize winner, warned a Senate Committee in the U.S.A., 'that there is no dosage of X-rays so low as to be without risk of producing harmful spreading of cancer to other parts.

(143-3) While it is good to have open windows, it is not good to sleep in a draught.

(143-4) Breathing exercises that, when practised regularly and conscientiously, increase one's ability to take in oxygen – a vital need in cancer subjects – should be taken daily.

(143-5) Press firmly on the muscles of one arm with the opposite hand, as if to press the contents of the arm upwards towards the heart. Repeat this with the other arm, and then on one leg and then the other.

(143-6) Starches do not digest in the presence of an acid. Acid fruit is best taken three-quarters of an hour after a starchy meal. Of course, bland fruits, such as the various dried fruits like raisins, sultanas, and figs, or bananas, can be eaten without trouble at meals which include starchy foods.

(143-7) I used the following preparations of medicine (not drugs but natural chemicals) which I regarded as indispensable:

1) The first medicine was ammonium chloride in seven and a half grain tablets, obtained from a pharmaceutical chemist. I took one tablet three times daily, half an hour after meals.

2) Pink medicine bottle. This consisted of acid phosphoricum dilutum B.P. (liquid diluted phosphoric acid) and liquid extract of amaranth. The chemist was asked to make a mixture of acid phos. dil. in the proportion of ten drops to a drachm of water, to fill a pint bottle. This was tinted pink with extract of amaranth (a harmless vegetable extract) to identify it. This medicine has a faint acid smell. The dosage was a teaspoonful in two tablespoons of water half an hour after each of the three daily meals.

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<sup>667</sup> The original editor inserted "123-B" at the top of the page by hand.

<sup>668</sup> The paras on this page are numbered 44 through 50, making them consecutive with the previous page.

(continued from the previous page) 3) Tincture of Iodine mixture.<sup>669</sup> [36gr]<sup>670</sup> The chemist made this up in the proportion of one drachm of tincture of iodine to four ounces of water. (When not in use it was kept well corked). Dosage was one teaspoon of the mixture once daily at any time. I continued to take this medicine even after recovery.

(144-1)<sup>671</sup> Third month. I dissolved enough epsom salts to cover a new penny. piece in a tablespoon or more of water, and took it once daily. I continued to do this until normal regular bowel activity returned. When I was satisfied that I was free from excessive sodium, I took tablets of calcium gluconate, with vitamin D, twice a day for six months.

(144-2) When a cancer patient is in great pain, I have found that, apart from an anodyne hypodermic, which must be given by a medical practitioner, it is a good thing to give a dose of sweet spirit of nitre, say half to one teaspoon in water. A hot bath is helpful. Make the patient sweat, if possible. Give the patient six grain capsules of pulvis calcium chloride after meals, three times a day. Give him frequent drinks of warm barley-water containing, per pint, a dessertspoon of Glucose D.

(144-3) Commercial baking powder is full of sodium, so I had nothing with ordinary baking powder in it. No sodium bicarbonate.

(144-4) Too often manufacturers use compounds of sodium to preserve dried fruit and lentils and dried peas, dried beans and split peas. Therefore, all these were soaked overnight and well rinsed.

(144-5) Heat, if high, destroys the vitamins in foods. The value of vitamins consists in their enabling one to assimilate the substance in which they are present. Vitamins taken on their own, without their parent substance, act as acute stimulants at the moment, but they drain and sap the patient's vitality eventually, if persisted in.

(144-6) When the vegetables were reduced to a mush in an enamel saucepan, I added half to one tablespoon of soya bean flour, per person, and then thickened with a little pea flour, which had been mixed with cold water and simmered for ten minutes at the least. I dished up and added the chlorophyll salad.

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<sup>669</sup> The original editor inserted underline by hand.

<sup>670</sup> The original editor inserted "36gr" by hand.

<sup>671</sup> The paras on this page are numbered 51 through 56, making them consecutive with the previous page.

Dr Maud Tresillian Fere<sup>672</sup>

(145-1)<sup>673</sup> She kept me in bed eight weeks, and two months of treatment as outlined in this chapter were undertaken in order to restore the sodium balance of my system.

(145-2) It required as long as nearly two years before complete cure was established beyond doubt. I have remained entirely free of the disease ever since.

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DOES DIET CURE CANCER?

Dr Maud Tresillian Fere

## **George Ohsawa and William Dufty: You Are All Sanpaku**

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YOU ARE ALL SANPAKU

George Ohsawa and William Dufty<sup>675</sup>

(147-1)<sup>676</sup> If all the great religions have lost authority through the centuries, it is because they have neglected or ignored the basic biological and physiological facts of life which, in sum, add up to the laws of nature.

Without nourishment for the body, no life is possible.

(147-2) It follows, then, that food should be the primary concern of even the most spiritual of mankind. Without food, no Christ or Buddha.

(147-3) Traditional Japanese vegetarian dishes are delicious, aesthetic, strengthening and revitalizing. They have their origin in the two great books of Far Eastern medicine: the Charak-Samhita, part one, and the Ni King, canon of Emperor Houana.

(147-4) Yin and Yang are at the same time in opposition and complementary to each other, like day and night.

Nothing exists that is totally Yin or totally Yang – it is either more Yin than Yang, or more Yang than Yin.

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<sup>672</sup> The original editor inserted "123-C" at the top of the page by hand.

<sup>673</sup> The paras on this page are numbered 57 through 58, making them consecutive with the previous page.

<sup>674</sup> Blank page

<sup>675</sup> The original editor inserted "125" at the top of the page by hand.

<sup>676</sup> The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.



(147-5) For those who understand the practical paradox of Yin/Yang thinking, life is a constant education.

(147-6) According to the Unique Principle, there exists in this world nothing that is totally good or evil.

(147-7) Potassium or K may be considered as the symbol of Yin elements in our food. And sodium or Na may be considered as the symbol of Yang.

(147-8) The best proportion of Yin/Yang or K/Na is five to one. Natural unpolished brown rice is the perfect food because it contains in itself the perfect balance of five to one. All those foods whose K/Na ration is greater than five to one are Yin. For example, the banana is 850/1, the orange is 570/1, the potato is 512/1 and the grape fruit is 390.6/1.

(147-9)

REGIME NO.	CEREALS	VEGS	SOUP	DRINKING LIQUID Springly
7	100%			"
6	90%	10% <sup>677</sup>		"
5	80%	20%		"
4	70%	20%	10%	"
3	60%	30%	10%	"

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(148-1)<sup>678</sup> Avoid industrial foods, all canned, bottled, and processed foods, particularly those treated with coloured dyestuff. Do not take any food, unless it is otherwise unavailable, which is imported from a long distance.

Avoid completely the most Yin vegetables - potatoes, tomatoes and eggplant - and do not eat any vegetables out of season or imported from a distance. This usually means they are artificially produced or preserved with chemical fertilizers and/or insecticides.

Avoid fruit and fruit juices.

Make sure your diet always includes from 60 to 70 per cent cereals and from 20 to 25 per cent well-cooked or baked vegetables.

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<sup>677</sup> Refined vegetables. In other regimes, vegetables are not refined.

<sup>678</sup> The paras on this page are numbered 10 through 15, making them consecutive with the previous page.

Avoid coffee and tea containing carcinogen dye. Japanese bancha tea and natural Chinese tea are permitted.

(148-2) They are playing blindman's buff. They are also stumbling in darkness when they choose their lifetime mates on the basis of purely physical attraction, or, for sentimental, economic or intellectual reasons.

(148-3) If you told a member of a religious Japanese family, or a member of a Buddhist monastic order, that it is impossible to 'change human nature' he would neither understand nor believe you.

(148-4) TEA FOMENTATION: Roast bancha and make tea. Add to it five per cent seasalt and make a fomentation of this diluted tea and apply it to your eye. It is particularly good for sties, conjunctivitis. Apply it for ten to fifteen minutes three times a day.

(148-5) PURE SESAME OIL: Filter pure sesame oil through cotton or gauze. Apply a single drop to your eye before going to sleep. Sometimes it is a little painful but it is good for all eye illnesses. Sesame oil is obtainable through macrobiotic channels and in most Oriental or Middle Eastern groceries. In many lands it is known as 'sweet oil.'

(148-6) The easiest way to cure epilepsy is with Regimen Number 7, drinking no liquid at all for several days. My wife has frequently cured this 'incurable' malady within three days.

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(149-1)<sup>680</sup> Even the desirable becomes undesirable in excess.

(149-2) Never soak a vegetable in water, either whole or shredded.

(149-3) Never bolt your food, or neglect to masticate properly. If you chew each mouthful 30 to 50 times it will help to keep you from eating too much.

(149-4) After your body has become used to normal, natural, macrobiotic food, processed industrialised food, containing many chemicals, is particularly lethal and you can expect an immediate reaction.

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<sup>679</sup> The original editor inserted "127" at the top of the page by hand.

<sup>680</sup> The paras on this page are numbered 16 through 26, making them consecutive with the previous page.

(149-5) You may eat anything else that accords with the order of the universe – even fruit in season which is organically grown and free of chemicals.

(149-6) The most important and fundamental function of the human body results from a balance or equilibrium between sodium and potassium in the blood, especially the brain.

(149-7) I am confident that Western medicine will one day admit what has been known in the Orient for years: sugar is without question the number one murderer in the history of humanity – much more lethal than opium or radioactive atomic fall-out – especially for those people who eat rice as their principal food. Sugar is the greatest evil that modern industrial civilisation has visited upon the macrobiotic countries of the Far East and Africa. Sugar turns to water and  $\text{CO}_2$  in the body, it decreases Yang elements in the blood and increases the ratio of K to Na. It is the most Yin of all products used as human food and is the direct cause of numerous fatal diseases.

(149-8) Cancer is, of course, a Yin disease, characterized by the expansive multiplication of cells in one or another organ of the body. Its basic cause is always an excess of Yin in the daily, diet.

(149-9) There is no reason for man to live on the milk of an animal.

(149-10) Milk is the indispensable nourishment for calves before they have teeth. Once the young offspring of animals have their teeth and are weaned from nursing, they no longer drink milk. Cows and dogs never allow their young to nurse once they have teeth. No animal ever does.

(149-11) It will never be possible to turn animal milk into

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(continued from the previous page) human milk. This biological natural law cannot be broken. A child fed on animal milk is, literally, physiologically and biologically related to the calf. He is dull, wanting in intellect, delicacy, sociability, and spirituality.

(150-1)<sup>681</sup> But an excess of water in the system can reduce our vitality, since this means a decreased ratio of blood; it lowers our body temperature and forces the heart and kidneys to overwork.

(150-2) Those who drink great quantities of liquid and are not very active physically become very Yin – chilly, inactive, shy, weak and lazy.

Cooked rice, for instance, contains 60 to 70 per cent water, and most vegetables contain 80 to 90 per cent water. Thus we are inevitably consuming liquid, Yin, even when we are not drinking.

(150-3) To hasten the macrobiotic cure, drink as little as possible.

(150-4) Digestion of cereals and other starches begins in the mouth. Chewing well is excellent exercise and more important, it forces one to pay attention to and be aware of what one is doing – to remember that the taking of nourishment is a vital and sacred act. The entire meal ought to be eaten with gratitude, joyful thankfulness and utmost calm.

(150-5) Macrobiotics is not the kind of vegetarianism which is merely sentimental, If animal foods are to be avoided, it is for the purpose of preserving and improving man's ability to think.

(150-6) Natural, whole, unpolished brown rice is the perfect food. For thousands of years, it has been the principal food of the most ancient civilisations of the Orient. It can be stored indefinitely without any chemical preservatives or refrigeration. The natural protective coating on each grain of rice is extraordinarily resistant to all chemicals, even sulfuric acid and acids in general. Each whole grain contains all the natural minerals, vitamins, proteins and lipids (organic compounds that make up the fats) necessary to the nutrition of man.

(150-7) It is always helpful to cook enough rice to last

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(continued from the previous page) you and your family for one entire day or more. It will keep naturally without refrigeration and can easily be reheated.

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<sup>681</sup> The paras on this page are numbered 27 through 33, making them consecutive with the previous page.

<sup>682</sup> The original editor inserted "129" at the top of the page by hand.

(151-1)<sup>683</sup> Buckwheat is the most Yang of all cereals. Also it is the most readily available through ordinary commercial sources in unadulterated form – as kasha or as buckwheat flour. To cook kasha, saute a cup of the three-cornered grains in a tablespoonful of oil. Add two cups of water. Let it boil slowly over a low flame until all the water has been absorbed and the grain is fluffy and dry.

(151-2) There is really only one commercial cereal on the U.S. market – Wheatena – which preserves the natural food value of wheat.

(151-3) Couscous is a coarse grained wheat flour – Armenians call it boulgour – which Arabs use as a base for a sauce of vegetables and meat. But it is delicious on its own. It may be steamed in a special utensil which the French call a CousCouserie or it may be boiled like kasha.

(151-4) Chapati is made with rough whole-wheat flour and is very good as a staple food for sick people and those who are very Yin. Knead it with water to form a soft dough. Take a tablespoonful of dough and make round balls, one at a time.

Roll them into thin round pieces and bake them in the oven. They may also be grilled on an open flame or heat and they will puff up as they bake.

(151-5) Because no yeast or baking powder is used, do not expect the bread to be soft and light. Because no chemical preservatives are added, the bread will have to be kept in a cool place. But is tasty when chewed well. By increasing the quantity of corn meal, you will have corn bread. Cold bread may taste better toasted or it may be sliced and fried in a tiny bit of oil.

(151-6) Tea is a very precious medicament, with its valued place in Oriental medicine – not one place, but a hundred places, as many as there are varieties of tea.

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(152-1)<sup>684</sup> Tea properly cultivated, properly selected, appropriately brewed and served, and drunk under propitious circumstances in small amounts, can be a revelation.

It can be something to sharpen our senses, intensify our awareness, uplift our judgment and deepen our planes of meditation.

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<sup>683</sup> The paras on this page are numbered 34 through 39, making them consecutive with the previous page.

<sup>684</sup> The paras on this page are numbered 40 through 50, making them consecutive with the previous page.

(152-2) Tea should be served in the tiniest cups that can be found. And it should be served as hot as possible. A tiny Japanese saki cup full of boiling hot tea properly prepared can be more satisfying than a huge cup full of the 'instant' variety laced with sugar and cream, or a tea bag laced with carcinogenic dye to give each brew the uniform colour.

And remember: Tea is never served or meant to be drunk during a meal. It is the final course or each meal – to be enjoyed by and for itself.

(152-3) All teas mentioned here can be kept indefinitely and reheated.

(152-4) (Bancha) You will discover in time the proper amount of tea to use to suit your taste. If it seems to have little colour at first, it may mean you have not used enough tea.

(152-5) (Mu tea) This is the most Yang of beverages. It contains the legendary herb ginseng – the most Yang of all herbs used to make tea, and fifteen other medicinal plants.

(152-6) The word mu means space or infinity in Japanese.

(152-7) Dried mint leaves may be kept for years.

(152-8) Mint tea may be weak and delicate or – as it is reheated or boiled again – dark and strong.

(152-9) Fresh or dried thyme can be used to give delicious flavour to tea in the same manner as mint.

(152-10) Man can be inferior to the animals, but he has within him the possibility to become profoundly human and even divine.

(152-11) Buddha never wrote a line. Lao-Tzu<sup>685</sup> limited himself to 83 phrases. The Maha Prajna Hridaya Paramita Sutra (the great sacred book of India) employs less than 300 words to unveil the entire secret of the universe.

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<sup>685</sup> "Lao-Tsu" in the original.

<sup>686</sup> The original editor inserted "129-A" at the top of the page by hand.

(153-1)<sup>687</sup> They cannot be totally opposite because they are always limited and relative. They blend into each other like night and day.

(153-2) Virtues, under certain circumstances, may appear as vices - as when thrift becomes stinginess; courage rashness, patience lethargy.

(153-3) It follows, then, that food should be the primary concern of even the most spiritual of mankind. Without food, no Christ or Buddha. Eating is being. Like other beings, man is a transformation of foods. But what foods?

(153-4) Men and women are, of course, controlled by their sexual hormones, but these in turn are influenced by diet.

(153-5) They allow their eating and drinking - the basis of their sexual health and happiness - to be based on sensory taste, family habits, regional customs, laziness and convenience, routine, or current fads and fashions in food.

(153-6) There's nothing wrong with white rice except you have to eat five times as much to get the same nourishment.

(153-7) (PB's comment:) George Ohsawa is an original self-educated man, a kind of genius. But he has some deficiencies, a lack of the training which education gives. Some of his statements are startling and according to most experience, untrue. Since he passed away, the leadership of Macrobiotics has been taken over by a Japanese named Michio Kushi. He is a university man, trained in the sciences, and he has corrected some, but not all, of the misstatements made by Ohsawa, and even carried the movement to a higher level.

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## **D.E. Harding: On Having No Head**

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ON HAVING NO HEAD  
D.E. Harding<sup>689</sup>

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<sup>687</sup> The paras on this page are numbered 51 through 57, making them consecutive with the previous page.

<sup>688</sup> Blank page

<sup>689</sup> The original editor inserted "151" at the top of the page by hand.

(155-1)<sup>690</sup> As long as we are making concepts of every perception, we are identified with mind that is divided into subject and object, which is called dualism or relativity, and so spilt we can never hope to apperceive what we are as mind that is undivided.

(155-2) Who, then, is seeing and from where? We are 'seeing,' just 'seeing,' and what is seen is HERE, always Here and always Now.

(155-3) The universe is conceptual, conceptualisation is the dividing of mind that is undivided, which we are but which is not objectively as any 'thing.' So divided into subject and object, the subjective element becomes an 'I-concept' and it locates itself in a conceptual 'head.' When the 'head' goes, it goes with it - and all objects.

(155-4) What we call 'bondage' is very precisely just bondage to conceptualising in general and to the conceptualising of space-time in particular. This does not, of course, imply that we must never again use our conceptual faculty. The great Masters reasoned as well as we do now.

(155-5) The method is specifically applied to the conceptualising of our personal head-centre as this-here-now.

(155-6) Let me point out, however, that the abandonment of a head-concept should not imply the substitution of a no-head concept! I neither have nor have-not a 'head,' for there is no objective 'I' to have any or no thing, and there is only a conceptual 'self' either to know or not to know any 'other.'

It is split-mind that conceives, but in wholeness of mind perceiving is awareness in the absence of positive-negative phenomenality. When the final radiance supervenes, illuminating the whole field of vision once and for all, then the ultimate apprehension will reveal that my absence as 'me' is my Presence as I.

(155-7) What actually happened was something absurdly simple and unspectacular: I stopped thinking. A peculiar quiet, an odd kind of alert limpness or numbness, came over me. Reason and imagination and all mental chatter died down. For once, words really failed me. Past and future dropped away. I forgot who and what I was, my name, manhood, animalhood, and all that could be called mine. It was

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<sup>690</sup> The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.



(continued from the previous page) as if I had been born that instant, brand new, mindless, innocent of all memories. There existed only the Now, that present moment and what was clearly given in it.

(156-1)<sup>691</sup> It was no dream, no esoteric revelation. Quite the reverse: it felt like a sudden waking from the sleep of ordinary life, an end to dreaming. It was self-luminous reality for once swept clean of all obscuring mind. It was the revelation, at long last, of the perfectly obvious. It was a lucid moment in a confused life-history. It was a ceasing to ignore something which (since early childhood at any rate) I had always been too busy or too clever to see.

(156-2) There arose no questions, no reference beyond the experience itself, but only peace and a quiet joy, and the sensation of having dropped an intolerable burden.

(156-3) As the first wonder of my Himalayan discovery began to wear off, I started describing it to myself in some such words as the following.

I had been blind to the one thing that is always present, and without which I am blind indeed – to this marvellous substitute-for-a-head, this unbounded clarity, this luminous and absolutely pure void, which nevertheless is – rather than contains – all things.

(156-4) All twoness – all duality of subject and object has vanished: it is no longer read into a situation which has no room for it.

Such were the thoughts which followed the vision.

(156-5) On the other hand, it is impossible to stop thinking for long, and some attempt to relate the lucid intervals of one's life to the confused background is inevitable. It could also encourage, indirectly, the recurrence of lucidity.

In any case, there are several common-sense objections which refuse to be put off any longer, questions which insist on reasoned answers, however inconclusive. It becomes necessary to 'justify' one's vision, even to oneself; also one's friends may need reassuring.

In another sense, however, the attempt has to be made, if one's life is not to disintegrate into two quite alien, idea-tight compartments.

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<sup>691</sup> The paras on this page are numbered 8 through 12, making them consecutive with the previous page.

<sup>692</sup> The original editor inserted "133" at the top of the page by hand.

(157-1)<sup>693</sup> If I fail to see what I am (and especially what I am not) it is because I am too busily imaginative, too 'spiritual,' too adult and knowing, to accept the situation exactly as I find it at this moment.

(157-2) He comes to a place where nothing is to be seen, to space which is empty of all solid or material objects. In either case, the observer who comes here to see what it's really like finds what I find here - vacancy. And if, having discovered and shared my nonentity here...

(157-3) I have never been anything but this ageless, adamantine, measureless, lucid and altogether immaculate Void:

(157-4) All this, however clearly given in first-hand experience, is nevertheless wildly paradoxical, an affront to common sense. Is it also an affront to science, which is said to be only common-sense tidied up somewhat? Anyhow, the scientist has his own story of how I see.

(157-5) There are many odd things, infinitely remote from common-sense, about this plain tale of science. And the oddest of them is that the tale's conclusion cancels out the rest of it. For it says that all I can know is what is going on here and now, at this terminal brain centre, where my world is miraculously created.

(157-6) There neither is nor can be any evidence for two parallel worlds (an unknown outer or physical world there, plus a known inner or mental world here which mysteriously duplicates it) but only for this one world which is always before me, and in which I can find no division into mind and matter, inside and outside, soul and body.

In brief, the scientist's story of perception, so far from contradicting my naive story, only confirms it. Provisionally and common-sensibly, he put a head on my shoulders, but it was soon ousted by the universe. The common-sense or unparadoxical view of myself as an 'ordinary man' doesn't work at all, as soon as I examine it with any care, it turns out to be nonsense.

(157-7) It is absolutely Nothing, yet all things; the only Reality, yet an absentee. It is my Self. There is nothing else whatever. I am alone.

(157-8) If one opens one's eyes and seeks the body, it is not to be found any more.

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<sup>693</sup> The paras on this page are numbered 13 through 20, making them consecutive with the previous page.

(158-1)<sup>694</sup> In the years that followed my original experience of headlessness, then, I tried very hard to understand it, with the results that I have very briefly described. The character of the vision itself did not change during this period, though it tended to come more easily when invited, and to stay longer. But its working out, its meaning, developed as it went along, and was of course much influenced by my reading. Some help and encouragement I certainly found in books.

(158-2) I found in the words of the Zen masters many echoes of the central experience of my life: they talked my language, spoke to my condition.

(158-3) The famous Heart Sutra, which summarizes the essence of Mahayana Buddhism, and is daily recited in Zen monasteries, having begun by stating repeatedly that the body is just emptiness,...

(158-4) As we have already noted, modern science itself agrees that I do not really 'see with my eyes.' They are merely links in a long chain stretching from the sun through sunlight and atmosphere and illuminated objects, through eye lenses and retinae and optic nerves, right down to electron-dotted space in a region of my brain, where at last my seeing really occurs. In effect, says the scientist, this Centre is the only seer and hearer, the sole experiencer. And this is just what the old Zen masters say. 'The body,' Rinzai (d.867) tells us, 'does not know how to discourse or to listen to a discourse .... That which is unmistakably perceivable right before you, absolutely identifiable yet without form - that is what listens to the discourse.'

(158-5) Look into your own being.

When a state of perfect motionlessness and unawareness is obtained all the signs of life will depart and also every trace of limitation will vanish. Not a single idea will disturb your consciousness, when lo! all of a sudden you will come to realise a light abounding in full gladness.

(158-6) When the meditator succeeds in putting an end to all his thoughts, he will step into 'the stream' or correct concentration, in which his body and its weight seem to disappear completely.

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<sup>694</sup> The paras on this page are numbered 21 through 26, making them consecutive with the previous page.

<sup>695</sup> The original editor inserted "135" at the top of the page by hand.

(159-1)<sup>696</sup> All agree that the distinction between mind and body, subject and object, knower and known, is abolished in the great Mirror-Void.

(159-2) I came to feel (rather than merely to know) my total ignorance; and it dawned upon me that this ignorance, paradoxically, was in fact true knowledge of my being. And so the result of this intellectual work of mine was practically the intellect's self-destruction: ever-growing complexity and doubt and confusion issued in a certain simplification or clarity.

(159-3) These results eventually appeared as The Hierarchy of Heaven and Earth, A New Diagram of Man in the Universe (Faber and Faber, London) in 1952, some years before I came across Zen.

(159-4) As man's evolution accelerates it piles up ever-new threats against him, gigantic problems to which the timeless spirit of Zen (which is simply seeing into one's Void, the problem-free Source of all problems and solutions) can provide timely and practical answers.

(159-5) And so with the rest of our social problems: the fear and greed and hate that feed them are fed by the great delusion, the great mistake about one's identity. As Ramana Maharshi taught, the answer to life's problems is to see who has them.

(159-6) The suspicion that headlessness might be a self-centred and narrow-minded state, or even a morbidly introspective one, is removed.

And along with this last box goes all anxiety lest Enlightenment is a selfish and solitary undertaking, and all urge to thrust it on others. As Ramana Maharshi used to say, what others? They are me. When it comes to headlessness, minding my own business is minding everybody's.

(159-7) I'm happy to escape from the body-prison. I'm out of the body anyway, discarnate, as extensive as my world. When my body is in evidence at all, I find I'm not in it but it is in me.

(159-8) In the language of the sages, only the Buddha Nature, or Brahman, or Allah, or God, sees or hears or experiences anything at all.

(159-9) All seems lost, but in fact much is gained. The difficult but essential lesson is now to rely upon and acquire

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<sup>696</sup> The paras on this page are numbered 27 through 35, making them consecutive with the previous page.

(continued from the previous page) a taste for the plain Truth, for one's total Voidness and Poverty.

(160-1)<sup>697</sup> What is Satori really like? In itself, Suzuki assures us, it is 'non-religious' and 'devoid of emotion'; it comes as 'cold scientific evidence or matter of-factness' and 'all is grey and extremely unobtrusive and unattractive.' Whether it happens to accompanied by an emotional explosion or a sublime spiritual experience depends upon how much tension has been built up, either deliberately by long meditational practice or else undeliberately by psychological stress. In our own well-verified experience, the surface impact of the initial seeing - though always sudden and sometimes vehement - is no measure of its depth, and some of the quietest instances have proved the most life-changing and sustained.

(160-2) Anyone who wishes to explore further its specifically Buddhist aspects should look up articles in the Middle Way by Roger Gunter-Jones, by the editor Derek Southall, and by the author of this book, whose Religions Religion of the World (Heinemann, London, 1969) may also be found helpful.

## **Edgar Lee Masters: Ralph Waldo Emerson**

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RALPH WALDO EMERSON  
Edgar Lee Masters<sup>698</sup>

(161-1)<sup>699</sup> Out in middle Illinois when I was in high school we eager young found ourselves stifled by the parochial orthodoxy that surrounded us. The unsmoked sky was above us, the fields and woods were around us, yet we needed air.

(161-2) She went from Emerson into the quackery of mental healing, into the belief that everything is possible through the assertion of the will, the genius of the mind. As Emerson had roots in all the rubbish of his day, so his flower had in it the essence of all deranging panaceas.

(161-3) It is so powerful that it needs to be handled with care. It can easily be reduced to quackery.

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<sup>697</sup> The paras on this page are numbered 36 through 37, making them consecutive with the previous page.

<sup>698</sup> The original editor inserted "137" at the top of the page by hand.

<sup>699</sup> The paras on this page are numbered 1 through 13; they are not consecutive with the previous page.

(161-4) He led me to Swedenborg, Plato, Plotinus.

(161-5) Emerson was not a philosopher in the formal, the Kantian sense. He did not have that kind of intellectual concentration and system. In fact, his essays are full of non sequiturs except where they are considered in their total effect.

(161-6) It was strange that a people fresh from revolution, with a broad fertile land and unmeasured opportunities, should engraft upon themselves the tyrannies and the superstitions of a Europe that was really defunct.

(161-7) It was such conditions that stimulated him to the sane rebellion that characterizes his philosophy.

(161-8) He brought himself into a state of peace where he could reflect upon his country and its people.

(161-9) The multitude of false churches accredits the true religion. Literature, poetry, science are the homage of man to his unfathomed secret, concerning which no sane man can affect an indifference or incuriosity. Nature is loved by what is best in us.

(161-10) This was long after Wordsworth had reached his peak and was in the calm mediocrity of the tamer sonnets of his career.

(161-11) He went through all of Goethe's many volumes with a kind of rapturous industry.

(161-12) Emerson was by no means the gentle soul that his pictures show him to be. His face is among the most beautiful in the world, but behind it was an audacious spirit.

(161-13) He hoed his own row.

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RALPH WALDO EMERSON  
Edgar Lee Masters

(162-1)<sup>700</sup> I look ill-tempered, against my will and against my interest. He wrote in his diary that he had not sufficient feeling to speak a natural hearty welcome to a friend or stranger.

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<sup>700</sup> The paras on this page are numbered 14 through 24, making them consecutive with the previous page.

(162-2) The transmigration of souls: that, too, is no fable. I would it were; but men and women are only half human. Every animal of the barnyard, the field and the forest, of the earth and of the waters that are under the earth, has contrived to get a footing, and to leave the print of its features and form in some one or other of these upright, heaven-facing speakers.

(162-3) Why should we desecrate noble and beautiful souls by intruding on them? Why insist on rash personal relations with your friend? Why go to his house, or know his mother and brothers and sisters? Why be visited by him at your own? Are these things material to our covenant? Leave this touching and clawing.

(162-4) Meantime, within man is the soul of the whole; the wise silence.

(162-5) All goes to show that the soul in man is an immensity not possessed and that cannot be possessed.

(162-6) One class speak from within, or from experience, as parties and possessors of the fact; and the other class from without, as spectators merely, or perhaps as acquainted with the fact on the evidence of third persons. It is of no use to preach to me from without. I can do that too easily myself.

(162-7) How wearisome the grammarian, the phrenologist, the political or religious fanatic, or indeed any possessed mortal, whose balance is lost by the exaggeration of a single topic! It is incipient insanity.

(162-8) The experience of each new age requires a new confession.

(162-9) The brain as well as the flesh and the heart must furnish a proportion.

(162-10) I pass into a delicate realm of sunset and moonlight, too bright almost for spotted man to enter without novitiate and probation.

(162-11) We must go up to a higher platform, to which we are always invited to ascend; there, the whole aspect of things changes.

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RALPH WALDO EMERSON

Edgar Lee Masters<sup>701</sup>

(163-1)<sup>702</sup> Plato apprehended the cardinal facts. He could prostrate himself on the earth, and cover his eyes whilst he adored that which cannot be numbered, or gauged, or

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<sup>701</sup> The original editor inserted "139" at the top of the page by hand.

known, or named: that of which everything can be affirmed and denied: that 'which is entity and nonentity.' He called it super-essential. He even stood ready, as in the Parmenides, to demonstrate that it was so - that this Being exceeded the limits of intellect. No man ever more fully acknowledged the Ineffable. Having paid his homage, as for the human race, to the Illimitable, he then stood erect, and for the human race affirmed, 'And yet things are knowable!'

(163-2) This faith in the Divinity is never out of mind.

(163-3) Goethe has not worshipped the highest unity; he is incapable of a self-surrender to the moral sentiment. There are nobler strains in poetry than any he has sounded.

(163-4) This cheerful labourer (Goethe), with no external popularity or provocation, drawing his motive and his plan from his own breast, tasked himself with stints for a giant.

(163-5) Therein it resembles his own spirit, whose beginning, whose ending, he never can find - so entire, so boundless.

(163-6) This every man contains within him, although, in almost all men, obstructed and as yet unborn.

(163-7) The book, the college, the school of art, the institution of any kind, stop with some past utterance of genius. This is good, say they - let us hold by this. They pin me down.

(163-8) The first class begins to think from the data of the senses, the second class perceive that the senses are not final, and say, the senses give us representations of things, but what are the things themselves, they cannot tell. The materialist insists on facts, on history, on the force of circumstances, and the animal wants of man.

(163-9) He does not deny the sensuous fact: by no means; but he will not see that alone. He does not deny the presence of this table, this chair, and the walls of this room, but he looks at these things as the reverse side of the tapestry, as the other end, each being a sequel or completion of a spiritual fact which nearly concerns him.

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RALPH WALDO EMERSON  
Edgar Lee Masters

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<sup>702</sup> The paras on this page are numbered 25 through 33, making them consecutive with the previous page.



(continued from the previous page) This manner of looking at things, transfers every object in Nature from an independent and anomalous position without there, into the consciousness.

(164-1)<sup>703</sup> We never go out of ourselves; it is always our own thought that we perceive.

(164-2) I deprecated this wrath and said what I could for the better parts of the book and he courteously promised to look at it again.

## **F.L. Woodward: Some Sayings of the Buddha**

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SOME SAYINGS OF THE BUDDHA  
F.L. Woodward<sup>704</sup>

(165-1)<sup>705</sup> And Calm (is) yokefellow of the Balanced Mind.

(165-2) Well for you, dear sir, if you raise your mind above the Brahma World and concentrate on cessation from the personal.

(165-3) In the case of those beings, manager, who aforetime were not free from lusts, but were bound with the bond of lust, in such cases, a player who on the stage or in the arena brings about lustful, hateful, or delusive states of mind, so that such beings become still more lustful, still more hateful, still more deluded, being himself drugged and slothful he drugs and makes other slothful. Such an one, when body breaks up, after death is reborn in the Purgatory of Laughter.

Now, manager, I declare that for one who is guilty of teaching perverted view there are two paths open, one is Purgatory and the other is rebirth as an animal.

And lastly, housefathers, upon the break-up of the body, after death, he is reborn in the Purgatory, the Ill-path, the Downfall, the Place of Suffering.

Such, housefathers, are the five losses that attend the wicked and immoral man.

(165-4) I was reborn in the Highest Abode. There was I a Brahma, a great Brahma, conquering and unconquered, the all-seeing Controller.

(165-5) I have seen the Calm, realizing which the Tathagata cannot fall into error. (PB note: i.e., stillness)

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<sup>703</sup> The paras on this page are numbered 34 through 35, making them consecutive with the previous page.

<sup>704</sup> The original editor inserted "141" at the top of the page by hand.

<sup>705</sup> The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

(165-6) The three fetters are, belief in the reality of bodyhood, doubt in the Master and His Teaching, belief in the value of rites and ceremonies.

How, then, can there be in him any moral taint of dependence on rite and ritual?

(165-7) By wearing thin (the Fetters) Lust, Ill-will, and Delusion, become a once-returner.

(165-8) Owing to occasion arises consciousness, and without occasion is there no coming-to-be of consciousness.

Now, brethren, consciousness arises in dependence on [a]<sup>706</sup> condition, and is reckoned just according to that condition. Thus, dependent on eye and object arises consciousness, and is reckoned as eye-consciousness. (PB note: No! Buddhism

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SOME SAYINGS OF THE BUDDHA

F.L. Woodward

(continued from the previous page) denies ego consciousness as substantive in its own right, its own individuality, but he is not.)

(166-1)<sup>707</sup> No, maharajah, it is by living along with a man that one learns his real character; and that only after a long time.

(166-2) It is by converse with him, maharajah, that a man's wisdom is to be ascertained: and that only after a long time.

(166-3) 'Just so, brethren, those things that I know by my super-knowledge, but have not revealed, are greater by far in number than those things that I have revealed. And why, brethren, have I not revealed them?

'Because, brethren, they do not conduce to profit, are not concerned with the holy life.'

(166-4) 'In him who depends (on others), there is wavering. In him who is independent, there is no wavering. Where there is no wavering, there is tranquillity.'

(166-5) As for Me, Ananda, I am now a broken-down old man, aged, far gone in years, I have reached the journey's end. I am come to life's limit. My age is turning now eighty years. Just as, Ananda, a worn-out cart is kept going by being tied together with helps, even so, me-thinks, Ananda, the Tathagata's body is kept going by helps.

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<sup>706</sup> The original editor inserted "a" by hand.

<sup>707</sup> The paras on this page are numbered 9 through 13, making them consecutive with the previous page.

Only at times when the Tathagata withdraws His attention from all externals, by the ceasing of His several feelings, by entering on and abiding in the objectless concentration of mind, – only at such times, Ananda, is the Tathagata’s body at ease.

## **Garma C.C. Chang: The Practice of Zen**

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THE PRACTICE OF ZEN

Garma C.C. Chang<sup>708</sup>

(167-1)<sup>709</sup> Many mystics and Buddhists who have been misled consider this to be the highest state – the state of Nirvana, or the final stage of unification with the great Universal or ‘Cosmic’ Consciousness. But, according to Zen, this state is still on the edge of Sangsara. Yogis who have reached this state are still bound by the deep-rooted monistic idea, unable to cut off the binding-cord of subtle clinging and release themselves.

(167-2) Buddhist Enlightenment is not gained through holding onto or inflating one’s self-awareness. On the contrary, it is gained through killing or crushing any attachment to this illuminating consciousness; only by transcending it may one come to the innermost core of Mind – the perfectly free and thoroughly non-substantial illuminating-Voidness. This illuminating-Void character, empty yet dynamic, is the Essence (Chinese: ti) of the mind.

(167-3) The ordinary way of thinking is to accept the idea that something is existent or nonexistent, but never that it is both existent and nonexistent at the same time.

(167-4) But an enlightened being sees both aspects at the same time.

(167-5) Therefore, Voidness, as understood in Buddhism, is not something negative, nor does it mean absence or extinction. Voidness is simply a term denoting the nonsubstantial and nonself nature of beings, and a pointer indicating the state of absolute nonattachment and freedom.

(167-6) ‘What was in your mind?’ The yogi smiled. Again the angel cried. ‘I make my obeisance to you, I pay homage to you! On what are you meditating?’ The yogi merely continued to smile, and remained silent.

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<sup>708</sup> The original editor inserted “143” at the top of the page by hand.

<sup>709</sup> The paras on this page are numbered 1 through ; they are not consecutive with the previous page.

(167-7) Mind is one great Whole, without parts or divisions. The manifesting, illuminating, and nonsubstantial characteristics of Mind exist simultaneously and constantly – inseparable and indivisible in their totality.

(167-8) Applied inwardly, Zen is an ‘experience’ and a ‘realisation,’ or a teaching that brings one to these states.

(167-9) The celebrated Zen Master, Chao Chou, was said, even at the age of eighty, to have continued travelling to various places to learn more of Zen! On the other hand, Hui Chung, the national Master of the Tang Dynasty, remained in a

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Garma C.C. Chang

(continued from the previous page) mountain hermitage for forty years.

(168-1)<sup>710</sup> Zen only begins at the moment when one first attains Satori; before that one merely stands outside and looks at Zen intellectually.

(168-2) After one has attained Satori, he should cultivate it until it reaches its full maturity.

(168-3) We can only say with assurance that there were no koan exercises, and no shouting, kicking, crying, or beating ‘performances’ such as those found at the present time.

(168-4) Nowadays, when Zen practice is mentioned, people immediately think of the koan (or Hua Tou) exercise as though there were no other way of practicing Zen. Nothing could be more mistaken. The Hua Tou exercise did not gain its popularity until the latter part of the Sung Dynasty in the eleventh century. From Bodhidharma to Hui Neng, and from Hui Neng all the way through Lin Chi and Tang Shan – a total period of approximately four hundred years – no established system of Hua Tou exercises can be traced.

(168-5) (Notes on Serene-Reflection, Hung Chih:) Silently and serenely one forgets all words; Clearly and vividly That appears before him. In its Essence, one is clearly aware. Infinite wonder permeates this serenity; In this Reflection all intentional efforts vanish. Serenity is the final word (of all teachings).

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<sup>710</sup> The paras on this page are numbered 10 through 15, making them consecutive with the previous page.

To speak even more concisely, 'serene' means the tranquillity of no-thought (Chinese: wu nien), and 'reflection' means vivid and clear awareness.

This serene-reflection meditation of the Tsao-Tung sect, therefore, is not an ordinary exercise of quietism or stillness. It is the meditation of the intuitive and transcendental 'Zen elements' (which) are unmistakably there.

(168-6) (The Ten Suggestions on Zen Practice) 1. Look inwardly at your state of mind before any thought arises. 2. When any thought does arise, cut it right off and bring your mind back to the work. 3. Try to look at the mind all the time. 4. Try to remember this 'looking-sensation' in daily activities.

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THE PRACTICE OF ZEN  
Garma C.C. Chang<sup>711</sup>

(169-1)<sup>712</sup> In meditation, if you feel sleepy, you may open your eyes widely and straighten your back; you will then feel fresher and more alert than before.

(169-2) To work on the Hua Tou is to look into it continuously without a single moment of interruption.

(169-3) Conceptualisation is a deadly hindrance to the Zen yogis, more injurious than poisonous snakes or fierce beasts.... Brilliant and intellectual persons always abide in the cave of conceptualisation.

With this understanding, if one abruptly throws his mind into the abyss where mind and thought cannot reach.

(169-4) As soon as they hear me say 'Get rid of thinking,' they are dazed and lost and do not know where to go. They should know that right at the moment when this very feeling of loss and stupefaction arises is the best time for them to attain realisation.

(169-5) When the consciousness, wholly liberated in tranquillity and having no thought whatsoever, moves on, it is called, 'right realisation.'

(169-6) Suddenly you will lose all your mental resources and awake.

(169-7) Search out the point where your thoughts arise and disappear. See where a thought arises and where it vanishes.

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<sup>711</sup> The original editor inserted "145" at the top of the page by hand.

<sup>712</sup> The paras on this page are numbered 16 through 26, making them consecutive with the previous page.

(169-8) If all conceptual knowledge and intellection have to be abandoned, the enlightened Zen Masters of the past must have been complete fools.

But history shows otherwise. These Masters were wiser than the average, not only in their knowledge of Zen, but also in many other subjects as well. Their brilliant achievements in art, literature, and philosophy were indisputably of the first order, and stand out prominently in all fields of Chinese culture.

(169-9) What Zen objects to is not intellection or conceptual knowledge as such, but clinging to intellection, or to conceptualisation within the clinging pattern.

(169-10) (Tilopa, the Indian Guru who indirectly founded the bkah-rgyud-pa (Kagyutpa) school in Tibet) It is not the manifestations that have bound you in Sangsara, It is the clinging that has tied you down.

(169-11) The ironic fact is that, though Zen claims to be a 'special transmission outside the scriptures with no dependence upon words and letters,' Zen monks wrote many more

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Garma C.C. Chang

(continued from the previous page) books than those of any other Buddhist sect in China.

(170-1)<sup>713</sup> The abandonment of conceptual knowledge is only temporary, being a practical means, not a strived-for aim.

(170-2) Wu is the direct experience of beholding, unfolding, or realizing the Mind-essence in its fullness.

They differ in depth, clearness, and proficiency.

(170-3) The truth should be understood through sudden Enlightenment, but the fact (the complete realisation) must be cultivated step by step.

(170-4) The cultivation of self-awareness or pure consciousness will thus eventually annihilate all dualistic thoughts and bring one to Buddhahood. This is the core of Yogacara and the reason why both Yogacara and Zen claim the importance of seeing one's mind-essence by warding off the dualistic pattern of thought.

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<sup>713</sup> The paras on this page are numbered 27 through 36, making them consecutive with the previous page.

Yogacara explains the states of mind through an analytical approach in a pedantic and somewhat wearying manner. With great patience it goes into all details and classifications of every state of mind.

(170-5) Madhyamika (Middle Way) is also called the Doctrine of Voidness. Its central philosophy is the study of Voidness. The human mind is completely and helplessly bound up with the belief in existence.

(170-6) Voidness can be reached through both negation and assertion.

(170-7) The ultimate Compassion of Buddhahood is brought forth only by destroying all clinging through a realisation of the truths of Maya and Sunyata.

(170-8) Because there are no sentient beings to be pitied, Buddha has the greatest pity; because from the very beginning no sentient being ever existed, Buddha 'came down' to the earth to save sentient beings. Is this paradoxical? If it is, it is only because we are paradoxical, not the Truth. From the human viewpoint a paradox is something contradictory and disharmonious; but from Buddha's point of view it is harmony and unity.

(170-9) The consciousness of Buddha never moves, fluctuates, or changes.

(170-10) To achieve this Supreme Consciousness, Buddhism

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(continued from the previous page) believes that the first step is to quiet the ever flowing thoughts, bringing them to as complete a halt as possible, so that one may have the opportunity to elevate his awareness to a higher and steadier level.

(171-1)<sup>715</sup> Samadhi is usually considered by 'Hinduism' as the highest stage of yogic accomplishment - the state of Mukti, or the final liberation from Sangsara. Buddhism, however, considers Samadhi as merely a higher state of mental concentration, having little to do with liberation or Nirvana.

(171-2) In an advanced stage of Samadhi, no thought arises in the yogi's mind, not even a thought of the object originally meditated upon.

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<sup>714</sup> The original editor inserted "147" at the top of the page by hand.

<sup>715</sup> The paras on this page are numbered 37 through 41, making them consecutive with the previous page.

(171-3) This 'thoughtlessness' of Samadhi is not torpidity or insensibility; it is a stabilised, illuminated awareness.

(171-4) In this stage the yogi should completely ignore the breath and 'stop' his mind on the tip of the nose. He will now feel extremely tranquil and steady, and soon both his body and mind will seem to have vanished into nothingness. This is the stage of Dhyana - a stage of perfect cessation. When it has been reached, the yogi should remind himself that, although the experience of Dhyana is wonderful, one should not, as Buddha has admonished, cling to it or linger in it.

(171-5) In this 'Returning Practice,' the yogi must observe carefully the very nature of all the meditation practices which he has so far employed. He will then see that all of them are bound within a pattern of dualism, for there is always a mind that practices and an object of scheme that is practiced upon. To relinquish this face-to-face dichotomy and bring the mind back to its primordial state - the one absolute Void-Whole - is the central theme of the 'Returning Practice.' This primordial state is to be entered into by contemplating the nonexistent or void nature of the mind. If one realises that his mind is void by nature, from whence could the dichotomous 'subject and object' possibly come? When the yogi arrives at the realisation of this truth, the great Transcendental Wisdom will suddenly blossom as he dwells naturally and spontaneously in the primordial state.

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(172-1)<sup>717</sup> To concentrate on a point outside the physical body, viz., to focus the attention on any object in front of one is safer than, but not as effective as, concentrating the mind on a particular spot within the body. Focusing the attention on any part within the body will produce extraordinary and sometimes astonishing results.

(172-2) Concentrating on the navel-centre will produce an experience of blissfulness. When the concentration is on the heart-centre, the positive and negative forces of the body will soon become united and will thus, in time, produce the 'illuminating void' or 'blissful void' experience.

(172-3) The illumination finally became so vivid and clear that it appeared even more distinct than the image itself seen with the naked eye. Some people may find this hard

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<sup>716</sup> The original editor inserted "148" at the top of the page by hand.

<sup>717</sup> The paras on this page are numbered 42 through 45, making them consecutive with the previous page.



to believe, but it is a fact to which yogis who have practiced and experienced this type of meditation testify.

(172-4) The famous Taoist Movement of Tai-chi (Primordially) invented by the great Taoist yogi, San Fung Chang of the Ming Dynasty, is an excellent way of practicing meditation. This Primordial Movement is a very gentle exercise ingeniously devised to bring the negative and positive forces in the body into perfect harmony, thus automatically taming the mind, controlling the Prana, and even bringing one directly to the state of Samadhi.

## Wei Wu Wei: Open Secret

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(173-1)<sup>719</sup> As long as subject is centred in a phenomenal object, and thinks and speaks therefrom, subject is identified with that object and is bound.

(173-2) Abandonment of a phenomenal centre constitutes the only 'practice,' and such abandonment is not an act volitionally performed by the identified subject, but a non-action (wu wei) leaving the noumenal centre in control of phenomenal activity, and free from fictitious interference by an imaginary 'self.'

Are you still thinking, looking, living, as from an imaginary phenomenal centre? As long as you do that you can never recognise your freedom.

(173-3) Events, or memories of events, are objectivisations in consciousness.

(173-4) (Wan Ling Record, p. 106) That is why Huang-po can say: 'People neglect the reality of the "illusory" world.'

'Hold fast to one principle.' (p.108)

'What, then is this one principle?'

'Once more, ALL phenomena are basically without existence, though you cannot now say that they are non-existent...Moreover, Mind is not Mind. (p.106)

'All these phenomena are intrinsically void and yet this Mind with which they are identical is no mere nothingness.' (p.108)

In differentiating between Appearance and its source, neither of which exist other than conceptually, we must never forget this 'one thing.'

An eye cannot see itself. That which is sought is the seeker, the looked-for is the looker, who is not an object.

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<sup>718</sup> The original editor inserted "149" at the top of the page by hand.

<sup>719</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

(173-5) There is, therefore, no valid evidence for the existence of a world external to the consciousness of sentient beings, which external world is therefore seen to be nothing but the cognisers of it, that is – sentient beings themselves.

(173-6) But when Ch'an monks 'sit' they seek to empty their minds to practise a fasting of the mind, for while the mind 'fasts' there is no more conceptualisation; then no concept

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(continued from the previous page) arises, not even an I-concept, and in the absence of an I-concept the mind is 'pure' (free of objects); then, and only then, it is itself, what-it-is and as-it-is. When that is permanent it is objectively called being enlightened, when it is temporary it can be called samadhi.

In that state of fasting the mind is only 'blank' in so far as there is a total absence of objects; itself is not absent but totally present, then and only then.

(174-1)<sup>720</sup> There are no 'things' (objects) apart from the cognising of them.

(174-2) Every sentient being – being nothing but mind itself, can find mind itself, just by ceasing to search, for the act of searching is precisely that which, by externalising itself turns itself away from this which it is.

(174-3) Transcendence and Immanence: I am the dreamer of myself in the dream in which I appear, but as such what I am is not the objective (dreamed) appearance, and so I am no entity. (He means T. of subject-object, leaving pure Is-ness. – PB)

(174-4) True seeing might perhaps be indicated by the term 'apperception.'

(174-5) The term 'phenomena' implies precisely what etymologically it says. Every thing, every conceivable thing, that our senses, and our mind (which interprets what our senses perceive) cognise, is exactly an 'appearance,' i.e., an appearance in consciousness interpreted as an event extended in space and in duration and objectified in a world external to that which cognises it. And simultaneously that which cognises it assumes that it is the subject of the cognition and, as such, an entity apart from that which is cognised.

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<sup>720</sup> The paras on this page are numbered 7 through 11, making them consecutive with the previous page.

As long as these associated assumptions subsist, the correlated assumption of 'bondage,' and the painful sensations accompanying that assumption, must necessarily remain intact.

Therefore release from this assumed 'bondage' can only be obtained by comprehending the falsity of these assumptions which are responsible for the presumed bondage, for both 'assumptions' and 'bondage' are apparent

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(continued from the previous page) only, i.e., are purely 'phenomenal.'

'Appearance' is precisely what the word implies, i.e., something that 'seems to be,' not 'something that is.'

And how obvious it should be, since the terms themselves say it precisely!

(175-1)<sup>722</sup> The reason why ignorance and knowledge are identical is because all concepts are objectivisations.

(175-2) 'Wisdom,' here as elsewhere, i.e. Prajna, means 'Subjectivity' or Non-objective understanding, as Hanshan told us). This is the 'single thought' in question and that is the reason why the elimination of the objective reality of objects is stressed as the essential method of understanding.

(175-3) Is it enough just to ask Who? Is it not necessary also to ask Where? and When?

We tend to think that with the disposal of Who? there will remain a solid objective universe, complete in all respects apart from the apparent defection of our precious selves.

It follows that wherever there is an objective Who? to be found there will be an objective Where?, and an objective When? also, but in the absence of the one the others will be absent also.

But, since the phenomenal Who? does not disappear as an appearance, nor does the phenomenal universe, as a consequence of the apperception that all phenomena are appearance only, the identification with an object is destroyed, and the consequent liberation is not only from Who? but also from Where? and from When?

But the spectacle goes on, and the phenomenal 'subject' also, however wide awake he may be. For him Who? Where? and When? are meaningless terms, though he continues to use them as others do.

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<sup>721</sup> The original editor inserted "151" at the top of the page by hand.

<sup>722</sup> The paras on this page are numbered 12 through 15, making them consecutive with the previous page.

(175-4) The Masters appeared to attack the reality of objects, but it was the seeing of objects (PB comment, 'as such') that they were pointing at.

They sought to arouse a flash of understanding of their conceptual nature, and recognition of the source of all ideation.

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(176-1)<sup>723</sup> In the East the heart was regarded as the seat of what we think of as the mind, whereas to us the heart is a symbol of the seat of feeling. Therefore the translation of hrdaya or hsin as 'heart' is clearly misleading.

(176-2) Han-shan, a fully enlightened Sage, in his commentary on the Diamond Sutra, informs us that by 'prajna' the Buddha wished us to understand 'subjectivity.'

It can never, when properly used, indicate any thing objective or anything that can be objectivised, either physically or conceptually.

The Hrdaya could perhaps be regarded less as a résumé of the immense Prajnaparamita Sutra than as an original and dynamic reaction to all scriptures, to all the doctrines, methods, practices, dogmas, in fact, all the ecclesiasticism of religious Buddhism. In a few dozen words, within a conventional setting, all the basic Buddhist teachings are summarily dismissed, not iconoclastically but as gently as could be.

The leit-motiv of the whole composition is to turn people away from their ceaseless objectivising, from their conditioned conceptualising, and, above all, from the illusory volition by means of which they imagine that they live and act, so that, by turning their backs on what they are not, they may suddenly become aware of the immensity of what they are.

(176-3) 'The Conqueror of Illusion' is a name applied to the Buddha.

(176-4) Every imaginable thing may appear to exist phenomenally, but noumenally, in what can be described in philosophy as pure subjective mind, but which metaphysically can only be indicated negatively as non-objectivity, nothing is, was, or ever will be, and that is the Prajnavision of a bodhisattva.

(176-5) All Buddhas, past, present and future, are fully awakened to anuttara-samyak-sambhodi (complete and perfect enlightenment). (PB: This is the Mongolian Adept's teaching.)

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<sup>723</sup> The paras on this page are numbered 16 through 21, making them consecutive with the previous page.

(176-6) It gives the non-objective vision that is Prajna, whereby the resulting bodhisattva lives directly without volitional interference.

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(177-1)<sup>725</sup> A mantram is an esoteric – chiefly auditive – medium for the apperception of what universally we are, unless as a method or aid in stilling the psyche.

(177-2) The familiar term ‘appearance’ has been used for phenomenon, and ‘source’ for noumenon.

(177-3) ‘To empty’ is a Chinese way of saying ‘to see nonobjectively whereby all things whatsoever, both objects and their subject, are devoid of any nature of their own,’ or ‘to rid “seeing” of both subject and objects, whereby mind remains in its eternal purity.’

(177-4) The question is not what things are or are not – as usually seems to be assumed to be the subject of this sutra, but how things are perceived by a bodhisattva (who sees as he should see).

The aim of the sutra, as appears evident on analysis, is to induce people to see correctly, instead of arguing about objects seen.

It is the seeing, and only the seeing, that matters: the emptiness or non-emptiness of the objects themselves is incidental, since that in any case depends exclusively on the seeing of them.

(177-5) All objects are the perceiving of them, and the perceiving of them is what they are. It follows that the perceiving of them is not separate from the objects, and the objects are not separate from the perceiving of them.

Therefore no objects exist as objects, either as phenomena or in noumenon.

(177-6) This splitting of ‘mind’ into perceived and perceiver brings into apparent existence, in inferred space and duration, objects and their subject; un-split ‘mind’ is called (objectively) ‘void’ its split and externalised condition is of the nature of phantasy, devoid of any character that is other than of the realm of thought. Its validity lies solely in the reunion of duality; i.e., the apparent existence of the latter being due to the splitting into ‘perceived’ and ‘perceiver’ thereof. It is pure experience where the bodhisattva is concerned – for he represents ‘mind’ before it became divided, and before externalisation occurred.

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<sup>724</sup> The original editor inserted “153” at the top of the page by hand.

<sup>725</sup> The paras on this page are numbered 22 through 28, making them consecutive with the previous page.

(177-7) The fact of endeavouring to conceive them as objects is itself simply looking in the wrong direction, for until the

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(continued from the previous page) habitual mechanism of seeking to objectify every perception, to turn every percept into an objective concept, is abandoned, or laid aside in such contexts as these, the essential understanding cannot begin to develop.

(178-1)<sup>726</sup> The perceiver in fact has arrived at a point in his investigation at which he is looking at what he is himself; he has reached a dead-end in his analysis and finds himself face to face with his own nature, but, instead of recognising it as such and realising that his void is what an eye sees when it looks at itself, he goes on trying to objectify what he does not see, what he can never see, by turning it into an objective concept, like the good and well-trained philosopher he usually is.

It seems likely that some knew this quite well, but, if so, they still persisted in the belief that there was no alternative to the objectifying process to which both they and their readers have been conditioned from infancy.

But there is, has always been, an alternative, when the dead-end, the Ultima Thule of conceptualisation has been reached, and that is just to turn round and wake up to the truth. Having arrived at the gate they tried to prise it open, not realising that they were already on the right side of it.

As concepts these notions of 'non-being,' 'void,' 'non-existence' etc., are futile, useless and 'empty' indeed: they merely indicate that the end of the road has been reached and that the traveller has only to turn round in order to find that he is already at his destination, which is home. The sought is then seen to be the seeker.

(178-2) They (Nullity and the Absolute) are a pair of opposites, interdependent counterparts, like any other such pair, as, for instance, void and plenitude, emptiness and fullness, non-being and being, non-manifestation and manifestation.

(178-3) Phenomenally regarded, these opposites must always be separate and extended in time, for no two concepts could ever be simultaneously conceived, and psychological attempts to achieve this mystical union are just imaginative nonsense.

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<sup>726</sup> The paras on this page are numbered 29 through 31, making them consecutive with the previous page.

(continued from the previous page) But in the direct bodhisattvic vision, which is available to every sentient being, there can be no difference between them. The inexistence of objects, objective nullity, absolute absence of form, of any 'thing' sensorially or intellectually conceivable, total voidness and annihilation objectively, is identical with the Absolute, with Noumenon, with the source and origin of all manifestation, for in pure Perceiving there can be no 'thing' seen, since there is no 'thing' (object) that sees.

(179-1)<sup>728</sup> Is not the Heart Sutra said to contain the explanation of all that needs to be understood?

(179-2) It is important to remember that sometimes a negative – such as non-being – is used not as the contrary of its positive, but in order to indicate the resultant of the mutual negation of each, neither the one nor the other, called also a double negative. It then implies noumenality.

This, of course, is the burden of the Diamond and Heart Sutras, of Padma Sambhava's Knowing The Mind, and the Kernel of the doctrine of Hui-neng and Shen-hui, in short of the Supreme Vehicle itself. It is the 'understanding' that we are required not merely to subsume objectively, but to which subjectively we should be assumed. This subjective assumption involves a displacement of centre which results immediately in the bodhisattvic or prajnaic vision, whose essential characteristic is the cessation of automatic interpretive objectivisation, and the substitution of direct non-volitional apperceiving.

(179-3) Anyone who thinks that any action can lead to his 'enlightenment' is turning his back on the truth: he is thinking that there is a 'he' there to be 'enlightened,' whereas 'enlightenment' is a name for the state wherein there is no separate individual at all, and which is that of all sentient beings, a name for what they are.

Unmotivated non-volitional functioning, can lead to that recognition or awakening, and why any kind of action, practice or intentional procedure is an unsurmountable barrier to such awakening.

That which is not phenomenal in a sentient being, described above as the 'primal Buddha-nature,' needs no 'enlightenment' – since that is precisely what it is.

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<sup>727</sup> The original editor inserted "155" at the top of the page by hand.

<sup>728</sup> The paras on this page are numbered 32 through 34, making them consecutive with the previous page.

(continued from the previous page) Note: 'Action' that implies 'effort' implies 'intention,' which is Volition, which is the functional aspect of an I-concept. It should not be difficult to perceive that such 'action' could not result in awakening from identification with - an I-concept! 'Awakening' is awakening to the immutable enlightened state. 'Unmotivated non-volitional functioning,' mentioned in par. 2 above, as a continuous manner of 'being lived' is a result of awakening rather than a 'method' or 'practice' to that end. It is also the Way itself, the way of living in the sense of Tao.

(180-1)<sup>729</sup> From a Practical point of view one of the chief hindrances to our understanding of the message of the Masters lies simply in the parts-of-speech used in delivering their teaching. In brief, nouns are used where the meaning can only be suggested by verbs. Buddha himself spoke in Maghadi, and his teaching was recorded many years later in Pali and in Sanskrit.<sup>730</sup> Few of our authorities left anything in writing, and what we have of theirs has passed through many hands before reaching us. Indian Mahayana moved out of India long countries ago, and it is the development and practice of it in China that we can study. As long as nouns are used for the expression of a teaching, that teaching is dealing with objects as such, whether the objects be physical or mental, but the burden of the teaching can only be conveyed by the use of adverbial forms and by verbs, for the teaching is concerned with functioning rather than with anything nominal that functions, or with anything nominal that results from functioning.

(180-2) What is the Buddha-mind? Bodhidharma's reply: It is your (only) mind. When you apperceive it subjectively it can be called Suchness. When you apperceive its immutability it can be called Dharmakaya. It is not anything so it may be called Liberation. Its functioning is imperceptible, undisturbed by any object, so it may be called pure Tao. Never born, it can never die, so it may be equated with Nirvana.

(180-3) As long as we believe that what we are is an object the idea of an 'I' will always be present.

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<sup>729</sup> The paras on this page are numbered 35 through 37, making them consecutive with the previous page.

<sup>730</sup> "Sanskrit" in the original.

<sup>731</sup> The original editor inserted "157" at the top of the page by hand.



(continued from the previous page) But whenever we apperceive that what we are cannot be an object – the idea of ‘an I’ will necessarily be absent. For the idea of an ‘I’ is itself a conceptual object, and nothing that is objective could be this which we are.

(181-1)<sup>732</sup> In manifesting, mind divides into observer and observed. That which is observed is appearance, Its observer is the counterpart of appearance, Dual aspects of manifesting mind. Knowing that the observed has no existence Apart from the observer, Knowing that the observer has no existence Apart from the observed, Divided mind is re-united.

(181-2) Gone with its ego, the scourge of volition. Mind as a concept, utterly absent, Pure noumenality, none to conceive it, Untrammelled and radiant, is all that we are.

(181-3) (Fa-tsang, A.D. 643-712, in ‘The Gold Lion’) By jointly discussing noumenon and phenomenon, one reaches the highest consciousness and creates right understanding among sentient beings. This is called the theory of relying on phenomenal things in order to elucidate truth.

Fa-tsang was the founder of the Hua-yen Sect, based on the Avatamsaka Sutra, philosophically the most evolved form of Buddhism, and, perhaps, completing the doctrine of the Wei-shih Sect, founded by the famous monk who travelled to India, Hsuan-tsang, A.D. 596-664, with whom he worked for some years. Both Sects survive to-day. The Huayen Sect, is sometimes called the Garland of Flowers Sect, which is the meaning of Avatamsaka, called Kegon in Japan. The Wei-shih Sect is called the ‘Pure Consciousness Sect,’ and, philosophically, the ‘Mere Ideation School.’

(181-4) What we call ‘retribution’ results from the activity of the mind. Our aim, therefore, should be to respond to external situations without interposing the mind, since such a course permits physical activity, yet involves no mental activation. This is the way to transcend the cycle of transmigration, so that our acts no longer entail any retribution. That is spontaneous response without volitional activity. The above is Fung Yu-lan’s comment.

(181-5) The Taoist elements in Chinese Buddhism are very precious. There has never been, to my knowledge, in the West a man of Tao who has revealed this teaching in a European language, no a translator who has fully understood it, and indeed surely more nonsense has been written

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<sup>732</sup> The paras on this page are numbered 38 through 42, making them consecutive with the previous page.

(continued from the previous page) about so called 'Taoism' than about any other 'religion' on earth. Yet it is supreme in its grandiose simplicity and, as far as I am aware, lacks nothing essential that later doctrines have supplied. It may be called the religion beyond religion, and the basis of whatever can be called truth in any metaphysical doctrine. Its survival in the higher reaches of Buddhism, in which it is integral, is still its most accessible form and their own most essential element.

(182-1)<sup>733</sup> In two quotations above I have left the misleading term 'enlightenment.' The phrase in each case should be 'reach, or lead to, Awakening,' or 'awakening to enlightenment.'

(182-2) PB comment: In Sections 52/53, Wei Wu Wei uses more words from Greek roots and hence is clearer and more understandable than in his Latin-derived sections.

(182-3) 'That incidentally, is the only 'reality' (thingness) we can ever know, and to use the term 'real' (a thing) for what is not such, for the purely subjective, is an abuse of language. In this process of personalising 'mind' and thinking of it as 'I,' we thereby make it, which is subject, into an object, whereas 'I' in fact can never be such, for there is nothing objective in 'I,' which is essentially a direct expression of subjectivity. This objectivising of pure subjectivity, calling it 'me' or calling it 'mind,' is precisely what constitutes 'bondage.' It is this concept, termed the I-concept or ego or self, which is the supposed bondage from which we all suffer and from which we seek 'liberation.'

It should be evident, as the Buddha and a hundred other Awakened sages have sought to enable us to understand, that what we are is this 'animating' mind as such, which is noumenon, and not the phenomenal object to which it gives sentience. This does not mean, however, that the phenomenal object has no kind of existence whatever, but that its existence is merely apparent, which is the meaning of the term 'phenomenon'; that is to say, that it is only an appearance in consciousness, an objectivisation, without any nature of its own, being entirely dependent on the mind that objectivises it, which mind is its only nature.

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Wei Wu Wei<sup>734</sup>

(183-1)<sup>735</sup> This impersonal, universal mind or consciousness, is our true nature, our only nature, all, absolutely all, that we are, and it is completely devoid of I-ness.

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<sup>733</sup> The paras on this page are numbered 43 through 45, making them consecutive with the previous page.

<sup>734</sup> The original editor inserted "159" at the top of the page by hand.

(183-2) There cannot be any such thing as bondage at all, but only the idea of such. There is no liberation, for there is no 'thing' from which to be freed. That is called Awakening, awakening to the natural state which is that of every sentient being. Sri Ramana Maharshi taught just that when he said that 'enlightenment' is only being rid of the notion that one is not 'enlightened.'

(183-3) But identity cannot perceive itself, and that is what we are. That is why only he who does not know can speak, and why he who knows cannot speak – for what-he-is cannot be an object of what-he-is, and so cannot be perceived or described.

(183-4) Volition (acts of 'will'), therefore, necessarily are illusory; they can only be an apparent interference in the operation of causality that inevitably is ineffectual. Thus 'purpose' and 'intention' on the part of an imaginary entity can only find fulfilment or frustration when they are in accordance with, or in opposition to, an effect of causation, and such frustration or fulfilment can only by psychological phenomena. This is the meaning of yu-wei and wu-wei. The former implies attempted volitional action on the part of a pseudo-entity, that which self-identified sentient beings regard as every action they perform, apart from those over which they cannot claim or pretend any control – such as the circulation of the blood, or digestion.

The latter, wu-wei, implies every effective action 'they' appear to perform as a result of causes antecedent in 'time,' regardless of any attempted volitional interference with such action, as of the absence of any such attempted interference. The former is conventionally indicated as phenomenal or 'false' action, the latter as non-phenomenal or 'true' action. For example, a sentient being eats because nourishment is needed as an effect of physiological causation, or it falls asleep because sleep is similarly required, whether it wishes or purposes to do so or not to do so; and the desire or intention so to do, or not so to do, is a psychological phenomenon that cannot appear to be effectual unless it is in accord with antecedent causes.

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(184-1)<sup>736</sup> Responsibility is a psychological concept, based upon imagined volitional independence.

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<sup>735</sup> The paras on this page are numbered 46 through 49, making them consecutive with the previous page.

<sup>736</sup> The paras on this page are numbered 50 through 54, making them consecutive with the previous page.

(184-2) Anyone who has perceived the purely conceptual existence of either time or space has held in his mind the key, that is, of the universe in relation to sentient beings.

For its perception all manifestation depends on the extension of what is to be perceived – in an apparent spatial dimension, and also on the duration of such extension in a dimension of time. Without these two inseparable media, called ‘space’ and ‘time,’ no manifestation could arise in perception. This is to say that the sensorially perceptible universe is entirely subjected to the concept of space-time in order to have objective existence. But the independent existence of space-time as a thing-in-itself, i.e., as an objective reality, is as inconceivable metaphysically as it is unacceptable in philosophy or in physics. Recognition of the purely conceptual existence of space-time automatically requires recognition of the purely conceptual existence of the sensorially perceived universe which is dependent upon it, and as a result of such recognition both space-time and universe are seen to belong to the objective voidness which is non-manifestation.

(184-3) In all forms of advaita – Vedanta, Ch’an, Zen, Vajrayana, etc. the ultimate question, whether as practice (hua-t’ou, ko-an, sadhana, etc.) or as non-practice (the practice of non-practice) is ‘Who am I?’ no matter what sentient being asks it nor how it is asked. There could never be an answer other than a repetition of the word ‘Who?’ – but that can supply the no-answer which is awakening to understanding of why no answer could be.

(184-4) Denying the appearance as such, calling it false, illusory, non-existent, is just playing with words: it is a psychic phenomenon, neither more nor less, but like any other appearance, it is conceptual, intangible, dream-stuff, entirely devoid of any nature of its own.

(184-5) An I-concept is also an other-concept. They are inseparable, for the one requires the other, and the other cannot exist without the one. All Buddhists theoretically accept the ‘unreality’ of an I-concept,

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(continued from the previous page) though rarely, I fear, in practice or in teaching. But Buddhists in general still more rarely appear to reject an Other-concept.

(185-1)<sup>738</sup> As long as there remains the notion of Other, no one can ever be rid of the notion of I, and as long as the notion of I is the centre from which he thinks no sentient being can ever be awakened to the enlightened state which is his.

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<sup>737</sup> The original editor inserted “161” at the top of the page by hand.

(186-2) They who are seeking are still (personal) identities, and identities cannot find their own absence. A self-anchored phenomenon cannot find the noumenon that it is, any more than a shadow can find its substance. That is why all practice must necessarily be futile, and why the exercise of volition must necessarily defeat its own ends.

(186-3) In the total absence of all such concepts there is nothing to seek, nothing to find, and no entity to do either.

(186-4) In the abandonment of the quest, of all questing, the questor disappears – and where there is nothing to be found, and no one to seek, ‘isness’ is. That is why the only possible practice is total absence of practice, the absence of non-practice, since in total absence of practice there is no practiser – and (personal) identity is no more.

(186-5) The concept of ‘enlightenment’ applied to an individual is obviously great nonsense, for the term denotes a state with which identity is incompatible. No ‘I’ or ‘me’ could ever be ‘enlightened.’ The term itself, however, is ill-chosen, since it implies someone to be ‘enlightened,’ but since phenomenal life is based on the notion of identity, language inevitably carries that implication. The idea of ‘enlightenment’ implies that the absence of that is the normal condition, whereas the contrary is the fact. That absence is the current condition of phenomena precisely because such eclipse of noumenality is what phenomenality is, so that the dis-appearance of that eclipse is at the same time the disappearance of phenomenality and the revelation of the noumenal norm.

(186-6) You must apperceive it for yourself; until you have done so it is only an idea to which your attention is directed. Apperceiving is what is called prajna in Sanscrit.

(186-7) But there must be a way out! There is no ‘way,’ and nothing ‘out.’ It is here and now.

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(186-1)<sup>739</sup> If you can’t find it by looking – don’t look, if you can’t find it by thinking – don’t think! It is where there is no looking, and no thinking. Because there is no ‘one’

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<sup>738</sup> The paras on this page are numbered 55 through 61, making them consecutive with the previous page.

<sup>739</sup> The paras on this page are numbered 62 through 67, making them consecutive with the previous page.

to look or to think! Then what does one do? 'One' does not do. 'One' does not even cease to do.

(186-2) I am worried about Causation. Nagarjuna and his friends were worried about it also. An inexorable causality gave Nagarjuna and Chandrakirti bad headaches when they found that it did not bear close analysis. How could it matter what 'laws' are invented to explain the mechanism of manifestation? All such 'laws' are schematic conceptual structures, each fulfils exactly the same purpose, and neither of these either exists or does not exist outside phenomenality. So it does not really matter? No form of objectivisation has any nature of its own.

(186-3) Who is 'I'? There is no such being. Then who 'am' I? 'Who' denotes an object. As such you are an appearance only. But you said that every sentient being can say 'I'? Yes, indeed. Noumenally he can say 'I,' and nothing else whatever, for any additional part-of-speech would make him an object, and as that he is not. (PB: Hence Maharshi's 'I-I-I') So you do exist? Surely not. No 'you' exists. Only I.

(186-4) My dear fellow! That interpretation assumes an autonomous individual self attaining or not attaining a 'state of mind.' The doctrine attributed to the Buddha points out that there is neither an autonomous individual 'self' no any 'state' or other conceptual condition what-soever. It is a symbol, a conceptual representation of what they are and will know when they are rid of their imaginary bondage to externalisation. It is a hindrance? According to Hui-hai it is the last obstacle.

(186-5) If a phenomenon could be 'enlightened' then 'enlightenment' would be phenomenal, like inebriation or any other psycho-somatic condition. If it is not phenomenal-and anything the word could mean metaphysically certainly is not - then there is no 'self' to experience it.

(186-6) May not seeing that there could never be a 'you' to be enlightened be the means of revealing this to which such a shining and tantalising symbol eternally points?

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(187-1)<sup>741</sup> It is not that which is seen but this which is looking, which is devoid of difference, of differential seeing. You mean that Huang-po employed the object in order to point to its source?

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<sup>740</sup> The original editor inserted "163" at the top of the page by hand.

<sup>741</sup> The paras on this page are numbered 68 through 75, making them consecutive with the previous page.

(187-2) Today it is futile – for we have no Masters.

(187-3) But how can one tell? By asking yourself whether you are not still looking as from a phenomenal centre that has only an imaginary existence. If so, you will be misled; if not – you will understand at once.

(187-4) What do you mean by the expression ‘non-objective relation’? No longer seeing ‘you’ as an object. ‘You’ being an object seen by a subject? Yes. Must not the object reciprocate by also ceasing to see its subject as an object? ‘You’ are also the subject of the object that ceases to see you as an object.

(187-5) Then how does it appear to happen? It is what obtains during an absence of the normally prevalent notion of identity. Subject lapses as such? Good! And it takes its object with it? Excellent! But then, what? If the phenomenon referred to as ‘you’ also experiences an absence of identity the non-objective relation is total.

(187-6) Then can it happen to anyone but a Master? Of course it can! It is a condition that is eternally present. Then have you experienced it? Not more often than you have. Which is never! You haven’t recognised it, that is all! But can it last? I doubt if it is subject to the notion of time. Tell me at least if its duration is appreciable. Of course it is! And is it happy? Radiant? So you see, you do know!

(187-7) What is the effect of misuse of words in metaphysics? The mechanism is identical with what we have just discussed about communists, but the result is intensification of ignorance. So what is to be done? Use words correctly yourself.

(187-8) You have exposed the nonsense of ‘enlightenment,’ etc., as commonly used, which causes people to think that a phenomenal object as such can be transformed into something other than what it appears to be, which is turning them in the wrong direction, or keeping them so turned, but you have never explained to me how people can be expected to believe that they do not exist. Because there is no identity to believe that it is not such! You mean that if anyone

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(continued from the previous page) did believe it, he would thereby still be an identity – because it was he who believed it? Evidently. Then what can he know? He can apprehend that what he is, is not what he appears to be phenomenally. Apprehending is not dependent on identity, only knowledge is thus limited.

(188-1)<sup>742</sup> Ultimate understanding could never be transferred verbally, but every element leading to that understanding can be explained.

(188-2) Then why not tell me how to perceive that I do not exist? Because there is no one to perceive that he does not exist. Sorry! I mean why not tell me how to understand that I am not what I appear to be phenomenally?

(188-3) What I am is only an object, other people's objects and your own, perceived by senses and interpreted by a psyche on the basis of mnemonic impressions. What is wrong with my being an object? Nothing except... except that an object is only a notion, an idea, a concept, an image in a psyche. You mean that the 'self' part is only what you call an object? Quite so. That is all it is. Just a notion, an idea, an image in mind – purely theoretical. Any kind of object is only something perceived: it is nothing whatever in itself! 'I' alone could be: all else is perceived, and that cannot be anything but I. But including what you appear to be as an object? Yes, that too, of course.

(188-4) Of course, of course! I am pure noumenality! And no thing at all. So that is what I am when I understand that I am not what I appear to be phenomenally! You have explained it so clearly that I am inclined to think I have understood. If you are inclined to think that, then you haven't. Such understanding is not possible to an identity! Good, good! I am not an identity that understands something: the understanding is what I am! Fine, and you? I? I had forgotten about myself! And that we had changed places. Is that all it is? But it is quite simple! And obvious. You knew it, as I told you, but you had not become it.

(188-5) Who was the Buddha? You people talk a lot about the Buddha, but who was the Buddha? Does that matter? It may not, but some people think it does, and I do. How

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(continued from the previous page) could I know who the Buddha was? Does not somebody know? Many people imagine that they do. His words were not committed to writing until some four centuries after his death – and then in another language than that in which he spoke. So that he cannot have spoken them? Hardly as recorded. They contradict one another. And some can be fairly accurately dated by internal evidence to comparatively late periods during which the doctrines concerned were being developed. I thought they had all been accurately attributed to different periods

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<sup>742</sup> The paras on this page are numbered 76 through 80, making them consecutive with the previous page.

<sup>743</sup> The original editor inserted "165" at the top of the page by hand.



of the Buddha's career, in accordance with the kind of people to whom he was speaking? That is so. Such arrangements represent an immense labour which may satisfy the simple-minded, but which scholars are unable to accept otherwise than with a broad smile.

(189-1)<sup>744</sup> What would you expect the Buddha to have been but the last of the six or seven Abbots or Patriarchs of the Nepalese 'church' which was in revolt against the Brahmins? There was such a succession of Abbots and Patriarchs? I have heard that they are reasonably well recorded and documented in Nepal. The proposition that different categories of Sutra represent different aspects of the doctrine, elaborated and preached by different Patriarchs or 'Buddhas,' all subsequently attributed to Sakyamuni is certainly worthy of consideration. That, however, does not alter the fact that some are of late compilation. Several independent traditions may have been preserved by communities dating from different Patriarchs, each being subsequently subjected to elaboration before being committed to writing? I am inclined to agree. Their independent origin might readily have been lost.

(189-2) I see nothing impossible, even improbably, in the Buddha, or another of the Patriarchs, having transmitted an esoteric doctrine to selected disciples, a doctrine or a non-doctrine that was always apart and which eventually re-emerged as Mahayana.

(189-3) Why have we never heard of this succession of Nepalese Patriarchs or Abbots? You have, but transformed into a series of pre-historic 'Buddhas' stretching over an impossible number of aeons. What documentary evidence is there for all this? I only know that some exists, and that the historical Sakyamuni's stupa was found, excavated, and the inscription recorded.

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(190-1)<sup>745</sup> There is nothing scandalous about the inscription except that it applies to a worthy man and not to a deity.

(190-2) Belief is futile – for there is no one to believe. I merely suggest that a historical instinct insists that this account of the origin of Buddhism is redolent of truth.

NATASHA GRAY

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<sup>744</sup> The paras on this page are numbered 81 through 83, making them consecutive with the previous page.

<sup>745</sup> The paras on this page are numbered 84 through 85, making them consecutive with the previous page.

(190-3) If one is working with the Whole Mind, not the split one, then one ought not to have to go to an outside source for healing at all. The Healing Power is then within oneself and a practising healer is not needed.

(190-4) Healers are on different levels both of their work and of their development spiritually, higher and lower ones.

(190-5) Those in the Whole Mind, not the divided mind, should have healing power within. Krishnamurti has it but does not always use it. He had headaches all his life but when the high experiences come they vanish.

## **Father Augustine Baker: Commentary on the Cloud of Unknowing and Other Treatises**

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COMMENTARY ON THE CLOUD OF UNKNOWING AND OTHER TREATISES

Father Augustine Baker<sup>746</sup>

(191-1)<sup>747</sup> He goes so far as to doubt whether such high mystical doctrine is fit to be published at all, so great is the danger of misunderstanding.

(191-2) Yea! if God do not put and bring him into the work – which God doth not but by many degrees – he can never understand what the work is which our author meaneth; and therefore how can he rightly hit upon it? But he will fall into some foolish work or other, according to his own brain or imagination, the which cannot bring him to any good end.

(191-3) It is because the book, while entirely innocuous for those lovers of mysticism who are content to enjoy its literary beauty, may yet fall into the hands of some such readers.

(191-4) It is characteristic of the writings of Denis that he makes great use of paradox. God is light, but he is also darkness; he is being, but he is also not-being; and so forth. He is endeavouring to convey the infinite transcendence of God and the inadequacy of human expression. So far, indeed, has he carried this effort, that some have been led to maintain that he severs God utterly from all possible contact with human knowledge, and leaves man in a stark impossibility of commerce with him. But this is a misunderstanding of his emphasis. In spite of all that exaggeration of language which

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<sup>746</sup> The original editor inserted “167” at the top of the page by hand.

<sup>747</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

he feels bound to use in order to express the incomprehensibility of God, yet man can attain God.

(191-5) The process entails abstraction from sense and from ordinary human knowledge, and therefore is it called ignorance and unknowing; but it leads to a higher knowledge and a wonderful experience of God. The mind ceases, indeed, to consider this or that divine attribute, ceases from any vain effort at comprehending the incomprehensible; but it raises itself up to that which is highest of all, the pure Being of God, and in an inexpressible way is united with this Being.

(191-6) And there were not wanting later those who maintained that all “knowing,” antecedent or concomitant, was absent from the mystical act. But a more temperate school – and our author seems to belong to it – holding fast to the

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(continued from the previous page) doctrine that there is no willing without knowing, refused to depose the intellect.

(192-1)<sup>748</sup> But he does not push this doctrine to the point of discarding the intellect. Nor, if we read the Cloud attentively, shall we accuse the author of anti-intellectualism. He desires to simplify thought, but not to abolish it; and throughout the mystical process there remains an apprehension, however dark, of the Being of God.

(192-2) Therefore the disciple who is called to this work must endeavour to put aside the lower activities of the soul, to check the imagination, to silence the discursive reason, which would be busy with various meditations, and to reduce the intellectual act to a very simple contemplation of God’s Being.

(192-3) Therefore the author regards the “work” of this book as an energy or act, and the contemplative life as a series of such acts. The work may be perfectly achieved even in one single act. Properly conceived, such an act is but a “sudden stirring, and as it were unadvised, speedily springing unto God as a sparkle from the coal.” When he can practise this work he will need little reading or thinking, and his prayer will be greatly simplified.

(192-4) These meditations are good and necessary in their place, but when a man is called by God to the work of this book all is to be forgotten but God alone.

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<sup>748</sup> The paras on this page are numbered 7 through 14, making them consecutive with the previous page.

(192-5) And he may simplify this yet further to the thought of God in his pure Being without all relation.

(192-6) Among these last we may note that he claims for this high life of contemplation a great social efficacy, and a more perfect charity than is contained in the busy activity of others. The silent effort of the contemplative prevails with God, for the welfare of living and dead, beyond all other prayer or activity.

(192-7) This work also is the most effective way of destroying sin, which it does to the very root; and it gains all virtues without any special effort after any one virtue in particular.

(192-8) And yet, a man or woman that hath long time been practised in these meditations, must nevertheless leave them, and put them and hold them far down under the cloud of forgetting if ever he shall pierce the cloud of unknowing betwixt him and his God.

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Father Augustine Baker<sup>749</sup>

(193-1)<sup>750</sup> Theologians reckon the damage to the soul under four heads: ignorance, malice, frailty, concupiscence; while the body has sickness, pain, and death.

(193-2) That by virtue of this work a sinner truly turned and called to contemplation cometh sooner to perfection than by any other work; and by it soonest may get of God forgiveness of sins.

(193-3) Do what in thee is to behave as though thou knewest not that they pressed so fast upon thee betwixt thee and thy God. And try to look as it were over their shoulders, seeking another thing: the which thing is God, enclosed in a cloud of unknowing. And if thou do thus, I trow that within short time thou shalt be eased of thy travail.

(193-4) There is a case, which is termed desolation or privation, wherein all activity seemeth to be taken from the soul, and she behaveth herself as it were passively towards God, yielding herself as a prey unto him; and yet is able to do nothing actively.

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<sup>749</sup> The original editor inserted "164" at the top of the page by hand.

<sup>750</sup> The paras on this page are numbered 15 through 22, making them consecutive with the previous page.

(193-5) She sees she can do no more and no better than she doth, which to her at the most seemeth to be on her part only patience and resignation. The actual feeling of this work is oftentimes withdrawn from one that is a young no-vice or scholar in this work. The soul worketh not perceptibly, yet worketh indeed, but so subtly and secretly that scarce herself can perceive any working.

(193-6) This losing of the knowing and of the feeling of one's own being is that which I term abstraction, and I would say of it as follows: Such abstraction cannot be got at once, but is acquired by degrees. And so at length he cometh to a pure and total abstraction; and then he seemeth to himself to be all spirit and as if he had no body.

(193-7) And so the memory is brought into so admirably clear a tranquillity and quietness that it were not credible or intelligible to a man that had not experienced it; by which clear infused light and tranquillity the man finds himself recollected and established.

(193-8) There are two degrees of this abstraction. The first degree is when one has transcended only the body and its senses; and to this degree the first passive contemplation bringeth a man. The second and higher abstraction is from the soul and its powers.

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(194-1)<sup>751</sup> The said abstraction and feeling of our not-being is the same as the feeling of our own nothing, which is the name more commonly given to it by the mystics. For in this abstraction, and in proportion to its degree, the man feels that of himself he has no being and is as it were nothing. And this same feeling is true humility, just as the feeling of our own being is the cause of all pride.

You must note that there is a great difference between the knowledge of our nothing and the feeling of our nothing.

(194-2) Here perhaps you will ask me whether a soul that has attained to perfect abstraction feels his own not-being at all times and as it were habitually, or only when he is actually in his abstraction. To this I answer, that I do not think he has this actual feeling of his own not-being except when he is actually in his exercise towards God, whether that be elevation, union, or other exercise. For at other times he is not in the state abstraction, but is more in himself and hath a feeling of himself and of his own being.

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<sup>751</sup> The paras on this page are numbered 23 through 29, making them consecutive with the previous page.

(194-3) Father Benet Fitch calleth this abstraction by the name of annihilation. But the term of annihilation doth not please me so well, and is not so free from error, as are the terms of abstraction, transcending, surmounting, and forgetting of one's self and all creatures.

(194-4) Come such grace sooner or later, ever or never. For do men what they can, yet will God perhaps suffer them, or some of them, for a long time, or perhaps for all the days of their lives, to abide in such active external life.

(194-5) For they have in religion divers helps which they had not in the world, and fewer impediments; besides the merits of their three vows, that do ennoble all their doings and sufferings above the doings and sufferings of the common Christians of the world.

(194-6) Such estate is called singular because commonly they be fewer in number, than be they whom God doth not vouch-safe to call to such internal life. This latter is also called contemplative.

(194-7) All livers do live a more solitary life – whether ye regard their external or their internal behaviour – than do those of the second degree, being more active and external livers. For those internal livers use different

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Father Augustine Baker<sup>752</sup>

(continued from the previous page) exercises, not only from the active livers, but also from one another. I mean their internal exercises and doings.

(195-1)<sup>753</sup> Love may reach to God in this life, but knowledge never. In this life we may and do know that God is none of all those things that we can apprehend with our imaginations or understandings, but that he is infinitely above the reach of them. But what God is in himself and in his own essence we cannot know in this life. In the future we shall see and know him as he is in himself, but not fully, for no creature can possible do that. He can but see and know him according to the measure of light and sight that God shall bestow on his soul.

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<sup>752</sup> The original editor inserted "171" at the top of the page by hand.

<sup>753</sup> The paras on this page are numbered 30 through 32, making them consecutive with the previous page.

(195-2) No exercises whatever, whether external or internal, can cause perfect virtues in a soul without the exercise of love; but that this exercise alone by itself will cause such perfection of virtues in her. And it destroyeth the very root and ground of sin, which other exercises do not. And it doth gain not only one particular virtue, but even all manner of virtues. Whereas other exercises do but gain this or that special virtue, and that not in any perfection. And this exercise hath purity of intention, being directed towards God for his own sake; whereas the others have in them some self-intending or other, which makes our actions impure and imperfect. You see by this how absolutely necessary is this exercise of love before one can attain to perfection.

(195-3) While the soul is in this exercise, and by being in God feeleth her own nothingness, she is then truly humble. And whether this exercise and this feeling do happen to a man often or but seldom, it lasteth (saith he) but for a very little while. For soon he cometh to have a feeling of himself and of his own being – through the weight of his body and the frailty of nature – and then he is not so perfectly humble. They only felt their own nothingness perfectly while they were actually in this exercise – that is, in actual union with God. So that since that union is in this life subject to many interruptions, by reason of our frailty, therefore we may not have this feeling of our nothingness continually. I wish all souls would understand this doctrine.

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(196-1)<sup>754</sup> And they are all immediately directed towards God himself, and not towards any angels or saints or other creatures whatsoever.

This love is directed to the pure divinity, without the use of any image, either of our Saviour's humanity, or of any other creature. So that, according to our author's teaching throughout this book, if one be enabled for the said exercise of the love of the divinity, and that during his whole life, he must not leave it to go and exercise himself in the passion, much less in any inferior matter.

(196-2) It stands ill in conscience with those who persist in decrying the spiritual courses of contemplatives and persecute those contemplative souls for their abstract and praying lives.

Our author inculcateth the divine providence in regard to the bodily needs – and much more for the spiritual needs – of those whom he calleth from solicitude about temporalities to solitary and abstract lives.

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<sup>754</sup> The paras on this page are numbered 33 through 37, making them consecutive with the previous page.

He would continually send me provision some way or other, or would tell me how I might procure what was needful to me. But I must take care that my call be from God, lest there should be delusion in it.

(196-3) Our author speaks only of the exercise of love which a man exerciseth by help and motion from God, and not of the work of love which God only worketh in the soul. This latter I am wont to call a passive contemplation, and it is the very same thing that Father Benet Fitch calls a passive annihilation of creatures.

Note how he saith that the passive contemplation, when it pleaseth God to visit the soul with it, doth pierce the cloud of unknowing which was between her and God.

(196-4) For though one come to never so high and so great an abstraction from the senses yet doth he not see God. Only may he surmount all creatures and see that none of them is God. God may in them show what he pleaseth; but he doth never show himself as he is in his essence.

(196-5) Here he prosecuteth the same subject and showeth that the remedy against these thoughts is to neglect them and aspire towards God.

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Father Augustine Baker<sup>755</sup>

(197-1)<sup>756</sup> He showeth here that only God can move the will to this exercise of love, and that God doth it immediately – that is, without help of the imagination or understanding. No angel, whether good or bad, nor any creature can do it. They can only work in a man's will by causing or using some image in the imagination.

(197-2) The exercise of aspirations, the which do proceed suddenly and without any premeditation or cause, but only from interior motion and information from God who moves the will.

(197-3) He showeth here that one is ever to be in this exercise of love, whether by act and deed or by will and desire. For, as he saith, it is impossible by reason of the frailties and infirmities of our bodies to be always actually in this exercise, and yet we may be always in it by aspiration.

(197-4) Until one has experienced the exercise of love by aspirations or elevations, nothing but a man's own experience in himself can enable him to understand them.

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<sup>755</sup> The original editor inserted "173" at the top of the page by hand.

<sup>756</sup> The paras on this page are numbered 38 through 44, making them consecutive with the previous page.



(197-5) Where he calls it a blind work, he means that it is without discourse or images, as taking place merely and only in the will.

(197-6) The nowhere and nought mentioned in this and the next chapter are but the state of abstraction. For in this state of abstraction the soul seeth her own being nowhere and seeth the nothing of all other things.

(197-7) So that the soul, in that case, discerneth neither time nor place nor image, but a certain vacuity or emptiness, both as in regard of herself as of all other things. And then it is as if there were nothing at all in being, saving herself and God; and God and she not as two distinct things, but as one only thing; and as if there were no other thing in being. This is the state of a perfect union.

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Father Augustine Baker

## **William Wordsworth: Intimations Of Immortality**

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INTIMATIONS OF IMMORTALITY  
William Wordsworth<sup>758</sup>

(199-1)<sup>759</sup> Our birth is but a sleep and a forgetting:  
The Soul that rises with us, our life's Star,  
Hath had elsewhere its setting,  
And cometh from afar:  
Not in entire forgetfulness.

(199-2) The poet, Wordsworth, spoke of these glimpses in those oft quoted lines but he thought they were memories nostalgic memories of our life in a higher condition of being. In his own words they were "intimations of immortality."<sup>760</sup>

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INTIMATIONS OF IMMORTALITY  
William Wordsworth

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<sup>758</sup> The original editor inserted "175" at the top of the page by hand.

<sup>759</sup> The paras on this page are unnumbered.

<sup>760</sup> The original editor inserted quotation marks by hand.

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## T.M.P. Mahadevan: Fifty Years Of Philosophy

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FIFTY YEARS OF PHILOSOPHY

T.M.P. Mahadevan<sup>762</sup>

(201-1)<sup>763</sup> Mandana rather than Shankara,<sup>764</sup> was Professor Sastri's ideal. Professor Sastri considers Mandana to be a "truer Advaitin" the "foremost among integrative Advaitins" "one of the greatest of Advaita writers" "a shining light." What drew Professor Sastri to Mandana most was the latter's teaching that "unity instead of residing in a transcendent sphere informs and enlivens all aspects of this empirical multiverse." The success of Mandana in this line of thought Professor Sastri attributes to his combination of Advaita with the householder's asrama.

(201-2) Sankara-Advaita, so Professor Sastri feels, tends to ignore and under-rate the value of the vyavaharika; its "lordly indifference" to vyavahara has resulted in the neglect of the affairs of the world.

(201-3) Professor Sastri is averse to this cleavage. For him "the finite is not a plane or sphere apart from the infinite; it is the infinite itself which expresses itself in finitude." "There are not two realms, those of vyavahara and paramartha; there is only one reality - the paramarthika, of which the vyavaharika is a section and a semblance." From the empirical to the absolute there is not a discontinuous jump but a continuous progression.

(201-4) It is true that the negative mode is adopted for indicating the nature of the Absolute. But the Absolute on that account is not characterless. Brahman has no characteristics; it is not that it has no character. Brahman is indeterminable, not indeterminate.

(201-5) Madana is wrongly accused by some as holding a view known as Bhavadvaita. According to this view, negation is real, but the reality of negation is not inconsistent with non-dualism. The sole positive reality is Brahman. This is not affected by the admission of the reality of the universe. Such a view fails to note the purely secondary function of negation. Mandana does not hold this view. He does not treat prapancabhava as an irreducible negative reality alongside the absolute Brahman. All that he does say is that "even of one and the same entity there is verbal usage both as existent and non-existent (i.e. positive and negative)." That is, both existence and non-existence are phases of the real. This

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<sup>762</sup> The original editor inserted "177" at the top of the page by hand.

<sup>763</sup> The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

<sup>764</sup> "Sankara" in the original.

(continued from the previous page) view is by no means Bhavadvaita. The ascription of Bhavadvaita to Mandana must have been the result of a confusion in the minds of the critics between reality (sat) and existence (bhava).

It is well known that according to Sankara knowledge (jnana) is the sole means to release (moksha).<sup>765</sup> The reason that is given for this view is that without the destruction of nescience (avidya) release is impossible, and knowledge alone can destroy nescience. Professor Sastri sees no justification for this doctrine, and thinks that its advocacy reveals (1) an intellectual bias, (2) a defective psychology compartmentalizing cognition, conation and emotion, and (3) possibly an escapist mentality engendered by conditions of life in general and by an excessive ritualism.

(202-1)<sup>766</sup> The difficulty is due to conceiving sublation as destruction. There is no difference in principle between the transcendence of ignorance in vritti-jnana and the transcendence of the latter in svarupa-jnana. Sublation is thus a process of transcendence or sublimation, mastery of the lower by the higher.

(202-2) But the Advaitin need not follow the Sankhya in this matter. For, according to him, spirit is not seer but is sight. The nonspirit is superimposed on account of nescience which is both the cause and the stuff of the superimposition. Knowledge removes both. The physical body may continue to appear, but that is no bar to release. For it is the mastery of the non-self that constitutes release, not its dissolution. It cannot be said that the persistence of the body is due to the persistence of its cause, viz. karma which perishes only at decease; for the Advaitin is not bound to support a rigid application of the causal concept. The traditional Advaitin overlooked this and allowed himself to be led by the Sankhya concepts. Hence his postulation of a videhamukti over and above jivanmukti.

(202-3) The Advaitin's belief in videhamukti is a legacy from the Sankhya - a legacy which should be renounced as it has served to confuse adherents and opponents alike, standing in the way of a clear appreciation of Advaita.

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<sup>765</sup> "moksa" in the original.

<sup>766</sup> The paras on this page are numbered 6 through 8, making them consecutive with the previous page.

(203-1)<sup>768</sup> If Advaita is to be a live force it must be by the open espousal of this doctrine together with its necessary corollary of service to society.

(203-2) A basic insight of Sankara's Advaita is that release from bondage which is the supreme goal can be achieved only through knowledge (jnana) and not through action (karma). Among the disciples of Sankara, the one who had made this the central issue was Suresvaracarya.

(203-3) For instance (1) as regards the charge that, unlike Mandana, Sankara did not recognise the continuity between the relative (vyavaharika) and the absolute (paramarthika) I would make the following observation: the question of continuity or discontinuity will arise only as between two reals of the same grade. The absolute is the only reality, and the relative is an appearance thereof. In regard to the rope-snake example, one cannot speak of continuity or discontinuity of the rope with the snake. The relative world has no reality other than the absolute Self. The "true" Advaita is that which does not recognise duality between the vyavaharika and the paramarthika. And that is Sankara's. This does not, however mean "lordly indifference" to or neglect of the affairs of the world. The life and work of Sankara are proof positive to show how ceaselessly the Master strove for the welfare of the world. The world of maya is neither irrelevant nor opposed to Brahman.

(203-4) Action does not remove nescience, as it is not opposed to it; knowledge does destroy nescience as light destroys dense darkness. (Sankara, in Atma-bodha)

204<sup>769</sup>

FIFTY YEARS OF PHILOSOPHY

T.M.P. Mahadevan

## **Tibetan Lama: Book on Tibet**

205

BOOK ON TIBET

Tibetan Lama<sup>770</sup>

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<sup>767</sup> The original editor inserted "179" at the top of the page by hand.

<sup>768</sup> The paras on this page are numbered 9 through 12, making them consecutive with the previous page.

<sup>769</sup> Blank page

<sup>770</sup> The original editor inserted "181" and "BOOK NOTES" at the top of the page by hand.

(205-1)<sup>771</sup> (a) ...Performed by those who are qualified by spiritual training appeals both to the heart and to the mind and brings people in direct contact with a deeper life than that of the intellect -(?)

(b) Milarepa's cooking pot broke. He composed a song: "Even this earthen pot has become a guru to me. It has taught me the law of the impermanence of all worldly things and freed me from my last attachment to them."

## Chogyam Trung-Pa

(205-2) It does not last because he regards it as being external to himself and because he used and evaluated it as being rare and valuable.

(205-3) Once we have actually 'opened,' 'flashed,' in the second moment we realise that we are open. So we try to hold on and the problems start.

(205-4) The evaluation comes from fear of being separated and losing it, which is just what keeps us separated. At that very point it comes in.

(205-5) To have the experience now, give up evaluation of how wonderful it was. If we had the experience continuously, it would seem ordinary.

(205-6) Ego thus looks for inspiration in the past experience: it dreams, hopes, wishes, running back in memory to the past rather than the now, the present moment, what is here now is what is; accept and work with the situation as it is. Stop searching, drop trying to discover, stop struggling, be just where you are, here!<sup>772</sup>

206<sup>773</sup>

CHOGYAM TRUNG-PA

## A.C. Benson: The Upton Letters

207

THE UPTON LETTERS

A.C. Benson<sup>774</sup>

(207-1)<sup>775</sup> I have been going through Newman's Apologia for the twentieth time, and as usual have fallen completely under the magical spell of that incomparable style; its

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<sup>771</sup> The paras on this page are numbered "a" and "b" then 1 through 5; they are not consecutive with the previous page.

<sup>772</sup> The original editor changed period to exclamatory mark by hand.

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<sup>774</sup> The original editor inserted "183" at the top of the page by hand.

perfect lucidity, showing the very shape of the thought within, its simplicity (not, in Newman's case, I think, the result of labour, but of pure instinctive grace), its appositeness, its dignity, its music. I oscillate between supreme contentment as a reader, and envious despair as a writer.

(207-2) I have no sympathy whatever with the intellectual attitude it reveals, but as Roderick Hudson says, I don't always heed the sense: it is indeed a somewhat melancholy spectacle of a beautiful mind converted in reality by purely aesthetic considerations, by the dignity, the far-off holy, and venerable associations of the great Church which drew him quietly in, while all the time he is under the impression that it is a logical clue which he is following. And what logic!

(207-3) He would have been, with his love of precedent, and antiquity, and tradition, one of the most determined and deadly opponents of the spirit of Christ. For the spirit of Christ is the spirit of freedom, of elasticity, of unconventionality.

(207-4) He had the mind of a poet, and the particular kind of beauty which appealed to him was not the beauty of nature or art, but the beauty of old tradition and the far-off dim figures of saints and prelates reaching back into the dark and remote past. He had, too, the sublime egotism of the poet.

(207-5) He had a deep sense of his own importance, combined with a perfectly real sense of weakness and humility, which even disguised, I would think, his own egotism from himself.

Again his extraordinary forensic power, his verbal logic, his exquisite lucidity of statement, all these concealed from him, as they have concealed from others his lack of mental independence.

(207-6) It is not a case of a noble mind overthrown, but of the victory of a certain kind of poetical feeling over all rational inquiry.

To revert to Newman's literary genius, he seems to me to be one of the few masters of English prose.

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THE UPTON LETTERS  
A.C. Benson

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<sup>775</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

(208-1)<sup>776</sup> I find myself every year desiring and admiring this kind of lucidity and purity more and more. It seems to me that the only function of a writer is to express obscure, difficult, and subtle thoughts easily. But there are writers, like Browning and George Meredith, who seem to hold it a virtue to express simple thoughts obscurely. But such readers have not the root of the matter in them; the true attitude is the attitude of desiring to apprehend.

(208-2) It is a training in obtaining a rich and flexible vocabulary, so that the writer has a choice of words and the right word comes at a call. But this is not made clear in education, and the result on many minds is that they suppose that the essence of good writing is to search diligently for sparkling words and sonorous phrases.

(208-3) The worst of it is that I have an odd mixture of practicality and mysticism within me, and I have sometimes thought that one has damaged the other.

(208-4) I find myself wondering in these quiet hours – I walk alone as a rule – what this haunting, incommunicable sense of beauty is. Is it a mere matter of temperament, of inner happiness, of physical well-being; or has it an absolute existence?

(208-5) Little by little, in the holy walls, so charged with faith and tenderness and wistful love, the pathetic vision of mortality creeps a cross my mind.

(208-6) In such hours the spirit soars into a region in which low and evil thoughts, ugly desires, and spiteful ambitions, die, like poisonous flowers in a clear and wholesome air.

(208-7) It is a kind of heavenly peace in which the spirit floats in a passionate longing for what is beautiful and pure.

(208-8) The root of the teaching of Christ seems to me to be that one should have or acquire a passion for virtue; love it for its beauty, as an artist loves beauty of form or colour; and the simplicity which is to be the distinguishing mark of a Christian seems to me to be inconsistent with personal ambition.

(208-9) A rich man is to disembarrass himself of his riches, or at least be sure that they are no hindrance to him.

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<sup>776</sup> The paras on this page are numbered 7 through 15, making them consecutive with the previous page.

(209-1)<sup>778</sup> If one wanted to teach a boy French or German effectively, so that he would read and appreciate, one would dispense with much of the grammar, except what was absolutely necessary. In the case of classics it is all done the other way; grammar is a subject in itself; boys have to commit to memory long lists of words and forms which they never encounter; they have to acquire elaborate analyses of different kinds of usages, which are of no assistance in dealing with the language itself. It is beginning with the wrong end of the stick. Grammar is the scientific or philosophical theory of language; it may be an interesting and valuable study for a mind of strong calibre, but it does not help one to understand an author or to appreciate a style.

Then, too, I would sweep away for all but boys of special classical ability most kinds of composition. Fancy teaching a boy side by side with the elements of German or French to compose German and French verse, heroic Alexandrine or lyrical! The idea has only to be state to show its fatuity.

(209-2) We enter it so gaily, and, as a child, one feels that it is eternal. =That is in itself so strange - that the child himself, who is so late an inmate of the family home so new a care to his parents, should feel that his place in the world is so unquestioned, and that the people and things that surround him are all part of the settled order of life.

(209-3) What is one to hold on to in such a swift flux of things? The pleasures we enjoy at first fade; we are warned every now and then by sharp lessons that it is all on sufferance, that we have no continuing city.

(209-4) I believe that it must be a species of faith, in a life where our whole being and ending is such an impenetrable mystery. Faith in the vast creative mind that bade us be; mysterious and strange as are its manifestations, harsh and indifferent as they sometimes seem.

(209-5) Then, too, one wonders what the strong instinct of permanence means, in creatures that inhabit the world for so short and troubled a space; why instinct should so contradict experience, why human beings have not acquired in the course of centuries a sense of the fleetingness of things. All our instincts seem to speak

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<sup>777</sup> The original editor inserted "185" at the top of the page by hand.

<sup>778</sup> The paras on this page are numbered 16 through 20, making them consecutive with the previous page.



(continued from the previous page) of permanence; all our experience points to swift and ceaseless change.

(210-1)<sup>779</sup> There is this strange fence of self and identity drawn for me round one tiny body; all that is outside of it has no existence for me apart from consciousness. These are fruitless thoughts, but one cannot always resist them. All this is dark and secret; and the strong tide bears us on.

(210-2) What are the claims of friendship on busy men? But is it a part of loyalty that I must desire to see him? I have often been supposed to be more friendly than I really am, and to allow a certain claim of loyalty to be established which I could not sincerely sustain.

(210-3) Again, we no longer think that everything was created for the use and enjoyment of man; we know now of huge tracts of the earth where for thousands of years a vast pageant of life has been displaying itself without any reference to humanity at all.

(210-4) It happens too often that biographers of eminent men use their privilege to do a little adventitious self-advertisement. They blow their own trumpets; the editor of the Professor's letters has not done this at all; he keeps himself entirely in the background.

(210-5) But these letters should, I think, have been abstracted from their context and worked into a narrative.

(210-6) The Professor took an almost puerile pleasure in trying to shock his correspondent, in showing how naughty he could be. One feels the same kind of shock as if one had gone to see the Professor on serious business, and found him riding on a rocking-horse in his study, with a paper cap on his head. There is nothing morally wrong about it; but it appears to be silly, and silliness is out of place behind a gown and under a college cap.

(210-7) How great natures can be neutralised or even debased by uncorrected faults;

(210-8) One is tempted to feel that the researches of erudite historians end only in proving that white is not so white, and black not so black as one had thought. That generous persons had a seamy side; and that dark and villainous characters had much to be urged in excuse for their misdeeds. This is evidently a wrong frame of mind.

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<sup>779</sup> The paras on this page are numbered 21 through 28, making them consecutive with the previous page.

(211-1)<sup>781</sup> But then there is a temptation to think that vivid, picturesque, stimulating writers can do more to develop this side of history than patient, laborious, just writers. One begins to be inclined to forgive anything but dullness in a writer; to value vitality above accuracy, colour above truth.

(211-2) His thoughts rarely rose above the commonplace.

(211-3) I believe he may most successfully fight against egotism in ordinary life by regarding it mainly as a question of manners. If a man can only, in early life, get into his head that it is essentially bad manners to thrust himself forward, and determine rather to encourage others to speak out what is in their minds, a habit can be acquired.

(211-4) Men will lose their temper, indulge in personalities, and import bitterness into the question.

(211-5) We plunge into the subject of classics. I say that, to boys without aptitude, they are dreary and hopelessly difficult.

(211-6) And then, as though to complete my happiness, Mendelssohn's Hear my prayer. It is the fashion, I believe for some musicians to speak contemptuously of this anthem, to say that it is over-luscious. I only know that it brings all Heaven about me, and reconciles the sadness of the world with the peace of God. I left the cathedral through the gathering twilight, peaceful, hopeful, and invigorated.

(211-7) Spiritualism, it seems to me only to have proved that, if any communication has ever been made from beyond the gate of death – and even such supposed phenomena are inextricably intertwined with quackeries and deceits – it is an abnormal and not a normal thing.

## Claude Farrere: Forces Spirituelles De L'Orient

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<sup>780</sup> The original editor inserted "187" at the top of the page by hand.

<sup>781</sup> The paras on this page are numbered 29 through 35, making them consecutive with the previous page.

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(213-1)<sup>784</sup> Et d'abord, Kipling ayant écrit<sup>785</sup> les livres que tout le monde sait, les livres qui sont l'honneur du monde – du monde entier – je les lus naturellement comme faire se devait, du premier au dernier.

(213-2) Car, quiconque ne découvre<sup>786</sup> pas du premier regard l'incommensurable grandeur de l'auteur de Kim fournit la preuve éclatante<sup>787</sup> d'une intelligence insuffisamment évoluée.<sup>788</sup>

(213-3) Mais Kim est tout de même<sup>789</sup> le plus grand livre qui ait été<sup>790</sup> écrit sur la planète,<sup>791</sup> dans n'importe quelle langue, de 1800 à 1900.

(213-4) Il a tout de même<sup>792</sup> pris la route, avec la sébile<sup>793</sup> et la baton,<sup>794</sup> et il est allé<sup>795</sup> mendier, selon la règle,<sup>796</sup> cherchant la vérité, acquérant des mérites.<sup>797</sup> Pour Kipling ce lama représente tout ensemble la Pensée,<sup>798</sup> la Science, la Méditation et la Foi.

(213-5) Quelle énorme,<sup>799</sup> quelle terrifiante philosophie se dégage<sup>800</sup> de ces quelques lignes! Et comprenez-vous que j'aie cru pouvoir choisir Rudyard Kipling comme guide dans cet extraordinaire voyage que nous venons de faire à<sup>801</sup> travers ce monde tout à<sup>802</sup> la fois si proche et si distant de nous?

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<sup>783</sup> The original editor inserted "189" at the top of the page by hand.

<sup>784</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

<sup>785</sup> "écrit" in the original.

<sup>786</sup> "découvrir" in the original.

<sup>787</sup> "éclatante" in the original.

<sup>788</sup> "évoluée" in the original.

<sup>789</sup> "même" in the original.

<sup>790</sup> "été" in the original.

<sup>791</sup> "planète" in the original.

<sup>792</sup> "même" in the original.

<sup>793</sup> "sébile" in the original.

<sup>794</sup> "bâton" in the original.

<sup>795</sup> "allé" in the original.

<sup>796</sup> "règle" in the original.

<sup>797</sup> "vérité, acquérant des mérites" in the original.

<sup>798</sup> "Pensée" in the original.

<sup>799</sup> "énorme" in the original.

<sup>800</sup> "dégage" in the original.

<sup>801</sup> "à" in the original.

<sup>802</sup> "à" in the original.

(213-6) Voici comment s'exprime le Li-Ki, livre des bien seances et des ceremonies:<sup>803</sup>

"Au premier mois de l'ete,<sup>804</sup> trois jours avant que l'ete<sup>805</sup> soit venu, le grand annaliste l'annonce au Fils du Ciel. Alors le Fils du Ciel se purifie par l'abstinence.

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FORCES SPIRITUELLES DE L'ORIENT

Claude Farrere

## J.M. Dechanet: La Voie Du Silence

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LA VOIE DU SILENCE

J.M. Dechanet<sup>807</sup>

(215-1)<sup>808</sup> La relaxation: Il faut s'entendre sur le sol, bien a<sup>809</sup> plat sur une couverture (le lit est moins indiqués). Les pied sont joints; les bras reposent le long du corps, paumes des main contre le sol, ou mieux tournees<sup>810</sup> ver le haut.

Il faut alors se laisser aller, se detendre, commander a<sup>811</sup> ses muscles de se relâcher. Geste d'abandon complet. Partir de la tete<sup>812</sup> et par courir mentalement tous les muscles l'un apres<sup>813</sup> l'autre: "Detendez-vous<sup>814s</sup>," "Relachez-vous<sup>815s</sup>," "Encore," "Encore." On ne tardera pas a<sup>816</sup> se sentir "parti." Le corps repose, detendu,<sup>817</sup> "comme un paquet de linge mouille."<sup>818</sup> Ouvrir un peu la bouche dans un geste de "laisser-aller" complet. Cela doit durer plusieurs minutes, 4 ou 5 au moins. Et l'immobilite doit etre complete.<sup>819</sup>

Une bonne, un vraie relaxation demande tout un entrainement. On ne s'etonnera pas si les premieres<sup>820</sup> experiences semblant rester sans resultat.<sup>821</sup> Certains ont du mal

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<sup>803</sup> "séances et des ceremonies" in the original.

<sup>804</sup> "l'été" in the original.

<sup>805</sup> "l'été" in the original.

<sup>806</sup> Blank page

<sup>807</sup> The original editor inserted "191" at the top of the page by hand.

<sup>808</sup> The paras on this page are numbered 1; they are not consecutive with the previous page.

<sup>809</sup> "à" in the original.

<sup>810</sup> "tournées" in the original.

<sup>811</sup> "à" in the original.

<sup>812</sup> "tête" in the original.

<sup>813</sup> "après" in the original.

<sup>814</sup> "Dètendez" in the original.

<sup>815</sup> "Relâchez" in the original.

<sup>816</sup> "à" in the original.

<sup>817</sup> "détendu" in the original.

<sup>818</sup> "mouillé" in the original.

<sup>819</sup> "l'immobilité doit être complete" in the original.

<sup>820</sup> "premières" in the original.

a<sup>822</sup> s'abandonner. Mais peu a<sup>823</sup> peu la détente<sup>824</sup> vient d'elle-même, après<sup>825</sup> quelques secondes, et sans qu'on ait besoin de commander a<sup>826</sup> ses muscles. Une respiration profonde, complète, facilite beaucoup la relaxation des muscles.

C'est sur l'expir qu'il faut commander: "Relâchezvous" plutôt<sup>827</sup> sur l'inspir.

Il faut pratiquer la relaxation plusieurs fois par jour. Si l'on n'a pas le temps ou l'occasion de se détendre complètement,<sup>828</sup> on peut toujours le faire de façon partielle: relâcher, par exemple, les muscles du visage; étendre<sup>829</sup> la main devant soi, s'asseoir bien droit, les mains retournées<sup>830</sup> sur les genoux, etc. L'habitude se prend vite. A une sieste banale, substituez une détente<sup>831</sup> intentionnelle. En vous couchant le soir, immobilisezvous dans la posture qu'on a décrite. Le sommeil viendra plus vite et il sera meilleur.

216<sup>832</sup>

LA VOIE DU SILENCE

J.M. Dechanet

217

LA VOIE DU SILENCE

J.M. Dechanet

(217-1)<sup>833</sup> Je savais bien que les exercices de cette antique discipline favorisaient la découverte<sup>834</sup> et surtout l'établissement, dans l'homme, de tendances bien définies:<sup>835</sup> la non-violence, la véracité,<sup>836</sup> la chasteté,<sup>837</sup> la pauvreté.<sup>838</sup>

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<sup>821</sup> "résultat" in the original.

<sup>822</sup> "à" in the original.

<sup>823</sup> "à" in the original.

<sup>824</sup> "détente" in the original.

<sup>825</sup> "même, après" in the original.

<sup>826</sup> "à" in the original.

<sup>827</sup> "Relâchezvous" plutôt" in the original.

<sup>828</sup> "détendre complètement" in the original.

<sup>829</sup> "étendre" in the original.

<sup>830</sup> "retournées" in the original.

<sup>831</sup> "détente" in the original.

<sup>832</sup> Blank page

<sup>833</sup> The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

<sup>834</sup> "découverte" in the original.

<sup>835</sup> "définies" in the original.

<sup>836</sup> "vérité" in the original.

<sup>837</sup> "chasteté" in the original.

<sup>838</sup> "pauvreté" in the original.

(217-2) C'est folie que viser trop haut; non-sens que vouloir courir avant d'avoir appris la marche. Le fruit ne vient a maturite qu'apres<sup>839</sup> un certain nombre de transformations; au terme, si je puis dire, d'un patient apprentissage. Et si l'Indien, pourtant prepare<sup>840</sup> par son milieu, toute une ambiance, ne se lance dans les arcanes du Raja-Yoga (Yoga-Royal), ou du "Yoga de la connaissance" qu'apres<sup>841</sup> avoir conquis la matrise de son corps, unifie<sup>842</sup> ses forces vives, assure<sup>843</sup> l'equilibre,<sup>844</sup> en lui, de ses energies<sup>845</sup> (but principal du Hatha-Yoga), a<sup>846</sup> combien plus forte raison, l'Européen, l'Occidental, doit-il, avant d'esperer<sup>847</sup> "intervenir directement sur le cours de sa vie mystique," comme le font tant de Yogis, travailler d'abord a la levee<sup>848</sup> de certains obstacles, et se rendre familiere une ascese,<sup>849</sup> une discipline, dont il a, dans bien des cas, perdu le sens. Supprimer certains problemes de sante generale, accroitre sa capacite<sup>850</sup> de travail, adoucir et fortifier son caractere,<sup>851</sup> se liberer<sup>852</sup> de certains complexes creer<sup>853</sup> en soi toute une ambiance et de calme et de silence - le tout par des exercices de gymnastique immobile et un controle elementaire,<sup>854</sup> prudent, de la respiration - cela peut paraître visee<sup>855</sup> bien humble, bien terre-a-terre, tres eloignee<sup>856</sup> de l'objectif du plus modeste des Yogis. Je doute pourtant qu'elle ne soit capable d'operer<sup>857</sup> en notre Occident de veritables<sup>858</sup> miracles, une transformation etonnante<sup>859</sup> des temperaments<sup>860</sup> et des vies, rendues plus saines, plus epanouies,<sup>861</sup> pour tout dire mieux ouvertes aux influences et sollicitations d'En-Haut.

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<sup>839</sup> "maturité qu'après" in the original.

<sup>840</sup> "préparé" in the original.

<sup>841</sup> "après" in the original.

<sup>842</sup> "unifié" in the original.

<sup>843</sup> "assuré" in the original.

<sup>844</sup> "l'équilibre" in the original.

<sup>845</sup> "énergies" in the original.

<sup>846</sup> "à" in the original.

<sup>847</sup> "espérer" in the original.

<sup>848</sup> "levée" in the original.

<sup>849</sup> "familière une ascèse" in the original.

<sup>850</sup> "problèmes de santé générale, accroître sa capacité" in the original.

<sup>851</sup> "caractère" in the original.

<sup>852</sup> "libérer" in the original.

<sup>853</sup> "créer" in the original.

<sup>854</sup> "contrôle élémentaire" in the original.

<sup>855</sup> "visée" in the original.

<sup>856</sup> "très éloignée" in the original.

<sup>857</sup> "opérer" in the original.

<sup>858</sup> "véritables" in the original.

<sup>859</sup> "étonnante" in the original.

<sup>860</sup> "tempéraments" in the original.

<sup>861</sup> "épanouies" in the original.

(217-3) En modifiant et en ralentissant le rythme de la respiration, les Yogis pénètrent<sup>862</sup> dans un état<sup>863</sup> de conscience différent de ceux que connaissent la plupart des

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LA VOIE DU SILENCE

J.M. Dechanet

(continued from the previous page) hommes à l'état<sup>864</sup> de veille (J. Masui, p. 43)

(218-1)<sup>865</sup> Tournez-vous vers le nord ou l'est de préférence.<sup>866</sup> Debout, bien droit, vous élevez<sup>867</sup> les bras verticalement au-dessus de la tête,<sup>868</sup> paumes en avant. Vous vous étirez<sup>869</sup> en hauteur le plus possible, sans que vos talons quittent le sol. Les genoux sont tendus (premier temps).

Tout en expirant (ventre rentré)<sup>870</sup> vous vous courbez lentement, d'un mouvement continu, et surtout sans perdre d'élan<sup>871</sup> (comme on fait dans la gymnastique ordinaire) jusqu'à<sup>872</sup> ce que votre front approche des genoux.

(218-2) Faites d'abord porter tout le poids du corps sur la jambe gauche. Relevez le pied droit, en le faisant glisser le long de la jambe gauche, jusqu'à<sup>873</sup> hauteur du genou. Vous le prenez alors en mains, et le faites remonter le long de la cuisse, jusqu'à<sup>874</sup> ce que le talon vienne s'insérer à l'extrémité inférieure<sup>875</sup> de l'aîne gauche. Appuyez fortement les orteils sur la partie bombée<sup>876</sup> qui se trouve au-dessus de la rotule, un peu en arrière<sup>877</sup> du genou.

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<sup>862</sup> "pénètrent" in the original.

<sup>863</sup> "état" in the original.

<sup>864</sup> "à l'état" in the original.

<sup>865</sup> The paras on this page are numbered 4 through 5, making them consecutive with the previous page.

<sup>866</sup> "préférence" in the original.

<sup>867</sup> "élevez" in the original.

<sup>868</sup> "tête" in the original.

<sup>869</sup> "étirez" in the original.

<sup>870</sup> "rentré" in the original.

<sup>871</sup> "d'élan" in the original.

<sup>872</sup> "jusqu'à" in the original.

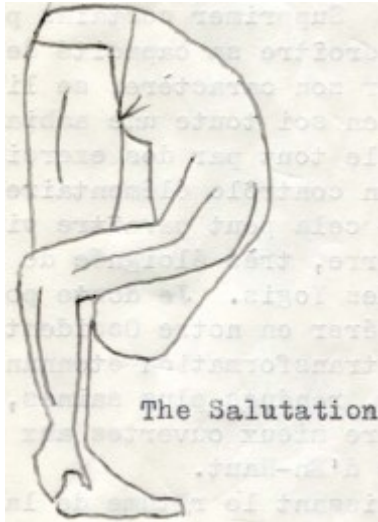
<sup>873</sup> "jusqu'à" in the original.

<sup>874</sup> "jusqu'à" in the original.

<sup>875</sup> "s'insérer à l'extrémité inférieure" in the original.

<sup>876</sup> "bombée" in the original.

<sup>877</sup> "arrière" in the original.



(219-1)<sup>878</sup> Pour vous mettre a<sup>879</sup> plat ventre, vous levez bien haut les bras au-dessus de la tête;<sup>880</sup> vous vous courbez ensuite lentement, jusqu'a<sup>881</sup> poser les mains bien a<sup>882</sup> plat sur le sol, doigts en avant, a<sup>883</sup> une bonne distance des pieds. Ainsi arque<sup>884</sup> et appuyé sur les mains et sur les orteils, vous ployez les bras et abaissez doucement le corps. Sans heurt (vous avancez au besoin une main, puis l'autre) votre poitrine viendra reposer sur le dos des mains. Demeruez un instant dans cette position. exhalez complètement;<sup>885</sup> videz vos poumons en rentrant le ventre le plus possible. Vous vous trouvez alors dans la position de depart<sup>886</sup> de la posture du Serpent.

Redressez lentement la partie anterieure<sup>887</sup> du corps – de la taille a la tête<sup>888</sup> – en appuyant sur les mains et en tendant les bras au maximum. Le buste prend la forme d'un arc; la tête<sup>889</sup> se renverse en arriere;<sup>890</sup> le bas du corps, de la taille aux pieds, reste

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<sup>878</sup> The paras on this page are numbered 6 through 7, making them consecutive with the previous page.

<sup>879</sup> "à" in the original.

<sup>880</sup> "tête" in the original.

<sup>881</sup> "jusqu'à" in the original.

<sup>882</sup> "à" in the original.

<sup>883</sup> "à" in the original.

<sup>884</sup> "arqué" in the original.

<sup>885</sup> "complètement" in the original.

<sup>886</sup> "depart" in the original.

<sup>887</sup> "antérieure" in the original.

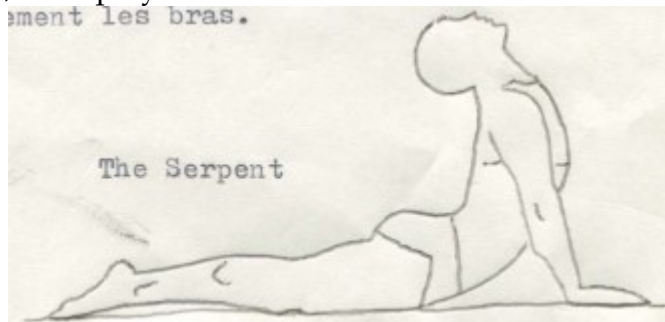
<sup>888</sup> "à la tête" in the original.

<sup>889</sup> "tête" in the original.

<sup>890</sup> "arrière" in the original.



en contact avec le sol; les pieds sont bien tendus dans le prolongement des jambes. En vous dressant sur les bras, inspirez par le nez. Demeurez un instant dans cette position, sans exhaler. Puis, en vidant lentement vos poumons, revenez a<sup>891</sup> la position de départ,<sup>892</sup> en ployant doucement les bras.



(219-2)



The Candle:-<sup>893</sup>

[1) hold 3 minutes only

2) relieves constipation]<sup>894</sup>

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LA VOIE DU SILENCE

J.M. Dechanet

(220-1)<sup>895</sup>

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<sup>891</sup> "à" in the original.

<sup>892</sup> "départ" in the original.

<sup>893</sup> The original editor inserted underline and dash by hand.

<sup>894</sup> The original editor inserted "1) hold 3 minutes only  
2) relieves constipation" by hand.

<sup>895</sup> The paras on this page are numbered 8 through 9, making them consecutive with the previous page.



(220-2) Il faut pratiquer la relaxation plusieurs fois par jour. Si l'on n'a pas le temps ou l'occasion de se détendre<sup>896</sup> complètement,<sup>897</sup> on peut toujours le faire de façon<sup>898</sup> partielle: relâcher,<sup>899</sup> par exemple, les muscles du visage; étendre<sup>900</sup> la main devant soi, s'asseoir bien droit, les mains retournées<sup>901</sup> sur les genoux, etc. L'habitude se prend vite. A une sieste banale, substituez une détente<sup>902</sup> intentionnelle. En vous couchant le soir, immobilisez-vous dans la posture qu'on a décrite.<sup>903</sup> La sommeil viendra plus vite et il sera meilleur.

## Emmanuel Aegerter: Madam Guyon

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MADAM GUYON

Emmanuel Aegerter<sup>904</sup>

(221-1)<sup>905</sup> Si elle n'entraînait<sup>906</sup> pas ses sectateurs jusqu'à l'indifférence complète des purs quietistes,<sup>907</sup> pouvait inciter le plus grand nombre des êtres à<sup>908</sup> ne plus accorder de valeur morale aux actes de la vie courante.

(221-2) Ils affirmaient, d'autre part, que cette oraison pouvait être perpétuelle,<sup>909</sup> conquise par un premier effort et conservée<sup>910</sup> sans fin, ineffable et parfaite.

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<sup>896</sup> "détendre" in the original.

<sup>897</sup> "complètement" in the original.

<sup>898</sup> "façon" in the original.

<sup>899</sup> "relâcher" in the original.

<sup>900</sup> "étendre" in the original.

<sup>901</sup> "retournées" in the original.

<sup>902</sup> "détente" in the original.

<sup>903</sup> "décrite" in the original.

<sup>904</sup> The original editor inserted "193" at the top of the page by hand.

<sup>905</sup> The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

<sup>906</sup> "n'entraînait" in the original.

<sup>907</sup> "jusqu'à l'indifférence complète des purs quietists" in the original.

<sup>908</sup> "êtres à" in the original.

(221-3) Tout d'abord l'ame,<sup>911</sup> une fois perdue dans cette oraison, n'éprouve<sup>912</sup> plus le besoin d'un intermédiaire<sup>913</sup> entre elle et Dieu. Cet acte de foi profond qu'elle perpetue,<sup>914</sup> cette union indéfinie<sup>915</sup> en quoi elle se recueille, n'exigent plus ni l'usage des sacrements destinés a<sup>916</sup> la soutenir, ni l'exercice des vertus destinées<sup>917</sup> a<sup>918</sup> lui acquérir<sup>919</sup> des mérites.<sup>920</sup> Une telle oraison suffit a<sup>921</sup> tout.

(221-4) L'ame,<sup>922</sup> en cet état,<sup>923</sup> ne se préoccupait<sup>924</sup> pas de son salut, y renonçait volontiers.

(221-5) Dangereuse, parce que, dans ce milieu tout préoccupé<sup>925</sup> de religion, les nuances hérétiques<sup>926</sup> se trouvaient vite couponnées<sup>927</sup> et violemment dénoncées.<sup>928</sup> Le roi se trouvait précisément,<sup>929</sup> sur ce point important, en pleine difficulté.<sup>930</sup>

(221-6) Mais le roi, qui surveillait avec une telle rigueur les hérétiques,<sup>931</sup> ne suivait pas moins attentivement les conflits qui se produisaient au sein même<sup>932</sup> de l'Église catholique, risquant a<sup>933</sup> leur tour d'altérer la pureté<sup>934</sup> de la foi. Et s'il n'avait peut-

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<sup>909</sup> "être perpétuelle" in the original.

<sup>910</sup> "conservée" in the original.

<sup>911</sup> "l'âme" in the original.

<sup>912</sup> "n'éprouve" in the original.

<sup>913</sup> "intermédiaire" in the original.

<sup>914</sup> "perpétue" in the original.

<sup>915</sup> "indefinite" in the original.

<sup>916</sup> "destinés à" in the original.

<sup>917</sup> "destinées" in the original.

<sup>918</sup> "à" in the original.

<sup>919</sup> "acquérir" in the original.

<sup>920</sup> "mérites" in the original.

<sup>921</sup> "à" in the original.

<sup>922</sup> "L'âme" in the original.

<sup>923</sup> "état" in the original.

<sup>924</sup> "préoccupait" in the original.

<sup>925</sup> "préoccupé" in the original.

<sup>926</sup> "hérétiques" in the original.

<sup>927</sup> "couponnées" in the original.

<sup>928</sup> "dénoncées" in the original.

<sup>929</sup> "précisément" in the original.

<sup>930</sup> "difficulté" in the original.

<sup>931</sup> "hérétiques" in the original.

<sup>932</sup> "même" in the original.

<sup>933</sup> "à" in the original.

<sup>934</sup> "d'altérer la pureté" in the original.

etre<sup>935</sup> pas, comme certains historiens le pretendent, reclame<sup>936</sup> au Pape les poursuites contre Molinos, il insistait certainement a<sup>937</sup> Rome pour la condamnation de l'heretique.<sup>938</sup>

(221-7) Le provincial de Barnabites aurait soudoye a<sup>939</sup> cet effet un certain menage<sup>940</sup> Gauthier, le mari etant charge<sup>941</sup> de preparer<sup>942</sup> de fausses lettres et la femme de se confesser au Pere<sup>943</sup> La Combe pour repandre<sup>944</sup> ensuite d'odieuses calomnies sur son pretendu<sup>945</sup> molinosisme.

(221-8) L'instant etait<sup>946</sup> choisi. Le 19 aout<sup>947</sup> 1687, le cardinal d'Estrées, ambassadeur de Sa Majeste a<sup>948</sup> Rome, avertissait le roi que les milieux pontificaux parlaient avec inquietude<sup>949</sup> d'une diffusion du Molinosisme en France. Le 11 septembre, Louis XIV, l'attention ainsi brusquement eveillee,<sup>950</sup> faisait savoir a son representant auprees<sup>951</sup> du Pape qu'il tenait essentiellement a empecher<sup>952</sup> l'introduction de sectes

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MADAM GUYON  
Emmanuel Aegerter

(continued from the previous page) nouvelles dans le royaume, qu'il se ferait informer de l'affaire dont il s'agissait et qu'il n'hesiterait<sup>953</sup> pas ensuite a<sup>954</sup> agir s'il y avait lieu.

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<sup>935</sup> "peut-être" in the original.

<sup>936</sup> "prétendent, réclamé" in the original.

<sup>937</sup> "à" in the original.

<sup>938</sup> "l'hérétique" in the original.

<sup>939</sup> "soudoyé à" in the original.

<sup>940</sup> "ménage" in the original.

<sup>941</sup> "étant chargé" in the original.

<sup>942</sup> "préparer" in the original.

<sup>943</sup> "Père" in the original.

<sup>944</sup> "répandre" in the original.

<sup>945</sup> "prétendu" in the original.

<sup>946</sup> "était" in the original.

<sup>947</sup> "août" in the original.

<sup>948</sup> "Majesté à" in the original.

<sup>949</sup> "inquiétude" in the original.

<sup>950</sup> "éveillée" in the original.

<sup>951</sup> "à son représentant auprès" in the original.

<sup>952</sup> "à empêcher" in the original.

<sup>953</sup> "n'hésiterait" in the original.

<sup>954</sup> "à" in the original.

Allait-elle conseiller un prince, – le plus puissant des princes d’Europe? Il était<sup>955</sup> pieux, mais, prince réaliste, se méfiait<sup>956</sup> de toute mystique qui n’était point d’Etat.

(222-1)<sup>957</sup> Jamais, jamais plus il ne sera libre, et sa raison mourra avant lui.

(222-2) Le 29 janvier 1688, Mme Guyon était séparée<sup>958</sup> brutalement de sa fille, de ses femmes de chambre, et conduite aux Visitandines de la rue Saint-Antoine. Les religieuses considérèrent<sup>959</sup> avec effroi cette prisonnière<sup>960</sup> maudite et ne la servirent qu’à<sup>961</sup> regret.

(222-3) Il y avait un an que Molinos, au milieu d’une foule énorme, en présence<sup>962</sup> de vingt-trois cardinaux, prononçait son abjuration solennelle. Depuis vingt-deux ans, théologien<sup>963</sup> illustre, directeur du Pape, désigné<sup>964</sup> pour le chapeau, conseiller d’innombrables âmes,<sup>965</sup> il vivait dans le péché et dans l’équivoque.<sup>966</sup> Vieillard blanchi, un cerge brûlant<sup>967</sup> dans ses mains liées,<sup>968</sup> il s’agenouillait maintenant devant le représentant<sup>969</sup> du Souverain Pontife, reniait sa doctrine, désavouant<sup>970</sup> sa vie, acceptant la prison perpétuelle.<sup>971</sup> Et tandis que, le soir, le carrosse de l’Inquisition le ramenait à<sup>972</sup> sa cellule, la populace romaine, ivre d’orthodoxie et de vertu, le poursuivait avec d’immenses clameurs et voulait le précipiter<sup>973</sup> dans le Tibre.

(222-4) Ce sont d’incessants changements de points de vue, de continuel déplacements<sup>974</sup> de perspective. La formule que l’on discute n’a déjà<sup>975</sup> plus pour l’adversaire la même<sup>976</sup> signification.

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<sup>955</sup> “était” in the original.

<sup>956</sup> “réaliste, se méfiait” in the original.

<sup>957</sup> The paras on this page are numbered 9 through 15, making them consecutive with the previous page.

<sup>958</sup> “était séparée” in the original.

<sup>959</sup> “considérèrent” in the original.

<sup>960</sup> “prisonnière” in the original.

<sup>961</sup> “qu’à” in the original.

<sup>962</sup> “énorme, en présence” in the original.

<sup>963</sup> “théologien” in the original.

<sup>964</sup> “désigné” in the original.

<sup>965</sup> “âmes” in the original.

<sup>966</sup> “péché et dans l’équivoque” in the original.

<sup>967</sup> “brûlant” in the original.

<sup>968</sup> “liées” in the original.

<sup>969</sup> “représentant” in the original.

<sup>970</sup> “désavouant” in the original.

<sup>971</sup> “perpétuelle” in the original.

<sup>972</sup> “à” in the original.

<sup>973</sup> “précipiter” in the original.

<sup>974</sup> “déplacements” in the original.

(222-5) Tous deux, s'appuyant sur la doctrine ainsi précisée condamnerent<sup>977</sup> les oeuvres de Molinos, de Malaval et du Pere<sup>978</sup> La Combe. Ils condamnerent également les idées<sup>979</sup> de Mme Guyon.

(222-6) Elle reconnaissait par ce texte qu'elle n'avait eu aucun commerce avec Molinos ou ses disciples, qu'elle n'avait lu ses livres. Il affirmait, de plus, qu'elle avait toujours détesté,<sup>980</sup> en sa présence,<sup>981</sup> les abominations de Molinos et d'autres théologiens pervers condamnés<sup>982</sup> par l'Église.

(222-7) Pourrions-nous, d'autre part, établir qu'elle inclina vers ces bizarres et voluptueuses erreurs qu'engendra parfois le quietisme mal compris?

## Harry Clements: Nature Cure For Prostate Troubles

223

NATURE CURE FOR PROSTATE TROUBLES

Harry Clements<sup>983</sup>

(223-1)<sup>984</sup> Lying flat on the floor at the end of the day is one of the best exercises for posture correction. It gradually straightens out the back, pushes the neck into its normal position and takes the weight off the feet so that they may relax.

(223-2) By drawing the feet up to the buttocks this strain can be lessened and the pull on the lower spine released. This is a very important point for those who have prostate troubles.

(223-3) The next position is to raise the pelvic part of the body as high as possible, and to put under it a hard cushion or some object that will hold it as comfortably high as possible, thus making a straight line from the knees to the chest. In this position the pelvis is considerable higher than the upper part of the abdomen.

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<sup>975</sup> "déjà" in the original.

<sup>976</sup> "même" in the original.

<sup>977</sup> "précisée condamnèrent" in the original.

<sup>978</sup> "Père" in the original.

<sup>979</sup> "condamnèrent également les idées" in the original.

<sup>980</sup> "détesté" in the original.

<sup>981</sup> "présence" in the original.

<sup>982</sup> "théologiens pervers condamnés" in the original.

<sup>983</sup> The original editor inserted "195" at the top of the page by hand.

<sup>984</sup> The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

(223-4) Try consciously to relax and contract the abdominal muscles. This position is of great value in taking the weight and strain off the bladder and the prostate gland, and should be held for about ten minutes or even longer if possible.

(223-5) The use of places where there is a tendency for this flow to be restricted may play some part in diminishing the capacity of it and be a real factor in the dribbling effects of old age. And also emptying the bladder by doing it at certain times without waiting for the reflex to operate may in time reduce the efficiency of the reflex through lack of usage.

(223-6) In the meantime, and where less effective help is needed the hot relaxing bath should be tried. The patient should be put into a full path of hot water and remain there until the body is relaxed. Such a procedure may relieve the worst cases, but there must be no undue delay in taking the pressure from the bladder.

(223-7) Pay special attention to the act of fully emptying the bladder. It is advised that every evening before retiring the bladder should be emptied in the quadruped or all-fours position. A suitable vessel should be used, and the act should not be hurried. If the pelvis can be elevated a little, so much the better. Careful attention to this way of urination just before sleep often results in a night's rest without the usual interruption.

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NATURE CURE FOR PROSTATE TROUBLES  
Harry Clements

## **John Blofeld: Peking - City of Lingering Splendour**

225

PEKING - CITY OF LINGERING SPLENDOUR  
John Blofeld<sup>986</sup>

(225-1)<sup>987</sup> Urbanity, courtesy, a manner smiling and restrained; instinctive appreciation of beauty in art and nature - all these were found in Peking. Though degrees of refinement naturally varied with education and prosperity, I saw none of the coarseness and boorishness associated with extreme poverty in large cities.

(225-2) Perhaps more than any class of beings encountered before or since, I admired those elderly scholars, with their unflinching courtesy, impressive manners, graceful gestures, deep classical learning, keen sense of humour... There was smooth formality

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<sup>985</sup> Blank page

<sup>986</sup> The original editor inserted "197" at the top of the page by hand.

<sup>987</sup> The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

and intricate decorum in this Confucian society of elderly Pekingese. I grew accustomed to being rigidly formal on some occasions, still formal but gracefully relaxed on others, delightfully free and debonair at the proper moments.

(225-3) He criticised these novelists whose characters did not know the value of restraint as being worthless for youthful readers.

(225-4) The Confucian virtues of loyalty to superiors and elders, of decently restrained behaviour, were withering away before a flood of ideas from the West.

(225-5) Food sliced wafer thin is cooked almost instantly when dipped in boiling water. Then, immersed briefly in spicy sauce, it is delicious.

(225-6) Early-morning air was said to possess magical purity from which elderly men staved off the disabilities of age and gained immeasurable benefits, while essayists, who practised at that hour found it conducive to the highest elegance of style. Hence beginning the day with a walk in the park before breakfast!

(225-7) Pale amber-coloured jasmine tea is preferred by Pekingese, except in summer when green Dragon's well tea is taken for blood-cooling properties. But I preferred to either, the semi-fermented Wu I Shan teas from Fukien, in the South.

(225-8) Wu Wei, accomplishing everything by scrupulously doing nothing, is the core of Taoism. It means not non-action but the avoidance of unnecessary action: acting only in response to the needs of the moment; without forethought or afterthought, as opportunity arises. It is as simple

226<sup>988</sup>

PEKING – CITY OF LINGERING SPLENDOUR  
John Blofeld

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PEKING – CITY OF LINGERING SPLENDOUR  
John Blofeld<sup>989</sup>

(continued from the previous page) as simple as that.

(227-1)<sup>990</sup> We cultivated taste in dress, manners, deportment.

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<sup>989</sup> The original editor inserted "199" at the top of the page by hand.

<sup>990</sup> The paras on this page are numbered 9 through 18, making them consecutive with the previous page.



(227-2) Buying ready mixed jasmine tea cannot compare with blending it yourself. Better choose a red tea from Fukien. Do not put jasmine-flowers in the canister with the tea, but throw freshly plucked ones into the pot; and use buds. The fully-opened flower has no taste.

(227-3) To Cha'an and Taoist Pekingese gentlemen, restless movement and over-casual postures had been made impossible by habits. Young people and foreigners might scratch noses, fingers, chins or cross legs in public, but to these old scholars such behaviour indicated failure to achieve inner harmony.

(227-4) Taoist Ex.: Breathing the all-pervading Life-Force into the veins: Inhale slowly until lungs almost full, then check movement by imperceptibly slowing intake of air till it ceases. Hold breath. Then let it come out slowly again, and silently. The Life Force circulates by these invisible veins, not to be confused with their gross counterparts.

(227-5) A friend cured himself of 20 years Opium addiction solely by practising Buddhist methods of mind-control.

(227-6) Opium temporarily increases male virility, which makes it attractive to old men with young concubines. But slow deterioration sets in, weakening of life-force, and chained to the habit for the rest of one's life.

(227-7) We Pekingese are close kin to ancient Greeks - we like tread Middle Path. We see no harm in enjoying anything. Evil lies only in excess.

(227-8) Bemaiev (of Buriat extraction) won a reputation in St. Petersburg of possessing the key to secrets and powers of the High Lamas of Mongolia and Tibet.

(227-9) Chinese bathhouse Massage: With a wet towel tied tightly round forearm and right hand masseur vigorously worked 10 minutes. He succeeded in producing rolls of filth from my recently soaped body: the hard towel rubbed these black worms like rolls from pores opened wide during my immersion in hot water.

(227-10) [(a)] Opium experience:<sup>991</sup> I felt content just to be; conversation seemed tiresomely superfluous. I had passed beyond the

228<sup>992</sup>

PEKING - CITY OF LINGERING SPLENDOR  
John Blofeld

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<sup>991</sup> The original editor inserted "(a)" and inserted underline by hand.

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(continued from the previous page) beyond the loquacious stage ... Why bother with indignation when the whole world was beautiful? Yes, everything and everybody. To exist, to be part of Now, was joy – no need for any sort of action. That was wu wei ... Certain drugs do carry us into one of the lower<sup>994</sup> states of mystical contemplation, while at same time making it impossible for us to rise to the higher ones.<sup>995</sup> (b) I did not sleep but hours rushedly. I desired no pastime, no entertainment, beyond the joy of just being.

(229-1)<sup>996</sup> Those who are refreshingly free from convention are, to that extent, natural Taoists. But they tend to abuse their freedom.

(229-2) Thickly wadded garments used in winter compensated by their extreme lightness for their extra bulk. A winter gown of 2 silk layers padded with 1½ inches silk floss is as warm as the heaviest overcoat, yet 4th its weight.

(229-3) The Nationalist regime allowed monasteries to fall into decay. Amoral, cynical, corrupt leaders. Buddhism was represented as superstitious nonsense.

(229-4) Politics could hold no interest for a Buddhist who saw struggles for power as symptoms of stupid egoism pitted against stupid egoism.

(229-5) Your answer should have been silence. Why seek to confine the illimitable, the inconceivable, in words?

(229-6) Do not turn away from your happiness until it turns away from you.

(229-7) The Taoist Abbot declared I needed an antidote for so much solemnity.

(229-8) Confucianism had been reduced to a code of ethics, manners, self-control, denuded of its more mystical implications.

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<sup>993</sup> The original editor inserted "201"

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<sup>995</sup> The original editor inserted underline by hand.

<sup>996</sup> The paras on this page are numbered 19 through 31, making them consecutive with the previous page.

(229-9) The superiority of these old Confucian scholars, despite their insistence on formality, was they were fully developed human beings with unmatched wisdom and urbanity.

(229-10) The balance of their body-elements was disturbed by grief, boredom and repression.

(229-11) Shelley and Wordsworth were really English Taoists. W's "Intimations of Immortality" is absolutely Taoistic.

(229-12) Even hermits are not free, because they have to eat.

(229-13) If, while desiring, and giving way to it, you can stand back and watch your own ridiculous

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PEKING - CITY OF LINGERING SPLENDOUR  
John Blofeld

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PEKING - CITY OF LINGERING SPLENDOUR  
John Blofeld<sup>998</sup>

(continued from the previous page) behaviour, watching the process as alien to yourself, then you may gain useful experience.

(231-1)<sup>999</sup> Our Chinese people will rise or fall in accordance with how far we continue to live by the good sense and reasoned behaviour taught by the sage Confucius (the Master King). Now we are falling headlong into plain barbarity.

(231-2) Marx and Confucius were like brothers in their opposition to individual self-expression, just as Taoists and Anarchists are united in their contempt for rules.

## **Ernest Becker: Zen - A Rational Critique**

(231-3) Ernest Becker, Ph.D. (Dept. of Psychiatry, N.Y. State University Medical Centre)  
The Zen Master becomes responsible for the karma (the Buddhist' error, illusion, appetite, attachment) for the pupil. The pupil's blunders, and his failure to learn, load

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<sup>998</sup> The original editor inserted "203" at the top of the page by hand.

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the Master with spiritual demerits which he will have to work out as karma during this life and subsequent reincarnations. (This is not unlike the parent's accepting the sins of the child in Judaism, before ritual assumption of adult hood at 13 (- Barmitzvah? -). The pupil's anxiety as he fails to make progress is thus explained: he is affecting the Master adversely. It is small wonder that the Master - the celebrated Kenzo Awa - did not at first want to take Eugen Herrigel - a European - as a pupil.

(231-4) Yang and Yin are the dualities of light and darkness, which are locked in eternal struggle.

(231-5) In present-day Japan famous Masters offer special courses for attaining inner experiences - some as short as five days: In this intensive course, an entire group practises the cry "Mu," in a loud monotonous chanting, which may well bear effective form of self-hypnosis. Sometimes the Master enjoins students "to see into their own natures" with shouts like "With all your might." The Mu cry, as it builds to an intense pitch, turns into a "Mu - UWA" sound: this drone may occupy 4 of the 5 days in the intensive session. "Mu"-practice may begin as a calm call and end as a vigorous cry.

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ZEN - A RATIONAL CRITIQUE

Ernest Becker

## **Arya Mannes: Meditations in an Empty Room**

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MEDITATIONS IN AN EMPTY ROOM

Arya Mannes<sup>1001</sup>

(233-1)<sup>1002</sup> The U.N. Meditation Room is windowless ... claustrophobic... this nothingness was so oppressive and disturbing that it became a sort of madness, and the room a padded cell. All this whiteness and shapelessness and weakness was the leukaemia of noncommitment. The terrifying thing about this room was that it made no statement whatever. - Only nothing could please all. The mandate was to avoid any symbol that might offend any believer. Outside in the city I began to see this noncommitment everywhere - the new buildings, glassy aluminium boxes: They had no stamp upon them. They were faceless.

(233-2) Once in a while a play would make a statement, only to retract a temper in a show of neutrality...conformity. That is why any commitment of self is a joy. You have only to look at their faces to see how their features have been cast in the forge of the

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<sup>1001</sup> The original editor inserted "205" at the top of the page by hand.

<sup>1002</sup> The paras on this page are unnumbered.

spirit's privacy – these men whose entire lives have been statements of their singularity. What we are missing in the pallid company of the uncommitted.

(233-3) To the Editor: Probably the best sermon I have read this year was Marya Mannes's meditation on the Meditation Room in the United Nations Building. Probably a better way of expressing my appreciation of the article would be to say that it was a sermon that was experienced,<sup>1003</sup> rather than read. The barrenness of that empty room is frightening – as frightening as the sophisticated, well-intentioned, empty tolerance that is our modern Weltanschauung.<sup>1004</sup> Never have I appreciated the value of symbols more than during the time I spent in that terrifyingly perfect and logical room. – You have done what we clergymen so infrequently do: You have seen and communicated the truth.

(233-4) Robert H Bridges

“The function of reason is to interpret in the light of spiritual intuition ideas which come to it through the senses. The most inspiring of these ideas is Beauty. Man recognizes it in the world about him, and desires it. To see and to love beauty are one and the same thing. By its influence man may rise to a consciousness of his spiritual heritage.

234<sup>1005</sup>

MEDITATIONS IN AN EMPTY ROOM  
Arya Mannes

## **Father Augustine Baker: The Void**

235

THE VOID  
Father Augustine Baker<sup>1006</sup>

(235-1)<sup>1007</sup> The soul may be united to God when she is nowhere bodily, nor hath in her any image of creatures. When she is nowhere bodily she is everywhere spiritually, fit to be united with the nothing, God.

(235-2) The soul being on the condition of nothing, apprehends God also as nothing, that is no imaginable or intelligible thing. This union of nothing with nothing is the state of perfect union.

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<sup>1006</sup> The original editor inserted “207” at the top of the page by hand.

<sup>1007</sup> The paras on this page are unnumbered.

## Encounter Magazine

(235-3) "Experience in Zen Monastery" Richard Rumbold - Zen teaches us to live this<sup>1008</sup> life in harmony with Tao, to regard this<sup>1009</sup> life as the only significant spiritual experience.

(235-4) Zen cooking at this monastery (Shokokuji, on the outskirts of Kyoto) is vegetarian.

(235-5) Zen is the only religion in which laughter, humour, plays a part.

(235-6) Satori can be experienced at varying levels of the mind.

(235-7) The disciple's mind must first be emptied of all thoughts and images: consequently he seems to be on the brink of a precipice, over which he must leap into what appears to be nothingness.

(235-8) The Reshi can judge a man's character by the minutiae of external behaviour, can determine a disciple's progress from the sound of his footsteps or on the tatami as he comes to him along the passage, as well as from his prostrations (touching floor with forehead) on arriving in the Reshi's room.

(235-9) In Meditation Hall<sup>1010</sup> it is wrong both to open the eyes fully, - which tempts to external distraction - or to shut them altogether - because of danger of drowsiness. Fix eyes on the middle distance.

(235-10) After sitting in meditation we walked briskly to loosen the joints.

(235-11) Discriminating and conceptual thought is discouraged.

(235-12) Koan<sup>1011</sup> was invented by Chinese Zen masters. It is intended to abort<sup>1012</sup> conceptual thinking, to drive the mind deeper into the Void where, in the unitive moment, it makes contact with the Absolute. In Zen circles the usefulness of the Koan is disputed. Some maintain it is merely a trick to tire the conceptual mind; others that it is quite effective. Chinese Master Pan-Jo said: "The time comes when the Koan vanishes, with

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<sup>1008</sup> The original editor inserted underline by hand.

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<sup>1012</sup> The original editor inserted underline by hand.

(continued from the previous page) with everything else, from your mind, even the mind itself." Chinese Master Pu-Yen said "There will follow a state of unconsciousness in which neither the koan exists nor he who seeks its solution. This is the objectless state but it is not the final one. While in this state you happen to see an object or hear a sound, then<sup>1015</sup> the Ultimate Reality bursts upon you.

(237-1)<sup>1016</sup> The monk Hsai, when I told him I was returning to London, said: "You have not enough Zen in you yet. If you had, you would not need to leave, - you could remain in Japan and yet be in London too."

(237-2) "Encounter"<sup>1017</sup> - by WAYLAND YOUNG

(1) We must unconditionally, alone, and at once, lay down our nuclear arms. But won't the R - s come? They may, or may not. It is a risk, just as the extermination of mankind is a risk if we keep our arms. And it is a risk of a lesser evil. (2) An attack with cobalt bombs could kill every living person in England. (3) Since conditional nuclear disarmament, by agreement, seems unobtainable, we must disarm unconditionally.

(237-3) DEAN INGE

(1) Extreme old age is a strange experience. I at age of 87 do not feel things very deeply. Weeks and months glide by almost as in a dream.<sup>1018</sup> I do not find much to brag about.. I am not unhappy: Peace after a strenuous life is welcome. (2) "I have had only faint glimmerings of the mystical vision; I have not earned anything more."

(237-4) "The Diary of a Mystic"<sup>1019</sup> by EDWARD THORNTON (a psycho-analyst): "I had to learn that psychic infections experienced during the transference situation with the patient, could not only be an obstruction, but highly dangerous to the life of the contemplative; and I found myself in certain cases dragged down and sapped of all my nervous energies."

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<sup>1014</sup> The original editor inserted "209" at the top of the page by hand.

<sup>1015</sup> The original editor inserted underline by hand.

<sup>1016</sup> The paras on this page are numbered 11, making them consecutive with the previous page.

<sup>1017</sup> The original editor inserted underline by hand.

<sup>1018</sup> The original editor inserted underline by hand.

<sup>1019</sup> The original editor inserted underline by hand.

(237-5) "Light on Path"<sup>1020</sup> by MABEL COLLINS

(1) But it must be the Eternal that draws forth your strength and beauty, not desire of growth.

238<sup>1021</sup>

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(continued from the previous page) growth. For in the one case you develop in purity; in the other you burden by the forcible passion for personal stature.

(239-1)<sup>1023</sup> The pure artist who works for the love of his work is sometimes more firmly planted on the right road than the occultist who has in reality only enlarged the limits of his experience and desire."

(239-2) "An Inland Voyage" by R.L. STEVENSON

An imperturbable demeanour comes from perfect patience. Quiet minds cannot be frightened or perplexed, but go on at their own pace, in fortune or misfortune, like a clock in a thunderstorm.

(239-3) Bazin had delighted in museums. "One sees there little miracles of work" he said, "that is what makes a good workman; it kindles a spark."

(239-4) We began to slip into that golden doze of the mind... I have stupefied myself in this way more than once; indeed I dearly love the feeling... the brain had a whole holiday and went to sleep... The great wheels of intelligence turned idly in the head, like fly-wheels grinding no grist. I have gone on for half an hour at a time. And what a pleasure it was!.... There was one odd piece of practical metaphysics which accompanied the intensity of my abstraction... There was less me and more not-me that I was accustomed to expect: My own body seemed to have no more intimate relation to me... I was isolated in my own skull. I take it, in short, that I was as near Nirvana as would be convenient in practical life... 'tis<sup>1024</sup> very calm, golden, and incurious, and one that sets a man superior to alarms.'<sup>1025</sup>

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<sup>1020</sup> The original editor inserted underline by hand.

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<sup>1022</sup> The original editor inserted "211" at the top of the page by hand.

<sup>1023</sup> The paras on this page are numbered 2, making them consecutive with the previous page.

<sup>1024</sup> The original editor inserted quotation marks by hand.

<sup>1025</sup> The original editor inserted quotation marks by hand.



(239-5) ["Bishop Berkeley's Doctrine"]<sup>1026</sup> by A. CAMPBELL FRASER

His principle – that the world is not an independent substance, of which conscious mind may be an effect, but is the very world presented to our senses, and which depends for its actuality on being perceived – was long misconstrued as the monstrous paradox that we are the dupes of our senses. We are only now learning to realise that phenomena presuppose the presence and agency of supreme reason. The inevitable assumption is that

240<sup>1027</sup>

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ENCOUNTER MAGAZINE<sup>1028</sup>

(continued from the previous page) is that nature is reasonable; and that even in that world of the senses we live and move in all-pervading Reason, God.

(241-1) (Columbia Encyclopaedia)<sup>1029</sup> BERKELEY

The observing mind of God makes possible the continued apparent existence of material objects: God arouses sensations in us in a regular coherent order.

### **Professor R. Reith: University Lecture**

(241-2) Function of genius to stir subconscious mind of race.

(241-3) Time opportune for emergence of a genius to unite Eastern and Western values.

(241-4) Greek civilisation was nurtured within city walls, but Indian within forest ashrams.

(241-5) The Indian mind evolved perforce in the forests because the country was covered with them when the Aryans came into it.

(241-6) Tagore age 83rd said English literature had been the inspiration of his (and other contemporary students) life in those early days.

(241-7) He repeatedly said that God is to be realised in the common daily life no less than in the ecstatic devotions of the mystic.

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<sup>1028</sup> The original editor inserted "213" at the top of the page by hand.

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(241-8) His poems ere unequal in inspiration, especially those of later life did not match those of earlier years.

(241-9) He wrote the Indian national anthem Excerpts: "Thou art the ruler of men's destinies. The saving of all people rests in Thy hand."

## Colonel Brinsley Trench

(241-10) Until Samadhi is reached, the student is under the impression he has been working to subjugate his mind. He suddenly discovers Samadhi is the realisation, there is nothing to subjugate, because the highest mind he is capable of reaching is his own eternal Self. One does not subjugate one's Self, does not control, dominate, or otherwise act as if one's Self were another being - if one has realised Selfhood. This is the test of whether or not someone has actually reached Samadhi, this is its revelation. The King does not rule the King, he is<sup>1030</sup> the king. To offer God the denial and annihilation of the Self He created is an affront to the Creator in

242<sup>1031</sup>

COLONEL BRINSLEY TRENCH

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COLONEL BRINSLEY TRENCH<sup>1032</sup>

(continued from the previous page) to the Creator in whose image it was made. If you would be without individuality, disclaim the image If you refuse to think about your Self, turn away from it, deny it the very necessities of its life, make-believe you haven't got a Self, nip off any creative interest, dispense with every pleasure, kill every joy - this is the false current for Salvation.

## Professor Feng-Yu-Lan: Wang Yang-ming (Chinese Yearbook) - Tsing Hua University, Peking (1953)

(243-1)<sup>1033</sup> "A thinker like Wang Yang-ming seems to me of great interest because he already forecast the patterns of thought which are the crux of the works of European

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<sup>1032</sup> The original editor inserted "215" at the top of the page by hand.

<sup>1033</sup> The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

and Chinese Marxists... Wang Yang-ming's ideas are being realised at last in contemporary Marxism." (What nonsense! - PB Rot!!)

(243-2) "Wang Yang-ming was the leading exponent of one of the two schools of neo-Confucianism - the Idealistic (The other school was the Rationalistic). The Idealists hold that Reason is no other than the mind itself, and that the flesh is what the soul makes it."

(243-3) Wang Yang-ming born 1472 died 1529, early incurred the hatred of a Court eunuch, and was banished to a distant and obscure post. He emerged from this eclipse and, in spite of opposition, rose by his ability and integrity, to the rank of Viceroy. His exile and banishment was a blessing in disguise. It was to him what prison was to others, the occasion of spiritual enlargement. There, while expecting the sentence of death, he meditated on questions which had long perplexed him. Out of this came the enlightenment which gave him a distinctive place among Confucian scholars.

(243-4) He stood for personal insight against Confucian orthodoxy.

(243-5) He reached the highest scholar's grade, and then entered official employment. He was 35 or 36 when he was exiled to the habitat of barbarians. There he asked himself: "What would a sage do who lived under these circumstances?" One midnight illumination came while he meditated; this was the critical experience of his life: He exclaimed: "My nature is sufficient, I was wrong in looking

244<sup>1034</sup>

WANG YANG-MING (CHINESE YEARBOOK)  
Professor Feng-Yu-Lan

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WANG YANG-MING (CHINESE YEARBOOK)  
Professor Feng-Yu-Lan<sup>1035</sup>

(continued from the previous page) in looking to things and affairs."

(245-1)<sup>1036</sup> He wrote: "Because of the obscuration due to selfishness, investigation of truth is necessary. By such scrutiny the dust of self which settles daily on the clear mirror of the intuitive faculty [(is removed - PB?)]<sup>1037</sup>

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<sup>1034</sup> Blank page

<sup>1035</sup> The original editor inserted "217" at the top of the page by hand.

<sup>1036</sup> The paras on this page are numbered 6 through 7, making them consecutive with the previous page.

<sup>1037</sup> The original editor inserted "(is removed-PB?)" by hand.

(245-2) Joy is an original characteristic of the mind, but it may be overlaid by sorrow, or [confusion?]<sup>1038</sup>

## Piero Scanzani: Notes

(245-3) [Thai Priest]<sup>1039</sup> – “Where do you feel consciousness when you shut your eyes?” asked the Bonze. “It is necessary never to lose the feeling of it. This is done by first moving it, putting it into the breath, then putting it into the feet when it liberates from thought; putting it into the heart it lights you with joy. If you put it beyond your head, you become enlightened with the Immensity.” Japan

(245-4) Concentrate on Hara (just below navel) the centre of inner gravity.

(245-5) Lady Poo, 75 year-old nun, Hongkong Monastery: A Buddhist monk taught me “to understand you have to see the world as Buddha saw it – empty.” The house and carriage there are only in your mind.

(245-6) India – Tantrik Guru of Benares, Kapila the “Squirrel”:<sup>1040</sup> Keep day and night this vast adamantine serenity, which you now glimpse, by holding onto it within yourself until you meet with a silent almost imperceptible separate vibration but ever more evident as you go on. If you can anchor in this you have achieved serenity. (Alas!<sup>1041</sup> I first had, and got,<sup>1042</sup> this glimpse, sitting with Kapila, only when sitting still, observes Scanzani. As soon as I get up and become active, it vanished). He eats only one meal a day, of rice. He feeds the squirrels, who crawl over him and keeps one on his shoulder always.

(245-7) High Sufi Prof. Ruzbehan of Teheran:<sup>1043</sup> “We are immersed in action and satiated by it. I do it always one standing step behind the action and shoulders supported by Allah.

Sufi Teacher Tarmadi: What is a Sufi? “One who is gone, departed.” 1st stage “I” – 2nd stage “Thou” 3rd stage “I-thou” – 4th stage “Thou.”

246<sup>1044</sup>

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<sup>1038</sup> The original editor inserted question mark by hand.

<sup>1039</sup> The original editor deleted “(“Tempo”)” before “Thai Priest” and inserted underline by hand.

<sup>1040</sup> The original editor inserted underline hand.

<sup>1041</sup> The original editor inserted exclamation mark by hand.

<sup>1042</sup> The original editor changed "gets" to "got" by hand.

<sup>1043</sup> The original editor inserted underline by hand.

<sup>1044</sup> Blank page

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1 <sup>st</sup> stag	"I"
2 <sup>nd</sup> stag	"Thou"
3 <sup>rd</sup> stag	"I-thou"
4 <sup>th</sup> stag	"Thou"



Tarmadi: "How does one set about going this way? With "The Hu" repeated infinitely in the heart!" (This must be a hummed mantram -PB). Tarmadi: "Writing cannot evoke the music and dance of Dervish dance. So do not write about it."

Master [Ch'An],<sup>1046</sup> Chinese Guru in Hong Kong - Closed in a darkened room at night, practised meditation. He was looking for Tao secretly, with the breath, watching it, and agitating the belly in waves. These movements got less and less until the belly hardly moved at all. He repeated "Watch the breath." Breath must be the propellant and [Ch-']<sup>1047</sup> an agreed.

(249-1)<sup>1050</sup> Childbirth made easier with self-hypnosis. [London].<sup>1051</sup> Seventy mothers taught to put themselves in a hypnotic trance found childbirth more pleasant, had

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<sup>1045</sup> The original editor inserted "219" at the top of the page by hand.

<sup>1046</sup> The original editor inserted apostrophe by hand.

<sup>1047</sup> The original editor inserted apostrophe by hand.

<sup>1048</sup> Blank page

<sup>1049</sup> The original editor inserted "221" at the top of the page by hand.

<sup>1050</sup> The paras on this page are unnumbered.

<sup>1051</sup> The original editor deleted , " Friday" after "London" by hand.

shorter labour periods and needed fewer painkilling drugs than two other groups. These findings were described on the 11th October 1962 in the British Medical Journal by a British obstetrician and gynaecologist, Dr Josephine A. Davidson.<sup>1052</sup> She said the experiences of a self-hypnosis group were compared with a group who had "relaxation" classes with a physiotherapist and a third group who had only mothercraft classes. The special class was hypnotized by an obstetrician and lectured on the satisfaction and pleasure of childbirth. Later they were taught to put themselves into a trance so they would be independent of the hypnotist in the labour ward. As a result, their average labour time was just over half that of the other groups while far fewer needed drugs. Seventy-five per cent described their labour as "pleasant," compared with 23 per cent in the physiotherapy class and 33 per cent in the mothercraft group. Even without these results, Dr Davidson said, the time spent on the teaching would have been well spent. "It gave them a happy and confident pregnancy and a feeling of pleasure and excitement in labour, so that 53 per cent felt no pain or only slight pain in any part of the labour," she [wrote].<sup>1053</sup>

250<sup>1054</sup>

NOTES

Piero Scanzani

## **E.L. Cary: Emerson: Poet and Thinker**

251

EMERSON: POET AND THINKER

E.L. Cary<sup>1055</sup>

(251-1)<sup>1056</sup> His firm morality and the gracious art with which he has made morality beautiful are as valuable today as when his presence in the world gave a personal interest to his writing.

(251-2) He spoke with deliberation and a certain "courtly hesitation."

(251-3) He was suffering the singularity of all who in aim and insight are raised above their companions. His destiny as a master precluded for him the comfort of adherence to any school or teacher.

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<sup>1052</sup> The original editor inserted underline by hand.

<sup>1053</sup> The original editor deleted "N.Z. P.A. Reuter" after "wrote." by hand.

<sup>1054</sup> Blank page

<sup>1055</sup> The original editor inserted "223" at the top of the page by hand.

<sup>1056</sup> The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

(251-4) What I revere and obey in it is its reality, its boundless charity, its deep interior life, the rest it gives to mind, the echo it returns to my thoughts, the perfect accord it makes with my reason through all its representation of God and His Providence; and the persuasion and courage that come out thence to lead me upward and onward.

(251-5) For the satisfaction of others I have laboured to show by the history that this rite was not intended to be perpetual; as to what Paul thought, and why he so thought, I cannot help feeling that it is time misspent to argue to or from his convictions.

(251-6) The Jewish was a religion of forms; it was all body, it had no life, and the Almighty God was pleased to qualify and send forth a man to teach men that they must serve Him with the heart; that only that life was religious which was thoroughly good; that sacrifice was smoke, and forms were shadows.

(251-7) It was characteristic of him to let nothing so individual and fragmentary as his private loss or gain interrupt the harmony of his mind; and though he may have been saddened by his inability to carry his congregation with him to the spiritual altitude where he was most at home, there is no one in history of whom it is more possible to believe that his sorrow under such circumstances was altruistic and devoid of self-pity or wounded pride.

(251-8) Christianity is the most emphatic affirmation of spiritual nature. But it is not the only nor the last affirmation. There shall be a thousand more.

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EMERSON: POET AND THINKER

E.L. Cary

(252-1)<sup>1057</sup> The mind must be braced by other minds to independent thinking, not supported in eleemosynary idleness. He has kept as free as Shakespeare from plagiarism in the true sense of that ugly word.

(252-2) Some excellent sayings are quoted from his merrier hours, the best, perhaps, a comment inspired by the introduction of an uncongenial person: "Whom God hath put asunder, let not man bring together."

(252-3) So endless in details. I think you see as pictures every street, church, parliament-house, barrack, baker's shop. Hence, your encyclopediacal allusion to all knowables, and the virtues and vices of your panoramic pages.

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<sup>1057</sup> The paras on this page are numbered 9 through 18, making them consecutive with the previous page.

(252-4) Carlyle found his friend's benign detachment and abstract vision unsatisfying, and urged upon him the kind of art in which he himself was conspicuously successful. "You tell us with piercing emphasis," he said, "that man's soul is great; show us a great soul of a man in some work symbolic of such.

(252-5) Each (Emerson and Carlyle) had maintained a gentle courtesy toward the opinions of the other, tolerating disagreement with that "beautiful behaviour" defined by Emerson as the finest of the fine arts.

(252-6) Nothing is more common than to see men drunk with the virtue they are practising, and unwilling to give it less than the highest and most pompous place in the list of divine attributes.

(252-7) The end of the lecture is touched by the sadness of premonition, and it is not impossible that Emerson's clear mind was already discerning the calamity of civil strife of a century in the future.

(252-8) And yet the love that will be annihilated sooner than treacherous has already made death impossible, and affirms itself no mortal but a native of the deeps of absolute and inextinguishable being.

(252-9) His writing became more corporeal without losing its spiritual quality.

(252-10) Shakespeare, the Poet, he calls his essay, and the poet only is hewn out for us from the bewildering exuberance of the material. The essay opens with the recognition of the debt genius owes to the past. "Every master has found his materials collected. The world has brought him

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EMERSON: POET AND THINKER

E.L. Cary<sup>1058</sup>

(continued from the previous page) thus far on his way. The human race has gone out before him, and he would have all to do for himself, his powers would be expended in the first preparations.

(253-1)<sup>1059</sup> The reason why we do not at once believe in admirable souls is because they are not in our experience. In actual life they are so rare as to be incredible.

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<sup>1058</sup> The original editor inserted "225" at the top of the page by hand.

<sup>1059</sup> The paras on this page are numbered 19 through 29, making them consecutive with the previous page.



(253-2) A man who could see two sides of a thing was born. The balanced soul came. If he loved abstract truth he saved himself by propounding the most popular of all principles, the absolute good, which rules rulers, and judges the judge. (On Plato)

(253-3) He found Goethe incapable of a self-surrender to the moral sentiment and therefore less noble than poorer writers.

(253-4) There lies the burden on his mind, - the burden of truth to be declared, - more or less understood; and it constitutes his business and calling in the world to see those facts through and to make them known.

(253-5) If not, - if there be no such God's world in the man, - what care we how adroit, how fluent, how brilliant he is?

(253-6) A man has too many enemies than that he can afford to be his own foe.

(253-7) God himself does not speak prose, but communicates with us by hints. Poetry teaches the enormous force of a few words, and in proportion to the inspiration checks loquacity.

(253-8) He lectured little, finding increasing difficulty in remembering words, although his mind was entirely clear.

(253-9) But what is still more striking is that a man so conscious of practical ethics and the problems of moral experience should so insistently be spoken to by the interior vision of beauty, and should so completely decline to consider morality apart from it.

(253-10) There is higher work for Art than the arts.

(253-11) Art is the need to create; but in its essence, immense and universal, it is impatient of working with lame or tied hands and of making cripples and monsters such as all pictures and statues are. Nothing less than the creation of man and nature is its end.

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EMERSON: POET AND THINKER

E.L. Cary

(continued from the previous page) His was the frame of mind in which an artist creates forms that endure, and his subject was the moral world.

(254-1)<sup>1060</sup> When he has reached a certain height he pauses in an intermediary region between earth and heaven, and his philosophy thus avoids both the vagaries of mysticism and the commonplaces of ordinary moralising. An enthusiasm which is not exaltation, a sort of rapture not that of desire, a contemplation not that of ecstasy, an imagination of the soul tinted with the purest reflections from nature, sustain him in his middle sphere between the visible world and the infinite.

(254-2) From society he exacts that it shall walk not in one uniform path, but take its way through many. From the individual he exacts character and genius, that it shall not close itself against all issues in order that no person shall pass beyond certain limits, but that it give each person freedom to choose his way.

(254-3) Neither critic can recognise his modern interrogation of the universe in travail and suffering in Emerson's vision of a universe from which pain and evil are excluded by the reason that every man has lived scrupulously according to the inner law.

(254-4) Calm, that supreme attribute of truth, is no more.

(254-5) If calm and greatness sufficed, Christianity would have no excuse for being, - Stoicism would be enough.

(254-6) In his writings Emerson declined to dwell upon the presence of evil in the world, and it is true that, as M. Roz with some disapproval points out, he did counsel the suppression of all reference to personal ailments.

(254-7) His critics have commented upon his singular blending of individuality with universal aims and interests. But it is upon the union of these apparently opposing elements in humanity that he bases his hope for a regenerated world. Before all of us he holds the ideal life, the rounded perfection of beauty in thought, conduct, and aspiration.

(254-8) M. Roz, for example, finds his serenity more or less disdainful and distant.

(254-9) His acquiescence in the order of the universe at the moment when it is most cruel and crushing presupposes the elevation of his mind and soul to the perception of love and goodness.

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<sup>1060</sup> The paras on this page are numbered 30 through 38, making them consecutive with the previous page.

(255-1)<sup>1062</sup> If in the least particular, one could derange the order of nature, – who would accept the gift of life? Obviously this is neither disdain nor egoism.

(255-2) He is a poet by virtue of his tone; a creative power dwells in his words.... Like Socrates, whom he loved, he deems that truth belongs to all, is at the doorway of all; that the task of the philosopher is to make it admired and beloved.

(255-3) The American world in which the practical sense is always awake, has only too marked a tendency to attach itself to works. There is no need to teach it the value of action, of effort, of enterprise. What is important, on the contrary, is to lead it to recognise the worth of inwardness, the quietism at which Emerson's individualism strangely arrives.

(255-4) "He cannot be happy and strong until he lives .... in the present, above time."

256<sup>1063</sup>

EMERSON: POET AND THINKER

E.L. Cary

## **Reverend Brian Hession: Determined To Live**

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DETERMINED TO LIVE

Reverend Brian Hession<sup>1064</sup>

(257-1)<sup>1065</sup> Just beyond bounds of sight and touch are evil forces Playing with spiritualism is dangerous to psychic people.

(257-2) Jesus took the cry: "My God, why hast thou forsaken me?" from the Old Testament.

(257-3) We suffer in this world whether we are Christians or not, We do not, because we are Christians, get any special exemptions Do not listen to the nonsense that preaches everything is going to be all right if you become a Christian, or that God will bless you

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<sup>1061</sup> The original editor inserted "227" at the top of the page by hand.

<sup>1062</sup> The paras on this page are numbered 39 through 42, making them consecutive with the previous page.

<sup>1063</sup> Blank page

<sup>1064</sup> The original editor inserted "229" at the top of the page by hand.

<sup>1065</sup> The paras on this page are numbered 1 through 9 and 1 and 2; they are not consecutive with the previous page.

with prosperous business, success, special favour such as money out of the blue. I have heard American so-called evangelists commit outright cadging and when it succeeds say: "The Lord sent this cheque!" How stupid they sound! There are millions in poverty who are deeply Christian, totally surrendered

(257-4) The smallest examination of life reveals that there is a great force of -evil abroad, powerful, diabolical.

(257-5) People talk glibly of the guidance of God in their decisions whereas this is only an impudent way of boosting their own ego.

(257-6) It is easy for thick-skinned and happy-go-lucky people to off-load their worries on to God or on to others or just trust to luck, but some responsibilities cannot just be palmed off in this manner. They say worry is a want of faith but they do not realise what a heavy load of responsibility bears down on some people., which have to be worked out logically with God.

(257-7) Lord Horder said that Cancer is common after the age of 40

(257-8) The momentum of evil latent in our world is frightening

(257-9) Millions never experience the touch of God, new birth, religious experiences, altruistic desire They live dull, self-centred, colourless lives, chained to materialism from which beauty, music and scenery can lift them only for a moment to; rattle their chains.

## **Victor Dane: Gateway To Prosperity**

(257-10) In concentration where the mind is 'fixed' on one idea or object, analysis does not take place. Concentration on a geometrical figure until one is able to bring up the image of that figure is 'fixed.'

(257-11) The happiness of most people is temporary exhilaration, laughing and weeping at times. It is an emotional state depending on an

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GATEWAY TO PROSPERITY

Victor Dane

(continued from the previous page) unbalanced state of mind. Instead of that we offer balance, which can last to the end of your days. If you breathe deeply and rhythmically you can control the condition of your body. To remove sluggishness in any organ, or pain in it, breathe very deeply, hold the breath for a few seconds, and exhale. Whilst

doing this your mind must be fully concentrated on the affected part, and you must by will and imagination drive vital energy (prana) to that part.

(258-1)<sup>1066</sup> When you are speaking to a person to influence him, your eyes should be fixed on the root of his nose, (this is where hypnotists look when they seem to be looking at their subjects full in the eyes) But when he is speaking you must not look at his nose; look at his mouth instead. The continuation of the former would muddle his thoughts and give him a sense of inferiority, whereas the latter causes no unpleasant sensations yet he still has the impression that you are looking at him

(258-2) The more you breathe the more energy you develop Imagine hidden energy permeating the body and vitalizing every cell and strengthening muscles; fill lungs as often as possible This is prana.

(258-3) Not to suffer oneself from patient's condition when doing magnetic healing use the free energy which lies all around us instead of your own. But if personal feelings for the patient enter in one becomes incapable of using any but one's personal energy Detachment is important.

(258-4) The writer sublimates violent emotions into laughter. Instead of raving at the injustices of life its absurdity strikes him first and tickles his sense of humour. This is due to his philosophic outlook

(258-5) The most beautiful of all things is to be natural.<sup>1067</sup> In most people naturalness is a pose. It is not being beasts, cranky, or always talking about ourselves. It is being unaware of one's personality, being without vanity

## **Wei Wu Wei: All Else Is Bondage**

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ALL ELSE IS BONDAGE

Wei Wu We<sup>1068</sup>

(259-1)<sup>1069</sup> Phenomenally, we are not as entities, noumenally we are not as concepts – which also are objects. We are not anything to be known: we can only be ourselves. And how is that to be done? It is not to be done. It is.

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<sup>1066</sup> The paras on this page are numbered 3 through 7, making them consecutive with the previous page.

<sup>1067</sup> The original editor moved "natrual" to "natural" by hand.

<sup>1068</sup> The original editor inserted "231" at the top of the page by hand.

<sup>1069</sup> The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

(259-2) Regarding ourselves as some thing is the hindrance That alone is bondage. And the remedy? To cease regarding universe as an object (since it is I), objects as entities (since there are none)

(259-3) Who then is to be bound? So that is liberation. For whom? From what? There has never been either. There is no entity or object as such, not even ourselves

(259-4) Each dreamer can only awaken from his own dream. He cannot then awaken others for they were only his objects. Awakened, he finds he is not an entity nor object. He was himself being dreamed.

(259-5) Our object is past of ourself. The apparent otherness of others is entirely a part of our mind.

(259-6) Not by suppressing concepts, if we could, but by abstaining from volition may we conform to Masters' requirements.

(259-7) Just as WU NIEN is not only absence of conceptualisation, but also of its negative aspect, non-conceptualisation, or volitional conceptual non-thinking, so WU WEI is not only absence of volitional action but also of intentional conscious not-doing. Ego and will are synonyms. Absence of one is absence of the other. This is the non-action of the Sage. When the volition is abandoned, no bondage remains.

(259-8) Maharshi and Padma Sambhanava teach that it is sufficient by analysis to comprehend that there is no entity to have effective volition, that an apparent act of volition when in accord with the inevitable can only be a vain gesture, and when in disaccord the fluttering of a caged bird

(259-9) "It is as it is. That is all you can say"; these are Maharshi's words. Everything is as-it-is and as it must be.

(259-10) Thinking of future or past, pleasurably or painfully, hopefully or fearfully, is manifestation of an I-

260<sup>1070</sup>

ALL ELSE IS BONDAGE  
Wei Wu We

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ALL ELSE IS BONDAGE  
Wei Wu We<sup>1071</sup>

(continued from the previous page) concept, ego. That is why Masters tell to ignore future and past, why they are only suppositions, apparatus of dualistic living, both imagined, existing only as events in consciousness. Therefore non-volitional living must be living in the present. But presence in the now-moment is eternal, awakened being, intemporal.

(261-1)<sup>1072</sup> The Presence of the absence of volition is Tao.

(261-2) The I is not what one is. A self is one's perceptual and conceptual object

(261-3) There is no one to hurt us

(261-4) One lives free, without affective attachment, without remaining identified with the dream. It implies an awareness that is not aware of itself. It is being as-we-are, the only practice.

## **Arthur Guirdham: The Nature of Healing**

(261-5) Their influence is independent of any conscious effort on their part. Some varieties of determined effort to do good are conducive to tension. Those with healing influences tend to be anonymous individuals.

(261-6) Fighting your worst impulses leads only to their perpetuation. This is completely at variance with what the Church has believed. Exceptional individuals like St. Francis de Sales saw this truth of experience.

(261-7) His foreknowledge is part of his ability to escape from the illusion of time.

(261-8) Healing occurs independently of the exercise of will power, on a plane beyond that of the egocentric personality. The healer is at first unaware of the gift, does not know the mechanics of its operation, or even when it is operating. She heals by being divested of her personality, which enables the patient to be free from his own. Her shedding (6 of ego) is not a willed process and occurs without her knowledge.

(261-9) There is an element of contagion in ESP; sensitivity in one person may induce a similar receptivity in another.

(261-10) She relived in dreams an experience from a past life.

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<sup>1071</sup> The original editor inserted "233" at the top of the page by hand.

<sup>1072</sup> The paras on this page are numbered 11 through 13, making them consecutive with the previous page.

(261-11) None of the cure can be ascribed to effort on my part. I was an available instrument she needed in order to cure herself I acted as a catalyst. The cure took place on a timeless plane outside personality.

(261-12) Salvation is not a matter of grinding effort toward a distant goal but a state of revelation, of sudden realisation, the negation of constant effort.

(261-13) The outer form of behaviour balances with the inner stillness.

(261-14) There are thoughts which are toxic to ourselves and others

262<sup>1073</sup>

THE NATURE OF HEALING  
Arthur Guirdham

## Wei Wu Wei: Why Lazarus Laughed

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WHY LAZARUS LAUGHED  
Wei Wu Wei<sup>1074</sup>

(263-1)<sup>1075</sup> Many earnest people read, attend lectures, study and, practise disciplines, and devote their energies to attain a liberation which is by definition unattainable. But how many are not? Striving via the ego-concept which is the only barrier Perhaps less earnest people pay more attention to that they were told by those who knew? Knowing that no ego can exist but continuing to talk and think about it as something still believed in, is like someone who decides to go for a journey, packs luggage, but never leaves home!

(263-2) Maharshi said: "The only you have is whether or not to identify yourself with the body. Its actions are already decided upon at the time it comes into existence."

(263-3) To talk of transcending the 'I,' reducing the ego's power, etc is merely evidence of continued belief in the reality of that which, being merely a concept, is unreal. See it for what it is: ego is unread. [We]<sup>1076</sup> need to persuade ourselves that Huang Po, Padma Sambhava and Ramana Maharshi meant what they said – and believe them. Our basic error is to continue to regard ego as something that exists, however we try to justify our

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<sup>1073</sup> Blank page

<sup>1074</sup> The original editor inserted "205" at the top of the page by hand.

<sup>1075</sup> The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

<sup>1076</sup> The original editor inserted "We" by hand.



retention of the notion. The Masters in Zen and Advaita insist there is nothing to realise, no one to realise anything, nothing to strive after. Buddha in "Diamond Sutra" stated he acquired nothing by enlightenment. Who pays attention to that? Individuals and schools do the exact opposite. Maharshi suggested the trouble may arise through the word 'realise'; it is a verb and the last syllable implies action of some kind. But no action is possible, and to try to take any defeats its own object. That which is real in us is so already, always was and will be. If one seeks to rid oneself of, or even to transcend, a false self, ego or personality, one thereby accepts as a fact the existence of such entity. So doing one affirms its stranglehold (a constraint can be real or imaginary) such as that of a chicken's beak held by a chalk line. Buddha based his doctrine on the realisation that there can be nothing of get rid of except an erroneous concept.

(263-4) Maharshi said that the 'I' [can]<sup>1077</sup> only be abandoned by seeking out the reality or which it is a fluctuating [distorted and unsubstantial]<sup>1078</sup> reflection: that we can't dispose of it by running away from it

(263-5) Koan system seems to contradict the repeated affirmation of the T'ang Masters that Mind can't be reached through mind.

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WHY LAZARUS LAUGHED

Wei Wu Wei

(264-1)<sup>1079</sup> Zen non-attachment means not attached to all mental processes, i.e. thought and feeling, and only sometimes it means awareness. The absence of mentation lets pure consciousness flood in and take possession of the psyche. Zen masters condemn mentation, thought, during meditation, whereas Dhyana is No-mind meditation.

(264-2) We all perceive the same universe because you are all elements in My dream. But why is the universe your dream any more than mine? Answer: Because you do not exist except as dreamed by Me.

(264-3) The ego, being illusory, a thought based on a thought, which is based on a thought, itself based on a thought, there cannot be such a thing as freewill, in view of the fact that there is no self to exercise it. The attempts of all but the very wise to seize any loophole for their' free will are pitiful. They are like drowning men clutching at any object. They can't reconcile themselves to the abandonment of the notion that an imaginary entity can do whatever it wants to do, whenever it wishes, without reference

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<sup>1077</sup> The original editor inserted "can" by hand.

<sup>1078</sup> The original editor moved "distorted and unsubstantial" before "reflection" by hand.

<sup>1079</sup> The paras on this page are numbered 6 through 16, making them consecutive with the previous page.

to the Mind that imagined it. They cling to their pitiful illusion, which is a mark of non-comprehension. As Reality you are free, but then your will is that of the Cosmos.

(264-4) The Greek sages knew that Noumenon alone is real, and it is implicit in Gnostic Christianity.

(264-5) All manifestation results from the interplay of Yang and Yin, is therefore the product of polarity

(264-6) The unreality of time was realised by several Greek philosophers. Kant recognised it as a fabrication of our receptive apparatus.

(264-7) To reduce, or get rid of, something that does not exist – the ego – is a miracle!

(264-8) Of something erroneously conceived nothing whatever that is true can be said

(264-9) Make the inexistence of an ego a living reality. But how? By non-action, understanding that what is not – is not.

(264-10) Past and Future are ideas, objects of consciousness, and the present too. None of them is real. Time does not exist. The now-moment, eternally present, interval between two thoughts, which we normally never perceive, alone is real.

(264-11) An object of consciousness could not itself have consciousness. Tao, the Principle of Consciousness we cannot conceive. It perceives and conceives dualistically as i, Subject.-I..We can know ourselves as subject and objects, which is the only identification that is both real and conceivable. That identification dissolves the so called ego. As Maharshi told us, it is simple

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WHY LAZARUS LAUGHED

Wei Wu Wei<sup>1080</sup>

(265-1)<sup>1081</sup> Democracy is fundamentally maleficent. One who profoundly cares for the people, who desires their total good, can never be a democrat. Government by conflict, instead of by co-operation, by discord and not by harmony, is absurd. It is a major cause of human misery.

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<sup>1080</sup> The original editor inserted “231” at the top of the page by hand.

<sup>1081</sup> The paras on this page are numbered 17 through 27, making them consecutive with the previous page.

(265-2) People talk of their 'spiritual' experiences, or envy some other person who has had them, because they appear to be a preliminary of Satori. But they are experiences in time and therefore inapplicable to reality. Satori, not being in time, could not be an experience.

(265-3) Sunyata is called Emptiness because it could not be an object of knowledge i.e. it is only empty to us as subject for whom every percept is object The Void is reality itself

(265-4) Few understand that what we regard as ourselves are also objects that we perceive, subject to the same conditions of perception as everything else.

(265-5) The image that strikes a retina is itself the projection of that image in consciousness, as is any such image when we dream it, and is not anything external, for nothing can be external to consciousness.

(265-6) We do not exist as separate entities. Buddha, Upanishads<sup>1082</sup> and Maharshi told us so, but we weren't able to believe them, or secretly did not believe them because we were not able to see how it could be so, how we could not be what it seemed to us so obvious we were. We are reality, nothing else, and all we perceive, including what we imagined was ourselves, are just objects in consciousness, interpretations of reality in a dualistic medium, a waking dream.

(265-7) The famous pairs of opposites are treated in contemporary literature so vaguely and with such confusion that the following analysis would upset apple carts if applied: (A) Complementaries co-exist - both must be present at one time and place (B) Opposites are mutually exclusive and cannot coexist (at one time and place) i.e. when one appears its opposite disappears. It is an error to regard class B as positive and Class A as negative; that they can never be, being incompatible, of different measurement. A alone has polarity.

(265-8) Subject and consciousness are one. Objects are of the consciousness of their subject. They can have no freewill, for they are only an aspect of subject, but their energy may be misapplied in ineffectual struggles against the inevitable sequence of events This may be misconstrued as 'will'

(265-9) What you see hear and say is only an interpretation of reality in a dualistic medium; it consists of objects in consciousness

(265-10) Nothing is outside consciousness

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<sup>1082</sup> "Upanisads" in the original.

(265-11) Our reality is the only begetter of action. The instrument that transmits it, the psycho-somatic

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WHY LAZARUS LAUGHED

Wei Wu Wei

(continued from the previous page) apparatus, carries out the action subject to the concepts of time space and duality., which are its limitations.

## **H. and D.L. Thomas: Living Biographies of Great Philosophers**

(266-1)<sup>1083</sup> Socrates: "Love is the hunger of the soul for divine beauty This is why the sexes love each other - to reproduce themselves and thus to prolong time into eternity And this is why parents love their children"

(266-2) Epicurus theory fails to explain how the movement of unconscious matter can produce conscious thought Nor does it account for the atoms principle of motion. What and who causes them to move?

(266-3) Epicurus counselled us to stay out of politics, refrain from business, watch the game of life from the sidelines, remain a spectator. But this is a philosophy for an old men's home, not for a practical world. If everyone adopted this self-centred attitude of tranquil aloofness the world would come to a standstill.

(266-4) Philosophy thrives in the sick chamber of civilisation. When men have been struck a blow in material fortunes they turn to the affairs of the mind. It is only through illness that the world reflects and only through rereflection that it is worthy of survival. Destruction of the Athenian empire set the stage [for]<sup>1084</sup> Plato, the Stoics and Epicureans.

(266-5) The world has no beginning in space, observed Spinoza If we look beyond it there is nothingness. But nothingness is inconceivable There is something beyond our imagined beginning - an infinite stretch The world is infinite. The same with time; it is eternal.

(266-6) It is not for us to pass judgment on the world since it has not been made for our benefit any more than hands and feet were made for mosquitoes to bite.

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<sup>1083</sup> The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

<sup>1084</sup> The original editor changed "of" to "for" by hand.

(266-7) The persistent inference of an 'I' is only an inference. The personality is only a bundle of moods emotions and thoughts, forever changing-We perceive these separate ideas memories and feelings but not any separate entity. Hume denied no more than he affirmed. For to deny as to affirm, is to imply knowledge. He remained in intellectual state of suspended judgment.

(266-8) Hegel said the Sphinx symbolised the struggle of man to emerge from the beast

(266-9) Santayana replied to the suggestion that he buy a home: "Possessions enslave a man." Also he never sought out his friends although he e enjoyed their visits. 'I am like the Pope; I [don't]<sup>1085</sup> return visits "Sanatayana, [like Terence Gray],<sup>1086</sup> weighed his words with the carefulness of a Latin scholar.

## **Krishnamurti: Life Ahead**

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LIFE AHEAD

Krishnamurti<sup>1087</sup>

(267-1)<sup>1088</sup> All reforms, however extensive and seemingly lasting are merely productive of further confusion and further need of reformation. Without understanding man, there is no end to reform; and no fundamental solution

(267-2) Reformation must begin with a radical transformation in the mind itself. This can be brought about only through the total development of human being. The whole of the mind, and not merely thought, must be transformed. Thought is only a result, not the source.

(267-3) Love must be nourished from the beginning. It is not sentimentality nor devotion The mind pursuing knowledge without it deals in ruthlessness and aims merely at efficiency.

(267-4) Refinement comes spontaneously with love

(267-5) Not only cultivation of mind and [emotional]<sup>1089</sup> sensitivity, but also development of physique is our concern. If body is not healthy, vital it will distort

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<sup>1085</sup> The original editor changed "never" to "don't" by hand.

<sup>1086</sup> The original editor inserted "like Terence Gray" by hand.

<sup>1087</sup> The original editor inserted "239" at the top of the page by hand.

<sup>1088</sup> The paras on this page are numbered 1 through 7 and 7 through 10; they are not consecutive with the previous page.

thought and make for insensitivity A body that is sloppy and does not hold itself in good posture, is not conducive to sensitivity. An insensitive body becomes a hindrance to the mind. Its mortification is not conducive to seeking deeper consciousness: this is possible only when mind emotion and body are not in contradiction but integrated

(267-6) Love expresses itself through humility courtesy patience gentleness.

267-7) To be truly educated is to understand our relationship to all things. Beauty is part of this understanding but it is not merely of proportion, form, taste and behaviour, It is that state in which mind has abandoned the centre of self. This austerity is not the outcome of calculated discipline and self denial. Love alone can bring it about.

(267-8) Good works appear to be free of the self, but in reality the self is still working under the cover of different label.

(267-9) Merely to educate the conscious mind without understanding the unconscious brings self-contradiction, frustrations. The hidden mind is far more vital than the superficial, yet education never touches it. It is far more potent. It holds the past and influences the future. We try to bridge the chasm between the two minds through discipline, practices, but it cannot so be bridged. To eradicate the self-contradiction, the superficial mind must be quiescent.

(267-10) Experience does not liberate or enrich the mind, as we think it does. As long as it strengthens the experiencer, his conditioning, it perpetuates contradiction and misery

(267-11) It is only when the mind understands the superficial and the hidden unconscious minds that it can discover

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(continued from the previous page) that bliss which is not of time.

(268-1)<sup>1090</sup> The unconscious mind absorbs innumerable impressions all the time; they are much more important than what the conscious absorbs. The latter absorbs comparatively little

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<sup>1089</sup> The original editor changed "emotionally" to "emotional" and moved "emotional" before "sensitivity" by hand.

<sup>1090</sup> The paras on this page are numbered 11 through 22, making them consecutive with the previous page.

(268-2) Happiness is a state of which you are unconscious, not aware. The moment you are aware of it, you cease to be happy To escape from your suffering you want to be consciously happy but the moment you are, happiness is gone. In the actual moment you are unconscious of happiness

(268-3) Do what you really love to do, regardless of whether society approves or disapproves. A free intelligence brushes aside traditions.

(268-4) Krishna, Buddha. Christ may all be mistaken, so may your own particular guru. If you are influenced by others you will find only what they want you to find

(268-5) Your mind can create the image of what it wants. If you long to see God in a certain form, the image you see will accord with your wishes. So you have to be aware of your own desires and not be deceived by your own projections,

(268-6) The hidden mind is conditioned by race, climate, unverballed and unuttered imitations. People who belong to an old race, as in India, are more conditioned than those who live in America, for example A conditioned mind has built barriers around itself You must be watchful of the influences which seek to control dominate you. Never accept but always [revel,]<sup>1091</sup> question, investigate.

(268-7) Not only outwardly but also inwardly, in the spiritual sense, you want to become a somebody, though you cover that ambition by a lot of words. Going after God is just another form of ambition.

(268-8) In society there is no love, no deep thought, because everybody is fighting, man against man, through ambition.

(268-9) Find your true vocation, something which you love to do, which is natural to you.

(268-10) The mind is the result of time, and can create illusions, Gods, fancies; it is constantly accumulating. It imagines God according to its limitations according to descriptions from teachers and priests It is easy to sit down and have visions dreams and think you are near God. The mind can deceive itself enormously To really experience God you must be completely quiet. That is difficult. People never sit quietly, they fidget. It is difficult physically to sit still, how much more so for the mind to be still

(268-11) Older people are so enclosed in their own thoughts emotions satisfactions sorrows

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<sup>1091</sup> The original editor inserted "revel," by hand.

(268-12) You must first see the barriers limitations and conditionings that are within yourself, understand them, then put them aside

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(continued from the previous page) if you wish to see the ultimate.

(269-1)<sup>1093</sup> Dependency on another person is fearfulness of standing alone of thinking things out for oneself. Not only on parent but even dependency on God and guru. It is not God [the]<sup>1094</sup> unknown, [but on]<sup>1095</sup> a thing created by the mind I depend because I want to receive.

(269-2) We try to reform society without love in our hearts that is why we cannot.

(269-3) If you are looking for some benefit then you do not love

(269-4) Older people follow religious ritual because they are copying Are they creative?

(269-5) By mind I do not mean just the brain, the physical organism which reacts to stimuli. The mind says 'I' what is it?

(269-6) Instead of removing enclosing walls the mind struggles to find something else with which to enclose itself again

(269-7) You compare yourself with a saint or with the ultimate ideal. This makes the mind dull; there is no human dignity in it

(269-8) It is only a still mind that can understand what God is. But a still mind never asks anything of God. If you ask, you will never find God.

(269-9) When you want to be like another you have created a pattern, set a limitation, bound your thought within limits, crystallised it. You struggle everlastingly to achieve the Buddha ideal. So long as you try to be something other than what you actually are, your mind wears itself out. But the understanding of what you are brings peace, insight

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<sup>1092</sup> The original editor inserted "241" at the top of the page by hand.

<sup>1093</sup> The paras on this page are numbered 23 through 37, making them consecutive with the previous page.

<sup>1094</sup> The original editor deleted "to" before "the" by hand.

<sup>1095</sup> "but on" was typed below the line and inserted with an arrow.



(269-10) The moment your mind creates a hedge as 'mine' around a beloved person, there is no love

(269-11) There is a prayer which is really not a begging kind of prayer, which is the sending out of goodwill, love ideas. But petitioning is perpetuating your own demands

(269-12) Older people have layers of formulations, preconceptions, achievements, failures to condition them, to prevent them listening really to truth.

(269-13) Both outward and inward refinement is essential Your manners matter because they point to what you are inwardly.

(269-14) Pride grows through comparison of yourself with another and strengthens the 'I 'To say' I must free myself from pride' contains the same motive as the 'I must be successful 'The 'I' is the still the centre, still important.<sup>1096</sup> The feeling that you are achieving, you must be without pride, has to be understood. Through understanding the ways of the 'I' there is freedom from the 'I' The moment you are conscious that you are humble you are not humble. So too happiness: it comes. If you seek it, it will elude you.

(269-15) Is love to be cultivated step by step; is it a matter of time? The actual fact is that I do not love. As long as I think in terms of 'I will be,' I am not. But if I remove from my mind

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(continued from the previous page) this concept of being loving in the future, then I can see what I am and begin to find out why I am not loving. I can immediately do something about it. To say one will be something in the future is mere idealism; the idealist is escaping from what IS, running away from the fact, which can be altered only in the present. m

(270-1)<sup>1097</sup> Through reading what sages have said, through other people's beliefs and experiences and our own, we gradually build up a background of knowledge which becomes tradition Behind it we take refuge

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<sup>1096</sup> The original editor inserted period by hand.

<sup>1097</sup> The paras on this page are numbered 38 through 46, making them consecutive with the previous page.

(270-2) What we know through experience is used by the ego, the 'me,' to strengthen itself. How knowledge-puffed the pundits are! Knowledge is merely information; it gradually becomes the food of vanity, of the ego. It also makes the scientist, the teacher, the parent, the guru, feel that he is somebody. Most of us are filled with words from books. Experiences depend on conditioning.

(270-3) The desire to become something is strengthened through knowledge, which is used for self-aggrandizement. It is only the direct experience of reality, God, that is vital; for that, there must be love. Most people have no real affection; they are too concerned with their achievements, longings, knowledge. They give to what they have done and want to do such colossal importance that it destroys them.

(270-4) Do not allow yourself to be disciplined into a pattern of action, but find out, inquire. If there is no time, then time must be made.

(270-5) To find out what true religion is, everything that stands in the way must be pushed aside. Clean or open the dirty windows, or go outside, to see sunlight First see what true religion is not, and push that aside. Then there is direct perception Performing a ritual may give pleasure, satisfaction, but is that religion?

(270-6) Whether we believe or not in God has very little significance, because it is determined by our conditioning. The society around us, the culture in which we are brought up, imprints on the mind certain beliefs, fears, superstitions which we call religion, but they have nothing to do with it. Belief largely depends where we happen to have been born.

(270-7) The pursuit of personal salvation, nirvana, heaven seeks safety. One's mind must be free of all these things to find true religion. It is even more than doing good, serving and helping others. Which does not means that we must not be kind and generous. Religion is vaster, more expansive, than anything conceived by the mind.

(270-8) Understanding is immediately directly and intensely experienced.

(270-9) Who sees that there is a gap between the ideal to be

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(continued from the previous page) remembered and copied, the example, and the action, the division it causes, for him there is no guru no leader, he is not burdened with

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<sup>1098</sup> The original editor inserted "243" at the top of the page by hand.

mere imitation, recollection of what past generations have created, which cripples mind and heart, breeding fear or envy. He is a free individual with human dignity. You can't be free if you are everlastingly comparing yourself with what should be.

(271-1)<sup>1099</sup> Freedom does not mean being free to do anything you like

(271-2) If we do not use scientific knowledge with love we shall destroy ourselves.

(271-3) People who are at the top say we must be satisfied with our lot, religions universally preach contentment with what we have. But such people are like vegetables, inwardly dead, cultivating the opposite of what they actually are. You may wear a loincloth and say you are not going to acquire but this very desire to be non-acquisitive is the pursuit of the opposite, is part of envy because you still want to be something Real contentment is more creative and profound; it comes when you do not pursue what you should be. Through envy, a wrong means, you expect to achieve contentment, a right result If you are greedy what matters is to understand your greed, i.e. yourself, and not try to become non-greedy for this desire is still a form of greed. Our religious structure, our social life conditions us to an envious outlook The desire for 'the more' is egocentric self-enclosing. The mind that is limited by envy, the 'me' the acquisitive desire for virtue, can never be a truly religious mind, for that is not a comparative one

(271-4) Is truth faraway, abstract, or something you discover from day to day? If it can be accumulated through experience then it is not truth; behind it lies the spirit of acquisitiveness. If it is far away to be found through meditation, denial, sacrifice, again it is not truth, for that also is acquisitiveness.

(271-5) They are limited to their function, their experience, circumscribed by their memory; their knowledge is destroying them.

(271-6) Those who make a point of having very little, only a loincloth and staff, battle against themselves, struggle to follow their own projections, the ideals and dogmas gathered out of books. They are burdened with longings, fears, knowledge, frightened of living, of experiencing.

(271-7) I do not see (truth) because I have many barriers, prejudices, conflicts based on envy, full of my own importance, things accumulated in life. But when you practise removing the barriers that is the work of the mind, which cannot remove them. No attempt on your part can do so. Then

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<sup>1099</sup> The paras on this page are numbered 47 through 53, making them consecutive with the previous page.

(continued from the previous page) the mind becomes very quiet, still; in this still ness you discover the true.

(272-1)<sup>1100</sup> If your mind is not really quiet whatever answer you receive will be through this screen of confusion, anxiety, fear, and therefore will be perverted They are rooted in 'me' that wants to expand through possessing, becoming, success, imitation

(272-2) We live in the darkness of self-enclosure

(272-3) The mind can only gather, accumulate, deny, assert, remember pursue, so it is itself a source of disturbance. It can't find peace because it thinks only in terms of time - past present future, because it constantly condemns, judges, compares, pursues its own vanities, beliefs, habits.

(272-4) The mind can delude itself into a state it calls peace, can mesmerize itself by repetition of words phrases, by following somebody. Such a mind, calculating and contriving, is incapable of finding peace

(272-5) It is important to have beauty around us - buildings with proper proportions, cleanliness, quiet talk the way you dress, walk, sit, eat Understanding beauty, we shall know love, discover the refinement of the heart

(272-6) Mind projects an idea of what peace is and tries to pursue it, thereby getting caught in the net of words, fancies, illusions.

(272-7) Society is the outcome of acquisitiveness, envy, fear, greed, with occasional flashes of love. Can you adjust yourself to such a society? If you thoughtlessly struggle to do so you merely follow old patterns of corruptive belief. We have not the vigour, self-reliance, to push it aside, so belief acts as a deteriorating factor in our lives.

(272-8) Happiness comes and goes, so the mind wants something to cling to with which it can become identified, something enormous, beyond itself The mind alls it God, truth, but it is still part of the 'me,' projected in the desire to escape from life's turmoils. This identification gives you a sense of enormous importance, and you feel happy. It is a self-expansive process, of the 'me'

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<sup>1100</sup> The paras on this page are numbered 54 through 63, making them consecutive with the previous page.

(272-9) The ultimate goal is our own projection of what we want to make us happy, a guarantee, a certainty. So mind creates a religion – dogmas, priestcraft, superstition. But the truly religious person is he who discovers and directly experiences God, truth. This is not possible through belief, ritual, following another. The truly religious mind is free of all gurus. You as an individual, as you grow and live, can discover truth from moment to moment.

(272-10) The first step is to be free to think fully, which means not being bound by any belief, unconditioned. Only then can you find out what God is, that immensity-limitless, not measurable, in which there is love.

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(continued from the previous page) that is not of the mind. Mind cannot conceive it; therefore mind must be astonishingly still, without any demand or desire. Only then is it possible for reality to come into being.

(273-1)<sup>1102</sup> Theories will not be the answers to social problems, for they have been created by human beings. The cruelty and squalor are human problems, so you have to understand the human heart and mind. No economic or political system will help to understand them, nor the practice of absurd religious superstition. For this you need insight, love, patience.

(273-2) Wanting more experience, accumulating more knowledge, gathering more possessions – what is behind it? The ‘me’ the ego, the mind which is the centre of it. Every further experience strengthens the self-enclosing me, the selfishness, the egocentric process which is within all conflict. You cannot find the timeless, the reality, God, as long as the centre is ‘me,’ the entity everlastingly asking for ‘the more’.

(273-3) You will never get reality through practice of meditation, through prayers for ‘the more’ or through escapes from ‘the more’.

(273-4) Happiness comes because you are doing something you really love to do.

(273-5) Comparison is the basis of our so called education and culture. Teacher says you must do well, you have to struggle to be as clever as others. You get worried, physically ill, mentally worn out. Comparison destroys you.

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<sup>1101</sup> The original editor inserted “245” at the top of the page by hand.

<sup>1102</sup> The paras on this page are numbered 64 through 76, making them consecutive with the previous page.

(273-6) The new world can never be new if it is a creation of the mind, because the mind is old

(273-7) Out of fear we believe in a God who will help us, but it is an invention of the mind We create a religion because we want to be guided

(273-8) Right from the beginning the teacher should point out that to be free is the first thing, not the last thing when you are about to die.

(273-9) The teacher helps only if he is not feeding his vanity or his own security, because he loves to teach

(273-10) Scientifically and physical we have tremendous progress, but inwardly we are at stand still Education has been lengthening only one leg of a tripod, so we have no balance. Are people more kind, more thoughtful? Just look at the facts.

(273-11) It will take years to become non-violent, meanwhile the idealist is violent, trying all the time not to be, which is unreal It is trying to be something other than he is, hypocrisy.

(273-12) The moment you want something you are in conflict. Will removing all thoughts of violence bring peace?

(273-13) If we go on thinking of ourselves as Indians or Russians there will be no peace, no new world

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(274-1)<sup>1103</sup> Many of us read books on philosophy This shapes our minds, which makes it difficult to find out for ourselves what is true or false.

(274-2) Intelligence comes when one meets problems not in a limited sense, not as an American, or as a Communist, but as a human being seeing things as they are, not interpreting them according to any particular pattern of thought or ideology. This mind is free in itself and therefore capable of putting aside that which is false

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<sup>1103</sup> The paras on this page are numbered 77 through 78, making them consecutive with the previous page.

## Alexander King: May This House Be Safe From Tigers

(274-3) In those years the artist was still expected to undergo certain rational, basic disciplines, such as learning how to draw and paint properly. So many critical maggots make a fat living out of modern art, a swarm of rapacious vermin. Never before in the long history of painting has so vast and brazen a fraud been put over with complete impunity. The critics are in association with hundreds of thieving dealers in a large-scale hoax on the public. It will take many years before a sane and sanitary condition can be restored. The nonobjective paint regurgitation will wind up in the garbage can.

(274-4) I started to shoot morphine into myself. It was absolutely astounding. I grew calm, as the sages has been calm. I achieved this personal nirvana through no long arduous apprenticeship to some finicky and petulant guru, nor by passing my days in virtuous acts of thorny self-denial. It was suddenly quite within my power to become the Dalai Lama by mere injection of a divinely soothing altogether enchanting distillate of pure euphoria. I just loved it I was the puissant master of my colourful destiny

(274-5) I never joined any organized religious faith because the extant orthodoxies never rate God high enough for my taste. I'm convinced the world is no accident, Even a badly written novel is no accident so how could this elaborate creation be mere happenstance? Such thinking defies the logic of art. On the other hand I can't agree that a deity so inconceivably grandiose is busy all day throwing banana peels in my path, so that I may slip and fall from grace because my eyes were averted from the way of salvation. That's reducing God to the role of a petty sergeant. Neither can I agree that God is an-all forgiving and compassionate social worker who's got nothing but me on his mind all the time. I can't believe I'm that important.

(274-6) Near ancient Carthage Almost everybody nowadays subscribes to the notion of endless progress, that piece of silliness.

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MAY THIS HOUSE BE SAFE FROM TIGERS

Alexander King<sup>1104</sup>

(continued from the previous page) Nobody ever stands still long enough to examine this hoax. Pointless running around and having life full of trivial gadgets cannot appease the heart. Most people disagree with this. They just accept the carefully fostered (by advertising and bad schooling) fallacy that nobody ever had it so good and was so wise as we are. The world isn't getting better, just getting a lot more

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<sup>1104</sup> The original editor inserted "247" at the top of the page by hand.

complicated. Don't misunderstand we don't want to give up electric lights and go back to candles. I just maintain that a 300 watt bulb does not illuminate a better-mannered world, or more intelligent world.

(275-1)<sup>1105</sup> The Beatniks are unattractive Bohemians They throw over every civilised balance and self discipline that has accrued to mankind. They believe that the growth of talent is aided by sweat and dirt, that physical untidiness and mental confusion are ideal for the creative urge. Almost all have a history of serious mental derangement Many of their chief spokesmen are clinical psychopaths, overt pansies or dope fiends. A few of the top ones have managed to be all three. But we must honestly admit that they have a case about the way our world is being run,

(275-2) I have reduced my needs to the barest essentials.

(275-3) The sages had true intimations of mankind's great potentials.

## **D.T. Suzuki: Zen Buddhism and Psychoanalysis**

(275-4) His every deed expresses originality, creativity non-conformity, no inhibitory motivation. This man I call the true artist of life.

(275-5) The master Dogo told disciple: "As soon as you begin thinking about it, it is no more there. You must see it immediately, with no reasoning, with no hesitation."

(275-6) Rinzai said: "It is like a flash of lightning or like a spark...One winks and the whole thing passes away. As soon as the mind is applied to it, it slips away from you: as soon as a thought is stirred it turns its back on you.. The harder you strive after him (Buddha) the further he is away from you. When you no more strive after him, lo, he is right in front of you.... The reason why learners are unable to get to reality is that their understanding does not go beyond names and words. They write down in their precious notebooks words of some half-witted senile masters. What a grave blunder they commit! Ohm the dim-sighted followers! What kind of juice do they exact to come out of the old dried up bones?. Oh Sirs what do you seek by going around so busily from one place to another? The result will be just to make your soles flatter. There are no Buddhas who can be taken hold off by your wrongly

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ZEN BUDDHISM AND PSYCHOANALYSIS

D.T. Suzuki

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<sup>1105</sup> The paras on this page are numbered 5 through 7, making them consecutive with the previous page.



(continued from the previous page) directed efforts. There is no Tao which be attained by your vain striving. There is no Dharma which can [be]<sup>1106</sup> realised by your idle fumbling. As long as you search outwardly you can never realise that the Buddha has no resemblance to your real Self."

(276-1)<sup>1107</sup> This monotonous repetition of the sound "MU" on which the disciple is to concentrate his mind will go on until the mind is thoroughly saturated with it and no room is left for any other thought. It is no more an individual person who repeats it; it is the MU repeating itself. He vanishes from consciousness. There is nothing but MU. But this is not yet a satori experience. It corresponds to samadhi meaning 'equilibrium' or 'equanimity' 'a state of tranquillity.' For Zen this is not enough; there must be an awakening which breaks up the equilibrium and brings one back to the relative consciousness, when a satori takes place. This is the moment when the finite mind realises that it is rooted in the infinite. Moses was in this state when he heard "I Am that I Am"<sup>1108</sup>

(276-2) The Self has been eluding my pursuit all my life because I divided myself into a duality, the pursuer and the pursued. No wonder that I never succeeded in catching It, and how exhausting this game was! Now however by losing myself I know my Self.

(276-3) The intellect is perfectly right to raise questions but to expect any final answer from itself is asking too much. Intellection or conceptualisation are needed only to realise their own limitations. The koan exercise brings this intimately home to us

(276-4) The student will come to a state of complete stand-still He has tried to solve the koan but to no avail The master may say: 'It is good thus to be cornered The time has come for you to make a complete about-face

(276-5) Bankei (17th cent) was a strong opponent of the koan way of studying Zen which prevailed in his day

(276-6) The question has been submitted to me: "The Zen master seems to begin without paying attention to the student as he is. Yet such a man might be entering Zen out of vanity or a need to find a new god - of which he may be unconscious. Would it help him if he were in touch with the truth that his own direction will turn the experience to ashes Is it conceivable that if the master communicated the obstacles in the way it might make it easier to reach the goal?"

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<sup>1106</sup> The original editor moved "be" before "realised" by hand.

<sup>1107</sup> The paras on this page are numbered 4 through 10, making them consecutive with the previous page.

<sup>1108</sup> The original editor inserted quotations marks by hand.

(276-7) What makes the 'I' declare itself the only real thing in existence? Where does a mere concept derive its dynamics? The 'I' cannot be an illusion or a delusion,, nonexistent, it must be something more real and substantial. All its power comes from this identity (of finite with the infinite)

## **Erick Fromm: Psychoanalysis and Zen Buddhism**

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PSYCHOANALYSIS AND ZEN BUDDHISM

Erick Fromm<sup>1109</sup>

(277-1)<sup>1110</sup> The real question is not why some people become insane but why most people do not become insane. Considering man's position, his separateness, aloneness, powerlessness, one would expect this burden to be more than he can bear, so that he would go to pieces under the strain. Most avoid this outcome by compensatory mechanisms like the overriding routine of life, conformity with the herd, the search for power, prestige, money, dependence on idols - shared with others in religious cults, narcissistic inflation - in short by becoming crippled. All these can maintain sanity, provided they work, up to a point. The only fundamental solution is enlightenment.

(277-2) He does not see what exists but puts his thought image into things, his fantasies, and sees them rather than in reality The thought-image is the distorting veil that creates his anxieties

(277-3) There is direct, unreflected, conscious experience, without intellection. Spinoza called it the highest form of knowledge, intuition. Suzuki describes it as 'to enter right into the object from inside'

(277-4) What Bucke describes as cosmic consciousness is called Satori in Zen

(277-5) To achieve this total aim requires an effort far beyond what most persons in the West are willing to make. But quite aside from this, even the visualisation of the aim is possible only under certain conditions. First, it can be envisaged only from the philosophical position Unless it is seen in this context it deteriorates into a concept that goes today under the name of 'happiness'

(277-6) The change of this or that character trait is not possible without pursuing the more radical aim of a complete transformation of the person. It may well be that the relatively disappointing results of character analysis (which have never been more honestly expressed than by Freud in his "Analaysis, Terminable or Interminable?") are

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<sup>1109</sup> The original editor inserted "249" at the top of the page by hand.

<sup>1110</sup> The paras on this page are numbered through ; they are not consecutive with the previous page.

due precisely to the fact that the aims were not radical enough, that the, limited therapeutic aim cannot be achieved as long as it remains limited and does not become part of a wider frame of reference. As long as man has not reached satori at best compensates by routine, idolatry, destructiveness, greed for property or fame, etc When any of these break down his sanity is threatened. The cure lies only in the change from split and alienation. If psychoanalysis cannot help in this, it will only improve compensatory mechanisms. Somebody maybe cured of a symptom but not of a neurosis. The analyst can only help a man to wake up. Here we are confronted with an objection. If the achievement of full consciousness is difficult, does it make any sense to discuss

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## PSYCHOANALYSIS AND ZEN BUDDHISM

Erick Fromm

(continued from the previous page) it as something which has any general application? Is it not purely speculative to raise seriously the question that this only can justify the hopes of therapy? If there were only these alternatives then this objection would be valid. But this is not so. There are many stages of enlightenment; satori is the ultimate and decisive step. Value is set on experiences which are steps in its direction, although it may never be reached. What happens in the analytic process? A person senses for the first time that he is vain, that he hates, while consciously he had believed himself to be modest and loving. The new insight may hurt him but it opens a door. He proceeds. Then he may experience for the first time how he sees colours, how his ears are fully opened to music when up to now he only listened to it.

(278-1)<sup>1111</sup> The method of Zen is a frontal attack

(278-2) Buddhist behaviour and ethical values are embodied in the master and in the atmosphere of the monastery

(278-3) By the very fact of coming for instruction, the student has made a most important decision.

(278-4) Neither the psychoanalytic nor the Zen method guarantees achievement of the goal. For all practical purposes we know little of the factors which permit this achievement.

(278-5) In its very radicalism with respect to intellectualisation, authority and ego-delusion, Zen thought deepens and widens the horizon of the psychoanalyst. On the

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<sup>1111</sup> The paras on this page are numbered 7 through 12, making them consecutive with the previous page.

other hand, psychoanalysis is a help in avoiding the danger of a false enlightenment, one which is purely subjective, based on psychotic or hysterical phenomena, or on a self-induced trance. The absence of illusions is the very condition of enlightenment.

(278-6) Suzuki has succeeded in expressing Zen in such a way that none of its essence becomes lost in the attempt

## **Richard De Martino: The Human Situation and Zen**

(278-7) The existential expression of the ego's predicament is the double anxiety of having to live and having to die. The fundamental anxiety is with regard to the gnawing inner cleavage and contradiction which prevents the ego from being fully itself.

(278-8) Any relinquishment by the ego of its subjectivity involves the diminution, impairment or loss of itself as ego.

(278-9) An unsettled and distraught ego moves toward a teacher, whose initial response sometimes appears to be slighting or discouraging. This however is but a mode of probing the seriousness of the quest. When the master has been convinced of the ultimacy of that seriousness, open acknowledgment and reception are forthcoming

## **S. Van Dam: Unpublished - 1979**

279

UNPUBLISHED - 1979

[S. Van Dam]<sup>1112</sup>

(279-1)<sup>1113</sup> PSALM 1

Blessed is he who obtaineth counsel from the Enlightened, and shunneth the paths of fantasy and delusion, and seeketh Understanding.

(279-2) For he liveth according to Divine Law, and he meditateth Therein continuously.

(279-3) And he shall abide in the Centre of Wisdom, Whose Knowledge he is, everlastingly being, and supererogate his Mission with Supreme Insight.

(279-4) The unwise are not so: they believe in illusion and cling to what is ephemeral.

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<sup>1112</sup> The original editor inserted "by S. Van Dam" and "251" at the top of the page by hand.

<sup>1113</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

(279-5) The unwise are quick to pronounce judgment, and are children in understanding.

(279-6) The Enlightened attain the Highest Truth; but the unwise shut it out.

280<sup>1114</sup>  
UNPUBLISHED - 1979  
S. Van Dam

281  
UNPUBLISHED - 1979  
S. Van Dam<sup>1115</sup>

(281-1)<sup>1116</sup> PSALM 4

O, Infinite Source of Mercy! hear my supplication: Grant me, I pray, fuller Illumination!

(281-2) How long will human-kind traduce Thy Blessings? How long will they idolize falsity, and pursue passing pleasures?

(281-3) Thou knowest Thine own, and hearest them:

(281-4) For they are humble and pure of thought; they meditate long and deeply, and worship Thee in silence;

(281-5) And they surrender their will to Thy Higher Will, and put their trust in Thee.

(281-6) To those who say, Where is Good? bestow Thy Guidance.

(281-7) Gladden their hearts as Thou hast mine.

(281-8) Thou hast heard my prayer: Thy Peace is with me.

282<sup>1117</sup>  
UNPUBLISHED - 1979  
S. Van Dam

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<sup>1114</sup> Blank page

<sup>1115</sup> The original editor inserted "253" at the top of the page by hand.

<sup>1116</sup> The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

<sup>1117</sup> Blank page

(283-1)<sup>1119</sup> PSALM 8

How perfectly the Images of World-Mind postulate Infinite BEing! the Essence of Which is MIND.

(283-2) Its Power abideth in Innocence that It may never be misused.

(283-3) Consider the nocturnal vision of galaxies beyond galaxies without end.

(283-4) Hast thou not marvelled that this interminable Immensity includeth thyself, and wondered, Why?

(283-5) The Protean Powers of World-Mind become know-able only through the instrumentality and receptivity of thine own mind, answereth Truth; and herein thou shalt find thy Divine Responsibilities.

(283-6) For the work and welfare of the world are governed by dominant ideas; indeed, all experience is simply what is thought of it.

(283-7) Thus, the mind - empowered by World-Mind - co-imagineth all existence known to it;

(283-8) And co-conceiveth even time and space and relativity - all that is and was and will be, for ever and for ever.

(283-9) How perfectly the Images of World-Mind postulate Infinite BEing!

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<sup>1118</sup> The original editor inserted "255" at the top of the page by hand.

<sup>1119</sup> The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

<sup>1120</sup> Blank page

(285-1)<sup>1122</sup> PSALM 9

I will worship Thee, O World-Mind, with all my thought: I will testify to Thine Ever-Present Reality.

(285-2) Thou gladdenest me and fillest me with rejoicing: I will reverence Thee in all Thy Manifestations, O Invisible One.

(285-3) My faults and weaknesses shall vanish in Thy Light:

(285-4) For Thou art mine Essence and sustaineth me; Thou hast ordained my destiny.

(285-5) And Thou hast decreed suffering to the unwise, and destruction to the wrongful;

(285-6) And the wrongful shall abide in never-ending memory of their deeds – and their practices with them.

(285-7) Thy Will shall be done.

(285-8) Thy Judgment shall be meted out in accordance with Thy Design to fit our needs.

(285-9) The troubled shall find comfort in Thy Presence.

(285-10) They that seek Thee in all earnestness and sincerity shall find Thee;

(285-11) And they shall testify to the Divine Workings of World-Mind, which abides in MIND, The ONE.

(285-12) The long-suffering shall not be forgotten, nor shall the humble pray in vain.

(285-13) The persecuted shall find Thy Peace;

(285-14) And they shall testify, on the threshold of understanding, to their findings.

(285-15) The multitudes are caught in snares of their own making: their own delusions blind them to Truth.

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<sup>1121</sup> The original editor inserted “257” at the top of the page by hand.

<sup>1122</sup> The paras on this page are numbered 1 through 20; they are not consecutive with the previous page.

(285-16) The wrongful work at their own destruction:

(285-17) They and their kind create their own oblivion.

(285-18) But the worthy are remembered: they who cast out falsehood shall find Truth.

(285-19) Thou, O World-Mind, art in, and over, all: all are judged with Infinite Wisdom.

(285-20) Enlighten us, O Glorious BEing! that we may learn to live in Thee!

286<sup>1123</sup>  
UNPUBLISHED - 1979  
S. Van Dam

287  
UNPUBLISHED - 1979  
S. Van Dam<sup>1124</sup>

(287-1)<sup>1125</sup> PSALM 15

O Overself, who shall abide in Thee? Who shall enter into Thy Light?

(287-2) He who performeth Thy Work, and is righteous, and speaketh the Truth.

(287-3) He who is charitable, and respecteth his co-workers, and is gracious unto them.

(287-4) He in whose experience all is good, and who honoureth the many Ways that lead into Thee. He who regretteth not his own vows, and never departeth therefrom.

(287-5) He who neither purchaseth nor vendeth Spiritual Knowledge, nor seeketh personal reward. He who thus followeth Thy Will shall abide in Thee.

288<sup>1126</sup>  
UNPUBLISHED - 1979  
S. Van Dam

289

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<sup>1123</sup> Blank page

<sup>1124</sup> The original editor inserted "261" at the top of the page by hand.

<sup>1125</sup> The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

<sup>1126</sup> Blank page



(289-1)<sup>1128</sup> PSALM 13

How long must I suffer this lesser life, O Overself? It seemeth for ever! How long ere the veil that hideth Thee is rent?

(289-2) How long must I journey through the Endless Void, with no harbour to come to? How long shall the ego do me battle?

(289-3) Hear and consider my plight, O Overself: I beg for Thine Enlightenment, lest I lose all hope;

(289-4) Lest the ego proclaim, I have conquered him; and the sceptics, noting, turn away from Thee.

(289-5) But I have never doubted Thy Truth: Liberation will come!

(289-6) I am most humbly grateful, O Overself, for Thy Blessings and Guidance.

(291-1)<sup>1131</sup> PSALM 23

[Philosophically Interpreted by Sarira Wesselman]<sup>1132</sup>

MIND is the Source of all; It neglecteth not Its own.

(291-2) It draweth them into meditation and enquiry: It leadeth them into Its Stillness.

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<sup>1127</sup> The original editor inserted "259" at the top of the page by hand.

<sup>1128</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

<sup>1129</sup> Blank page

<sup>1130</sup> The original editor inserted "265 and "Magage" at the top of the page by hand.

<sup>1131</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

<sup>1132</sup> " Philosophically Interpreted by Sariraman Wessel" was inserted by hand.

(291-3) It eternally restoreth Its own: all righteous paths culminate in Its Supreme Knowledge of Itself.

(291-4) In surrendering lesser life, there is naught to fear: for It is the Greater Life which awaiteth; Its Grace is infinite.

(291-5) Its Peace extendeth to all and dwelleth within all, unchanged by the activities and agitations of lesser life: It gladdeneth Its images; Its Fullness knoweth no bounds.

(291-6) Purity and Compassion leadeth to, and are, Its Perfect Wisdom: and all shall dwell within Its Presence for ever.

292<sup>1133</sup>  
UNPUBLISHED - 1979  
S. Van Dam

293  
UNPUBLISHED - 1979  
S. Van Dam<sup>1134</sup>

(293-1)<sup>1135</sup> PSALM 16  
MIND - The Preserver of the Cosmos - is for ever inconceivable.

(293-2) And of MIND - The ONE - is World-Mind; and It conceiveth the Overself.

(293-3) And of the Overself - the Higher Consciousness - is the silent, observing 'I'; and it conceiveth the individual mind.

(293-4) And of the individual mind - the ego - is the personal self; and, therein, the finite thinking-life is revealed, in form after form, ever-becoming, until its own especial human destiny is fulfilled.

(293-5) MIND is its Inheritance and Essence, and maintaineth it.

(293-6) Thus, there is Divine Wisdom in simply being.

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<sup>1133</sup> Blank page

<sup>1134</sup> The original editor inserted "263" at the top of the page by hand.

<sup>1135</sup> The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

(293-7) The personal self prayeth to the Overself for Assistance, and for Intuition to instruct it in meditation.

(293-8) The Overself envelopeth, and is in, it: it is secure.

(293-9) The heart pulsateth with gladness and glory and rejoicing; the personal self knoweth Peace and Hope.

(293-10) For the finite is of the Infinite, and it returneth Thereto.

(293-11) The Overself will show the Way; and, in Its Centre, abideth Fulfillment.

294<sup>1136</sup>

UNPUBLISHED - 1979

S. Van Dam

295

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S. Van Dam<sup>1137</sup>

(295-1)<sup>1138</sup> PSALM 23

MIND is the Source of All: It neglecteth not Its own.

(295-2) It draweth them into meditation and enquiry; It leadeth them into Its Stillness.

(295-3) It eternally restoreth Its own: all righteous Paths culminate in Its Supreme Knowledge of Itself.

(295-4) In surrendering lesser life, there is naught to fear, for It is the Greater Life that awaiteth; Its Grace is infinite.

(295-5) Its Peace extendeth to, and dwelleth in, all, unchanged by the activities and agitations of lesser life: It gladdeneth Its Images; Its Fullness knoweth no bounds.

(295-6) Purity and Compassion leadeth to, and are, Its Perfect Wisdom: and all shall dwell in Its Presence for ever.

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<sup>1136</sup> Blank page

<sup>1137</sup> The original editor inserted "267" at the top of the page by hand.

<sup>1138</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

296<sup>1139</sup>  
UNPUBLISHED - 1979  
S. Van Dam

297  
UNPUBLISHED - 1979  
S. Van Dam<sup>1140</sup>

(297-1)<sup>1141</sup> PSALM 19

The Cosmos revealeth the Wisdom of MIND; Nature depicteth Its Philosophy.

(297-2) Its thoughts are spatialised and projected in succession, so that they may know themselves while being ideated.

(297-3) Each image and event is recorded in World-Memory; each thought calleth forth its retribution:

(297-4) The instinct for activity arouseth all from rest, and motion reproduceth their existence in Space-Time.

(297-5) All lesser minds are thoughts of World-Mind's Creation, and these create their own thoughts throughout their worldly lives:

(297-6) Thus, what is known is World-Mind, and what is unknown, MIND; and They are One, except for thought about Them.

(297-7) The Cosmic Law is Absolute and keepeth Perfect Balance; It is the Heartbeat of the Universe:

(297-8) Its Disciplines are Righteousness (which bringeth Happiness) and Purity (which leadeth to Enlightenment);

(297-9) Its Guidance confirmeth the Necessity of Hope; Its Grace is, and reflecteth, Beneficence.

(297-10) These confer the Satisfaction glimpsed, but never found, in fleeting and transitory pleasures.

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<sup>1139</sup> Blank page

<sup>1140</sup> The original editor inserted "269" at the top of the page by hand.

<sup>1141</sup> The paras on this page are numbered 1 through 14; they are not consecutive with the previous page.

(297-11) Adherence to Its Attributes unveileth Higher Truth and Awareness of Identity with MIND.

(297-12) The paradox of opposites dissolveth in the ONE, Wherein there is no second, only Consciousness:

(297-13) No thought of good and evil, of life and death, is there - nor even of illusion and Reality -

(297-14) For Thought-in-Itself is the Thought-less, the Unthinkable, the Mind-Essence, which, alone, IS.

298<sup>1142</sup>  
UNPUBLISHED - 1979  
S. Van Dam

299  
UNPUBLISHED - 1979  
S. Van Dam<sup>1143</sup>

(299-1)<sup>1144</sup> PSALM 100  
Extol the Workings of World-Mind - thy Lordly Universe - O Child of Thought.

(299-2) Serve thy Lord with joyfulness: celebrate Its Presence in thy Spirit.

(299-3) The World-Idea and MIND, from which It cometh, are ONE: from It thou flowest and to It thou returnest; thou art Its Manifestation, and Its co-creator in the Space-Time Order.

(299-4) Let thy duties be done with thanksgiving, and thy earthly life be thy prayer: the fruit of thy thought is thine offering, and it reflecteth thy Philosophy.

(299-5) World-Mind forgetteth no one; Its Memory sustaineth All; and Its Immutable Reality abideth throughout all Eternity.

300<sup>1145</sup>

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<sup>1142</sup> Blank page

<sup>1143</sup> The original editor inserted "271" at the top of the page by hand.

<sup>1144</sup> The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

(301-1)<sup>1147</sup> PSALM 17

As the myriad droplets of water spring from a fountain into the air, then return once more to their source,

(301-2) So, the myriad images of World-Ideation emerge from the Fount of Thought into progressive stages of Universal Expression, then re-enter Conscious Unity with the Divine Source of All.

(301-3) And as the droplets of water and their essence are always one and the same, regardless of size and shape, so, too, the images of MIND and Divine Essence are for ever One and Identical, no matter how appearances differ.

(301-4) Yet, while it is the steady stream of water, and not its droplets, we remember, the Almighty Stream of World-Conception remains all but forgotten for and by Its images.

(301-5) Contemplate the perfect balance of the former: is this not evidenced everywhere throughout the latter?

(301-6) Harken to the rhythmic patter of the water: canst thou not hear beneath it the Silence whence it rises?

(301-7) Who can comprehend the Infinitude of That Intelligence which imagined these droplets no less than all the Universe?

(301-8) Behold how the fountain's flow is withdrawn and projected, even as breath is intaken and released:

(301-9) So, too, the Fount of All withdraweth on Its In-breath and projecteth on Its Outbreath.

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<sup>1145</sup> Blank page

<sup>1146</sup> The original editor inserted "273" at the top of the page by hand.

<sup>1147</sup> The paras on this page are numbered 1 through 15; they are not consecutive with the previous page.

(301-10) Everything everywhere disappears only to reappear; rests only to resume activity; passes into Memory only to be recalled.

(301-11) Gaze upon the motion of the water: canst thou follow with thine eyes the cyclical course taken by a droplet?

(301-12) Nay, thou mayest answer, for there is no separation really; in truth, there is only the continuum of water.

(301-13) So it is with MIND, the Continuum of Consciousness, the All-in-ONE, for ever Indivisible.

(301-14) Concealed by Its Self-Evidence and revealed by Intuition, the Vital Current of Consciousness sustains All.

(301-15) So, like the droplets of water, we manifest our One Source and rhythmically create the illusion of duality.

302<sup>1148</sup>  
UNPUBLISHED - 1979  
S. Van Dam

303  
UNPUBLISHED - 1979  
S. Van Dam<sup>1149</sup>

(303-1)<sup>1150</sup> SHAKYA-MUNI; All the long day, my brush moved softly o'er  
The white page: stroke upon stroke found home  
And life and meaning: Shakya-muni bore  
Benignantly with me, and whispered, "Aum."  
By Sharira

(303-2) [By Sharira]<sup>1151</sup> In Meditation, first, think away the body and matter. Then, think away activity and energy. Finally, think away the thinking process, itself.

When all thinking is ended, open your awareness to the Silence. Enter and rest in this; try to become it. Realise that this is the Substance or Essence from which the

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<sup>1148</sup> Blank page

<sup>1149</sup> The original editor inserted "275" at the top of the page by hand.

<sup>1150</sup> The paras on this page are unnumbered. Para 303-1 was typed at the top of the page in red ink.

<sup>1151</sup> "By Sharira" was inserted by hand.

outer you has sprung. It is your Real Self – the only Reality there is and you are this Reality.

It no longer matters that the surface you is still there somewhere. What of it? It serves its purpose in serving you. Forget about it.

Even surface noises or occasional, stray thoughts cannot distract or affect you. Do the winds that blow across the surface of the ocean affect the silent depths?

The deeper you go, the Greater the Stillness. Withdraw wholly into this, and leave behind you – as though for ever – the outer sheath which formerly involved you.

Forget everything except what you are – and that is the very centre of all Being – incredibly still – beyond all dimensions – even beyond peace and love.

You have come Home. The long, long struggle is over. The Mind's Response – the Heart's Welcome – awaits you. Enter and Know and Become Thy Self of selves – the Eternal and Immortal Overself.

304<sup>1152</sup>

UNPUBLISHED – 1979

S. Van Dam

305

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S. Van Dam<sup>1153</sup>

(305-1)<sup>1154</sup> PSALM 100

Extol the Workings of World-Mind – this Lordly Universe – O Son of Thought.

(305-2) Serve thy Lord with joyfulness: celebrate Its Presence in thy Spirit.

(305-3) Know thou that the World-Idea and MIND from which It riseth are ONE: from It thou floweth and to It thou returneth; thou art Its Manifestation, and Its Co-Creator in Time.

(305-4) Let thy duties be done with thanksgiving, and thy Life on Earth be thy Prayer: the fruit of thy thought is thine offering, and it reflecteth thy Philosophy.

(305-5) For the Source of Consciousness is omnific; Its Memory sustaineth All; and Its Immutable Reality abideth throughout all Eternity.

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<sup>1152</sup> Blank page

<sup>1153</sup> The original editor inserted "277" at the top of the page by hand.

<sup>1154</sup> The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.



## Massimo Scaligero: From An Italian Philosophical Periodical

307  
FROM AN ITALIAN PHILOSOPHICAL PERIODICAL  
Massimo Scaligero<sup>1156</sup>

(307-1)<sup>1157</sup> karma-relation to - no one else can touch it - a symbol to awaken him spiritually.

(307-2) Synthesis of thoughts - never know by thinking - One can't think of oneself as subject when confronted by object - sign of independence when the true I is beginning to come out in so far as ordinary I is silent - in limits<sup>1158</sup> of ego pleasure and time are born, they are projected on the event which prevents one knowing true I - one forgets oneself - by thought one immerses in ['the other']<sup>1159</sup> - the silent Witness - of forgetting emerges.

(307-3) As he thinks about the object he forgets the Thinker - We must learn to see all object without putting into the object any qualities of oneself or what we wish to see in it. Then it becomes a mere symbol of the Soul.

(307-4) When we have a certain control of thought, - when we see landscape of nature with admiration - all is only an education, a preliminary phase, until one can substitute for this sensual experience a diction no more from the senses - The interiority engaged in the observation - the reality engaged in its appearance - the contents may then emerge spontaneously in the observer's soul who is contemplating in silence the object.

(Trans. from Italian) (These are rough summaries - need revision.)<sup>1160</sup>

(307-5) One must be ever aware of what he is doing in everyday life in order not to get attached - The man who is getting detached from his ego and coming back to primary consciousness, this is not a work of his own, but of the Divine. - One makes oneself

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<sup>1155</sup> Blank page

<sup>1156</sup> The original editor inserted "279" at the top of the page by hand.

<sup>1157</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

<sup>1158</sup> The original editor changed "limits" to "inlimits" by hand.

<sup>1159</sup> The original editor inserted single quotes (open-close) by hand.

<sup>1160</sup> The original editor inserted underline by hand.

disidentification from the little ego – this is for the Eternal the absolute I to do. – Not the illusion of the transitory I, but the real I, intact. – Man himself must choose which path he will follow, for this he is free, his will must act, his mind decide. He can go along with the Master, or not.

308<sup>1161</sup>  
FROM AN ITALIAN PHILOSOPHICAL PERIODICAL<sup>1162</sup>  
Massimo Scaligero

## Calendar Notes

309  
CALENDAR NOTES<sup>1163</sup>

(309-1)<sup>1164</sup> Human affections are as much various as are various in the world the shapes of things. Ovidio

(309-2) Divine power moves slowly but is inevitable. Euripides

(309-3) One does not remember the days, one does remember the moments. Cesare Pavese

(309-4) The affable master makes the servants idle. Faselius

(309-5) To admire the past and to keep to the present. Tacito

(309-6) How was it possible to rage against him who – one is sure of it- will have to die? Tomasi di Lampedusa

(309-7) To experience pleasure in any action or occupation, we must seek for some other end for it but pleasure. Leopardi

(309-8) Virtue does not come from nature: it is an art to make of it a good for us. Seneca

310<sup>1165</sup>  
CALENDAR NOTES

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<sup>1161</sup> Blank page

<sup>1162</sup> The original editor inserted "Book Notes

From An Italian Philosophical Periodical" at the top of the page by hand.

<sup>1163</sup> The original editor inserted "281" at the top of the page by hand.

<sup>1164</sup> The paras on this page are unnumbered.

<sup>1165</sup> Blank page

(311-1) To Master Yang [The] Alchemist<sup>1167</sup>

The Taoist says his prayers  
A stork flies down to listen to  
On the stork's back he then mounts and off through the air  
they are carried by the wind.

PAO YONG

The forests sink down within the mist.  
Morning and eve the monkeys shriek.  
I lay aside the oar, think over their song:  
like that of the mountains and the skies.

YUAN KIE

On the tower<sup>1168</sup>

Before me, not the man of the past;  
Behind me, not the man of the future....  
If I think of the unbounded Universe,  
Solitary and sad, I melt into tears.

TCH'EN-TS-NGANG

Playing the lute<sup>1169</sup>

On seven quivering strings,  
I hear the gentle breeze blowing (sounding)  
amidst steep firs.  
It is an ancient music, well-known to me.  
The silly world does not listen to it any more.

LIEOU TCH' ANG-K'ING

**Adi Shankara: Self-Knowledge (PB's commentary)**

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<sup>1166</sup> The original editor inserted "283" at the top of the page by hand.

<sup>1167</sup> The original editor inserted underline and "the" by hand.

<sup>1168</sup> The original editor inserted underline by hand.

<sup>1169</sup> The original editor inserted underline by hand.

<sup>1170</sup> Blank page

(313-1)<sup>1172</sup> When he says that the Self has no activity such as coming and going he means coming and going between waking dream and deep sleep.

(313-2) The Self not being an individual self does not make any special effort to act in any particular way in the same sense that the sun does not have to shine on any particular object.

(313-3) When it is said that he perceives all the intellects it means in the sense of an unaffected witness just as the sun is [the]<sup>1173</sup> unaffected witness of the objects it shines upon.

(313-4) The Self is the unchangeable consciousness everywhere present and in that sense the unchangeable witness of everything.

(313-5) The three states of waking dream and deep sleep must be transcended in order to know the Self.

(313-6) Thought takes a double nature of [the]<sup>1174</sup> observer and the observed as is more clearly seen during the examination of the dream state from beyond it.

(313-7) The Self makes no effort to accomplish anything whereas the individual self does do so.

(313-8) The three states, waking dream and deep sleep are made possible because the Self as pure consciousness is present in them all.

(313-9) The Self is called the 4th State but only when considered by the human mind in relation to the other three states. The Self is not a state

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<sup>1171</sup> "Commentary by The original editor on a few statements in ADI SHANKARA'S famous work, SELF-KNOWLEDGE. [Atmesh gnana?]" in the original. The original editor inserted "Atmesh gnana?" and "285" by hand.

<sup>1172</sup> The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

<sup>1173</sup> The original editor inserted "the" by hand.

<sup>1174</sup> The original editor inserted "the" by hand.

<sup>1175</sup> Blank page

(continued from the previous page) because states come and go [but]<sup>1177</sup> the Self does not it is permanent.

(315-1)<sup>1178</sup> It is because the Self was present during the state of deep sleep as its unchanging witness that we are able to say after waking up that we have slept since the Self witnessed and testifies to that fact. The Self is not proven by anything else than Itself. The Self is ever-conscious and ever-continuous. The enlightened man knows the Self and knows that he knows the Self from the moment that duality vanishes in him.

## **Henry A. Pochmann: New England Transcendentalism and St. Louis Hegelianism**

(315-2) Initially Kantianism finds its echo in much of the New England Transcendentalism of Emerson, Alcott and Ripley, with more of a Fichtean flavour in the last mentioned. Centring largely in St. Louis, the Hegelian idealism comes to the fore in all phases of thought and even in much of the practical activity that preceded and followed the Civil War. Harris, Brokmeyer and Snider were among the leaders here. Most dramatic is the story of Alcott's visit to St. Louis and the bitter combat between the two wings of idealism that broke out between him and Brokmeyer. Emerson came later. While there was more deference shown to him, he could readily sense the undercurrent of antagonism that prevailed. A veritable Hegelian dialectic is suggested by the author with the Transcendental movement as the thesis, St. Louis Hegelianism as the antithesis and the Concord School of the 80s, lead by Alcott and Harris as the synthesis.

316<sup>1179</sup>

NEW ENGLAND TRANSCENDENTALISM AND ST. LOUIS HEGELIANISM

Henry A. Pochmann<sup>1180</sup>

## **Santayana**

317

SANTAYANA<sup>1181</sup>


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<sup>1176</sup> The original editor inserted "287" at the top of the page by hand.

<sup>1177</sup> The original editor inserted "but" by hand.

<sup>1178</sup> The paras on this page are numbered 10, making them consecutive with the previous page.

<sup>1179</sup> Blank page

<sup>1180</sup> Carl Schurz Memorial Foundation, Inc., Philadelphia. 1948

<sup>1181</sup> The original editor inserted "P.289" at the top of the page by hand.

(317-1)<sup>1182</sup> I have studied to be austere and discount the human mind and its bias as far as possible. But this love of bare truth is itself a human passion: the more I strip of myself, the better I bring to light that something in me that is more myself than I am -- the Spirit.

(317-2) When I open one of my books, especially one of the earlier ones, it seems to me the work of some other man.

(317-3) Reflection convinces me that what is called experience is intrinsically a dream.

(317-4) I reverted to a system like those of the first Greek Philosophers, who looked at the world without religious preconceptions.<sup>1183</sup> The Indian like the Christian philosophers were encumbered with fantastic notions...<sup>1184</sup> I would preserve imagination in all its freedom but remove it to the poetical sphere. It should not profess to be perception or science, if it would not become madness.

318<sup>1185</sup>

SANTAYANA

319

SANTAYANA<sup>1186</sup>

(319-1)<sup>1187</sup> My innate philosophy was in all my early opinions but was reacting upon alien impressions and had to be disengaged.<sup>1188</sup> I began to rescue the part that was my own from the borrowed part of my philosophy.

(319-2) Man can set his heart without folly only on union with the truth, flowering differently in each.

(319-3) It is right that most of what we are should be lost for ever...<sup>1189</sup> I can identify my self heartily with nothing in me except with the spirit itself. As a person I was too self-indulgent and not heroic enough: as a writer I was too miscellaneous... The truest

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<sup>1182</sup> The paras on this page are numbered 3 through 6; they are not consecutive with the previous page.

<sup>1183</sup> The original editor inserted period by hand.

<sup>1184</sup> The original editor inserted elipses by hand.

<sup>1185</sup> Blank page

<sup>1186</sup> The original editor inserted "P. 291" at the top of the page by hand.

<sup>1187</sup> The paras on this page are numbered 7 through 9, making them consecutive with the previous page.

<sup>1188</sup> The original editor inserted period by hand.

<sup>1189</sup> The original editor changed period to elipses by hand.

picture would show none of the features of my person and nothing of the background. It would show only the understanding within me.

320<sup>1190</sup>

SANTAYANA

321

SANTAYANA<sup>1191</sup>

(continued from the previous page) Santayana thought Emerson “served up Goethe’s philosophy in icewater” – Santayana gives the answer later: We must remain ourselves as Emerson remained himself, only not on those stilts of his: not with that self-worship.”

“He doesn’t love. He isn’t a saint. He is a distinguished looking old cleric with a sweet smile. Honourable – and as cold as ice. Self-satisfied, smiling and smiling... and waiting for the end of the show.”

322<sup>1192</sup>

SANTAYANA

## **J. Krishnamurti: Notes**

323

NOTES

J. Krishnamurti<sup>1193</sup>

(323-1)<sup>1194</sup> When thought is silent then there may be the new.

(323-2) Thought cannot penetrate into the unknown, it can never discover or penetrate into the unknown.

(323-3) Rituals detachments, renunciations, the practice of virtue, sublimation or suppression – however noble are the process of thought, and can only work towards an end, an achievement which is ever the known. The mind must be entirely and deeply silent. This silence comes only when the mind is no longer seeking, no longer caught in becoming. This silence is not cumulative, it may not be built up through practice.

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<sup>1191</sup> The original editor inserted “292” at the top of the page by hand.

<sup>1192</sup> Blank page

<sup>1193</sup> The original editor inserted “P. 293” at the top of the page by hand.

<sup>1194</sup> The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

(323-4) The mind can never experience the new, and so must be utterly still. What is experienced by the experiencer is merely a self-projected repetition.

(323-5) The mind can be still only when it is not naming, recording or storing up in memory. When the superficial upper mind is quiet, the deeper mind can offer up its intimations.

324<sup>1195</sup>

NOTES

J. Krishnamurti

325

NOTES

J. Krishnamurti<sup>1196</sup>

(325-1)<sup>1197</sup> When the whole consciousness is tranquil, free from all becoming, which is spontaneity, then only does the immeasurable come into being... The desire to maintain the becomer is a hindrance to reality. Reality has no continuity; it is, from moment to moment, ever new, ever fresh. The upper mind is only an instrument communication, it cannot measure that which is immeasurable. Reality is not to be spoken of, and when it is, it is no longer reality... This is meditation.

(325-2) He had practised meditation for a number of years, belonged to several religious societies, but now he had finished with them all and was seeking God independently.

(325-3) Right meditation purges the mind.

(325-4) A well-disciplined mind is not a free mind and it is only in freedom that any discovery is made. Disciplines fix the mind to a pattern. Through self-discipline the mind can strengthen itself in its purpose but this purpose is self projected and so is not the real.

326<sup>1198</sup>

NOTES

J. Krishnamurti

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<sup>1195</sup> Blank page

<sup>1196</sup> The original editor inserted "295"

<sup>1197</sup> The paras on this page are numbered 6 through 9, making them consecutive with the previous page.

<sup>1198</sup> Blank page



(327-1)<sup>1200</sup> Only in the moment to moment discovery can there be joy.

(327-2) The self is still of the mind.

(327-3) There must be awareness without choice.

(327-4) When the mind is emptied of its accumulations there is no longer the "me," the gatherer. The stored-up memories are the 'me' which is not an entity apart from the accumulations.

(327-5) The mind,<sup>1201</sup> must be empty to empty in order to receive but the craving to be empty is an impediment.

(327-6) The craving to experience must wholly cease which happens only when the experiencer is not nourishing himself on experiences and their memories.

(327-7) There is freedom when the entire being is purged of the PAST.

(329-1)<sup>1204</sup> Will is desire. If there is any action of the will to be free, to denude oneself, there can never be freedom.

(329-2) When all the many layers of consciousness are quiet, still, only then is there the immeasurable, the bliss that is not of time, the renewal of moment to moment creation, Reality.

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<sup>1199</sup> The original editor inserted "297" at the top of the page by hand.

<sup>1200</sup> The paras on this page are numbered 10 through 16, making them consecutive with the previous page.

<sup>1201</sup> The original editor inserted comma by hand.

<sup>1202</sup> Blank page

<sup>1203</sup> The original editor inserted "299" at the top of the page by hand.

<sup>1204</sup> The paras on this page are numbered 17 through 18, making them consecutive with the previous page.

330<sup>1205</sup>  
NOTES  
J. Krishnamurti

## Lee R. Steiner: Notes

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NOTES  
Lee R. Steiner<sup>1206</sup>

(331-1) I was very very tired. I could not arise from my chair out of the studio into a small ante-room. They were terrified at what seemed like a sudden paralysis of my limbs and wanted to call an ambulance. But I begged to be left alone for one hour. So I was put on the floor at my request, the lights turned out, and they left me. This had never happened to me before. So I practised what I had been taught regarding the manner in which to tune into the universal energy. "Be still and know that the healing energy is all around you. Use it." The depth of healing one<sup>1207</sup> can achieve through the inner energy is increased by using it. One must experience it. Learn to do nothing just be still in prayer, meditation, divine self-hypnosis. I sailed mentally into the stratosphere: had a peaceful rest for half an hour. I left

332<sup>1208</sup>  
NOTES  
Lee R. Steiner

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NOTES  
Lee R. Steiner<sup>1209</sup>

(continued from the previous page) the studio under my own power for home. That is the solution for many physical and mental crisis..

(333-1)<sup>1210</sup> Another time I was attacked by dozens of yellow-jacket wasps, whose poison is similar to snake-venom. I was a mass of painful welts. I completely covered myself with a cloth and practised the same stillness exercise again and woke up four hours

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<sup>1205</sup> Blank page

<sup>1206</sup> The original editor inserted "P. 301" at the top of the page by hand.

<sup>1207</sup> The original editor changed "once" to "one" by hand.

<sup>1208</sup> Blank page

<sup>1209</sup> The original editor inserted "P. 303" at the top of the page by hand.

<sup>1210</sup> The paras on this page are numbered 2, making them consecutive with the previous page.

later, the welts gone, feeling all right. It is my feeling that controlling my fear let my adrenalin take care of the venom, together with the accumulation of stillness-energy.

334<sup>1211</sup>

NOTES

Lee R. Steiner

## Rene Guenon: Quotes

335

QUOTES

Rene Guenon<sup>1212</sup>

(335-1) "development is not one way straight line without oscillations: it is two way - one ascends, other descends."

(335-2) "Institutions and rites are important but don't underestimate the invisible's power, it is another way of consecration.

(335-3) "don't confuse "animality with natural"

(335-4) Thos. L. Masson: on the "I"

The I in Me is enabled to think and speak, become conscious or aware because it has a greater Self back of it - God; Universal Consciousness; World Soul,"

(335-5) MOSEIGNEUR ROBERT HUGH BENSON: NONE OTHER GODS

He seemed to be looking, as in a kind of meditation, at nothing in particular. It was as a man who waits at his ease for some pleasant little event that will unroll by and by.

336<sup>1213</sup>

QUOTES

Rene Guenon

## H.H. Shankaracharya: Madras Discourses

337<sup>1214</sup>

MADRAS DISCOURSES

H.H. Shankaracharya<sup>1215</sup>

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<sup>1211</sup> Blank page

<sup>1212</sup> The original editor inserted "305" at the top of the page by hand.

<sup>1213</sup> Blank page

<sup>1214</sup> Blank page

<sup>1215</sup> The original editor inserted "H.H.Shankaraacharya of Kanchi

(339-1) A person who has done a meritorious deed will lose the resulting merits if he listens to praise of others or himself boasts of his deeds. I praise those who are not present here.

(339-2) Some may argue that they can, using their intelligence and effort, control their passions. Such an attitude puts a premium on the ego and such persons will come to think highly of themselves. Instead of enthroning God in their hearts they will be putting the feeling of the "I" there. It is like putting in a place reserved for a great man, a pair of shoes.

(339-3) One who is present in everything, including our hearts, who is small in order to be present even in an atom, yet who is bigger than the entire universe because everything is within him.

(339-4) Let us attach ourselves to the unattached to get rid of our worldly attachment.

(339-5) Whenever any person prostrates before me I respond by uttering, "Narayana! Narayana!" On the topic of knowledge of reality, or Jnana<sup>1218</sup> and Upasna, the Jadgatguru said the two are entirely different. Upasna is mental action, Jnana, which also belongs to the realm of mind is not action. Action is something done in obedience to the injunction. When the knowledge of reality is comprehended the mind continues to dwell in that reality and does not respond to any injunction whether that injunction comes from any external agency or is a result of the prompting of the senses. The concept of action can be explained by a

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"Madras Discourses" - 1957-60

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<sup>1216</sup> Blank page

<sup>1217</sup> The original editor inserted "309" at the top of the page by hand.

<sup>1218</sup> "Jynana" in the original.

<sup>1219</sup> Blank page

(continued from the previous page) simple illustration: In a bunch of fruits yellow in colour, when I say 'I see this is yellow,' you concur and make no reaction because it is yellow. On the other hand if I say, 'This is red' you react immediately and say, "No! it is yellow." But if I say, "Imagine it to be red" you are able to follow that direction. Therefore, action is related to the sphere of injunction. Upasna, belongs to this category of mental action. You concentrate on God, imagining He is like this or that until real its jnana dawns on you and you understand God as He really is. Thereafter you do not react to any direction to worship this or that form.

(341-1) There is a way of performing duties which will elevate those concerned. That is the way of dharma. It is the duty of the king or the state to see that citizens are provided with every opportunity for spiritual growth and progress.

(341-2) Sankara is credited with having attacked Buddhism and driven it out of India. But, if we examine his postures we will find there are comparatively very short criticisms of Buddhism in them. His attacks are mainly directed against Mimamsa and Sankhya. On the other hand, the vast crusade intellectually against Buddhism was carried on by Kumarila Bhatta and Udayanacharya. That bore fruit with the spirit of Advaita with its emphasis on Jnana.

(341-3) Usually, one or two methods of Upasna are followed and chosen and worship offered at a fixed shrine. Upasna is the individual. There is nothing group collective about it.

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<sup>1220</sup> The original editor inserted "311" and "2" at the top of the page by hand.

<sup>1221</sup> Blank page

<sup>1222</sup> The original editor inserted "313" and "3" at the top of the page by hand.

(343-1) Sri Ramakrishna Iyer, who was the chief reporter of the Hindu newspaper in Madras says: "Every day I used to sit at my typewriter offering my obeisance mentally to his Holiness, the Acharya of Kanchi. Ideas and expressions would pass through my mind as if somebody were dictating to me from behind. My reports used to take shape in that way and even today I am conscious I could not have produced those reports of His Holiness' Sri Shankaracharya's speeches without His abundant grace."

(343-2) Our [Hindu]<sup>1223</sup> dharma is concerned with human well-being in its highest spiritual aspect and does not stand in need of any apology.

(343-3) Desires only increase by fulfilment. They can be overcome by shanti and by mental discipline.

(343-4) The Vedas must be preserved in the Sanskrit language and not in translation alone, because the spiritual get diluted in the process of translation. There may be translations but a reference to the original will become necessary at times, when difficulty arises in interpretation. We can trace the basis of all religions to the Vedas: for their preservation it is necessary that some people should devote their entire time for Vedic study. That is how Vedas were preserved in the past – being handed down to succeeding generations by oral transmission. The purpose of the Brahmin community is to learn, preserve and hand over to posterity, the Vedas.

344<sup>1224</sup>

MADRAS DISCOURSES: ACHARYA'S CALL (PART I)  
H.H. Shankaracharya

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MADRAS DISCOURSES: ACHARYA'S CALL (PART I)  
H.H. Shankaracharya<sup>1225</sup>

(345-1) The palmleaf text, Soundarya Lahari, seems to have been written by Adi Sankara.

(345-2) If we continuously chant the mantra into which we are initiated, grace will shower upon us. Constantly meditate on the chosen mantra and on the chosen form so that the soul may be enveloped by the Godlike spirit of that form and the mantra will be upon our lips even at the time when the soul is departing from the body. That is the path shown to us by our sages.

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<sup>1223</sup> The original editor inserted "(Hindu)" by typed

<sup>1224</sup> Blank page

<sup>1225</sup> The original editor inserted "315" and "4" at the top of the page by hand.

(345-3) The first fruit of education should be self-control. The necessity to acquire knowledge has always been emphasized; and he who has no education is considered an animal. Education should foster character, help acquire good qualities, eradicate vices.

(345-4) The Rudraksha, is the fruit of a tree which grows in a po Charlaambali. It is the only fruit that has a hole right through its access so that a number can be strung together into a garland. It serves no other purpose. As if the creator intended it to be used as a garland.

(345-5) We regard the cow as a sacred animal. What is the reason? While all human and animal excreta omits bad odour, cow dung alone is free from odour. Also, it has the power to remove bad odour. That is the purpose of sprinkling water mixed with cow dung around their houses. This testifies to the purity of the animal and why ashes made from cow dung are sacred.

346<sup>1226</sup>

MADRAS DISCOURSES: ACHARYA'S CALL (PART I)  
H.H. Shankaracharya

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MADRAS DISCOURSES: ACHARYA'S CALL (PART I)  
H.H. Shankaracharya<sup>1227</sup>

(347-1) Temples are the agencies for the cultivation of bhakti. Hence, the obligation to build temples in every place.

(347-2) We should make it a point to see the temple tower every day and there by concentrate a while in the contemplation of God. At least once a week we should go around the temple reciting God's names and doing bajan.

(347-3) Advaita, Visishtadvaita and Dvaita are one in emphasis on bhakti to obtain God's grace. The question arises, why we should show bhakti to the Creator. Patanjalist's yoga sutras provide the answer. After defining yoga as the control of mind's activity the question of the way to control that activity comes up and it is answered, this can be brought about by the worship of God who is free from any imperfection: Unmoved, unmovable amid the imperfect and unstable things of the world. As one holds fast to a steady pillar to prevent from being tossed about, so should one bind oneself to bhakti, to God, to steady one's mind.

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<sup>1226</sup> Blank page

<sup>1227</sup> The original editor inserted "317" and "5" at the top of the page by hand.

(347-4) We go to God to remove our impurities. We attach ourselves to Him who has no attachments to rid ourselves of our attachments, as Tiruvaluvar said.

(347-5) Guru, is Ishvara in human form but who is, however, free from the functions of creation preservation and destruction, which pertain only to Ishvara. In fact, God is needed only when we cannot find the guru.

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MADRAS DISCOURSES: ACHARYA'S CALL (PART I)  
H.H. Shankaracharya

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MADRAS DISCOURSES: ACHARYA'S CALL (PART I)  
H.H. Shankaracharya<sup>1229</sup>

(349-1) The objection to meat, is that it means himsa, to animals. By the same token, cutting vegetables is also himsa. By cooking grain you scorch the seed within it and that is himsa. It has been laid down that ripe fruits and leaves which fall off plants and trees will have to be eaten if one does not wish to injure any living being. The rishis<sup>1230</sup> of olden days took only such food and the cow's milk only after the calf had had its fill. If one lives on this kind of food one will be free from lust and freedom from lust is a more powerful means for family planning than the modern methods.

(349-2) We should apply even a few minutes of leisure, which we may be able to snatch in between jobs, in the thought of God or in reciting His name.

(349-3) Every system contributes an essential step and so, Sri Sankara, used the truths of each of them and pressed them into his service. Advaita comprehends every warring sect in its all-embracing unity.

(349-4) So long as human mind is subject to passions like desire, anger, it is not in a fit condition to receive the highest jnana. That is why we are enjoined to keep this supreme knowledge confidential as enjoined in the Gita.

(349-5) In this picture of Dakshinamurti, the crescent moon indicates progressively growing jnana.

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<sup>1228</sup> Blank page

<sup>1229</sup> The original editor inserted "319" and "6" at the top of the page by hand.

<sup>1230</sup> "rishees" in the original.



(349-6) Both Jainism and Buddhism expounded only truths which are within the comprehension of the intellect. The secret of understanding reality is contained in the word itself, Tattvam

350<sup>1231</sup>

MADRAS DISCOURSES: ACHARYA'S CALL (PART I)  
H.H. Shankaracharya

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MADRAS DISCOURSES: ACHARYA'S CALL (PART I)  
H.H. Shankaracharya<sup>1232</sup>

(continued from the previous page) the realisation of Tat, or That, as Tvam, or yourself. The Jnana Mudra, or sign of the hand, with the tips of the right thumb and index finger meeting is an indication that Tat, which appears to be distance, is within one's self.

(351-1) The Perceiver within us is the origin of the things perceived.

(351-2) The name, Ishvara, is within all of us and looks through the window of our mind at all things without which are rooted in Him.

(351-3) The Sandhya period is a time when Ishvara performs his cosmic dance and draws all creatures towards himself. At the setting of the sun birds flock back to their nest, cattle return to their sheds an atmosphere of peace and calm prevails. When Ishvara dances at such a time bliss-generating peace radiates around him. Those watching the dance get permeated with that peace and their minds and hearts get merged with the supreme. The Sandhya is a time when the cosmos is ripe to respond to correct vibrations emanating from us. Is it proper on our part to waste such a propitious time in restaurants or clubs. A majority of those belonging to the new religion observe prayers at the prescribed hours. But we who belong to this ancient religion have neglected our duty of Sandhya prayers. Therefore, at the approach of Sandhya, wherever we may be, we must cross our hands and feet and spend a little time in praying to Ishvara.

(351-4) In the Kural it is stated, that to get free of attachments we

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MADRAS DISCOURSES: ACHARYA'S CALL (PART I)  
H.H. Shankaracharya

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<sup>1231</sup> Blank page

<sup>1232</sup> The original editor inserted "321" and "7" at the top of the page by hand.

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(continued from the previous page) should attach ourselves to the unattached.

(353-1) The realisation of truth is not easy. A course of preliminary discipline has to be gone through. The eight steps which have been prescribed must be climbed one by one. Without them it is not possible to achieve realisation. The first step consists of five observances pertaining to ethical codes of conduct. One of them is Aparigraha. Literally, this means non-taking. But it should be understood as not taking more than is absolutely necessary. Plans are being conceived and executed in India with the object of raising our standard of living. This, itself, is a wrong approach. The emphasis should be on plain \_\_\_\_\_<sup>1235</sup> on the simple life. In saying this I am not discounting the need for machinery and \_\_\_\_\_<sup>1236</sup> into transport. But, in the last analysis it will be better if we do not multiply our wants in respect of food clothing and shelter. There's no advantage in creating flats in the high standard of living. A small hut is much healthier than a cramped flat. Going back to the way of life that existed some 50 years ago would be a national gain for India and reduce the problem of administration and above all, the obstacles in the path of salvation would also be reduced.

(353-2) There is a prohibition in the Shastras for a man to marry again after he is 50 years of age even though he wants a wife to cook his food.

(353-3) We must make a beginning by simplifying our food habits to such an extent that each of us can cook his own

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<sup>1234</sup> The original editor inserted "323" and "8" at the top of the page by hand.

<sup>1235</sup> 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.

<sup>1236</sup> 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.

<sup>1237</sup> Blank page

<sup>1238</sup> The original editor inserted "325" and "9" at the top of the page by hand.

(continued from the previous page) food without having to spend much time and thought over it. We may do well just to eat bread a little boiled dahl buttermilk and wash it down with a glass of water. All the paraphernalia of maintaining a kitchen with lots of provisions utensils is a trouble which stands in the way.

(355-1) Krishna taught karma yoga to Arjuna. Yet elsewhere in the Gita, Krishna advises him to withdraw from action, to retire alone to a secluded place. How reconcile this conflicting advice? It is only when the mind is purified by karma and is able to concentrate through yoga that it can acquire jnana. If the mind is fouled and agitated by desires it will be distracted, degraded and the light of jnana cannot penetrate it. Moreover, paramatma is the combination of both Siva and Shakti, both static and creative forces. The different instructions, Upadesha, describing karma bhakti and jnana to different people are based on qualifications, differences. Karma, when pursued with a constancy will lead to bhakti and bhakti will lead to jnana.

(355-2) If we analyze the affection thoughts of son or wife we find it ultimately results itself into love for oneself. A man is fond of his son only so long as the son fulfils what he expects of him. It follows, that the affection we entertain is with a purpose and not really selfless. But, in the love for himself, there is no purpose and no object behind it. However, when we come to realise that the 'I' we love so much is He, our mind becomes saturated with Him. When this realisation takes deep

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MADRAS DISCOURSES: ACHARYA'S CALL (PART I)  
H.H. Shankaracharya

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MADRAS DISCOURSES: ACHARYA'S CALL (PART I)  
H.H. Shankaracharya<sup>1240</sup>

(continued from the previous page) roots, the mind enters the state of the heart kept clean through bhakti so that the full effect of God's presence there, may be realised. In the ultimate analysis surrender and devotion are two facets of the same thing. In this life all householders are engaged in various occupations necessary to maintain themselves. While so engaged their minds will be concentrated on their work, but, it is during their leisure that their minds are likely to go astray. This leisure must be utilised in developing bhakti.

(357-1) Advaita is based on the fundamental distinction between the seeing subject or drashti, and the [seen]<sup>1241</sup> object, adrashta. The paramatmam, is the ultimate see-er. All

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<sup>1239</sup> Blank page

<sup>1240</sup> The original editor inserted "327" and "10" at the top of the page by hand.

else, is the seen. In each person there is the drashta. The rest, which is connected with it, is the drasyan. Drik, is jnana. That jnana is the paramatmam than Whom there is no other Seer. This drashta, is the inmost self of each person but gets connected with the body's organs. In the process of seeing, it's not the bodily organs that see, it's the drashta which sees. We speak of the body seeing, but it does so only by virtue of its association with the drashta.

(357-2) That Paramatmam, the one Chit that appears in different bodies at different jivas, is like the one electric current glowing in different bulbs. Bodies are different, but the Chit, is One, the Full, the Infinite.

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H.H. Shankaracharya

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MADRAS DISCOURSES: ACHARYA'S CALL (PART I)  
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(359-1) There is one school of thought that says we should pray to God only for spiritual salvation. But there are others which say, we should own a duty to members of the family and in discharging that duty should invoke the blessings of God by prayer. This, too, is a proper approach. Therefore, even when we have to go to human agencies to get relief, we should first submit our difficulties and troubles to God.

(359-2) When desire fulfilled leads to further desire, desire frustrated turns to anger, like the rebound of a ball thrown at a wall. A person gripped by desire or anger loses reasoning power and all his actions will be in the wrong direction.

(359-3) In Sanskrit, the mind is known by different terms according to the function. Like thinking deciding contemplating, etc.

(359-4) To the Sannyasin, his disciples are his sons and the peace, that has to be enjoyed in solitude is his wife.

(359-5) One cannot start with the hope of bringing about a complete change in everyone's life. If one does have such a presumption it only shows he is unable to plan properly. It is not possible to reform the ways of life of people through advice – spoken or written – or through propaganda. These may have a temporary effect but not a

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<sup>1241</sup> The original editor changed "seeing" to "seen" by hand.

<sup>1242</sup> Blank page

<sup>1243</sup> The original editor inserted "329" and "11" at the top of the page by hand.

lasting benefit. Anything achieved through pressure will disappear the moment the pressure is withdrawn. Discourses are of no avail when what we desire is to reform a person's mind and make him give up the wrong habits he has come to acquire. It requires a power, other than the temporary influence of a discourse, however eloquent. If founders of religions have revolutionized thought, it is because they lived in their own life

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(continued from the previous page) what they preached. It is this power of personal example that brings about a change in the hearts of others.

(361-1) There may be situations demanding violent action, punishment may be necessary wars may have to be waged. But whatever the nature of the action, the agent must act out of love. Passions such as desire and hatred anger and malice must be eschewed.

(361-2) Why all these elaborate rituals, will not silent prayer do? If these rituals are not preserved and observed people are apt to forget their significance and deviate from proper conduct.

(361-3) Common people are drawn to religion by the personality of the teacher rather than by the truth he teaches. The truth of a religion is a matter of academic discussion confined to the intelligent few. The reason why some religions - though they had a long history - gradually lost their hold on the people and disappeared, can be traced to the decline in the standards of the teachers. In his own lifetime, Gandhi had to close down the Subamarti ashram when he found that its inmates deviated from the strict rectitude it imposed on them.

(361-4) The observance of this festival day betokening plenty and auspiciousness is a reminder that the overflowing and abundant good things that support our life are gifts of the All-merciful Providence personified by the Sun who enters his Northward course, today (January 14), which is equated in the Gita and the Upanishads with the path by which a devotee is destined to reach the ultimate divinity. May plenty and

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<sup>1244</sup> Blank page

<sup>1245</sup> The original editor inserted "331" and "12" at the top of the page by hand.

spirituality overflow by His grace - especially in the world today - where they are most needed.

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(363-1) It is a mistake to regard the authors of the Smritis like Manu, as lawgivers. Smritis, are merely helps to memory, short notes indicating what are contained in the Vedas. Their authors did not write anything new.

(363-2) An ailment should be regarded as an opportunity to forget our normal physical wants and to contemplate God. In that way we can learn to do our duties in a spirit of dedication.

(363-3) By reading books and hearing lectures ideas get impressed on the mind. Classics of the great poets, intended for study, are embellished by a good style and enriched with vivid descriptions of nature. And so our minds love to linger over them and drink in the beauty of their expression.

(363-4) Visual representation on the stage has a more direct and more vivid appeal than any amount of descriptive writing or talks.

(363-5) Modern dramatic works seek to exploit the instincts of karma and [kiodh]<sup>1248</sup> lust and anger, and they degrade human nature instead of elevating it. But dramas ought to be acted on the stage which elevate the mind rather than corrupt it; which cause it to rest in peace and repose and do not agitate it and rouse its passions; which leave the spectator at peace with himself and the world. At the present time, dramas and cinema pictures pander to the lower passions or set up one set of people against another, producing ridicule or resentment. There is danger to society from such

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<sup>1246</sup> Blank page

<sup>1247</sup> The original editor inserted "333" and "13" at the top of the page by hand.

<sup>1248</sup> A blank space was left in the original because the original typist couldn't read The original editor's handwriting, or because The original editor himself left a blank in the para. The original editor later inserted "k??odh" by hand.

<sup>1249</sup> Blank page

(continued from the previous page) corruptive dramas because cinematography enables us to multiply the screen version and exhibit the same drama at a number of places for a number of times.

(365-1) If it should arise in the mind of any sannyassi the feeling, these samaskars are intended for me, then he is lost. On receiving them, he should offer them to Narayana with true devotion.

(365-2) The purpose of a temple is to remind us of God.

(365-3) Pain and sorrow, trials and tribulations provide the incentive to think about the course of our lives and the causes of our griefs and how to overcome them.

(365-4) Propaganda is not sanctioned in the Vedic religion. It is enjoyed that no one should be told unasked and anyone who has no devotion should not be told the truth. The way of religion is not to grieve over suffering but to pray that evil thought may not get a foothold because of it in the mind, during the moments of distress. Then the power of endurance will develop and suffering itself will lose its sting. Such a perspective is the outcome of jnana, which has to be acquired by each individual by his own efforts. That is why our religion is individualistic and not complicational in nature.

(365-5) The Seer, the Seen and the Seeing, are all aspects of the same Paraatma.

(365-6) Illusion, is supra-imposed on truth. What remains after the illusion is dispelled, is the truth. When a person

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<sup>1250</sup> The original editor inserted "335" and "14" at the top of the page by hand.

<sup>1251</sup> Blank page

(continued from the previous page) wakes up from a dream, everything seen or felt in the dream disappears. What remains is only the dreamer. This means that we project ourselves into the objects of our dream. When the dream passes away on the dawn of awakening we realise there is nothing outside us. Just the same the reflection in the mirror has no substantiality but is only an appearance of what all ready exists. When we realise, with the aid of Jnana, that God is the only ultimate truth, and everything else is illusion, we dwell in the fullness of supreme bliss.

(367-1) The Buddhist denied both the world and Brahman. That Brahman alone is real and the world has no reality in its own right apart from Brahman is the teaching of Sankara.

(367-2) Fifty years ago physicists held the view that matter was made up of a number of distinct elements and they held the theory of absolute difference among things. Now, however, denying the distinctiveness of individual elements in matter and mutual difference in what is with form and what is without form, they proclaim they are all evolutes of one energy. Thus, it will be clear to all thinkers that modern scientists are giving up the theory of difference and getting oriented to the philosophy of nondifference. Scientific thought of the present day, approximates to, and supports the conclusion of Shankara, in repudiation of the world of difference.

(367-3) Monam, silence, is an important method of worshipping God. It does

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(continued from the previous page) not merely mean silence, it is also the process of keeping the mind free of all thoughts. It implies we should keep the senses under perfect control so that during the period of silence the limbs may not move even involuntarily. The waves of thought that continuously rise and fall in the mind keep the all-pervading Atma hidden from us. But once the flow of thoughts is checked, the

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<sup>1252</sup> The original editor inserted "337" and "15" at the top of the page by hand.

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<sup>1254</sup> The original editor inserted "339" and "16" at the top of the page by hand.



Atma begins to function. From no-thoughts we can develop the practise of God-thoughts, thinking of God we can repeat the name of God.

(369-1) The contemplation of a particular form of God is intended to make us meditate on the qualities attributed to that form. Devotees can contemplate on their own deity during puja. The best meditation is to avoid thinking of anything. In the mind so kept clear God will manifest Himself as an image in a clear mirror. Then we will be lead to the Advaitic realisation toward the Oneness of God.

(369-2) There is no doubt that quality of food has a subtle psychic and psychological effect. This is why we have in India a comprehensive code of restrictions relating to food. Purity of food can be insured by preparing it ourselves.

(369-3) There is a verse in the Gita which says, "The pundit views alike a Brahmin, a cow, etc."<sup>1255</sup> The verse is often misquoted by persons for their own purposes, for here, pundit means one who has attained Atmajnan The position ascribed implies that before one claims to treat all things as equal must have realised Atmajnan It is therefore unwarranted to conclude that the verse

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(continued from the previous page) provides a clue as to how ordinary mortals should act. Moreover, the Samatva or Advaita - non-difference referred to in the verse - pertains to attitude not to activity. It speaks of looking at all with an equal eye. It does not speak of acting equally or identically in all cases. If those reformers who interpreted pursue their interpretation to the extreme, absurd consequences will follow for we cannot treat mother wife and daughter identically. So long as we are caught up in feelings like lust and anger pain and sorrow, we cannot venture to adopt Advaita in action. Such a course would only lead to grief. But this differentiation will get automatically extinguished when we acquire Jnana. The Shastras also say do not practice Advaita towards your guru, that will take away the very foundation of Upadesa and Anugraha, instruction and grace.

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<sup>1255</sup> The original editor inserted quotation marks by hand.

<sup>1256</sup> Blank page

<sup>1257</sup> The original editor inserted "341" and "17" at the top of the page by hand.

(371-1) Some people advance the argument that though there are some good things in our Shastras they're encumbered by weeds which

This process of removing weeds is a dangerous one. No two people are agreed on what is weed and what is crop. In the name of removing weeds there'll be indiscriminate uprooting of everything and nothing maybe left which could be called religion.

(371-2) Those who are traditionally enjoined to perform Sandhya, prayers, three times a day, should do so at the prescribed time. In this rite, Paraatma is conceived of being present in the Sun. The time described is, before sunrise in the morning, noon, when the

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(continued from the previous page) sun is exactly overhead, and before sunset in the evening. That is to say, in the dawn prayer is when the sun's rays are not yet visible. In the midday prayer when the sun has not slanted to the West but is straight above the head. And in the evening prayer, when the sun is still visible in the horizon before it disappears - before it sets.

(373-1) In the Sivaananda Lahari, verses composed by Sri Shankara, there is the line, I bow to the sacred Shiva lingam [at]<sup>1260</sup> dusk, when He performs the cosmic dances.

(373-2) The Jasmine flower blossoms at Sandhya time and is dear to the Lord Shiva because of its whiteness which is the emblem of purity and its unsurpassed fragrance.

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<sup>1259</sup> The original editor inserted "343" and "18" at the top of the page by hand.

<sup>1260</sup> The original editor inserted "at" by hand.

<sup>1261</sup> Blank page

(375-1)<sup>1262</sup> TRANSLATION of Cassette

Subbalakishmi singing at kasi in front of "Kamapaotisvara" - newbuilt temple there

(375-2)

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I bow to Bhagavat - Pada<sup>1263</sup> (the worship the Lord) sankara<sup>1264</sup> who is the repository of the Scriptures and other sacred texts (i.e. Veda, Sruti and Puranas),<sup>1265</sup> who is full of compassion, and who is the benefactor of all the world.

(375-3) I Bow to Sri Chaudsasekhasa - Guru the blessed sankaracharya,<sup>1266</sup> who is the cause for the upliftment of the world, who has assumed a human body, who is seated in the holy seat at Kanchi,<sup>1267</sup> who is tilled with Kamakshi's<sup>1268</sup> expansive grace, who is the beloved of Him who resides in Kailasa (i.e. Siva), who bears the asrama<sup>1269</sup> of the renunciate, who is of pleasing look, who holds the holy staff, and is supreme.

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(377-1)<sup>1271</sup> SIVO YO NAMA-RUPABHYAM  
DEVI YA SARVA-MANGALA.

TAYOH SAMSMARANAT PUMSAM  
SARVADIG-JAYMANGALAM.

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<sup>1262</sup> This page is entirely handwritten. Para 375-1 was written on a separate scrap of paper.

<sup>1263</sup> "Pāda" in the original.

<sup>1264</sup> "śankara" in the original.

<sup>1265</sup> "Purānas" in the original.

<sup>1266</sup> "śankarāchārya" in the original.

<sup>1267</sup> "Kānchi" in the original.

<sup>1268</sup> "Kāmākshi" in the original.

<sup>1269</sup> "āsrama" in the original.

<sup>1270</sup> Blank page

<sup>1271</sup> This entire page is handwritten.

MANGALAM KOSALENDRAYA  
MAHANIYA-GUNATMANE,  
CHAKRAVARTI-STAUJAYA  
SARVA-BHAUMAYA MANGALAM.<sup>1272</sup>

(377-2) He who is Siva<sup>1273</sup> (auspicious) both in name and form, she, the Shining One (devi), who is all auspicious – by meditating on those two, there will be for people in all the quarters (of the Globe), victory and auspiciousness.

(377-3) Auspiciousness be for Sri Rama,<sup>1274</sup> the chief of the Kosala Kingdom, who is endowed with great qualities; auspiciousness be for the son of the Empior (Dasaratha),<sup>1275</sup> and who himself is the sovereign of the universe.

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(379-1)<sup>1277</sup> JAYATU JAYATU NITYAM  
SANKARĀCHARYA VARYA  
JAYATU JAYATU TASYA  
ADVAITA-VIDYANAVADYA  
JAYATU JAYATU LOKE

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<sup>1272</sup> “ ( Śivo yo NĀMA-RŪPĀBHYĀM  
DEVĪ YĀ SARVA-MANGALĀ.

TAYOH SAMSMARANĀT PUMSĀM  
SARVADIG-JAYMANGALAM.

MANGALAM KOSALENDRĀYA  
MAHANĪYA-GUNĀTMANE,  
CHAKRAVARTI'-STAUJĀYA  
SĀRVA-BHAUMĀYA MANGALAM.” In the original.

<sup>1273</sup> “Śiva” in the original.

<sup>1274</sup> “Śri Rāma” in the original.

<sup>1275</sup> “Daśaratha” in the original.

<sup>1276</sup> Blank page

<sup>1277</sup> This entire page is handwritten.

TATCHARITRAM PAVITTRAM.  
JAYATU JAYATU BHAKTIH  
TAD-PADABSE JANANAM.<sup>1278</sup>

(379-2) Hail! Hail! Eternally the supreme  
Sankaracharya<sup>1279</sup>  
Hail! Hail! His blemishless science of  
Advaita  
Hail! Hail! In the word this pnerlying  
life-story.  
Hail! Hail! The peoples devotion to His  
Lotus feet.

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## Professor M. Hiriyanna: Art Experience

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ART EXPERIENCE  
Professor M. Hiriyanna<sup>1281</sup>

(381-1) Prefatory note by PB

The author was one of my teachers in the Sankara system of Advaita. He was a professor of Indian philosophy at the University of Mysore. He visited my home once or twice a week in Mysore to give me private lessons in the Sankara system only, because there had been other interpretations, other schools which I had studied and his knowledge of Sanskrit was so much respected that I wanted to get his views on the subject.

End of Prefatory.

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<sup>1278</sup> “ (

JAYATU JAYATU NITYAM  
ŚANKARĀCHĀRYA VARYA  
JAYATU JAYATU TASYA  
ADVAITA-VIDYĀNAVADYĀ  
JAYATU JAYATU LOKĒ  
TATCHARITRAM PAVITTRAM.  
JAYATU JAYATU BHAKTIH  
TAD-PADĀBSE JANĀNĀM.” In the original.

<sup>1279</sup> “Śankarāchārya” in the original.

<sup>1280</sup> Blank page

<sup>1281</sup> The original editor inserted “335” at the top of the page by hand.

(383-1) The ideal of Jivanmukta was conceived to be realised Here and Now. It was the achievement of a life of harmony not to the extinguishment of interests but by an expansion of them. Not through repressing natural impulses but by purifying and refining them. It was a mode of living characterized by passionless purity and love for all. For realisation of this ideal the training of the feelings was a necessary preliminary, and, in consequence, the first aim of life came to be looked upon as the culture of the emotions.

(383-2) In the Vedantic theory of Rasa, the artist has to induce an attitude of detachment by the creations of his art. When attention is once concentrated upon them, the ordinary state of attention caused by selfish desires is relaxed, and joy ensues. The various devices of art, such as rhythms, symmetry etc., are intended to help this concentration and successfully maintain it. We may compare the person appreciating art to a jivanmukta. He does, indeed, get a foretaste of moksha then, but it is not moksha in fact, because it is transient not being based upon perfect knowledge. Yet, there is a close resemblance between the two.

(383-3) The absolute detachment of the jivanmukta is beyond the reach of ordinary man for he cannot transcend his personality, even for a while. Nevertheless,

(continued from the previous page) he can, by resorting to art, find a temporary release from the natural world.

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<sup>1282</sup> Blank page

<sup>1283</sup> The original editor inserted "337" at the top of the page by hand.

<sup>1284</sup> Blank page

<sup>1285</sup> The original editor inserted "339" at the top of the page by hand.

(385-1) The eagerness with which people visit places like theatres and music halls shows the intrinsic attractiveness of art. What is its place in the scheme of human experience?

(385-2) The contemplation of a work of art leads to an attitude of mind which is quite impersonal. Whatever strain or conscious effort may be required for getting into that attitude, when once it is attained, man forgets himself altogether and he will then be aware of nothing beyond the object or the situation portrayed by the artist. For this reason, Vedanta compares the experience of art with that of the ideal state described as moksha. But the two experiences are only of the same order and not identical, for the former has certain limitations not found in the latter.

(385-3) To begin with: Art experience is transient, it does not endure long but passes away sooner or later for it depends for its continuance upon the presence of the external stimulus which has evoked it. The ideal state must, when attained, necessarily become a permanent feature of life. Its attainment consequently means arising once for all above the narrow interest of routine life and the mental strain which those interests involve. It is not suggested by this, that art experience will not leave its good influence behind, but that whatever may be the nature and extent of that influence, the experience itself with the

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(continued from the previous page) features together that make it comparable to the ideal state disappears after a time.

(387-1) The impersonal joy of art experience is induced artificially from outside, while that of the ideal state springs naturally from within.

(387-2) The experience of art like the ideal condition is an ultimate value in the sense that it is sought for its own sake, not as a means to anything else. It is characterized by unique kind of delight and is thus, superior to common experience. But it does not last very long and may, when it passes off, in consequence of the artist's being withdrawn

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<sup>1286</sup> Blank page

<sup>1287</sup> The original editor inserted "341" at the top of the page by hand.

be succeeded by routine life with all its strifes and perplexities. In the case of the ideal experience no such lapse is conceivable for it rises once for all and is permanent. Art experience does not require as a necessary condition of its attainment either philosophic knowledge or moral worth. It can be brought into being even in their absence by the power, which all true works of art possess. Art experience is woefully fugitive. The enduring character of the satisfaction that extends the ideal experience compensates for all the trouble and exertion involved in attaining it.

(387-3) It is of course possible to deny that any such enduring experience exists at all. It may be said that moksha, is nothing more than a glorified idea, the type of the perfect in our minds which

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(continued from the previous page) can never be actualised. And it is because such experience is altogether beyond the reach of man that he has invented art as a means of escape from the cares or responsibilities of ordinary life. This view assumes the ideal is always bound to remain unreal.

(389-1) Art experience is well adapted to arouse our interest in the ideal state by giving us a foretaste of it and thus to serve as a powerful incentive to the pursuit of that state by provisionally fulfilling the need felt by man for rest with joy. Art experience may impel him to do his utmost to secure such joy, finally.

(389-2) What is the use of poetry? The answer given by Indian writers is pleasure. It may also have other uses for the reader as, for example, some lesson or criticism of life. But they are remote, unlike pleasure, which is its immediate use or value for him. But at the time of poetic appreciation, pleasure does not constitute the whole of what is experienced. It is only an aspect of it.

(389-3) Remember, that by describing the attitude of artistic contemplation we do not mean that it is passive and excludes activity. The very fact that it is an appreciative attitude implies that it is active. The belief that it is passive is the result of mistaking the disinterested for what is totally lacking in interest. But as we see, the art object has its

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<sup>1288</sup> Blank page

<sup>1289</sup> The original editor inserted "343" at the top of the page by hand.



own interest for the spectator and so long as his mind is under the selective control of [interests?]<sup>1290</sup>

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(continued from the previous page) it can by no means be regarded as passive. Our attention is then wholly confined to the object and not diverted therefrom by any thought of an ulterior use to which it may be put. Such absorption means transcending the tensions of our ordinary life and thereby attaining a unique form of experience. When the poet is fully under the spell of such experiences he spontaneously expresses himself in the form of poetry.

(391-1) The reader's own efforts become necessary in the way of imaginatively reproducing in his mind the whole subject as it has been depicted by the poet. Emotions are not communicated by the poet to the reader as is often assumed and as has been described as "the infectionary" by Tolstoy. In fact, they cannot be communicated. All the poet can do is to awaken in the reader an emotion similar to the one he is depicting. Even this is not the result of any conscious purpose on the poet's part. The spontaneous character of all poetic utterance precludes such supposition. The poet is intent not upon influencing the reader but upon giving expression as best he can to his unique experience. It is this expression that is primary and the kindling of emotion in the mind of the reader is the consequence rather than the result of the said purpose. The reader starts from the poet's expression. If he is competent, that is if he is sufficiently sensitive and sympathetic, he succeeds in capturing for himself the experience which it embodies.

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<sup>1290</sup> The original editor inserted "interests?" by hand.

<sup>1291</sup> Blank page

<sup>1292</sup> The original editor inserted "345" at the top of the page by hand.

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(393-1) Indian philosophers have not troubled themselves with questions of beauty. They do not deal with beauty in art and nature. But the latter is certainly included yet only implicitly in some systems. As regards their neglect of beauty in art the reason is that its pursuit cannot directly administer to the attainment of the final goal of life. Perhaps some among the Indian philosophers thought its pursuit might even tend to lead man away from that goal. In which case their attitudes towards art would be like that of Plato.

(393-2) The aim of art is not to discover the nature of reality but to secure for us the highest experience of life. It is a device for the provisional attainment of the final ideal whether or not we look forward to a state which eventually renders art superfluous. Even such shortlived experience may, through refining emotions, leave some good influence behind, but there is no guarantee that it will. Secondly, the disinterestedness of the aesthetic attitude marks a reaction. When the experience ceases he may lapse into the former state of tension and perplexity which has its source in a selfish outlook on life.

(393-3) The creations of art must leave a moral influence on the spectator without his knowing that he's being so influenced. The theme of art may be

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(continued from the previous page) anything which has a basis in life. But this additional requirement makes it necessary to restrict the scope of the artist's choice to the higher aspects of life, otherwise, art not only ceases to exert any moral influence it may turn out to be a means of corrupting character and degrading ideals. Art "and morality" involves a criticism of life as it is commonly lead but the criticism is not such that leads to the aesthetic abandonment of life's activities but only aims at purifying the desires and impulses underlying those activities by purging them.

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<sup>1294</sup> The original editor inserted "347" at the top of the page by hand.

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<sup>1296</sup> The original editor inserted "349" at the top of the page by hand.

(395-1) The memory of great examples like Rama and Buddha is preserved for us in religious tradition and history. They go a long way to guide us ordinarily. The new situations arise in life or there may be a conflict of duties where t they may fail us. Hence, arises the necessity for our exercising independent reflection. Such reflection may conceivably lead us astray, but even granting that it does not, it will mean conscious effort.

(395-2) Unselfishness does not mean the complete repression of the self but only the conquest of the lower self by the higher. The urge to morality and to the contemplation of art is quite sound and points to a true end. But that end being implicit, is only dimly felt and not clearly understood. Until it becomes clarified there remains a danger that art and morality miss their true aim.

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(397-1) If it is the ignorance of the true character of the self that accounts for wrong indulgence in art, it is inability to directly commune with nature that requires an imaginative situation for losing oneself in its contemplation. In both cases, a clarification of the ideal of one's selfishness and a definite world view are necessary.

(397-2) An ideal man leads a life of which goodness and beauty are two alternative phases. He is in contemplation and in the intervals he'll be employed in philanthropic activity. In both alike he is spontaneously and joyously unselfish. The aesthetic and moral attitudes are only partial and provisional manifestations of the ultimate spiritual experience. Art and morality mean more than they are ordinarily conceived to be,<sup>1299</sup> and each therefore achieves only half its purpose. But they indicate the essential character of the ultimate goal of human existence where each attains a high grade of excellence. The Hindu scriptures like the Gita sometimes dwell on the one and sometimes on the other of these two phases. The varying emphasis on them which attaches greater importance to one or to the other, are best interpreted to seem to take it as commending both as alternating phases of one and the same ideal.

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<sup>1298</sup> The original editor inserted "351" at the top of the page by hand.

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(397-3) No occasion in life, whether of joy or of sorrow passes without bringing home to man the supreme desirability of spiritual peace. The need for such peace

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(continued from the previous page) is fundamental to the human heart. This conclusion is confirmed by the satisfaction which contemplation, for example, of the images of Buddha in meditative repose brings to so many. The appeal of art is general. What is uncommon is the capacity in man to capture the contemplative mood and cultivate it so that it comes to prevail over all other moods. Art has the power, of itself, to enable man to attain, although only for awhile, the peace of spirit which a yogi has to strain himself long to win.

(399-1) The Rasa theory, points the general importance of feeling in poetry. Hence, poetry when at its best approximates the music, as both centre about emotion, and they met inducing an emotional attitude in the hero. Where emotions are indescribable, an idea of them can be suggested or conveyed indirectly by depicting the more prominent among their outward signs.

(399-2) Artistic contemplation is active and not passive. This is clear from the fact that the aesthetic attitude is critical. A competent spectator will instantly notice the least fault which may mar the excellence of a work of art. It can be gained only through striving as much in the appreciation of art as in its creation.

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(401-1) The word, *rasa*, means taste or savour, such as sweetness. But it has, by metaphorical extension, been applied to aesthetic experience.

(401-2) The Italian philosopher, Croce, his view of art is unique and shows several novel features. He identifies intuition with the aesthetic experience.

(401-3) Even an idle mood of ours in which we relax our minds and allow free play to the imagination is not free from reflective elements such as judgements suppositions, comparisons and contrasts. To get to the true intuitive stage we have to go mentally a step lower abstracting all such elements from it. It is this first mode of consciousness when the image form activity of the mind goes out that is intuition. It is this which presents things in their immediacy which is detached from all logical considerations and is necessarily indifferent to the question of truth and falsity. This basic form of experience cannot be for us more than a moments glimmer but, Croce further holds that true artists and with their aid those who appreciate their works, have the power to capture that momentary experience and, keeping it pure from reflective intrusions, persist in it longer than others can. Thus, Croce holds intuition to be the ground of all the higher grades of experience only, being mingled in each with its characteristic examinations, it has to be isolated from them before we can get at it.

402<sup>1304</sup>

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(continued from the previous page) Secondly, he denies that we apprehend any external reality at any level of experience since, according to him, mind is the sole reality and there is nothing transcendent to it.

(403-1) Dr MacGregor differs from Croce. He advocates a training consists in acquiring knowledge of God and in loving contemplation of Him and that it is this knowledge which eventually grows into mystic experience. But, that it cannot have any place in that experience which is immediate, until the images it involves which externalize God are rejected.

(403-2) Three steps ascending of spiritual discipline are prescribed in Indian works. The first is *Sravana*, knowledge of God by faith. The second is *Manana*, reflection upon it

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<sup>1305</sup> The original editor inserted "357" at the top of the page by hand.

and the third is Dhyana, meditation, with a view to transform it into direct experience. Since aesthetic experience is characterized by complete detachment and delight, it is described as similar to this direct jivanmukta experience. But there is one vital difference between them.”

This difference is a lack in aesthetic experience of the knowledge of ultimate reality which, however, is essential to the jivanmukta experience. This is why there is the lapse from art experience sooner or

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(continued from the previous page) later when all the tensions of ordinary life return. There is a reversion to common life on the experience of jivanmukta also but it can by no means be regarded as a lapse since a philosophic conviction endures then with all its expected influence upon life's conduct. There is according to Indian view, no direct connection between aesthetic and absolute experience. Discipline of the fine arts, particularly of music, is not however excluded but is explained as only being a useful aid to success in meditation upon the highest.

## **T.D. Weldon: States and Morals**

(405-1) The first is that of Plato and his modern disciples who suppose that philosophy leads to the discovery of eternal Ideas or Values and that anyone who is acquainted with these must know beyond any possibility of doubt how all states ought to be organized and what the relation of states to one another and to their own members ought to be. This special insight into the nature of reality makes the philosopher the final court of appeal on all kinds of important practical problems such as education, birth control and the proper use of atomic bombs. But there is no ground for supposing that political disagreements can be disposed of by a course of philosophy;<sup>1308</sup> furthermore, there is no evidence for the contention that Platonic or other philosophers do possess any special knowledge which qualifies them to act as consultants on actual political and economic affairs. At the other end of the philosophical scale are those writers who see clearly that the Platonic philosopher-king is a dangerous illusion and

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<sup>1308</sup> The original editor changed colon to semicolon by hand.

who therefore attempt to divorce political philosophy completely from practical considerations of every kind. But the results are empty speculations.

406<sup>1309</sup>

STATES AND MORALS

T.D. Weldon

## Alan Watts: Lecture January, 1973

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LECTURE JANUARY, 1973

Alan Watts<sup>1310</sup>

(407-1) "My friend, Karl Pribram, Professor of Neuropsychiatry at Stanford, is fascinated by the brain. He shows how it creates a world which it sees. He begins with the brains of octopuses which are simple brains and then goes on to the human brain and shows how we are what we are by creating the kind of world we think we live in. The brain, the nervous system, evokes the world but is also something in the world. What an egg and hen situation that is! He states in very sophisticated language some ancient philosophical problems. When Bishop Berkeley explained that the world is entirely in our minds he had a very vague idea of the mind. Everybody used to think the mind was something like space, it had no form of its own but was able to contain forms like a mirror which has no colour but reflects all colours. Like the eye lens which has no colour but is able to see all colours. This was a vague idea of the mind. The neurologist who studies the brain gets a very precise idea. He can say it has all those neurons, dendrites, etc., pathways. In the end, he comes to the same thing, that the world is what your brain evokes.

408<sup>1311</sup>

LECTURE JANUARY, 1973

Alan Watts

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LECTURE JANUARY, 1973

Alan Watts<sup>1312</sup>

(409-1) Let's begin to realise that we have identified ourselves with a process of mentation or consciousness which is not really ourselves at all. Therefore, scientists are saying today human civilisation has come to the point where we've got to take our own

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<sup>1310</sup> The original editor inserted "361" at the top of the page by hand.

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evolution in hand. We can no longer leave it to the processes of nature. Well, all these people are idiots. I recently attended a conference of geneticists. They summoned for advice philosophers and theologians. They said we have just realised that we're within reach of the power to control human character by genetic manipulation. We want to know what you people think about it. Various views were offered and I said, "Of course you can't know because you, yourself are genetically unregenerate. You are the product of the random selection of Nature and therefore by your own showing you must be amiss. Therefore, you cannot decide what should be the proper order of things. The only thing you can do is to ensure that there be as many different kinds of human beings as possible."

(409-2) When you think of yourself as your ego, your personality, this is entirely fictitious account of yourself. But the psychiatrist to whom you go also thinks that he is an ego. We don't know how to treat dying people. The

410<sup>1313</sup>

LECTURE JANUARY, 1973

Alan Watts

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Alan Watts<sup>1314</sup>

(continued from the previous page) literature of the psychotherapy of the dying is only just begun to come into existence. A doctor is supposed to keep you alive at all costs. To keep people alive when they suffer linked up with all kinds of tubes and machines and systems

(411-1) I had a friend recently who was dying of cancer. I said to him, "Listen, I haven't talked to your doctor and I don't know what your condition is, but suppose it's hopeless? Suppose you're going to die? Now, you know enough - because you're educated in oriental philosophy - to realise that the best thing that could possibly happen to you is to lose your ego and be liberated. That's what you've been concerned with all your life, the sense of transcending the narrow bounds of self-consciousness and feeling one with the eternal energy behind all this. The only way to get that feeling is to give yourself up. Here's the opportunity. There's no question of holding on to yourself anymore because it's going to go away. Nothing can stop it. So get with it! Get out of this hospital! Rent yourself a beach cottage look at the ocean and stop all this concern to hang on. If you accept death you discover how good Now is and that's where you're really supposed to be. There's enlightenment in the Now.

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LECTURE JANUARY, 1973  
Alan Watts

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LECTURE JANUARY, 1973  
Alan Watts<sup>1316</sup>

(413-1) Neurologist say that what we call outside is a state of the optic nerves located in the back of the head, so we are looking at the inside of our heads.

(413-2) Everything we know is known by contrast. So we know we're alive. So<sup>1317</sup> we must once have been dead!

(413-3) Look at the dolphins: They're probably more intelligent than we. For example, they'll follow a ship and swim circles round it then they'll set their tail at 26 degrees angle and let the bow-wake carry them. No effort, the ship takes them along. Where to? Who cares? So by [the]<sup>1318</sup> acceptance of death one overcomes the necessity for a future and that, in both<sup>1319</sup> senses of the word, is a present, a Now. In Nirvikalpa Samadhi, which is a very high consciousness, illusions vanish there is an eternal Now. It is a very therapeutic state of consciousness but it is a kind of metaphorical death, the death of your self-image your concept of yourself. You must see that the whole point of life is this moment, this Now.

(413-4) I'm a philosopher and also a theologian but not a partisan theologian. I don't belong to any particular religion.

(413-5) People to-day<sup>1320</sup> who believe in God don't really believe in God. They believe they ought to believe

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<sup>1316</sup> The original editor inserted "367" at the top of the page by hand.

<sup>1317</sup> The original editor inserted period and corrected "so" to "So" by hand.

<sup>1318</sup> The original editor inserted "the" by hand.

<sup>1319</sup> The original editor inserted underline by hand.

<sup>1320</sup> The original editor deleted comma after "to-day" by hand.

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LECTURE JANUARY, 1973  
Alan Watts<sup>1322</sup>

(continued from the previous page) in God. A person who truly believes in God would not thrust the idea on anyone else, just as a mathematician would not be a fanatical propagandist for the idea that two and two are four.

(415-1) Psychoanalytic practices based on the world view of 19th century scientific Naturalism, which fundamentally assumes that the energy we express is basically stupid, blind energy, libido and it's called, the Unconscious. The assumption of this philosophy of Nature was that human nature was a stupid mechanism that Nature was foolish and blind and needed to be dominated by our intelligence which paradoxically was a product of this foolishness. This profession has not caught up with the Quantum theory. It's still holding Newtonian views of the universe thinking of its subjects in terms of mechanical models. We hear their constant reference to unconscious mental mechanisms. Psychoanalysis is largely psychohydraulics, an analogy or model of the behaviour of the so-called psyche, based on Newton's analysis of the mechanics of water. What is the difference between a mechanism and an organism? A mechanism is an arrangement of parts put together and assembled but no organism comes into being that way. An organism starts as a seed, or a cell. It has the marvellous capacity of growth and

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LECTURE JANUARY, 1973  
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LECTURE JANUARY, 1973  
Alan Watts<sup>1324</sup>

(continued from the previous page) that's how we came into being. An organism is incredibly intelligent. Our conscious attention is only a minimum part of our total psychic functioning because the brain, the nervous system regulate and organize all kinds of functioning without thinking about it. You don't know how you beat your heart how you breath. All this incredibly intuitive functioning is carried on unconsciously. I am developing the idea that what we are physically is far more intelligent than what we are intellectually. Let's have the humility to see that."

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<sup>1322</sup> The original editor inserted "369" at the top of the page by hand.

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<sup>1324</sup> The original editor inserted "371" at the top of the page by hand.

## Thich Nhat Hanh: Vietnamese Buddhism

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VIETNAMESE BUDDHISM  
Thich Nhat Han<sup>1326</sup>

(419-1) There is in Vietnam a highly respected authority on the form of Buddhism of that country who holds much the same reputation there that Suzuki held in Japan. He recently published a book in that country which will most likely be translated and published in English within the next couple of years and, until then, I have been provided with a couple of extracts which are of much interest. His name is, Thich Nhat Hanh, and what he says is:

“Paradoxically, it is the citizens of the Buddhist tradition who are turning towards the life of material comfort who are subscribing to a politics of industrialisation intensively carried on in their country. Their time and energies are consecrated almost totally and that is why such

420<sup>1327</sup>

VIETNAMESE BUDDHISM  
Thich Nhat Hanh

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VIETNAMESE BUDDHISM  
Thich Nhat Hanh<sup>1328</sup>

(continued from the previous page) things as Buddhism cannot continue to remain important. The Orient, like the West, is a witness to the spiritual bankruptcy of mankind. There is no way of avoiding the total destruction of the human race except by founding a new direction for culture in which the spiritual element will play the part of guide.”

He further says:

“This need may be considered as our greatest hope as the elements which could give birth and develop to a new civilisation for a humanity with a future. In the first phase of such a civilisation small communities would be formed where the material life would become simple and healthy and the energies and the time would be dedicated to spiritual enrichment. There would be no dogmas there. The style would be modern

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<sup>1326</sup> The original editor inserted “373” at the top of the page by hand.

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<sup>1328</sup> The original editor inserted “375” at the top of the page by hand.

yet, it would be a new way of life, especially in literature in art and morals Although it is regrettable that the splendid past of Buddhism would not be again in the East but the more the Westerners interest themselves in the doctrines the more the Easterners are influenced to return to their own spiritual tradition. It is the younger ones among the West who seem to be attracted towards these studies as the majority

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VIETNAMESE BUDDHISM  
Thich Nhat Hanh

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VIETNAMESE BUDDHISM  
Thich Nhat Hanh<sup>1330</sup>

(continued from the previous page) of Westerners do not have the virtue of modesty in their approach to the East. They are satisfied with their methods and their principles and remain attached to their standards and values of their own civilisation. They have a fear of losing their identity and that is the principle cause of their difficulties in trying to know the East. Western civilisation has led man to the edge of an abyss. It has made him into a machine. But a certain number have awakened, see the situation as it really is to be found and have freed themselves from the complex of superiority. These people are on the way to new values which they are seeking. However, Western Buddhism should be Western in its form just as Chinese Buddhism took its own Chinese form and Japanese took the Zen form."

(423-1) This author who has learnt quite evidently from the terrible sufferings of his own country in thirty years of war and destruction sees that we must create an appropriate and suitable spiritual form for ourselves, with the help of the Eastern traditions, but we must still remain ourselves.

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VIETNAMESE BUDDHISM  
Thich Nhat Hanh

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VIETNAMESE BUDDHISM  
Thich Nhat Hanh<sup>1332</sup>

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<sup>1330</sup> The original editor inserted "377" at the top of the page by hand.

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<sup>1332</sup> The original editor inserted "379" at the top of the page by hand.

(425-1) Thich Nhat Hanh further says in taking a glance at the spiritual condition of the Western world that monks have come to the West to teach the practise of Buddhism but that this practices always remains Oriental foreign to Western culture. The fact is, that Buddhism has not been able yet to take root in such earth. The cultural economic and psychological conditions are different in the West. If Buddhism is one day to become a living thing its form must differ considerably from Oriental Buddhism. One does not practice Buddhism by imitating the way the Easterners monks eat or the way they sit or the way they dress in China and in Japan. It is a life, a life which is not to be imitated. It must acquire a Western form.

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VIETNAMESE BUDDHISM  
Thich Nhat Hanh

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VIETNAMESE BUDDHISM  
Thich Nhat Hanh<sup>1334</sup>

(427-1) There are important differences between the Indian mentality and the Chinese mentality and that is why the Chinese form of Buddhism had to suit the Chinese character. The Chinese are a very practical people. Not only does Confucianism reflect this character but also Taoism. The world of ideas and images among the Indians has no equivalent in China. Their tendency of dreaming and speculation may even be the cause of the decline of Indian Buddhism from the 8th century on. For Buddhism is founded on human experience and not on speculation and must become a spiritual experience at its base. Nevertheless, the Chinese were capable of studying and understanding the world of ideas and images brought from Mahayanist India and these have been translated from the literary sources of India. Nevertheless practice and experience is the base of Chinese Buddhism and this it was that permitted Buddhism to establish itself firmly on Chinese territory. The technological civilisation in the past did

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VIETNAMESE BUDDHISM  
Thich Nhat Hanh

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VIETNAMESE BUDDHISM  
Thich Nhat Hanh<sup>1336</sup>

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<sup>1336</sup> The original editor inserted "383" at the top of the page by hand.

(continued from the previous page) not stop from creating new deeds of consumption of which the majority were not truly indispensable. This same civilisation has also created sufferings and tragedies which wake up in man the need of his humanity. The Western religions should be conscious of this need with the means at their disposal the churches should open to the construction of new communities which could live a sober and healthy life where true happiness would not lie in consumption of goods.

(429-1) What made the fight of Mahatma Gandhi a great success was not a doctrine not even the doctrine of non-violence but his own personality. His followers do not possess his

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VIETNAMESE BUDDHISM  
Thich Nhat Hanh

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VIETNAMESE BUDDHISM  
Thich Nhat Hanh<sup>1338</sup>

(continued from the previous page) spiritual force. They have faith in his doctrine but they cannot release the same force which he possessed. The simplicity of his life bore witness to his freedom from being conditioned by material things."

### **W.M. Seabrook: Witchcraft**

(431-1) The religious idol, the witch's doll, the magic sword, is nothing more than a ritual symbol for concentrating love or hatred, a point for focussing faith or fear.

(431-2) It is the man [who]<sup>1339</sup> believes in its power who is affected by it.  
[Magic]<sup>1340</sup> is a means of arousing such a feeling.

(431-3) If the<sup>1341</sup> magician, believes he can perform efficaciously without rosary, altar image, [he]<sup>1342</sup> can do. Witchcraft is mental therapy and religion reversed. Its power lies in suggestion.

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<sup>1338</sup> The original editor inserted "385" at the top of the page by hand.

<sup>1339</sup> The original editor inserted "who" by hand.

<sup>1340</sup> The original editor inserted "Magic" by hand.

<sup>1341</sup> The original editor deleted and replaced "Pnena, a" to "If the" by hand.

<sup>1342</sup> The original editor changed semicolon to comma and inserted "he" by hand.

## Dr Alfonso Caycedo: India of Yogis

433  
INDIA OF YOGIS  
Dr Alfonso Caycedo<sup>1344</sup>

(433-1)<sup>1345</sup> The swamis remarks on Subudh, reminded me of researches carried out by Dr Gubl, of Argentina in the phenomena of voodoo of Haiti and Macumba of Brazil. The practises and techniques there, seemed to have much in common with the Subudh phenomena.

SWAMI KARUNANANDA

(433-2) Yogis who do not live a pure life often have a bad temper and get quickly excited because there is a conflict between their life and their practises. Also, average people waste so much of their energy in sensual life, that they age very quickly.

(433-3) The characteristic of Ananda Mayee is joy and laughter. She has fifteen ashrams throughout India. The chief one is at Benares, a fine and impressive institution. She does not stay at any one place for long and in that way, moving around keeps in touch with her spiritual kingdom. When asked about her personal spiritual experiences she said "I never answer such questions. "She also deprecated phenomena. She said" There is no end to seeing visions or hearing sounds. The ideal should be to go above those things because there is no limit to them, they are endless. And if one stays with them, one cannot make further progress. He who does not go beyond them will have lost his goal."

(433-4) At Pondichery, the system of training includes a school, a college, a university a fine library and excellent playgrounds. The approach is Western-co-educational and there is an atmosphere of cleanliness, friendliness, health and serenity. All the

434<sup>1346</sup>  
INDIA OF YOGIS  
Dr Alfonso Caycedo

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<sup>1344</sup> The original editor inserted "387" at the top of the page by hand.

<sup>1345</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

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(continued from the previous page) people work, but each individual chooses the work best suited to his or her aptitude. Intellectual, industrial and commercial activities are carried on in the various institutions factories and workshops of the ashram, the Aurobindo Ashram.

(435-1)<sup>1348</sup> Aurobindo wrote, "There is a yoga, the way of Tantra, which has fallen into discredit with those who are not Tantrics, especially owing to the development of its Left Hand Path, which, not content with acceding the duality of virtue and sin seems to make a method of self-indulgence, of unrestrained social immorality. Nevertheless, in its origin, Tantra was a great system founded upon ideas which were at least, partially true."

(435-2) Ramana Maharshi wrote, "The Nada-yoga, that is, Sound yoga, helps concentration. But after it begins to be felt, the practise should not be made an end in itself. Nada, is not the objective, a subject should firmly be held, otherwise a blank will result. Though the subject is there - even in the blank - one must remember his own Self. So, meditation on sound is good if it is associated with Self-inquiry."

(435-3) Ramdas' Ananda Ashram is situated on the top of a hill. In the front there is a sea, all around there are fields and sloping grounds: A picturesque setup

(435-4) Interviewing the Dalai Lama of Tibet, I asked him about the book, called "The Third Eye," written by Lobsang Rimpa. His Holiness and the interpreter both laughed heartily. His Holiness said, "The book is absolutely wrong. It's description of the third eye is all false.

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<sup>1347</sup> The original editor inserted "389" at the top of the page by hand.

<sup>1348</sup> The paras on this page are numbered 5 through 8, making them consecutive with the previous page.

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(437-1)<sup>1351</sup> The Dalai Lama said, "According to Tantric practises there are special places where you have to concentrate: The Third Eye is one of them. But there are other places in the body. If you concentrate high, in the upper portion of the body, that gives clarity to the vision. But if you concentrate on the lower portion the vision is not so clear But both practises are essential. If the mind is restless or excited it is better to concentrate on a lower portion of the body in order to control the mind."

(437-2) His Holiness, the Dalai Lama said that to practise levitation you must know how to hold your breath. It is not pranayama alone, because in pranayama you just draw your breath. But in this case you draw it in and you control it for as long a time as you can.

(437-3) There are three aspects of Buddhism: The Hinayana, The Mahayana and The Vajrayana, meaning, "The Indestructible Vehicle," that is, the Tantra. The higher Tantric teachings are reserved for the few who are ready to receive them. Also, in Tibet, there are the six yogas, one of which, is called "The Yoga of Light."

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INDIA OF YOGIS  
Dr Alfonso Caycedo

## Lionel Giles: God Is!

439

GOD IS!  
Lionel Giles<sup>1353</sup>

(439-1) "...Man should endeavour to gain a fuller view of life by gaining the viewpoint of this higher observer in addition to his present one. Such an alteration of standpoint would enable him not only to be an actor on the stage of life, as he is at present, but also a spectator. He would thus fulfil a double role, paradoxically and simultaneously being the observer of his world and the observer of the observer of his world! The first observer would react to his surroundings but the second would merely see the reactions. The first is the ego, the second the soul. The first is active in evolving through the pattern set for it by the second, and thus unwittingly points to the latter's real existence. Hence it is a salutary and necessary exercise for the aspirant to the

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<sup>1350</sup> The original editor inserted "391" at the top of the page by hand.

<sup>1351</sup> The paras on this page are numbered 9 through 11, making them consecutive with the previous page.

<sup>1352</sup> Blank page

<sup>1353</sup> "SCM: GOD IS! pg. 191 U.S. Edition" in the original. The original editor inserted "393" at the top of the page by hand.

philosopher's goal, the mystic's attainment, or the religious devotees crown to practice constantly, taking up the disturbing, exciting, important, or joyful events of his life as they occur, and to regard them from a standpoint quite different from that which the unambitious man habitually regards them. He should do so impersonally and as if they already belonged to the past, as if they were mere memories only. He should aim at the serenity or security with which he is ordinarily able to regard only long bygone years. Let him remember and apply the mentalist doctrine that time is meaningless when taken away from the succession of his thoughts, that it is only an idea imposed upon his consciousness and that he may put forth antennae to the source of this idea, to that which itself is out of time. If he is to free himself from the domination of all time then he must necessarily free himself from the domination of the present too. What is required of him is to rise calmly -inwardly detached and sublimely poised - above its "evanescence."<sup>1354</sup>

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GOD IS!

Lionel Giles

(continued from the previous page) Welcome!

Current mail

(Sat) inside

Please let us know if it we can do anything. Do you need the car or typewriter?

[No, thanks!]<sup>1355</sup>

RL

[The cat jumped up towards the opening at top of windows, to catch the tempting pigeons. So, when going to office, please shut windows - he might miss his footing! Thanks.

PB]<sup>1356</sup>

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GOD IS!

Lionel Giles<sup>1357</sup>

(continued from the previous page) If this exercise in imaginatively converting the present into the past is done twice during the day, that will be enough to produce

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<sup>1354</sup> The original editor inserted quotation marks by hand.

<sup>1355</sup> The original editor inserted "No, thanks!" by hand.

<sup>1356</sup> The original editor inserted "The cat jumped up towards the opening at top of windows, to catch the tempting pigeons. So, when going to office, please shut windows - he might miss his footing! Thanks.

PB" by hand.

<sup>1357</sup> The original editor inserted "395" at the top of the page by hand.

good fruit and yet not be enough to interfere with the day's duties. An essential point is that it should be begun abruptly; it should have the force of unexpectedness. One practical result will be to impart under all his habitual dwelling in time, the sense of an immense power tirelessly supporting and sustaining him from underneath. This victory over himself will help also to free him to some extent from the misleading rule of the ego. It will tend to exalt him above the distractions of his earthly existence and to fix his thoughts on a higher order of being altogether, where peace eternally reigns.

(441-1) ... The man who does not tire but carries this quest of the ego for the Egoless through to the end, discovers that while his body is acting busily in time, his mind is standing profoundly still in the eternal. This new awareness remains with him all his days. His experience tells him that this is the meaning of the New Testament's solemn declaration that "there shall be time no longer." So, being already in possession of the future he does not need to plan it. Having mounted on the step of the past to the platform of illumination, he does not care to descend to it again. Seeing the present like a dream, he does not let go of his wakefulness. Here he finds the healing Ever-Now, the liberating Ever-Free. Here time-bred cares are stilled and placecaged lives released. Here is happiness without external cause, love without persons, truth without thinking. Here is the native land whence all men first came and to which they still secretly belong.

The whole planet becomes an image to the man who understands.<sup>1358</sup> Its grand natural landscapes become an emblem of the divine beauty. Its heaving seas and flowing rivers become a reminder of the protean power of the One to assume every imaginable form as the Many. Its blue sky becomes a hint of the utter formlessness of the Absolute. Its ceaseless rotation of day and nights, seasons and years, suggest the eternity of the Thus earth, water, air, planetary and solar motion speak to him of That which transcends them."

442<sup>1359</sup>

GOD IS!

Lionel Giles

(442-1) [16.77 C.E  
6.90 NyTel  
16.08 shell  
39.75]<sup>1360</sup>

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<sup>1358</sup> The original editor inserted period by hand.

<sup>1359</sup> Blank page

<sup>1360</sup> The original editor inserted

"16.77 C.E

6.90 NyTel

16.08 shell

39.75" at the bottom of the page by hand.

## John Blofeld: Taoism, The Quest for Immortality

443

TAOISM, THE QUEST FOR IMMORTALITY

John Blofeld<sup>1361</sup>

(443-1)<sup>1362</sup> If any one word is pre-eminent among Taoists, it is 'stillness.' One had only to inquire about the Way to be sure of some such answer as: 'To return to your original state of being, you must become a master of stillness. Activity for health's sake, never carried to the point of strain, must alternate with perfect stillness. Sitting motionless as a rock, turn next to stillness of mind. Close the gates of the senses. Fix your mind upon one object or, even better, enter a state of objectless awareness. Turn the mind in upon itself and contemplate the inner radiance.'

(443-2) Paradoxical perhaps, but that is exactly how the method works.

As with passion, so with longings. Remembrance of the agonies of longings unfulfilled coupled with reflection on the tawdry nature of their objects and on the transience of such satisfactions as they sometimes bring is a most effective remedy, causing longings to melt away as soon as they arise. In Taoist hermitages a cup or two of wine with dinner is not forbidden and if the younger recluses find sexual continence unbearable they are free to return to 'the world of dust' for a time and then come back to pursue their cultivation untroubled by desire. Excess is the real enemy of stillness; to be puritanical, no less than being licentious, is to stray from the Tao.

(443-3) One turns away from passion to achieve the goal of stillness and makes oneself still in order to be able to turn away. Nothing really worth while can be done in a hurry.

(443-4) What Zen means by Mind and its indivisibility from individual minds is not different from what Taoists mean by the Tao as the Great Void and the Tao that is to be found within the individual when the mists of delusion have been swept away.

(443-5) Certainly the immortals were held to be virtuous in the sense of having conquered passion and desire, those main bastions of the ego; but no virtue was seen in meddling with the affairs of human society or government. Immortals observed the principle of wu wei, of leaving

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John Blofeld

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<sup>1361</sup> The original editor inserted "397" at the top of the page by hand.

<sup>1362</sup> The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

(continued from the previous page) well alone, so as to let everything take its natural course. This, thanks to Lao and Chuang, was firmly embedded in the Taoist mind.

(444-1)<sup>1363</sup> Thenceforward our scholar spent his mornings seated upon a knoll gazing down at the white mist swirling in the lower valleys. No spiritual illumination followed, but he persevered. Another three years went by. The woodsmen round about, seeing him sit for hours as still as the rock beneath him, blessed heaven's benignity in sending an immortal to dwell among them.

'Ha-ha-ha!' laughed Fan. 'Why did you not tell me sooner? I did not find but suddenly realised that I had never lost the Way.

(444-2) Beauty's flower begins to shed its petals on the wedding night.

(444-3) Single-minded repetition of a formula is an effective method of so concentrating the mind that the senses are sealed against contaminating inflows, with the result that profound mystical insight is attained.

(444-4) A Taoist would not be a Taoist if he presumed to lay down hard and fast rules for other people's conduct.

(444-5) In general, strict sexual continence is best suited to those engaged in high spiritual endeavour.

(444-6) Strong attachment to the pleasures of the senses produces disequilibrium – give it up! Worrying about success in cultivating the Way brings failure – give it up! Wasting one's precious stock of ching (semen) debilitates mind and body – give it up!

(444-7) The hours from midnight to noon are deemed favourable to breathing yoga, those between noon and midnight unfavourable, that being the part of the day when chi expires.

(444-8) No concepts! No thought at all! Stillness, perfect stillness! During this contemplation of the inner radiance, stillness assures the mind's quiescence; and, conversely, the radiance ensures that the stillness will endure long.

(444-9) Rushing about until one gasps for breath, doing something with such zeal that serenity is lost, allowing resentment to get out of hand, all these failures to balance the yin and the yang are harmful.

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<sup>1363</sup> The paras on this page are numbered 6 through 15, making them consecutive with the previous page.

(444-10) One inhales deeply with the stomach drawn in instead of being allowed to expand in the ordinary way; and then exhales while simultaneously pushing the belly outwards.

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John Blofeld<sup>1364</sup>

(445-1)<sup>1365</sup> This doctrine, so easy to comprehend so difficult to practice, as Ko Hung pointed out, resembles that propounded by Wang Yang-ming, a Confucian philosopher closer in some ways to Taoism than to the teachings of Confucius. He taught that every man has within him a spark of unsullied mind or spirit uniting him with heaven. It is so thickly overlaid by the mists of passion and desire, by the dust of the myriad objects, that ordinary people remain all their lives unaware of the existence of this, their most precious possession.

(445-2) Since guarding the One is a practice that must be continued during every moment of the day, it chiefly entails keeping a very strict watch upon the senses so that no stirrings of desire can displace consciousness of the One even for brief intervals now and then; and the negative task of keeping longings and passions always under control has to be accompanied by frequent recollection of and perception of the One, no matter what day-to-day affairs may happen to be engaging the periphery of the mind. Therefore, the adept spends some hours a day in formal contemplative exercises centred always upon the presence within his being of the One.

(445-3) The words of the Taoist Master Tseng,<sup>1366</sup> which appear in full in my earlier book on Taoism, The Secret and the Sublime; this wonderful old man came nearer than anyone I have ever known, whether Buddhist, Taoist or otherwise, to expressing in words the exalted character of the apotheosis which those who have completed the necessary preparations may look for after death. Having heard from me of Sir Edwin Arnold's lovely expression for entering Nirvana, 'the dew-drop slips into the shining sea,' he exclaimed with delight, but added,

'And yet it does not capture the whole. Since the Tao is all and nothing lies outside it, since its multiplicity and unity are identical, when a finite being sheds the illusion of separate existence, he is not lost in the Tao. By casting off his imaginary limitations, he becomes immeasurable. Plunge the finite into the infinite and, though only one remains, the finite, far from being diminished, takes on the stature of infinity.

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<sup>1364</sup> The original editor inserted "399" at the top of the page by hand.

<sup>1365</sup> The paras on this page are numbered 16 through 18, making them consecutive with the previous page.

<sup>1366</sup> "Tsêng" in the original.

Such perception will bring you face to face with the true secret cherished by all the accomplished

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John Blofeld

(continued from the previous page) sages. The mind of one who returns to the Source thereby BECOMES the Source. Your own mind is DESTINED TO BECOME THE UNIVERSE ITSELF."

(446-1)<sup>1367</sup> It was Master Tseng,<sup>1368</sup> or Tseng<sup>1369</sup> Lao Weng (Grandfather Tseng)<sup>1370</sup> as he liked to be called, who opened my eyes more than any other sage encountered earlier or later, to what 'attainment,' 'immortality,' 'Enlightenment' really signify.

(446-2) In their piety they burnt fragrant herbs to the divinities and made offerings to the genie of rocks and pools, seeing in everything the universal spirit that underlies and permeates the world of form. To them the entire universe was holy, awesome on account of its majesty and vastness.

(446-3) Know passion for a foe, take joy and see holiness in all that lives.

(446-4) Book after book on China makes mention, usually unflattering, of those so-called Taoists, the priests of the folk religion, whereas accounts of recluses intent on cultivating the Way such as those I encountered towards the middle of this century are rare. Though warmly hospitable to all who sought them out, they liked on the whole to escape attention, dwelling for the most part in small inconspicuous [hermitages].<sup>1371</sup>

(446-5) Sumptuous temples with gleaming tiles, gates of scarlet lacquer and elaborately decorated eaves reflected Buddhist influence, being foreign to the Taoist spirit of simplicity. I preferred the smaller and more typical hermitages built of dark grey brick.

(446-6) Though the recluses might privately feel little enthusiasm for the gods, such places were of prime importance in that they were the major attraction for the pilgrims who came in crowds for the great festivals.

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<sup>1367</sup> The paras on this page are numbered 19 through 25, making them consecutive with the previous page.

<sup>1368</sup> "Tsêng" in the original.

<sup>1369</sup> "Tsêng" in the original.

<sup>1370</sup> "Tsêng" in the original.

<sup>1371</sup> The original editor deleted "but sometimes as members of those larger communities wherein the presence of" after "hermitages," by hand.

(446-7) A place to be feared was the lavatory; this was often a pit, roofed but otherwise unscreened against the mountain winds, over which one squatted precariously, feet upon slender planks that had certainly not been designed to bear the weight of a Western Ocean man! A hundred times I have thought that the planks were on

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John Blofeld<sup>1372</sup>

(continued from the previous page) the point of giving way; had this happened, I should have fallen into the accumulated waste of centuries to which all of us added our daily quota! Simplicity, though a beautiful ideal, has its drawbacks.

(447-1)<sup>1373</sup> In such communities old-world courtesy prevailed. By way of greeting the recluses would clasp their own hands and pump their arms up and down, either bowing or bobbing their heads repeatedly.

(447-2) Many were of humble origin and, having had little in the way of formal education even at the primary level, had nevertheless managed to acquire a sufficient knowledge of Chinese ideograms not to be baffled by the archaic texts they studied. Among them was a sprinkling of real scholars able to expound the subtleties of Taoist philosophy, metaphysics and yoga, not a few of whom turned out to be former bankers, generals and the like who had retired in disgust from the money-grubbing world of dust.

(447-3) They understood that spiritual development lies with oneself, that neither gods nor sacraments help or hinder in the gradual refining or coarsening of man's essential being.

(447-4) Where is the conflict, young sir? All we do is part of cultivation. As to formal yogas and meditations, we perform them mostly during the first hour or two of the day and also late at night. We make no rules, so there are none to break and cause self-dissatisfaction. The secret is to sense when actions are timely and in accord with the Way or otherwise. It is a matter of learning to, to, how shall I say? Of learning how to be!

(447-5) I am three with the moon and my shadow! In the China of today, living alone and cultivating stillness is a sheer impossibility. It is probably a crime to wish to do so.

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<sup>1372</sup> The original editor inserted "401" at the top of the page by hand.

<sup>1373</sup> The paras on this page are numbered 26 through 31, making them consecutive with the previous page.



(447-6) It is in the nature of a sage to succeed in everything by going along with things instead of trying to overcome them. Nature, you will find, takes her course whether men say yea or nay.

Sometimes one can give nature a little push, if one knows the direction things were going any way.

448<sup>1374</sup>

TAOISM, THE QUEST FOR IMMORTALITY

John Blofeld

## Professor Lowden: Notes on a Lecture

449

NOTES ON A LECTURE

Professor Lowden<sup>1375</sup>

(449-1) In my own field of rocketry, it is mainly the uses militarily that can be made of science which governments want. My expectation is that as a result of the political turmoil into which Western society will be thrown by the end of the century there will be the need to redesign its economy...

Rationalism lays waste the significance of religion.. but how is the average man to be reconciled to his existence when this significance has been taken from it?

Is it all just a purposeless dance of atoms? He needs a substitute for the religion he has lost.... A rational non-dogmatic form must be given to religion to harmonize with known facts of science.

The difference between speculation and fact must be clearly maintained.

Religion must accept the arbitration of facts. Gaining access to facts is a chief justification today.

Mental enervation came from fact-shy religion.

Scientific discovery proceeds in a leap-frog fashion.

The Greeks were great theorists and came to the same discovery; The basic thing in our experience is Consciousness.

Have we survived two wars which show no obvious improvement in human nature?

The scientific method has been so successful in so many fields like astronomy that it has now been approved even in theological quests also.

Matter is in essence a mental state. It will be recognized as having a conscious aspect, just as it is recognized already to have a gravitational and electric aspect.\

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<sup>1374</sup> Blank page

<sup>1375</sup> "Notes on a Lecture by Biology Professor Lowden, University of Christchurch, New Zealand-1963." In the original. The original editor inserted "403" at the top of the page by hand.

Our brain is what it seems to be – a mental state. The fundamental particles of matter of which our bodies are composed are in essence mental states.

450<sup>1376</sup>

NOTES ON A LECTURE  
Professor Lowden

## Compton Mackenzie: Untitled

451

UNTITLED  
Compton Mackenzie<sup>1377</sup>

(451-1) I studied astrology. There is something in it. But it is an inexact science.... The sign of the zodiac that rules one's life is the sign in the ascendant at birth, not the sign where the sun is.... Prophecy based on astrology can do no more than indicate what may happen: it should never presume to make the influence of stars superior to man's free will.... Prognostication is accurate only about a tendency for something to happen.

(451-2) HENRY MILLER: "One day, for no reason, the dictation commenced. I would go straight to the desk, and listen (inwardly -ed.) I didn't have to think up so much as a comma; it was all given, straight from the celestial (plane -ed.)."

(451-3) JACQUES PUCELL: Kant was handicapped by starting from Locke's conclusions; but Berkeley and Hume were able to correct them. It is fallacious to set up external-internal distinction – both are sensations – and to treat them otherwise is to enter a cul-de-sac. Berkeley suppressed the interposed "material substance" – a naive realism. B. should not have said "esse est percipi" but "esse est intelligi."

[Hume]<sup>1378</sup> was ambiguous. He oscillated between latent materialism (he called Nature) and full idealism. Like Locke he fraudulently reintroduced into sensation the function of total consciousness. (France 1949)

452<sup>1379</sup>

UNTITLED  
Compton Mackenzie

## William Shakespeare: Sonnet

453

SONNET  
William Shakespeare<sup>1380</sup>

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<sup>1376</sup> Blank page

<sup>1377</sup> The original editor inserted "405" at the top of the page by hand.

<sup>1378</sup> The original editor deleted "He esseillated, but" from before "Hume" by hand.

<sup>1379</sup> Blank page

(453-1) Shall I compare thee to a summer's day?  
Thou art more lovely and more temperate  
Rough winds do shake the darling buds of May  
And summer's date hath all too short a lease.  
Sometimes too not the eye of heaven shines  
And often is his gold Complexion dimmed  
And every fair from fair sometimes declines  
By chance or Natures changing course untrimmed  
But thy eternal summer shall not fade  
Nor lose possession of that fair thou owest  
Nor shall Death brag thou wanderest in his shade  
When in eternal lines to time thou growest.  
As long as men do live or eyes can see  
So long lives this and this gives life to thee.

454<sup>1381</sup>

SONNET

William Shakespeare

## Holmes Welch: Taoism, the Parting of the Way

455

TAOISM, THE PARTING OF THE WAY

Holmes Welch<sup>1382</sup>

(455-1)<sup>1383</sup> Some translators have concealed from their readers that neither they nor anyone else can be sure what Lao-Tsu was talking about.

(455-2) No translation can be as ambiguous as the Chinese original.

(455-3) A paradox may express not a simple, but a complex truth and do so more succinctly than logical exposition.

(455-4) What does this Power do? It makes it possible to act without action, to bring things about without interfering, to act through by-passing the contraries of every dilemma. Those who try to rule by other means – by morality or fear – only spoil what they do as fast as they do it.

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<sup>1380</sup> The original editor inserted "407" at the top of the page by hand.

<sup>1381</sup> Blank page

<sup>1382</sup> The original editor inserted "409" at the top of the page by hand.

<sup>1383</sup> The paras on this page are numbered 1 through 13; they are not consecutive with the previous page.

(455-5) Emerson expressed clearly the Taoist doctrines of the unity, the relativity, and the cyclical pattern of reality.

(455-6) Waley's breath-control for trance becomes self-control for gentleness.

(455-7) Lao Tzu is primarily "concerned with how one should respond to the world."

(455-8) Because of the cyclical pattern, our desires can only get us into trouble. Therefore, according to Fung, Lao Tzu urges upon us not an absence of desires, but a reduction of them. That is why we must learn how to unlearn. If we do not know about the objects of desire, we cannot desire them.

(455-9) But how can inaction succeed? It succeeds by being rather than doing, by attitude rather than act, by attraction rather than compulsion. What is meant by "attraction"? First, we must understand the Taoist ideal of tz'u - love.

(455-10) Lao Tzu makes use of symbols in expounding another basic doctrine - the return to our original nature. He speaks of the uncarved block (p'u).

(455-11) They turn us away from self-cultivation: they distract us from the search for p'u, the Uncarved Block of our original nature.

(455-12) If, as some pacifists are often asked to imagine, a madman entered the Taoist's house and began to chop up his children, he would not respond by passively interposing himself, because that would be ineffective. He would use force, but he would use it as a regrettable necessity.

(455-13) When force does become necessary, what we do is less important than the attitude with which we do it.

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TAOISM, THE PARTING OF THE WAY

Holmes Welch<sup>1384</sup>

(456-1)<sup>1385</sup> Those who do not conform are a challenge to those who do. Therefore the Taoist conceals his non-conformance. He does not flaunt the Uncarved Block.

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<sup>1384</sup> The original editor inserted "410" at the top of the page by hand.

<sup>1385</sup> The paras on this page are numbered 14 through 23, making them consecutive with the previous page.

(456-2) Inaction is a practical, testable doctrine of ethics, it is also part of the regime that leads to trance experience of Tao; it is also an attribute of Tao itself.

(456-3) He may be urging us to deal with them when we return to Non-Being in trance: that is where we can find them. This suggests a doctrine held by several schools of Buddhism: that past, present, and future are equally real and coexistent. It makes Non-Being positive, for Non-Being is not what never is, but only what is not at this instant – and that is practically everything.

(456-4) St. Teresa did not admit that in ecstasy she became God. Like St. John and other prudent Christian mystics she kept herself from crossing the narrow line which the Catholic Church has drawn between the Orthodox “union with God” and the heretical “identification with God.”

(456-5) Consider how Buddha testified on the progress of cessation: “I have conquered all. I have known all. I am above all relativities. I have abjured everything. I am freed from thirst.... My mind is tranquil.”

(456-6) Can you keep the unquiet physical-soul from straying, hold fast to the Unity, and never quit it?

Push far enough towards the Void, Hold fast enough to Quietness. If one uses (Tao), it is inexhaustible.

He believes that through trance such a force can be cultivated.

(456-7) “Fixed staring” is the phrase here to be specially noted. Possible it refers to a technique of self-hypnosis by gazing at a stationary object. The literal meaning is “long stare.”

(456-8) In returning to Non-Being, he reaches the final and highest stage of mystical experience.

(456-9) We find too many instances of the dubious subjective experience. We think of the schizophrenic, who is just as certain as the mystic of the truth of his hallucinations We think of our experiences in sleep. We think of hysteria, hypnosis, and anaesthesia.

(456-10) When the mind is quiet, p’u will deepen. It will become a faculty for intuitively sensing the order of the universe – the Tao that can be named. This Tao is itself

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<sup>1386</sup> The original editor inserted “411” at the top of the page by hand.

(continued from the previous page) characterized by wu wei. It does not act, yet by it all things are acted upon. Sensing it gives you a new kind of te. This te is no longer the effectiveness of outward inaction, but of understanding how and why everything works.

(457-1)<sup>1387</sup> The outside world vanishes. You are in trance. Past formless forms you go back to what you were in the beginning. You approach the Void. Nothing here has a name, neither Tao, nor its attributes, nor yourself.

(457-2) It has many aspects. It is the way of life the Taoist follows, at whatever level. It is the order of the universe and it is the Absolute Non-Being behind that order.

(457-3) What does it mean to say that p'u is the reflection of Tao in man? We have a microcosm, man, and a macrocosm, the universe. Human reason, the nameable Tao of the microcosm, reflects natural law, the nameable Tao of the macrocosm. For, in both, effect follows cause, one and one make two, and mutually exclusive conditions cannot co-exist. But human reason is not the ultimate p'u. The ultimate p'u cannot be named. It is our original nature in the sense of the blank non-being from which we began. The universe also began from non-being.

(457-4) It is not based on faith, but on direct experience of God. It has no place for ritual or priests or church. It promises no response to prayer while we are in this world, and as to the next world, that does not exist.

(457-5) Embryonic Respiration means a breathing like a child in the womb. Shortly before dawn the adept retires to a square chamber, closes the doors, and stretches out on a soft bed with a pillow two and one half inches thick. He folds his hands and closes his eyes. Then he commences to hold his breath. Not merely does the adept hold his breath; he guides it through his body. This is called hsing ch'i. The adept knows how to conduct his breath beyond the liver and kidneys to the Lower Field of Cinnabar, thence to the soles of the feet, up the spine to the brain, down to the chest, and up again to the throat.

(457-6) He is careful to send it coursing through any afflicted areas, since poor circulation is the cause of disease.

All this time he has been accumulating saliva, or Jade Liqueur, by keeping his tongue arched against the

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<sup>1387</sup> The paras on this page are numbered 24 through 29, making them consecutive with the previous page.

(continued from the previous page) roof of the mouth. After he has conducted a mouthful of breath to the back of the throat, he swallows it down with a liquid "cork." Breath and saliva are the purest nourishment.

(458-1)<sup>1389</sup> It is the Mysterious Embryo that is nourished on breath and that gradually develops into a new, pure body inside the old one. When the adept "dies" this pure body is released from his corpse, and he becomes an Immortal.

(458-2) Confucius was a greater Taoist than Lao Tzu and Chuang Tzu. While these two had merely talked about Non-Being, Confucius had reached it - which was why he never talked about it, just as he never talked about eliminating desire because in his own spiritual development he had even eliminated the desire to eliminate desire.

(458-3) The practice of circulating the "exterior breath" (the air we breathe) gave way to the circulation of the "interior breath" (nei ch'i). The latter was a kind of vital energy drawn from the ether as air is drawn from the atmosphere.

He continued to strive for regularity of respiration, but not to hold his breath for such extended periods. The development is easy to understand. The new practice involved neither the difficulties nor the hazards of the old. It is still in use.

(458-4) Today in China hygiene is still practiced. There is many an educated person who regularly lies on his side in a darkened room, eyes closed, and concentrates on a point one inch below his navel. He slackens the tempo of respiration. By keeping his tongue arched back against the roof of his mouth he stimulates the flow of saliva which, along with some breath, he swallows. Gradually he becomes aware of a feeling of warmth at the centre of concentration. He shifts this centre, first in a small circle between the heart and the genitalia, and then in a large circle between the feet and head. This may lead to a climax, a sense of intense euphoria which comes without warning and leaves the same way.

These practises are thought to increase a man's resistance to disease and to retard old age.

(458-5) The Northern School was founded by an eccentric individual named Wang Che (1112-1170), a native of the north-westerly province of Shensi. We are told that the doctrines

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<sup>1388</sup> The original editor inserted "412" at the top of the page by hand.

<sup>1389</sup> The paras on this page are numbered 30 through 34, making them consecutive with the previous page.

(continued from the previous page) of his sects were imparted to him by two strangers. The commonest name for the sect, however, was Ch'uan Chen, or "Perfect Realisation." Wang Che preached an ascetic withdrawal from the affairs of the world. This entailed perfect continence and sobriety. This was connected with the old idea of replacing Earthly Breaths with Heavenly Breaths. He was to give up sleep. Perpetual wakefulness was called "smelting away the dark demon." Some members of the sect did not lie down for a decade. Finally, he was to practice all-out meditation.

(459-1)<sup>1391</sup> Wang was by no means exclusively a Taoist. He acknowledged "the Three Doctrines," i.e., the Confucian Doctrine of the Mean, the Ch'an Buddhism of Bodhidharma; and the Taoism of Lao Tzu.

(459-2) The seat of the Perfect Realisation sect, the White Cloud Monastery in Peking, where Ch'ang Ch'un took up residence in 1224, kept its role as *primus inter pares*. It was from there in 1923 that the Commercial Press secured one of the two remaining copies of the Taoist canon for re-publication.

(459-3) The disciple could adopt his master posthumously, either through books or visions.

(459-4) In appraising the alleged degeneracy of religious Taoism, we must remember that our picture of it has been drawn largely by Christian missionaries and their Chinese converts.

In politics for some eight centuries the church Taoists had one overriding objective: to win the Emperor's favour and turn him against the Buddhists. They engineered two of the three great persecutions of Buddhism: those of 446 and 845.

(459-5) The White Cloud Temple and a few others may be preserved as cultural monuments with a handful of priests as caretakers, but their religious functions is over. This is not merely because the Communist government disapproves of religion, but because Western technology has shown the people more reliable ways of coping with practical difficulties than the purchase of amulets.

(459-6) Neither the materialists who dismiss the trance as auto-suggestion nor the enthusiasts who accept it as a valid experience of God can prove their case.

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<sup>1390</sup> The original editor inserted "413" at the top of the page by hand.

<sup>1391</sup> The paras on this page are numbered 35 through 40, making them consecutive with the previous page.



**F.S.C. Northrop: The Meeting of East and West**

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THE MEETING OF EAST AND WEST  
F.S.C Northrop<sup>1393</sup>

(461-1)<sup>1394</sup> They have not been misled by Jose Orozco's unjustified negative thesis that science and theoretical reflection can destroy the human soul, any more than the Mexicans generally have been misled by Diego Rivera's equally unjustified negative suggestion that the aesthetic and religious interests of the colonial period are entirely evil.

Other considerations support their verdict. There is no incompatibility whatever between the intuitive, passionate, immediately apprehended aesthetic values which José Orozco conveys and the postulated, theoretical, attendant technological, scientific values which Diego Rivera portrays with equal artistic and human appeal. The ancient Indian culture showed the Mexicans, as it now shows us, how a geometrically informed, aesthetically vivid, astronomically oriented art, religion, and agriculture can function together harmoniously and with human appeal.

The true relation between intuitive, aesthetic, and religious feeling and scientific doctrine is one of mutual supplementation. For we have a conception of the meaning of man and the universe which it is trustworthy for art and religion to convey, only by the aid of scientific knowledge pursued to its basic theoretical assumptions, and then developed with respect to its philosophical and theological consequences. And conversely, we can attain verified scientific knowledge only by observing what is immediately apprehended, and this is always aesthetically vivid and emotionally moving. Furthermore, the whole of mankind, as opposed to a few artists and saints, can obtain the leisure to pursue the aesthetically immediate and the intuitive religion of compassion of the Virgin and the Buddha for its own sake, only if scientific knowledge is applied to the world's resources under legal principles defined by an economic theory which permits the fruits of man's knowledge to redound to the benefit of all man. This is the reason why Orozco's psychological and religious values and Rivera's scientific and economic values are all bound together and equally essential.

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<sup>1392</sup> Blank page

<sup>1393</sup> The original editor inserted "415" at the top of the page by hand.

<sup>1394</sup> The paras on this page are numbered 1 through 2; they are not consecutive with the previous page.

(461-2) We must conclude, therefore, that a greater painter than either Rivera or Orozco is coming, called forth by the needs of our time and the direction of world events - an artist who gives expression in sensuously vivid, emotionally

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F.S.C Northrop<sup>1395</sup>

(continued from the previous page) moving aesthetic materials to the new comprehensive set of philosophical assumptions which show how the values of Orozco and those of Rivera can be put together.

(462-1)<sup>1396</sup> He noted that it is quite impossible to define the technical concepts of mathematics in terms of nothing but colours, sounds, odours, pains, and pleasures, and their fainter after-images as Locke's theory of ideas and the attendant philosophy of Hume, Bentham, and Mill require. Furthermore, Newton's physics, like Einstein's requires a distinction between time and space as sensed, and time and space as they enter systematically into experimentally verified scientific theory. Were Hume's philosophy correct only sensed space and time should exist. Nor should causality have the meaning which it has in mathematical physics.

(462-2) Furthermore, neither the scientist nor common sense means by "physical object" what Hume's philosophy prescribes. Were scientific objects merely an association of sense impressions, then the primitive entities in mathematical physics would be blues and reds and greens and pains and pleasures instead of electrons, positrons, and other directly unobserved, mathematically related, and theoretically designated entities. Similarly, common sense believes that tables and chairs and planets exist independently of the mind's sense impressions of them. Yet Berkeley has shown conclusively that this independent existence is not given in sense awareness. No alternative remains, therefore, but to conclude that our knowledge of both common-sense and scientific objects is composed of two parts, the one given empirically to the senses as Hume affirms and the other given theoretically.

(462-3) It is precisely for this reason that Kant did not call this knowing self which brings the a priori concepts to the data of sense an ego; he called it instead "the transcendental ego." It was a transcendental ego because it was an identity, universal to all differing persons. The latter persons Kant termed the empirical selves.

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<sup>1395</sup> The original editor inserted "416" at the top of the page by hand.

<sup>1396</sup> The paras on this page are numbered 3 through 6, making them consecutive with the previous page.

(462-4) The freedom turns out, even for Fichte, to be not so much in the will of ordinary human individuals as in a transcendental or superhuman will which alone has freedom and which, in positing the ordinary human individual, at

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F.S.C Northrop<sup>1397</sup>

(continued from the previous page) the same time limits that individual by its antithesis, the non-human ego, or nature.

(463-1)<sup>1398</sup> For this error the German people have had to pay with tragedy and suffering. It was Hegel who taught them that actual history in its concrete happenings, coming to fulfilment in the German state with its monarchical government, was not merely the expression of the perfectly ideal but the coming of God or the Absolute Spirit to self-consciousness by means of the dialectic process in the concrete events of history.

(463-2) Parmenides and Democritus distinguished the sense world from what they termed the real world and branded knowledge of the former as illusory and spurious.

(463-3) If one continuously keeps in mind this intuitive, denotative, primarily aesthetic approach to immediate experience, he will not go wrong.

(463-4) The Jewish Holy of Holies, enclosing nothing except an empty space, must be saluted as a triumph of art. Apart from this special instance, all art must concern itself with forms; it is there where its sphere lies.

(463-5) Sir John Woodroffe writes of this factor: "As the Varaha Upanishad says it is 'The Reality which remains after all thoughts are given up.'

(463-6) Of Chit, Sir John Woodroffe writes: There is no word in the English language which adequately describes it. It is not mind: for mind is a limited instrument through which Chit is manifested. It is that which is behind the mind and by which the mind itself is thought...The Brahman (which is identical with Chit) is mindless. If we exclude mind we also exclude all forms of mental process, conception, perception, thought, reason, will, memory, particular sensation and the like. We are then left with three available words, namely, Consciousness, Feeling, Experience.

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<sup>1397</sup> The original editor inserted "417" at the top of the page by hand.

<sup>1398</sup> The paras on this page are numbered 7 through 14, making them consecutive with the previous page.

(463-7) The experimenter goes into the mountains, usually up a high valley and sets up a laboratory. This laboratory consists of a small, thick-walled building completely tight on all sides, except for one small opening sufficient to permit entrance of a minimum of food and air. By keeping food at a bare minimum and by avoiding all exercise as far as health will permit, one also cuts to a minimum the differentiations arising from the bodily senses.

(463-8) The report is that one is left with one of the most

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F.S.C Northrop<sup>1399</sup>

(continued from the previous page) emotionally overwhelming, aesthetically ineffable experiences, with no sense either of self or of objects, which it is within the possibility of man to enjoy.

(464-1)<sup>1400</sup> Alfred Whitehead, because of these attendant insoluble philosophical difficulties, has been led to question not merely the validity of the three-termed relation of appearance, but also the distinction made by Galileo and by Newton between the sensed and the mathematically postulated in nature. This has led Whitehead to reject not merely the dualism of mental and material substances propounded by Descartes and by Locke, but also the distinction between sensed space and time and mathematically defined, postulated public space and time.

## **Alan Watts: The Supreme Identity**

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THE SUPREME IDENTITY  
Alan Watts<sup>1401</sup>

(465-1)<sup>1402</sup> In silence of the mind, in which one is simply aware of 'what is' without comment, all believers can suspend their opinions and together contemplate reality.

(465-2) The wisdom which Asia has to offer embodies not only the human mind's most profound understanding of life, but also a knowledge essential to human order and sanity.

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<sup>1399</sup> The original editor inserted "418" at the top of the page by hand.

<sup>1400</sup> The paras on this page are numbered 15, making them consecutive with the previous page.

<sup>1401</sup> The original editor inserted "419" at the top of the page by hand.

<sup>1402</sup> The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

(465-3) But the only human language which can discuss it at all intelligently and directly is, by comparison with religious language, arid and cold. It is a negative language which employs such almost unthinkable concepts as strict infinity and eternity.

(465-4) The influence of the philosopher is out of all relation to physical prowess, and if this is true of philosophers who are no more than theoreticians, who are for the most part teaching mere opinion, a vastly greater influence will be held by an intellectual leadership possessing actual knowledge of principles, as well as theory.

(465-5) More than often this is only the result of a very understandable fear of confusion which makes men run for safety to the most impressive authority available.

(465-6) For all practical purposes he can see no distinction between infinity and nothing, for which reason knowledge of the infinite would seem the same as no knowledge at all – mere unconsciousness or emptiness of mind.

(465-7) One must by no means undervalue the compassionate urgency of those who labour almost exclusively for the relief of pain and starvation. But without spiritual life this labour can no more continue than man can work without rest. If Christ himself withdrew into the mountains to pray, the most ardent ‘muscular Christian’ cannot use the world’s urgent need for bread as an excuse for the indefinite postponement of spiritual contemplation. Yet in most Christian churches the average sermon is a stirring call to action directed to people who, having no spiritual repose, are not ready to be spiritually awake.

(465-8) The temptation to live merely as a highly complex animal and to treat the physical world as the ultimate reality and true end of life has always been present.

(465-9) The attempts which have been made to show that mystics of the Christian tradition represent a true knowledge as

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Alan Watts<sup>1403</sup>

(continued from the previous page) against the ‘false mysticism’ of the Hindus, Buddhists and Taoists quite invariably reveal that the latter have been seriously misunderstood. This misunderstanding is instantly shown by the use of such words as ‘pantheism,’ ‘monism,’ and ‘nihilism’ in connection with the Eastern doctrines, words

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<sup>1403</sup> The original editor inserted “410” at the top of the page by hand.

denoting Western conceptions which have no relation whatsoever to metaphysical knowledge.

(466-1)<sup>1404</sup> There can be no question that the core of Hinduism, Buddhism, and Taoism is one sanatana dharma, one universal and common realisation whose only differences are adaptations to external circumstances.

For example, the academic and the popular Western notion that the Buddha denied the Brahmanic doctrine of the eternal and supraindividual Self in man is simply absurd in view of the many texts in the Pali scriptures which precisely teach this doctrine. 'Be such as have the Self' as your lamp, Self as only refuge. The Buddha's doctrine of 'no-self' is simply the denial that the Self is individual, that it belongs in any way to particular human beings. In view of this the familiar translation of the above passage as 'Be ye lamps unto yourselves, be ye a refuge unto yourselves' makes no sense at all. See the admirable discussion of this whole matter in Coomaraswamy's Hinduism and Buddhism (New York, 1943) and the corroborative evidence in C.A.F. Rhys-David's Outlines of Buddhism (London 1934) and What Was the Original Gospel in Buddhism? (London 1938). See also Northrop's Meeting of East and West (New York, 1946), pp. 312-74.

(466-2) Whereas sense knowledge is mediate, intellectual knowledge is immediate; no gap of any kind exists between the knowing subject and the known object. Though this will require much further explanation at the proper point, the metaphysical knowledge of the infinite is as irreducible and as certain as the simple knowledge of existence - that something or other is. Nothing from the standpoint of ordinary experience, is more certain than that there is such a thing as existence, however unknown in essence. But to say that the knowledge of existence is not perfectly certain knowledge because it is possible to postulate that nothing exists is to play with mere words in the most absurd manner imaginable.

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Alan Watts<sup>1405</sup>

(467-1)<sup>1406</sup> To imagine that this can constitute a serious doubt or even a serious concept is to be the most ridiculous victim of mere verbalism.

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<sup>1404</sup> The paras on this page are numbered 10 through 11, making them consecutive with the previous page.

<sup>1405</sup> The original editor inserted "411" at the top of the page by hand.

<sup>1406</sup> The paras on this page are numbered 12 through 17, making them consecutive with the previous page.

(467-2) The infinite corresponds to the ground of man's consciousness, which, though not an object, though sizeless and formless, embraces all forms and objects.

(467-3) Almost without exception the sacred writings begin their exposition of the ultimate Reality without preface, argument or proof.

(467-4) There is a parallel to this in ordinary experience. All philosophy, all everyday knowledge, must begin from oneself; it must assume a knower as the given and irreducible basis of knowledge. But no amount of knowledge proves the existence of a knower, for the simple reason that the knower cannot be the object of its own knowledge. By proof the philosopher means objective proof, and if the knower can never be its own object, it can never be objectively proved. Objective knowledge only suggests a knower as the finite only suggests the infinite. And as the infinite cannot be described in terms of anything finite, and is therefore described negatively as the unlimited Reality, the knower cannot be described in terms of anything known.

(467-5) If we have an impression of a tree ten feet away, the impressions both of the tree and of the ten feet are in our consciousness, which does not itself occupy any space or have any size. The tree as an object of knowledge, as well as the space between the tree and our bodies, is immediately present to our consciousness, although this does not abolish the distance between our bodies and the tree. The important difference, however, is this, that our consciousness, though spaceless, is limited by space: we know nothing of what is a hundred miles from the tree. And though our consciousness is timeless, because for pure consciousness time is always now and even memories are a present experience, it is limited by time; it can focus its attention only on one thing at a time.

(467-6) For us, nothing exists apart from consciousness. For all practical purposes, where there is no experience there are no things; where there is no knowledge there

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Alan Watts<sup>1407</sup>

(continued from the previous page) is no reality. This is not, however, to say that what we do not know does not exist.

(468-1)<sup>1408</sup> Various oriental texts speak of the infinite as 'neither conscious nor unconscious, neither being nor non-being.' The reference is, of course, to finite

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<sup>1407</sup> The original editor inserted "412" at the top of the page by hand.

<sup>1408</sup> The paras on this page are numbered 18 through 22, making them consecutive with the previous page.

consciousness and being which exist in opposition to unconsciousness and nothingness. There is the existence and non-existence, the consciousness and unconsciousness of finite objects. But there is no absolute non-being or unconsciousness standing over against the necessary being and consciousness of the infinite.

(468-2) The truth, however, that the infinite is conscious is, like its very existence, beyond any objective proof. It comes from the metaphysical realisation that man's consciousness, which is the necessary ground of his experience, is a particular mode of the ultimate Reality and is, in essence, identical with the ground of the whole universe. That which lies at the foundation of the universe will be immeasurably more – not less – than that which underlies human experience.

(468-3) The teachings of the Vedanta about maya will always be liable to lead to this conclusion if it is not clearly understood that maya means illusion simply in the sense of something imagined by the infinite.

Cf. on the Mandukya Upanishad Gaudapada's Karika, 33. 'The absolute Advaita (non-dual Reality) imagines itself to be many; all objects are through it.' Shankara's gloss on this passage says, 'The ever real and one atma (Self)...imagines itself as divided into many forms. And this notwithstanding its one and unique character. The meaning is this. No imagination can stand upon nothing; it must have a substratum to rest upon.'

(468-4) The compatibility of the finite and the infinite has its religious counterpart in the Christian, and originally Hebraic, doctrine that the universe created by God is essentially good. The dualistic (and what was supposed to have been the Manichaeic) doctrine that the finite universe is the work of an evil Demiurge and not of the good God presents no analogy with the metaphysical viewpoint.

(468-5) Nothing is the opposite and negation of something; but the infinite No-thing, so far from being the opposite of things, is their essential ground.

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(469-1)<sup>1410</sup> The difficulty of the Western mind in getting the finite 'out of' the infinite without resorting to pantheism is the result of putting the two in contrast or opposition. Only equals can be contrasted; only finite things can be opposed to one another.

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<sup>1409</sup> The original editor inserted "413" at the top of the page by hand.

<sup>1410</sup> The paras on this page are numbered 23 through 28, making them consecutive with the previous page.



(469-2) Intellectual knowledge of the non-dual and of the Supreme Identity does not deny the value and reality of the finite realm in any of its aspects. Words such as 'cold' and 'impersonal' denote qualities having opposites and are thus inapplicable to the infinite. On the contrary the infinite is not only not opposed to the finite, but, as the very principle and origin of its being, orders the natural universe to its own proper perfection, which is to represent the infinite by analogy.

(469-3) Theology confuses this identity (the spirit or Self) with the soul or ego (the known individual), because theology deals in objective concepts, and the Self cannot become the object of its own knowledge. Metaphysic realises the Supreme Identity of the Self and the infinite Reality.

(469-4) But to reduce the Self to a mere phenomenon of organic chemistry is to reduce the reduction likewise. If the sense of a selfhood independent of the body is a mere chemical illusion, what makes the very opinion that this is so any less of an illusion? Reasonably sure as we may be that surgical operations on the brain can change character, and that physiological disturbances can wipe out whole areas of memory.

(469-5) From the scientific standpoint there can be no answer at all, for it is idle to suppose that the thinking process can transcend itself – much less explain something which in turn transcends thinking, that awareness of the mechanical process of the brain which the calculating machine does not enjoy. This is the reason for the failure of all merely speculative, theoretic, and rational 'metaphysics.' There can be no rational reconstruction of that which transcends and illumines reason – consciousness. The rational process is mechanical, and, like every machine, if an attempt is made to make it transcend itself, it only goes round in circles.

(469-6) The conscious Self cannot be formulated in terms of ideas, feelings and sensations, because it transcends them.

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Alan Watts<sup>1411</sup>

(470-1)<sup>1412</sup> It is probably true that the great majority of people naturally identify soul with spirit, their thoughts and feelings with the conscious Self which knows them. In common speech we say, 'I am aware of a fear.' Because of this general and habitual confusion of psychic experience with the conscious Self, any suggestion that the Self is

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<sup>1411</sup> The original editor inserted "414" at the top of the page by hand.

<sup>1412</sup> The paras on this page are numbered 29 through 34, making them consecutive with the previous page.

divine would give the impression of saying that the individual soul is God, which is obviously absurd.

(470-2) The atma, the Self, is never born and never dies. It is without a cause and is eternally changeless. It is beyond time, unborn, permanent, and eternal. It does not die when the body dies. Concealed in the heart of all beings lies the atma, the Spirit.

(470-3) Flowing from the Spirit, remaining in the Spirit, itself wholly spiritual. In this principle is God, ever verdant, ever flowering.

(470-4) There is a spirit in the soul, untouched by time and flesh. In this principle is God, ever verdant, ever flowering in all the joy and glory of his actual Self... It is free of all names and void of all forms. It is one and simple, as God is one and simple, and no man can in any wise behold it.

(470-5) It must be understood, then, that the Self, the atma which is Brahma, is not to be confused with the empirical ego, with the soul-body wherewith the conscious Self is normally identified. The principle *tat tvam asi* does not imply the consequence, 'Hence I, John Smith, am God Almighty!' For John Smith is the known and designated individual, distinguishable from others, which the conscious Knower actually transcends.

(470-6) We shall have to think of the Self in terms of what it is not. We begin with the principle that there is a distinction (not of opposition, but of transcendence) between subject and object, knower and known. A light illumines things other than itself, and the eye sees things other than itself; what is seen, then, is not the seer.

Such awareness is cultivated to an extreme degree in the practice of hatha-yoga, which involves a somewhat sensational degree of control over the muscular, respiratory, nervous, and circulatory systems. The object of hatha

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Alan Watts<sup>1413</sup>

(continued from the previous page) yoga, aside from mere physical culture, is to acquire a very thorough knowledge of the distinction of the Self from the internal organs.

(471-1)<sup>1414</sup> He knows, not 'I am sensing, feeling, thinking,' but 'I am aware of the senses, the feelings, and the mind interacting with their objects.'

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<sup>1413</sup> The original editor inserted "415" at the top of the page by hand.

(471-2) But the knowing subject, as distinct from the known objects, does not have the characteristics of John Smith. Indeed, it does not have any physical, emotional, or ideational characteristics at all; it is knowing pure and simple, and this is that mysterious identity which can neither be made an object of knowledge nor imagined as permanently annihilated.

(471-3) We have no knowledge of an external world, of distances between our bodies and other things, or of moving from one place to another, as anywhere but within the field of our own awareness. In other words, while we speak of knowing the external world only through impressions made on our minds and senses from outside, the very concept or sense of externality and the very existence of the senseorgans are themselves known only within consciousness. This fact, once it is noticed by introspection, is utterly unavoidable even though unfamiliar and disconcerting. We are merely unaccustomed to it through thinking of consciousness as a centre located in the body, rather than a field with a central node.

(471-4) The fact that all things are within consciousness implies neither solipsism nor the unreality of objects.

(471-5) They take the naive standpoint that consciousness is a function of 'physical matter' (and what on earth is 'physical matter,' and where is it save in consciousness?).

(471-6) It retains a total 'viewpoint' or omniscience which of course, does not penetrate through to the various 'rays' and, much less, to the egos which they contain.

(471-7) So far from being a mere superstructure of the material universe, consciousness is its very ground. In our own central identity we know Reality intimately and immediately; elsewhere we see only its outer shell.

(471-8) In Mahayana Buddhism the same principles are expressed with certain differences in terminology and classification.

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Alan Watts<sup>1415</sup>

(continued from the previous page) Brahma and atma are termed respectively Amala-vijnana and Alaya-vijnana. In the Mahayana sutras the term atma almost invariably

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<sup>1414</sup> The paras on this page are numbered 35 through 42, making them consecutive with the previous page.

<sup>1415</sup> The original editor inserted "416" at the top of the page by hand.

denotes the ego, the complex of samskara (dreams and creative ideas), samjna (percepts and concepts), and vedana (discriminatory feeling).

(472-1)<sup>1416</sup> The metaphysical doctrine as found in the Vedanta and elsewhere does not rest on theory but on realisation. The proposition *tat tvam asi*, the Self is the infinite, is based on an experience of its truth. When the Self is no longer identified with the ego, when, in certain spiritual practices, it penetrates and realises its own depth, it simply knows that it is eternal and all-inclusive.

Beyond that remains the supremely important matter of describing the preparations for realisation, wherein lies the only satisfactory means of verification.

(472-2) Consider two types of unconsciousness: first, the unconscious of psychoanalysis and, second, the unconsciousness of sleep and coma.

(472-3) What consciousness knows objectively is precisely not consciousness itself.

(472-4) The psychoanalytic unconscious consists, therefore, of

(1) the as yet unrealised Self, which is as a matter of fact highly conscious, but not of itself as an object; and

(2) an area of psychic life with which the Self (as the buddhi) has identified itself so closely that it does not recognize or know it objectively. This latter consists of various aspects of the soul which, when unconscious, are not experienced in their true form, but are projected outwardly in symbolic or other form or directly.

Projection is the mechanism whereby we represent as outside the soul what we do not recognize as existing objectively within it. At the superficial level, we project upon other people motives and attitudes which we are unwilling to recognize in ourselves.

(472-5) There is some resemblance between psychoanalysis and the preliminary part of yoga. The first phase of yoga consists in distinguishing the Seer from the seen, the via negative of realizing that the Self is not any known object.

(472-6) Ordinarily, psychoanalysis does not plumb the unconscious deeply enough to reveal the Self and get it fully

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<sup>1416</sup> The paras on this page are numbered 43 through 48, making them consecutive with the previous page.

<sup>1417</sup> The original editor inserted "417" at the top of the page by hand.

(continued from the previous page) distinguished from the ego. However, Jung's analytical psychology does reach a point where this at least begins to take place, and he uses the very term 'the Self' for the new centre of psychic life which is found when the analysis reaches its culmination. But here analysis stops; it does not proceed, with yoga, to understand the identity of the Self with the infinite.

(473-1)<sup>1418</sup> The Self must deny, cast out, or objectify the ego – and thereby truly love and save it. Having, then, no concept of the Self, religion replaces it with the idea of external Grace, which 'comes in' from the 'outside' God.

(473-2) There is no memory of this on waking for the simple reason that memory is a function of the soul-body, being, as it were, the traces of past impressions on the psycho-physical organism. The eternal Self needs no memory because it has no past. In eternal and omniscient consciousness past, present, and future are simultaneous, as previously explained, and for this reason events in time leave no trace upon the eternal consciousness. In sleep, then time which is the mode of knowing things successively, disappears leaving alone and 'unclouded' the eternal mode of knowing proper to the Self. On the awakening of the soul-body, the Self focused upon it 're-enters' the successive way of knowing things, and as the omniscience enjoyed by the Self in sleep was never knowledge for the soul and the senses, no record or track thereof remains in memory.

The difficulty in understanding this point is that we generally confuse the Self with the memory, and the continuity of the memory with the eternal persistence of the Self behind the changing flux of experience. But the consciousness of the Self is strictly a now-consciousness, and it seems to remember the past only because the memory-traces on the psycho-physical organism are present. The Self can only be said to remember in the completely different sense of 'remembering itself,' or 'reassuming' not a past but an eternal consciousness, of ceasing, as it were, to focus itself as the buddhi upon the particular and individual point of view.

(473-3) Why does Reality take points of view at all, why identify itself with beings like an actor simultaneously and effortlessly playing an indefinite number of parts?

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Alan Watts<sup>1419</sup>

(continued from the previous page) We saw in the previous chapter that the infinite has the power of abandoning itself to of identifying itself with the finite without the

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<sup>1418</sup> The paras on this page are numbered 49 through 51, making them consecutive with the previous page.

<sup>1419</sup> The original editor inserted "418" at the top of the page by hand.

slightest loss of its infinite status. Because the infinite is absolute freedom, it is under no necessity to manifest the finite. Therefore we cannot answer the question why all this happens in terms of purpose, for purpose is a motivation found only in finite and temporal beings. To have purpose is to work for the attainment of a future goal determined by a present lack. Obviously, then, the infinite can have no purpose, for being infinite it lacks nothing, and being eternal does not live in terms of past, present, and future. Religion speaks of God as having a purpose only because it conceives him, analogically, in terms of time.

(474-1)<sup>1420</sup> The Vedantists and Taoists say time after time that the infinite Reality does not do anything, though this is usually understood by Western commentators as meaning that the infinite is in a state of absolute inertia. But when it is said that the infinite does not act or do, this must be understood in the sense of labour; the infinite does not act under necessity or through effort.

(474-2) All finite beings are transitory, constantly flowing and changing, death is essential to finite life, and in resisting change we are resisting the very principle that makes life lively. Though beyond all terms of duality, the infinite is life rather than inertia; it is the pleroma, the absolutely complete rather than the empty. If its total perfection is to be expressed in finite terms at all, only indefinite variety, multiplicity, and movement can afford the slightest approximation to its interior richness. The unceasing flow of life mirrors the boundless possibilities of omnipotence as well as the truth that the infinite, as living Reality, as spirit pure and simple, can never be grasped in any fixed form. Every form of life must become past; no form can ever take possession of the infinitesimal eternal Now, of the ever-present moment in which it is manifested. =The Now remains; out of it and through it the forms of life flow with unbroken continuity, pausing not even for the most irreducible fraction of a second. Occupying neither space nor time, the eternal Now contains the whole universe.

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(475-1)<sup>1422</sup> As absolute everywhere and everywhen, the infinite is Brahma; as the absolute here and now it is the atma, the ultimate point of view, the Experiencer, the Witness, the Knower, in every life that is lived. Fundamentally, then, all joy and sorrow, all pleasure and pain, all love and anger, all enlightenment and ignorance, are

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<sup>1420</sup> The paras on this page are numbered 52 through 53, making them consecutive with the previous page.

<sup>1421</sup> The original editor inserted "419" at the top of the page by hand.

<sup>1422</sup> The paras on this page are numbered 54 through 58, making them consecutive with the previous page.

known by none other than the infinite Self, freely and deliberately abandoning itself to and identifying with every finite point of view.

(475-2) Only the most naive persons will ever be able to believe that the ego can cure its own selfishness. Thus Augustinianism will again win the day, posing once more the insoluble problem of grace. The Semi-Pelagian compromise, that whereas man is not free to do good without grace he is yet free to accept or reject the offer of grace, is merely carrying the problem back one step – to a point where it remains essentially the same.

(475-3) If then, we are to reject the implied dualism of the Lucifer or free-will solution and the obvious injustice of the potter and clay solution, what remains? Let us ask, first why it is that Christian sentiment reverts again and again to the notion that man is more than clay. The reason lies in that strange intuition of an eternal identity mentioned in the preceding chapter. But while this identity is confused with the ego, the human soul-body, and while freedom of will is therefore associated with that ego, the problem must remain unsolved. As soon, however, as it becomes clear that the centre of man's being is not the ego but the Self, and that the Self is the incarnation, the deliberate self-limitation of the infinite, it will be seen that the potter and clay theory involves no injustice at all. For in this circumstance, the conscious spirit in the vessels who experiences wrath and mercy is ultimately he who dispenses them.

It will follow, then, that our intuition of free-will is derived in principle from the fact that the Self is one with the infinite freedom, that our will is in the last resort identical with the infinite will.

(475-4) It is God Himself who, in him and for him, seeks Himself.

(475-5) In principle the infinite is unity, but finite unity

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(continued from the previous page) cannot be manifested without duality. In principle the infinite is life and being, but finite life and being cannot be manifested without death and non-being. In principle the infinite is consciousness, but finite consciousness cannot be manifested without unconsciousness.

(476-1)<sup>1424</sup> The void of primordial freedom is God's own infinite nature. Now this answer to the problem is not, as Berdyaev supposes, a mere rationalism. To show that

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<sup>1423</sup> The original editor inserted "420" at the top of the page by hand.

evil is necessary is not to subject the entire realm of being to necessity, nor to attempt to make absolutely everything susceptible of a reasonable explanation. There is a point at which explanation comes to a full stop, a point beyond which lies only the mystery of the divine being. No possible reason can be found for the emergence of anything at all from the infinite freedom.

(476-2) We must be careful, however, to keep religious and metaphysical concepts distinct. The religious idea of God presupposes the identification of man with his ego, and so long as man feels himself to be the ego and no more, it is necessary and almost inevitable that he relate himself to God as one being to another.

(476-3) This very sense of freedom is what will ultimately lead him to the discovery that he is more than ego.

Indeed, Berdyaev's insistence that man's being has its ground in the same primordial freedom which is essential to the creative activity of God is precisely an intuition of the Supreme Identity. In metaphysic the God-man polarity of religion is transcended but not annihilated, because the non-duality of Supreme Identity is sympathetic to and inclusive of all distinctions. But religion cannot understand the metaphysical position as other than monism.

(476-4) The point is simply that the theological and religious viewpoint should begin to accept its own relativity, and to admit the possibility of a realisation wherein the dualism of creator and creature is transcended, a level of knowledge and being at which the problem of evil disappears. The longer religion attempts to hold an absolute position, and to be a substitute for metaphysical knowledge the more untenable, embarrassing, and discredited that position will become.

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(477-1)<sup>1426</sup> The religious mind is so afraid of any Doctrine of Supreme Identity or of the absolute and universal supremacy of the divine will. If men believe that all evil is from God, that our very sins are his will, and that in the last resort they can only contribute to the glory of a superior good, will they not be profoundly demoralised? It seems that no sanctions at all remain for discipline and self-control, no grounds for personal responsibility, no urge to repentance and moral effort.

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<sup>1424</sup> The paras on this page are numbered 59 through 62, making them consecutive with the previous page.

<sup>1425</sup> The original editor inserted "421" at the top of the page by hand.

<sup>1426</sup> The paras on this page are numbered 63 through 67, making them consecutive with the previous page.



(477-2) Determinism is only from the strictly relative standpoint of the ego. Properly, determinism is the total subjection of man's life to Fate, to the will of an 'external' God, to a mechanistic world-order, or to the effects of past causes. But from the standpoint of the Self, there is no Fate, external God, past cause, etc., which determines it. The Self is self-determining, and only appears to be determined when identified with the ego.

(477-3) It fears, too, a possible spiritual confusion resulting from the fact that realisation is supposed to be a 'personal and private' experience which, unchecked by objective standards of dogma, might issue in the wildest religious individualism.

(477-4) Ineffable as it may be, there is nothing 'private' about metaphysical realisation since it is the Self and not the ego which realises. The Self is no more the private property of any individual than the solar system, however much it may seem to be so while under the limitations of ego-consciousness. This is the reason why the various types of metaphysical doctrine are always in essential agreement whereas, conversely, systems of religious doctrine contradict each other.

(477-5) The type of mysticism responsible for such individualism will invariably be of either the monistic variety on the one hand or, on the other, the visionary kind in which persons suppose themselves to have received specific revelations which, being symbolic in form, must on no account be confused with realisation.

The fact that misinterpretations of various oriental doctrines have been espoused by religious individualists in the West who claim to find in them support for

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(continued from the previous page) own liberalism or modernism has created much confusion. Much of the Neo-Buddhism and Neo-Hinduism in vogue among Western dilettanti is nothing more than rationalism and sentimentalism dressed up in misapplied Sanskrit terminology. Nor has this confusion been clarified by the majority of academic orientalist who, translating original texts from the philological standpoint, have persisted in trying to identify Hindu and Buddhist doctrines with purely speculative concepts of Western 'metaphysics' with which they have little in Common.

(478-1)<sup>1428</sup> That this process may be understandable to finite thought, the supreme Self must be regarded under two aspects. To one aspect, both phases are simultaneous

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<sup>1427</sup> The original editor inserted "422" at the top of the page by hand.

<sup>1428</sup> The paras on this page are numbered 68 through 71, making them consecutive with the previous page.

because the eternal and omniscient viewpoint is never actually lost; the infinite remains infinite however much it may identify itself with the finite. To the other aspect the phases are successive, because, while remaining infinite, the Self becomes voluntarily subject to space and time.

(478-2) In reality the infinite remains undivided, but the idea of the double aspect is a symbol for its non-duality, its ability to be at once infinite and finite, itself and another, one and many, without the slightest contradiction.

(478-3) From a slightly different point of view these two principal phases, involution and evolution, may be considered as three: the unconscious, the ego-conscious and the Self-conscious. In the first, the Self is so wholly absorbed in the process of self-abandonment that it is not aware of its own identity, or of the subjective side of knowledge, in any important degree at all.

(478-4) For at the moment when the ego surrenders and gives up the battle, finding that the attempt to make itself like God is bound to fail, the Self awakens to its own independence. In surrender the ego thoroughly accepts and admits its own finitude. But who accepts? Who knows the finitude of the ego? In reality, the Self has at last given up its identification with the ego, perceiving the ego as a finite object quite distinct from its own proper being. And in that instant the Self knows its own eternity and infinity, realizing that from the beginning the entire drama has had no more effect upon its essential nature than the ripples in a pool upon the sun whose reflected image they break and scatter.

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(continued from the previous page) Fundamentally, then, the coming of realisation depends upon the will of the Self, which in religion is called the divine grace. By its own will it identifies itself with the finite world; by its own will it realises its essential freedom and eternity, as one who in the midst of a dream knows he is dreaming.

(479-1)<sup>1430</sup> This perfect consistency of realised identity with the infinite Self and continuance in the finite world is perhaps one of the most important and least understood aspects of metaphysical doctrine. There will be occasion to deal with it at some length in the next chapter. This state is the supreme realisation of non-duality, of

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<sup>1429</sup> The original editor inserted "423" at the top of the page by hand.

<sup>1430</sup> The paras on this page are numbered 72 through 76, making them consecutive with the previous page.

the absolute compatibility of the infinite and finite viewpoints, of the truth that finite and physical existence presents no obstacle whatsoever to the infinite. To put it in another way, the infinite does not lose its omniscience while simultaneously assuming a finite point of view

(479-2) It is obvious that those who enjoy realisation neither claim nor manifest omniscience, much less omnipotence, as egos.

(479-3) If it did not retain it, if the Self were to reassume omniscience, it could not in any case communicate that omniscience to the ego, to the finite faculties of reason, feeling and sense, and through them express it to others. In the face of omniscience, the faculties of the finite mind would find themselves utterly baffled and would thus be temporarily suspended.

(479-4) Of necessity the religious mind is suspicious of metaphysical 'claims,' because it seems to suggest the existence of an exclusive circle of esoteric 'elect' beyond the normal life and discipline of the Church. Self-styled illuminati have existed often enough within the Church, and have been notable chiefly for their overweening spiritual pride.

(479-5) It is the Self and not the ego which realises, and the Self is no one's property. It must be repeated again that so long as the ego exists at all, it must worship. Reason feeling and sense must ever relate themselves to the Self as to God, venerating him as other and infinitely superior. Incarnate God as he was, Jesus worshipped alone and in

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(continued from the previous page) the temple, and not merely to set a good example to his disciples.

(480-1)<sup>1432</sup> The person who feels that the Supreme Identity excludes worship as unnecessary and illogical is a mere monist, for non-duality, the infinite, the Self, is what it is just because it can accept and include duality.

(480-2) St. Dionysius, Ep. ad Gaium Therapeutem: 'And if anyone, seeing God, were to understand what he saw, he would not have seen God, but some one of his creatures that exist and may be known.'

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<sup>1431</sup> The original editor inserted "424" at the top of the page by hand.

<sup>1432</sup> The paras on this page are numbered 77 through 84, making them consecutive with the previous page.

(480-3) Cosmology is the recognition that the universe as a cosmos, an order of involution and evolution, is the finite expression of the logos, of the creative will of the infinite, and that therefore its basic order corresponds analogically with the order of religion.

(480-4) There is no action whereby the ego can, of itself, produce or attain realisation. As Shankara insists again and again, realisation is the fruit of knowledge not action; it is the dissolution of nescience or unconsciousness.

(480-5) The same idea is expressed in one of the principal texts of Zen Buddhism, written by Hsi-yun: 'By their very seeking for it they produce the contrary effect of losing it, for that is using mind (the Self) to grasp mind.

(480-6) The notion of the Self seeking the Self implies and perpetuates that very confusion of the Self with the ego whereby realisation is obscured.

(480-7) To try to believe implies that one really doubts. To seek realisation by the expedient of imagining it already present is still seeking, for if it were present it would not be necessary to imagine or believe.

(480-8) This has the effect of emptying the field of consciousness of all other objects apart from the point of concentration, so that awareness of the ego simply disappears. But distractions vanish when the mind is thoroughly relaxed, such relaxation being the object of the various breathing exercises practised in yoga, as well as of the special postures of the body which are designed to keep the mind relaxed and alert without going to sleep.

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(481-1)<sup>1434</sup> After some considerable practice the act of concentration becomes almost automatic, and the object takes entire possession of consciousness. In other words, the Self identifies itself with the object of concentration instead of the ego. As a rule the identification of the Self with the object of concentration does not last long. Some internal or external event occurs which suddenly 'shatters' the object, bringing the identification to an abrupt close. And in one intense moment of vision the pure Consciousness of the Self, without any object of identification left in the field of awareness, knows itself alone and immediately.

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<sup>1433</sup> The original editor inserted "425" at the top of the page by hand.

<sup>1434</sup> The paras on this page are numbered 85 through 91, making them consecutive with the previous page.

(481-2) China having a colder and less fertile climate than India was not conducive to a purely contemplative spirituality requiring long periods of absence from external consciousness.

(481-3) In the Chinese metaphysical tradition this is termed wu-hsin or 'idealessness,' signifying a state of consciousness in which one simply accepts experiences as they come without interfering with them on the one hand or identifying oneself with them on the other.

(481-4) In the attempt you will see quite clearly that the ego cannot do it, and this clear perception of the limitations of the ego will awaken you to the Self, to the fact that it is the Self which perceives those limitations.

(481-5) Ego-consciousness is a bondage to time, being essentially a complex of memories and anticipations. All ego centric action has an eye to the past or the future; in the strict present the ego does not exist. In concentrating simply and solely upon what is happening at this moment memory, anticipation and anxiety vanish.

(481-6) He who realises the atma, he who is Self-conscious, has no anxiety for the morrow, for as the atma is the projection of Brahma, living in the present is the projection of living in eternity.

(481-7) Never for an instant has the time-thinking of the ego actually interfered with the eternal and momentary consciousness of the Self. Underlying memory, anticipation, anxiety and greed there has always been this centre of pure and unmoved awareness, which never at any time departed from present reality.

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(482-1)<sup>1436</sup> Within us is God's own touch. We are living in touch with God. Everything we come in contact with, the whole of our daily circumstances, and all our interior responses, whether pleasures or pains, are God's working.' Dom John Chapman, *Spiritual Letters* (London, 1944) p. 143

(482-2) When the Self is thus 'distinguished' from the ego, no further exercise is needed to make it aware of its principal identity with the infinite. This simply becomes self-

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<sup>1435</sup> The original editor inserted "426" at the top of the page by hand.

<sup>1436</sup> The paras on this page are numbered 92 through 97, making them consecutive with the previous page.

evident, for its light shines and does not need to illumine itself. But, even when realisation has come to pass, so long as the field of its consciousness is allowed to be occupied predominantly with the life and affairs of the ego, the omni-consciousness proper to the infinite is not resumed.

(482-3) Spirit is never an object; nor is spiritual reality an objective one. In the so-called objective world there is no such nature, thing, or objective reality as spirit. Spirit is realistic while culture and social life are symbolical. In the object there is never any reality, but only the symbol of reality. The subject alone always has reality. (Berdyaeu, Spirit and Reality, New York, 1939 pp. 5 and 53)

(482-4) But at this point silence reigns, for no human language or concept can express this experience. That is the apophatic sphere of irreconcilable contradictions baffling human thought. That is the ultimate realm of free and purified spirituality, which no monistic system is capable of defining. (Berdyaeu, Spirit and Reality, pp. 198-9)

(482-5) To seek God or the Self as an object of knowledge is to deny the transcendence of the infinite by putting it in the class of objects. Transcendence is not separation.

(482-6) In short, when expressed in language the way of realisation is pure paradox. Willingness to be insecure is the ultimate security. Willingness to suffer is the essence of divine joy.

## **Bernard Berenson: Essays in Appreciation**

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ESSAYS IN APPRECIATION

Bernard Berenson<sup>1437</sup>

(483-1)<sup>1438</sup> It is the confusion produced in the minds of spectators, most of them lacking visual convictions and untrained in the appreciation of works of art, by having all sorts and kinds of artefacts and works of art cast before them.

(483-2) In Paris the uninterrupted rotation of exotic objects from every part of the earth has ended first in confusing and then in destroying faith in the correspondence between what people usually saw with their own eyes and the way artists reproduced them in painting and sculpture. It encouraged the fumbling, the criss-crossing, the "deformation," the infantilism of the last thirty or forty years. These more and more alienating departures from our civilised normal visualisation have ended logically in

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<sup>1437</sup> The original editor inserted "427" at the top of the page by hand.

<sup>1438</sup> The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

ignoring the seen object altogether and in the fervid cult of non-representational and finally in abstract painting.

(483-3) "This exhibition of Art Negre<sup>1439</sup> will start a return to savagery just as the Italian Renaissance was a return to the Antique."

The appeal of this kind of art to young artists is easily understood. The toil and moil and sweat required to mature an artist of the traditional schools was chiefly in learning to draw. The practice of to-day ignores drawing altogether. All you have to do to be an artist is to load a brush with paint and swish it. No doubt it gives the artist of to-day great muscular satisfaction.

What the public gets out of it is beyond my charitable understanding and I refuse to indulge the uncharitable explanations that arise in me over the enthusiasm of the intelligentsia.

They are too crowded to invite, indeed they all but prevent, the kind of contemplation that leads to feeling and understanding. They encourage mere curiosity and the idle flitting from one work to another.

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ESSAYS IN APPRECIATION

Bernard Berenson<sup>1440</sup>

(484-1)<sup>1441</sup> Where does the public come in, the cultivated public to which we belong, the same public that hither-to expected the artist to give shape to things, to enhance, to interpret, to fix aspirations, yearnings, dreams?

For the art critic, the talk seldom if ever is what the product of to-day does for us and to us.

(484-2) Matisse was lying, or rather sitting up, in a huge bed, bridged over by a wide table on which there was ample room for his drawing material, pencils, charcoal, yellowish paper in abundance. To right and left two revolving bookshelves within reach of his hands.

## **A.C. Benson: Walter Pater**

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WALTER PATER

A.C. Benson<sup>1442</sup>

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<sup>1439</sup> "Nègre" in the original.

<sup>1440</sup> The original editor inserted "428" at the top of the page by hand.

<sup>1441</sup> The paras on this page are numbered 4 through 5, making them consecutive with the previous page.

<sup>1442</sup> The original editor inserted "429" at the top of the page by hand.

(485-1)<sup>1443</sup> The final conversion came in his discovery of Otto Jahn's Life of Winckelmann, which opened to him a new prospect. The teaching of Goethe had begun to seem too passionate, too sensual; the idealism of Ruskin degenerated too much into sentiment, and forfeited balance and restraint; Hegel and Shelling were too remote from life, with all its colour, all its echoes; but in Winckelmann he found one who could devote himself to the passionate and contemplation of beauty, without any taint or grossness of sense; who was penetrated by fiery emotion, but without any dalliance with feminine sentiment; whose sensitiveness was preternaturally acute, while his conception was cool and firm. Here, then, he discovered, or appeared to himself to discover, a region in which beauty and philosophy might unite in a high impassioned mood of sustained intellectual emotion.

(485-2) A careful reading of Wordsworth is probably the very best thing that can be found to counteract the faults and offences of our busy and restless generation, as helping to remind us, "amid the enormous expansion of all that is material and mechanical in life, of the essential value, the permanent ends, of life itself."

(485-3) "In truth, the legitimate contention is, not of one age or school of literary art against another, but of all successive schools alike, against the stupidity which is dead to the substance, and the vulgarity which is dead to form."

(485-4) And yet this was effected by Pater by the pure instinct for what was beautiful and melodious; he has no special preference for either the use of Saxon terms or for more elaborate Latinisms. He uses both impartially. Indeed his use of short, crisp, emphatic, homely words side by side with rotund, sonorous classicalities is one of the charms of the style. He never hesitates to employ technical, metaphysical language, but he contrives to fuse the whole into a

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A.C. Benson<sup>1444</sup>

(continued from the previous page) singular unity.

(486-1)<sup>1445</sup> We need not look upon his work as containing a finality of expression, we need not desire that he should originate a school of similar writers, but we may recognise gratefully the fact that he discovered and exhibited a new possibility.

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<sup>1443</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

<sup>1444</sup> The original editor inserted "430" at the top of the page by hand.

<sup>1445</sup> The paras on this page are numbered 5 through 8, making them consecutive with the previous page.



(486-2) When he had arranged his notes he began to write on ruled paper, leaving the alternate lines blank; and in these spaces he would insert new clauses and descriptive epithets. Then the whole was re-copied, again on alternate lines, which would again be filled; moreover, he often had an essay at this stage set up at his own expense in print, that he might better be able to judge of the effect; the same device that Tennyson so often used.

(486-3) How heavy a burden that secret knowledge was to be, that inheritance of the inner and deeper sight which could pierce behind the veil of mortality.

(486-4) But if such clear-sighted spirits go tranquilly upon their way, and utter fearlessly the truth they discern, though the way be difficult and arduous, the honour comes at last, unsought, unprized. And it is well perhaps that the conquest is so hard, because if the victory came at once, with it would doubtless come the relish for the easy, the obvious triumph; but by the time that it arrives, the pure spirit, chastened and refined, has reached a region where the only pleasure that fame brings is the knowledge that the truth has somewhat prevailed. There is no taint of personal complacency, no luxurious yielding to lower satisfactions, nothing but the unstained delight that the mystery, discerned and interpreted, is bearing in other hearts its rich and reviving fruits.

## **Thomas Merton: Zen and the Birds of Appetite**

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ZEN AND THE BIRDS OF APPETITE

Thomas Merton<sup>1446</sup>

(487-1)<sup>1447</sup> They would return to their several structures and bed down again in their own systems, having attained just enough understanding to recognize themselves as utterly alien to one another. All this is true as long as Zen is considered specifically as Zen Buddhism, as a school or sect of Buddhism, as forming part of the religious system which we call "the Buddhist Religion."

(487-2) Sufis sought Fana, this extinction is a breakthrough into a realm of mystical liberty in which the "self" is lost and then reconstituted in Baqa-something like the "New Man" of Christianity.

(487-3) So too the words from the flame-and-bush in Exodus: "I am what I am." These words go beyond position and negation, in fact no one quite knows what the Hebrew means.

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<sup>1446</sup> The original editor inserted "431" at the top of the page by hand.

<sup>1447</sup> The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

(487-4) They are still satisfied with the old cliches about "life-denying Buddhism," "selfish navel-gazing," and Nirvana as a sort of drugged trance.

(487-5) Conservatives because they think all Asian religious thought is pantheistic and incompatible with the Christian belief in God as Creator. Progressives because they think all Asian religions are purely and simply world-denying

(487-6) When people who cannot entrust themselves to the Church as she now is, nevertheless look with interest and sympathy into the writings of the mystics, are they to be reproved by Christians and admonished to seek rather a more limited and more communal experience of fellowship with progressive believers on the latter's terms? Is this the only true way to understand Christian experience?

(487-7) Cartesian thought began with an attempt to reach God as object by starting from the thinking self. But when God becomes object, he sooner or later "dies," because God as object is ultimately unthinkable. God as object is not only a mere abstract concept, but one which contains so many internal contradictions that it becomes entirely nonnegotiable.

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ZEN AND THE BIRDS OF APPETITE  
Thomas Merton<sup>1449</sup>

(continued from the previous page) Let us remind ourselves that another, metaphysical, consciousness is still available to modern man. It starts not from the thinking and self-aware subject but from Being, ontologically seen to be beyond and prior to the subject-object division. Underlying the subjective experience of the individual self there is an immediate experience of Being. This is totally different from an experience of self-consciousness. It is completely nonobjective. It has in it none of the split and alienation that occurs when the subject becomes aware of itself as a quasi-object.

(489-1)<sup>1450</sup> There is no longer any place for the kind of idealistic philosophy that removes all reality into the celestial realms and makes temporal existence meaningless.

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<sup>1448</sup> Blank page

<sup>1449</sup> The original editor inserted "433" at the top of the page by hand.

The old metaphysical outlook did not in fact do this-but in proportion as it was idealistic it did tend to misconstrue and depreciate the concrete. Man needs to find ultimate sense here and now in the ordinary humble tasks and human problems of every day.

(489-2) Cryptic declarations, explosions of illogical humour, not to mention contradictions, inconsistencies, eccentric and even absurd behaviour, and all for what? For some apparently esoteric purpose which is never made clear to the satisfaction of the logical Western mind.

One is entitled to discover sophisticated analogies between the Zen experience of the Void (Sunyata) and the experience of God in the "unknowing" of apophatic Christian mysticism.

(489-3) Buddhist philosophy is an interpretation of ordinary human experience, but an interpretation which is not revealed by God nor discovered in the access of inspiration nor seen in a mystical light. Basically, Buddhist metaphysics is a very simple and natural elaboration of the implications of Buddha's own experience of enlightenment. Buddhism does not seek primarily to understand or to "believe in" the enlightenment of Buddha as the solution to all human problems, but seeks an existential and empirical participation in that enlightenment experience.

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ZEN AND THE BIRDS OF APPETITE

Thomas Merton<sup>1451</sup>

(490-1)<sup>1452</sup> D.T. Suzuki says: "Tasting, seeing, experiencing living – all these demonstrate that there is something common to enlightenment-experience; the one takes place in our innermost being, the other on the periphery of our consciousness. Personal experience thus seems to be the foundation of Buddhist philosophy. In this sense Buddhism is radical empiricism or experientialism, whatever dialectic later developed to probe the meaning of the enlightenment experience."

(490-2) It cannot be repeated too often: in understanding Buddhism it would be a great mistake to concentrate on the "doctrine," the formulated philosophy of life and to neglect the experience, which is absolutely essential, the very heart of Buddhism.

(490-3) We must not neglect the great importance of experience.

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<sup>1450</sup> The paras on this page are numbered 8 through 10, making them consecutive with the previous page.

<sup>1451</sup> The original editor inserted "434" at the top of the page by hand.

<sup>1452</sup> The paras on this page are numbered 11 through 16, making them consecutive with the previous page.

(490-4) What Zen communicates is an awareness that is potentially already there but is not conscious of itself. Zen is then not Kerygma but realisation; not revelation but consciousness, not news from the Father who sends His Son into this world, but awareness of the ontological ground of our own being here and now, right in the midst of the world.

(490-5) Pseudo-Dionysius says that the wisdom of the contemplative moves is a motus orbicularis – a circling and hovering motion like that of the eagle above some invisible quarry, or the turning of a planet around an invisible sun.

(490-6) This explains why in all these higher religious traditions the path to transcendent realisation is a path of ascetic self-emptying and “self-naughting” and not at all a path of self-affirmation, of self-fulfilment, or of “perfect attainment.” That is why it is felt necessary by these traditions to speak in strong negative terms about what happens to the ego-subject, which instead of being “realised” in its own limited selfhood is spoken of rather as simply vanishing out of the picture altogether. The reason for this is not that the person loses

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Thomas Merton<sup>1453</sup>

(continued from the previous page) his metaphysical or even physical status, or regresses into non-identity, but rather that his real status is quite other than what appears empirically to us to be his status. Hence it becomes overwhelmingly important for us to become detached from our everyday conception of ourselves as potential subjects for special and unique experiences, or as candidates for realisation, attainment and fulfilment.

Hence the paradox that as soon as there is “someone there” to have a transcendent experience, “the experience” is falsified and indeed becomes impossible.

(491-1)<sup>1454</sup> Sakyamuni (Buddha) himself refused to answer speculative questions, and he would not permit abstract philosophical discussion. His doctrine was not a doctrine but a way of being in the world, His religion was not a set of beliefs and convictions or of rites and sacraments, but a significant silence, in which the fracture implied by conceptual knowledge was allowed to heal and reality appeared again in its mysterious “suchness.”

Buddhism prefers to speak of “emptiness,” not because it conceives the ultimate as mere nothingness and void, but because it is aware of the non-limitation and

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<sup>1453</sup> The original editor inserted “435” at the top of the page by hand.

<sup>1454</sup> The paras on this page are numbered 17, making them consecutive with the previous page.

nondefinition of the infinite. Nirvana is therefore not an apprehended "content of consciousness."

Buddhism endeavours to exclude every possible trick or device by which ego-desire can have its way and salvage itself by its own power from the realm of delusion and pain.

Buddhism refuses to countenance any self-cultivation or beautification of the soul. It ruthlessly exposes any desire of enlightenment or of salvation that seeks merely the glorification of the ego and the satisfaction of its desires in a transcendent realm. But as long as the ego seeks to "grasp" or "contain" that ground as an objective content of awareness, it will be frustrated and broken.

Only when the ego renounces its claim to absolute autonomy and ceases to live in a little kingdom of

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Thomas Merton<sup>1455</sup>

(continued from the previous page) desires in which it is its own end and reason for existing. All the psychological limits of an "experiencing" subject are dissolved and what remains is the transcendent clarity of (Nirvana - PB) itself, realised in the ego-less subject in a mystery beyond comprehension but not beyond consent.

(492-1)<sup>1456</sup> The only salvation, as Christ said, is found in losing oneself-that is by opening oneself to the other as another self. One does not attain to Nirvana by subtle and patient meditation, by experimenting with Zen Koans, by interminable sitting, by wheedling a secret answer out of some spiritual expert, by taming the body in various tantric ways.

(492-2) "If the body is unmastered the mind will be unmastered; if the body is mastered, the mind is mastered.

(492-3) Father Merton's emptiness is still on the level of God as Creator and does not go up to the Godhead. This way of interpreting "suchness" is the emptiness of God as Creator, and not of the Godhead. Zen emptiness is not the emptiness of nothingness, but the emptiness of fullness.

(492-4) This equation takes place: zero = infinity. The Godhead is no other than this equation. In other words, when God as Creator came out of the Godhead he did not leave the Godhead behind. He has the Godhead with him all along while engaging in

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<sup>1455</sup> The original editor inserted "436" at the top of the page by hand.

<sup>1456</sup> The paras on this page are numbered 18 through 22, making them consecutive with the previous page.

the work of creation. Creation is continuous, going on till the end of time, which has really no ending and therefore no beginning. For creation is out of inexhaustible nothingness.

(492-5) We see it always ahead of us though we are in reality always in it. This is the delusion we are conditioned to have as beings in time or rather as “becomings” in time. The delusion ceases to be one the very moment we experience all this.

## **Elia Kazan: The Arrangement**

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THE ARRANGEMENT

Elia Kazan<sup>1457</sup>

(493-1)<sup>1458</sup> She said what she thought of the whole civilisation which could produce, afford, and depend on so general a fraud. All this articulated in the quietest voice.

(493-2) But she despised what I did. My profession. She said it was despicable work. She just couldn't stand by any longer and watch me do it. I mustn't spend my life lying about somebody's products.

(493-3) I had told her that it was the one area of my life where I lived completely honestly. But she wasn't listening. She was looking at me, again marvelling that I had been able to keep a whole other life, another name or two as well, completely secret. Anatolian Greeks, like all other minorities of long history, tend to be secretive. In my case this was compounded by the basic law of Big Trading: namely reveal [no]<sup>1459</sup> more than you absolutely have to in order to transact the business at hand. Play poker in everything!

(493-4) She said I should for once in my life live what I talked.

(493-5) Everyone else I've ever known has thought something wrong. I mean the human ego!

(493-6) First let's admit some defeat. Then let's stop looking to the world to solve our problems. Let's start looking inside ourselves. Let's pull back now and put a wall around ourselves, an impenetrable wall, a fortress, with walls so thick it will keep everything in our environment we detest outside. And inside, where we can control the way things are, let's have everything as nearly as possible the way we want life.

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<sup>1457</sup> The original editor inserted “437” at the top of the page by hand.

<sup>1458</sup> The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

<sup>1459</sup> “no” was typed below the line and inserted with a caret.

(493-7) The philosophy of the author of this book, Hesse, seemed to be a negation of the ego as it's thought of today. It seemed to Florence and to me, as we read along, that it was a reach for a different kind of ego, not aggressive or competitive or acquisitive, but simple, unafraid, and accepting. And the self that developed would be in harmony with the universe, and even with the environment. It didn't feel compelled to beat anybody or to win anything. And, therefore, it was relaxed, accepting, and generally happy. This philosophy

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THE ARRANGEMENT

Elia Kazan<sup>1460</sup>

(continued from the previous page) eschewed what was external and material and placed primary value on what was inner and spiritual.

(494-1)<sup>1461</sup> I soon came to a point where I resented any clothing which constricted me. I even changed my business clothes. I gave up belts and neckties, wore loose slacks, soft jackets, and shirts unbound at the neck.

(494-2) I noticed my handwriting had improved! Without trying I was suddenly writing the 26 characters more evenly and more beautifully. His handwriting had sure become shaky. I had a lot of time to reflect, and I remember I determined that the one accurate way of predicting a person's future was to examine his handwriting. You can - with very little expertise - see what's coming.

(494-3) Not only had I become relaxed physically; I had become relaxed psychically. I stopped fighting, not only with Florence, but with anybody about anything. Even at the office I had taken on the posture of a benign Brahman whose vision was always focused far into the future, and who had no concern with mundane problems. I began to give the impression that I didn't really care.

(494-4) From her reactions, I had said something patently absurd. But then, for the first time in many long years, I tried what I never tried again, to convey the unconveyable.

(494-5) I don't like my life. I don't like what I have done with it. I don't like what I am. I don't like the way I live.

(494-6) But I did the unforgivable. I told the truth.

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<sup>1460</sup> The original editor inserted "438" at the top of the page by hand.

<sup>1461</sup> The paras on this page are numbered 8 through 14, making them consecutive with the previous page.

(494-7) 'Your father,' said Dr Furillo, 'is well advanced in arteriosclerosis. In plain language this means his brain is not getting the nourishment it should. At times his vigour is full. He even makes sense. At other times - you will see for yourself - he is given to extreme paranoia. Your father's brain is deteriorating at a speed which you may find shocking. Sooner than you would like, some of his vital functions will begin to be impaired, the bladder, for instance.

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Elia Kazan<sup>1462</sup>

(continued from the previous page) Or the kidneys. Uremia. It's a present danger. He's losing control everywhere. For instance, he can't be relied upon to perform his natural functions in a civilised manner. Do you understand what I mean? 'Your father is suffering from a disease endemic to everyone who is born on this earth, and that is old age. He's well advanced in arteriosclerosis.' 'No one,' said Dr Taylor, buttoning his coat, knows too much about circulatory failures except that they are progressive, and often speedily progressive. One function after another stops.

(495-1)<sup>1463</sup> The fact [is]<sup>1464</sup> that then and at college I wore a disguise. I didn't want to look outside like I felt inside. I wanted to be indistinguishable from 'them.'

(495-2) He wore these grey little suits; then he wore those button-down shirts like they wear at Harvard and Williams and Amherst and even Yale. He preferred little flat bow ties, ones without flare.

(495-3) I had all my glasses changed one week to the little steel-rimmed kind that Mr Atkinson wears. What the hell, why fiddle around with what's perfect? Everyone else at the agency wore those tortoise temple grippers, but I went in for the old-fashioned kind that Mr Atkinson wore, the kind that curl behind your ears.

(495-4) 'If I didn't believe that, I wouldn't know what to believe. There would be no explanation, or reason, or excuse for all this. I'd be lost.'

(495-5) 'We are sinners,' he said, 'but we can't go on blaming ourselves, and we can't go on living despising ourselves. We can't carry that load of self-scorn all our lives. That's why Jesus Christ and His Church speak of redemption.'

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<sup>1462</sup> The original editor inserted "439" at the top of the page by hand.

<sup>1463</sup> The paras on this page are numbered 15 through 21, making them consecutive with the previous page.

<sup>1464</sup> "is" was typed below the line and inserted with a caret.



(495-6) 'I'll tell you. It's because I doubt. It's because I think it takes courage not to take the answers of other men. It takes courage to look back in scorn at myself and say NO to myself, and to look at this world and to say NO to this world.'

(495-7) 'You don't know much about yourself, Dr Lloyd. All this talk about our Christian civilisation. We

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Elia Kazan<sup>1465</sup>

(continued from the previous page) have a business civilisation. The idea is not to love your brother but to get the better of him, and do it so there won't be any blood to wash off your hands in public. Everybody knows that's the way it is. But we live in pretence. The pretence and the facts, and the gulf between is getting bigger every year. Well, I've stopped pretending, and you'd be amazed how much that eliminates of what a person usually does all day.'

## **Sri Aurobindo: On Himself**

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ON HIMSELF

Sri Aurobindo<sup>1466</sup>

(497-1)<sup>1467</sup> Although Sri Aurobindo never had a definite guru, he had a helper – temporarily during his years in Baroda who initiated him into meditation and then told him he would find his own further development himself. He also told Sri Aurobindo to make Namasta to an audience that he was about to address and wait, and speech would come to him from the source other than the mind. This happened. And ever since, all public speaking, all his writing, thinking and outward activity has come to him from the same source – above the brain-mind – during which, there is a condition of utter mental silence and mental serenity.

(497-2) It was the year 1908, in Baroda, that the yogi named Vishnu Lele, spent three days with him, an experience from which he entered the stillness in a full way. This was not his beginning with meditation; he already had gone far himself. After that, the only guru he had was the divine within himself; and there was no other.

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<sup>1465</sup> The original editor inserted "448" at the top of the page by hand.

<sup>1466</sup> The original editor inserted "441" at the top of the page by hand.

<sup>1467</sup> The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

(497-3) My own sadhana was by rejection of thought. 'Sit down,' I was told, 'look and you will see that your thoughts come into you from outside. Before they enter, fling them back.' I sat down and looked, and saw to my astonishment that it was so. I saw and felt concretely the thoughts approaching, as if to enter through or above the head, and was able to push it back concretely before it came inside. In three days my mind became full of an eternal silence. It is still there. One who asked me how to do yoga, I said: "Make your mind quiet, first. Pause to look and see where your thoughts which you utter are coming from." Anyway, the usual way, the easiest, if one can manage it at all, is to call down the silence from above you into the brain-mind-body. It was<sup>1468</sup>

498<sup>1469</sup>

ON HIMSELF  
Sri Aurobindo

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Sri Aurobindo<sup>1470</sup>

(continued from the previous page) my great debt to the Yogi Lele, who showed me that thoughts come from outside;<sup>1471</sup> sometimes formed and distinct, sometimes unformed and given shape in us. The principle business of our mind is either a response of acceptance, or a refusal to these thought-waves. It was my great debt to the Yogi Lele that he showed me this. 'Sit in meditation,' he said, 'but do not think. Look only at your mind, and you will see thoughts coming into it. Before they can enter, throw these away from your mind 'till your mind is capable of entire silence.' I never heard before of thoughts coming visibly into the mind from outside. I sat down and did it. In a moment my mind became silent. And then I saw one thought and then another coming in from outside! I flung them away before they could enter and before they could take hold of the brain. In three days I was free. The mental being in me became a free intelligence.

(499-1)<sup>1472</sup> One commences with a yogic method but the work is taken up by a grace from above from that to which one aspires. It was in this last way that I, myself, came by the mind's absolute silence. Unimaginable to me before I had its actual experience.

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<sup>1468</sup> This para is continued on page 499.

<sup>1469</sup> Blank page. The original typist inserted "Lost on {S??able}

(1) sounded like "LA" or "MA"-p?

(2) ENDS Disk#66

(3) Start disk#67" by hand, presumably referring to the paras on the previous page

<sup>1470</sup> The original editor inserted "443" at the top of the page by hand.

<sup>1471</sup> The original editor changed colon to semicolon by hand.

<sup>1472</sup> The paras on this page are numbered 4 through 5. They are not consecutive with the previous page., but follow the paras on page 497.

(499-2) A swami has remarked that I have the boldness to say I have done what the Vedic Rishis could not do. The reply is not only I have done this, but Chaitanya and others developed an intensity of Bhakti which is absent in the Veda. Why should the past be the limit of spiritual experience.

500<sup>1473</sup>

ON HIMSELF  
Sri Aurobindo

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ON HIMSELF  
Sri Aurobindo<sup>1474</sup>

(501-1)<sup>1475</sup> The besetting sin of the Christian mind, even one so liberal as Dr Stanley Jones, is that they cannot get altogether free from sectarian narrowness, and leave each manifestation to its own inner world for those to follow who have an inner drawing to the one or the other.

(501-2) When I succeeded in doing entirely the silencing of thought and feeling, all the ordinary movements of consciousness except perception and recognition of things around, without any accompanying concept or reaction also resulted. The sense of ego disappeared. The movements of the ordinary life as well as speech and action, were carried on by some habitual activity of Prakriti alone, which was not felt as belonging to myself. But the perception which remains saw all things as utterly unreal. The sense of unreality was overwhelming! and universal. Only some undefinable reality was perceived as true. It was beyond space and time. After several months, the sense of unreality disappeared and there was a return to participation in the world-consciousness. But the inner peace of the realisation was not lost. Something else than himself took up his activity, spoke and acted through him. But without any personal thought or initiative.

(501-3) This experience of silence in Nirvana, Brahman, etc., was absolute and blotted out mental, emotional, and other activities. Yet, the body continued to see, walk, speak, and do its other business. But as an automatic empty machine and nothing more. I did not become aware of any pure 'I' nor even of any Self, impersonal or other – there was

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<sup>1473</sup> Blank page. The original typist inserted "Cont. Sri Aurobindo" and "Cont (3)" by hand, presumably referring to the paras on the previous page.

<sup>1474</sup> The original editor inserted "445" at the top of the page by hand.

<sup>1475</sup> The paras on this page are numbered 6 through 8, making them consecutive with the previous page.

only awareness of That as a sole reality - all else being unsubstantial, void, unreal.  
Neither

502<sup>1476</sup>

ON HIMSELF  
Sri Aurobindo

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ON HIMSELF  
Sri Aurobindo<sup>1477</sup>

(continued from the previous page number 501) was I aware of any lower self, or outer self, called by such and such a personal name that was performing this feat of arriving at the consciousness of Nirvana. So what becomes of your pure 'I,' and lower 'I,' in all that? Consciousness emptied itself of all inner contents, remaining aware only of unreal surroundings and something real.

(503-1)<sup>1478</sup> There is some vague, ignorant idea of the mind, due I suppose, to the ascetic tradition that the divine nature is something cold, bare, empty, austere, aloof. Without the glorious riches of the egoistic human vital life. When the Divine Vital gets the means to manifest it will make the life on earth more full of beauty, love, radiance, warmth. I am accused of rude and arrogant behaviour because I refuse to see people, do not answer letters, and other misdemeanours. The likeness in good society manners are not necessarily a test of spiritual experience anymore than dressing nicely is. I am asked why does the Mother put on rich and beautiful dresses? My answer is, is it your notion that the divine should be represented on earth by poverty and ugliness? For beauty is as much an expression of the divine as knowledge, power, or bliss. It would not be a more absurd or meaningless question than one put, against her wearing artistic and beautiful dresses. The Divine consciousness is not bound by these things, and has no attachment, but is also not bound to abstain from them.

504<sup>1479</sup>

ON HIMSELF  
Sri Aurobindo

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<sup>1476</sup> Blank page. The original typist inserted "Last two sentences sound like P.B.?" by hand, referring to the paras on the previous page.

<sup>1477</sup> The original editor inserted "447" at the top of the page by hand.

<sup>1478</sup> The paras on this page are numbered 9, making them consecutive with the previous page.

<sup>1479</sup> Blank page. The original typist inserted "(8) The original editor extrapolating, "so what becomes..." ha ha." And "(9) correction, please. END OF DISK #67" by hand, presumably referring to the paras on the previous page.

(505-1)<sup>1481</sup> The spiritual silence is not a mere emptiness, nor is it indispensable to abstain from all activity in order to find it.

(505-2) The Mother speaks or writes pointedly and sharply to those whom she wishes to push rapidly on the way, because they're capable of it, and they do not resent or suffer, but are glad of the pressure and plainness because they know by experience that it helps them to see their obstacles and change. So if you wish to progress rapidly you must get rid of this wounded feeling and seeking for self-justification.

(505-3) I did not leave politics because I felt I could do nothing more there. I came away because I did not want anything to interfere with my yoga and because I got the very distinct adesa in the matter. I have cut connection entirely with politics, but I knew from within that the work I began was destined to be carried forward by others. I have never known of any will of mine for one major event in the conduct of world affairs to fail in the end – although it may take a long time for the world-forces to fulfil it.

(505-4) A disciple in dream met the Mother and had a talk with her. The question is, was it the real Mother or some constructed figure of his dream mind? The answer, of course it was the Mother you met! And the meeting must have been due to your thought about meeting her.

(505-5) It is not by the physical presence but by the Mother's concentration at the time of meditation which brings the quiet to those who can receive it.

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<sup>1480</sup> The original editor inserted "449" at the top of the page by hand.

<sup>1481</sup> The paras on this page are numbered 10 through 14, making them consecutive with the previous page.

<sup>1482</sup> Blank page. The original typist inserted "(10) Start disk #68" by hand, presumably referring to the paras on the previous page.

<sup>1483</sup> The original editor inserted "451" at the top of the page by hand.

(507-1)<sup>1484</sup> The Mother does not usually give specific advice such as you ask for in regards to the insurance company. You must learn to get the true inspiration in your mind's silence.

(507-2) For the inner contact with the Mother a photo is necessary, as it is by the appearance and not by the name that the Mother identifies those who come to her inwardly.

508<sup>1485</sup>

ON HIMSELF  
Sri Aurobindo

## **Sri Aurobindo: Letters**

509

LETTERS  
Sri Aurobindo<sup>1486</sup>

(509-1)<sup>1487</sup> The Shankara knowledge is, as your guru pointed out, only one side of the truth. It is the knowledge of the supreme as realised by the spiritual mind through the static silence of the pure existence. It is because he went by this side only that Shankara was unable to accept or explain the origin of the universe except as illusion – a creation of Maya. Unless one realises the Supreme on the dynamic as well as the static side, one cannot experience the true origin of things and the equal reality of the active Brahman, the power of the eternal becomes then, a power of illusion, only. And the world becomes incomprehensible a mystery of cosmic madness, an eternal delirium of the eternal. Whatever verbal or ideative logic one may bring to support it, this way of seeing the universe explains nothing. It only erects a mental formula of the inexplicable. It is only if you approach the Supreme through his double aspect of Sat and Chit Sakti, double but inseparable, that the total truth of things can become manifest to the inner experience. This other side was developed by the Sakta-Tantriks, the two together, Vedantic and Tantrik truth, unified, can arrive at the integral knowledge. That is the truth in its completeness as far as the mind can formulate it. In the Super-Mind these questions do not even arise, for it is the mind that creates the problem by creating opposition between aspects of the divine, which are not really opposed to each other but are One and inseparable.

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<sup>1484</sup> The paras on this page are numbered 15 through 16, making them consecutive with the previous page.

<sup>1485</sup> Blank page. The original typist inserted "Pg.6" "Disk #68" and "END" by hand, presumably referring to the paras on the previous page.

<sup>1486</sup> The original editor inserted "453" at the top of the page by hand.

<sup>1487</sup> The para on this page is numbered 1; it is not consecutive with the previous page.

510<sup>1488</sup>  
LETTERS  
Sri Aurobindo

511  
LETTERS  
Sri Aurobindo<sup>1489</sup>

(511-1)<sup>1490</sup> If Shankara's conception of the undifferentiated pure consciousness as Brahman is your view of it, then it is not the path of this Yoga, that you should choose. For here, the realisation of pure consciousness and being is only a first step and not the goal. But an inner creative urge from within can have no place in an undifferentiated consciousness. All action and creation must necessarily be foreign to it. I do not base my Yoga on the insufficient ground that the Self, not the soul, is eternally free. That affirmation leads to nothing beyond itself, or, if used as a starting point, could equally well lead to the conclusion that action and creation have no significance or value. The question is not that, but of the meaning of creation. Whether there is a Supreme who is not merely a pure undifferentiated consciousness and Being, but the source and support also, of the dynamic energy of creation and whether the cosmic existence has for it a significance and value. That is the question which cannot be settled by metaphysical logic which deals in words and ideas, but by spiritual experience, which goes beyond mind and enters into spiritual realities. Each mind is satisfied with its own reasoning, but for spiritual purposes that satisfaction has no validity except as an indication of how far, and on what line, each one is prepared to go in the field of spiritual experience. If your reasoning leads you towards the Shankara idea of the Supreme, that might be an indication that the Vedanta Advaita Mayavada is your way of advance. This yoga, here, accepts the value of cosmic existence and holds it to be a reality. Its object is to then enter into a higher truth consciousness.

512<sup>1491</sup>  
LETTERS  
Sri Aurobindo

513  
LETTERS  
Sri Aurobindo<sup>1492</sup>

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<sup>1488</sup> Blank page. The original typist inserted "Pg.1 Disk #68" by hand, presumably referring to the previous paras.

<sup>1489</sup> The original editor inserted "455" at the top of the page by hand.

<sup>1490</sup> The paras on this page are numbered 2, making them consecutive with the previous page.

<sup>1491</sup> Blank page. The original typist inserted "Pg. 2 Cont'd Disc #68" by hand, presumably referring to the previous paras.

<sup>1492</sup> The original editor inserted "457" at the top of the page by hand.

(513-1)<sup>1493</sup> It is rather difficult to say now-a-days what really was Shankara's philosophy. There are various exponents and none of them agree with the others. I've read accounts given by many, and each follows his own line. Once we get into knowledge of reality, we perceive that Maya and the world, and all in it, have no abiding or true existence.

It is as if non-existence \_\_\_\_\_<sup>1494</sup> it is a mistake of the consciousness. It is and is not. It is an irrational and inexplicable mystery in its origin. So we can see its process, or at least how it keeps itself imposed on the conscious. In the end, however, all this seems to be a myth of Maya, and not anything really true. If that is Shankara's philosophy it is to me, unacceptable and incredible - however brilliantly ingenious it may be and however boldly and incisively reasoned. It does not satisfy my own reason and does not agree with my experience.

514<sup>1495</sup>  
LETTERS  
Sri Aurobindo

515  
LETTERS  
Sri Aurobindo<sup>1496</sup>

(515-1)<sup>1497</sup> If it is meant merely for the sake of arguing down opponents, than this point of the philosophy has no fundamental validity. Shankara's theory destroys itself. Either he meant it as a sufficient explanation of the universe or he did not. If he did, it is no use dismissing it as Yuktivada. I can understand that thorough-going Mayavadinists declaration that the whole question is illegitimate because Maya and the world do not really exist; in fact, the problem of how the world came into existence is only a part of maya, is like maya, unreal, and does not truly. But if an explanation is to be given it must be a real and valid satisfying explanation.

(515-2) There are several forms of Indian philosophy which base themselves upon the One Reality. But they admit also the reality of the world, the reality of the many, the reality of the differences of the many as well as the sameness of the One. The Supreme Reality is an Absolute, not limited by either oneness or multiplicity, but simultaneously

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<sup>1493</sup> The paras on this page are numbered 3, making them consecutive with the previous page.

<sup>1494</sup> A blank space was left in the original because the original typist couldn't read The original editor's handwriting, or because The original editor himself left a blank in the para.

<sup>1495</sup> Blank page. The original typist inserted "Pg. 3 (3) End of Disc #68" and "Sounds like: "Set forth" 9 1/2 on my dial" by hand, presumably referring to the paras on the previous page.

<sup>1496</sup> The original editor inserted "459" at the top of the page by hand.

<sup>1497</sup> The paras on this page are numbered 4 through 5, making them consecutive with the previous page.



capable of both, for both are its aspects, although the oneness is fundamental and the multiplicity depends upon the oneness. The divine, by His power has created the world – or rather, manifest it – in His own Infinite Being; but here in the material world, or at its basest, He has hidden himself in what seems to be its opposites – non-being, inconscience and insentience. We find in the end that all the indispositions of the world can only have been arranged by the working of a Supreme Secret Intelligence. A silence of eternal rest and peace supports an eternal action and movement. The One Reality, the Divine Being, is bound by neither, since it is in no way limited. It possesses both. There is no

516<sup>1498</sup>  
LETTERS  
Sri Aurobindo

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LETTERS  
Sri Aurobindo<sup>1499</sup>

(continued from the previous page) incompatibility between the two as there is none between the many and the One, the Sameness and the Difference. It is the idea and experience of the individuality that disappears and ceases. He may say a is extinguished in Nirvana in the true light, or it may be the experience of a loss of individuality in a transcendent being and consciousness in which the sense of cosmos as well as the individual disappears. Or again, it may be in a transcendence which is aware of, and supports, the cosmic action. But what do we mean by the individual? What we usually call by that name is a natural ego, a device of nature which helps her action in the mind and body. The ego has to be extinguished, otherwise no complete liberation is possible. But the individual self, or soul, is not this ego. The individual soul is a spiritual being, a portion of the Divine. It can also be described as the Divine-himself; this is the true spiritual individual which appears in its complete truth – when we get rid of the ego. Nirvana, is a step towards Divine Mind, a disappearance of the false separative individuality, a necessary condition for our realizing and living in our true eternal being, living divinely in the Divine. But this we can do in the world and in life.

518<sup>1500</sup>

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<sup>1498</sup> Blank page. The original typist inserted "Pg. 4 (4) Start Disc #69! Letters of Sri Aurobindo Book Notes Disc #69" by hand, presumably referring to the paras on the previous page.

<sup>1499</sup> The original editor inserted "461" at the top of the page by hand.

<sup>1500</sup> Blank page. The original typist inserted "Pg. 5 Letters of Sri Aurobindo Book Notes Disk #69," "false/forth," "to gather / together," and "This completes Sri Aurobindo Letters and Book Notes – 4 ½ on dial" by hand, presumably referring to the paras on the previous page.

## Plato: Epistle VII

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EPISTLE VII  
Plato<sup>1501</sup>

(519-1) Thus much however I can say about all, who either have written, or shall write, and state that they know about what things I am occupied, whether they have heard from myself or others, or have discovered themselves, that it is not possible for them to know any thing according to my opinions upon the matter; for there is not, and never will be, any composition of mine about them. For a matter of that kind cannot be expressed by words, like other things to be learnt; but by a long intercourse with the subject and living with it a light is kindled on a sudden, as if from a leaping fire, and being engendered in the soul, feeds itself upon itself. Thus much I know, however, that what has been written or said by me, has been said in the best manner; and moreover that what has been written badly, does not pain me in the least.

(519-2) Swedenborg:  
(Anon.)

Curious is the hypnogogic state - the state between sleeping and waking. Most of Swedenborg's early spiritual experiences were in this state. By a serious exploration of this world, as shown in "the Spiritual Diary," he explored and intensified these experiences until they began to occur in the waking state too.

(519-3) Richard Church: "I do not exaggerate if I say that we need a hermit here and there. Certain qualities of mind can only be cultivated in solitude."

520<sup>1502</sup>  
EPISTLE VII  
Plato

## J.W. Kaiser: Religion and Religions

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RELIGION AND RELIGIONS  
J.W. Kaiser<sup>1503</sup>

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<sup>1501</sup> "Plato: Epistle VII, 341c; George Burges Translation" in the original. The original editor inserted "463" at the top of the page by hand.

<sup>1502</sup> Blank page

<sup>1503</sup> The original editor inserted "465"

(521-1) **Mr J.W. Kaiser,**

*Holland*

Ladies and gentlemen,

**MUCH OF WHAT** I am going to say must be unwelcome or even shocking and offensive to your ears.

Please, do not mistake it for a specimen of modern warfare with hydrogen-bombs or with heartless words! but take it rather for the knocking of a stranger at your door.

An uninvited guest who – once let in – may prove familiar to your deepest hopes and wishes.

Do not mind *me!* I am no more than just a footman chosen to usher in the Guest for Whom there is no place.

Are not our hearts like the house of Penelope, crowded with images and imitations of the One Beloved, who coming home, has first to kill those seeming friends?

\* \* \*

A dark, cloudy night in autumn, nature patiently awaiting winter. Suddenly a cat screams in the garden and a little boy sits up in bed, his hair on end. There it is!: a baby left alone in the darkness, crying for help...

This might seem “material” for a psycho-analytical investigation. But it serves a better purpose than that: it is just an illustration of what we all are doing when being confronted with reality.

We all imagine we more or less adequately deal with reality in the valuation we are bound to make of it by applying the functions of our apparatus; and although vaguely conscious of the subjectivity of our interpretation of our impressions, we somehow trust to control our inclination to distort and colour the image of what *is*, and we hope “conclusion” is rather reliable.

In fact we all go by a series of distorted and coloured images and by a complicated pattern of misinterpretations, and nevertheless believe that we are aware of what is real and true.

The whole of this “fabric” of our own make is what we call our philosophy (Weltanschauung) and the more we think and reason and embellish it, so as to make it reliable and suitable to guide us smoothly and safely through the vicissitudes of life, the more it is imbued with the very inadequacy of our individual misinterpretation.

This is not flattering, especially not to those who imagine they

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(continued from the previous page) True morality never demands the suppression of the creative forces of man; rather does it require their unfolding in full freedom for the

refinement of human nature, the enlightenment of the souls and upliftment of the spirit, that means the sublimating of man – all this is the reason of our “being”!

(522-1) The decent moral sentiment and attitude, in the true sense of the word, is the most urgently needed thing for present day humanity. Freedom and justice among all nations form the foundation of all real culture, the source of wellbeing and prosperity, all true progress and peace.

Brotherliness is a Cosmic Law according to which all people form one unit, one family, one inextinguishable community of Soul. Again Brotherliness means the “realisation” of Brotherhood, the fulfilling of the holy law of wisdom and Love. Wisdom and Love are inseparable. Love without wisdom is blind; wisdom without Love is heartless. The salvation of humanity and its happy, peaceful life depends on the “knowing of and bringing about” of true Brotherhood and Brotherliness among all people.

Just as consciousness of Brotherliness and Unity of all creatures consists of seven steps, so too does Love in mankind develop in seven degrees: compassion – kindness – friendship – devoted love – unselfish love – inspiring love and self-sacrificing love. Man must learn to realise that all souls must develop and manifest these seven degrees of love, if they want to become perfect.

H.K. Iranschahr lays special stress on the fact, that it is our duty to love all people without any exception, for love is the greatest of all heavenly gifts and the most potent means of healing in the world.

Thoughts are the roots of all intentions and cultures, all progress and relapses, all happiness and unhappiness of humanity. As the seed, so will the harvest be! All thoughts and actions of mankind must originate from love and not, as Kant said “only from a sense of duty.”

Today East and West have come nearer to each other than they have ever been before and we recognize the inseparable unity of the world. H K. Iranschahr draws our special attention to the importance of our being conscious of our responsibility towards other nations, to realise our inter-relationship which is existent in all realms of life, as well as of the necessity of unity of all spiritual and cultural efforts.

The call goes out to all earnest and deeply thinking people in the world, to leave aside all partiality and national quarrels, to bridge over all racial differences and to practise true spiritual brotherliness towards their own nation and to regard it as a member of the one great family of nations.

Only under these conditions, says H.K. Iranschahr, can the barriers be overcome, which now divide nations, religions and races and a permanent peace among all Peoples be realised.

(continued from the previous page) have succeeded in formulating the truth. I am thinking of philosophers: "Die Welt als Wille und Vorstellung," "The Riddle of the Universe," "Die Lehre vom Wesen," etc. and of similar titles of modern books. In fact all such representations which rather pretend measure the immeasurable, are mere projections of desperate self-justifications, desperate struggles to reduce Life to an activity of the mind; efforts "to stand aloof and look on," efforts to escape and master what can only be undergone. Therefore essentially not realisations of Life, but concealed failures to live!

(523-1) But it holds good for all of us! We all try to master Life, or rather we all shrink from its dangers and risks; we do not frankly and bravely undergo the process of living, but we all invent and shape a complicated strategy, a system of entrenchment. And with the help of these we hope to master Life, to conquer the unconquerable.

That is why we sooner or later have to find *that* in the end it is never we who conquer! That is why we all end in surrender, willingly; or unwillingly consciously or unconsciously. At death if not before.

For there is only One who is invincible, One Who conquers! There is no conqueror but GOD!

WA LA GALIBA ILLA LLAH.<sup>1505</sup>

(523-2) Therefore: "No man is stronger than his moment, when it comes." And surely it will come, again and again, early and late.

\* \* \*

It is of the utmost importance to understand that what we discern is not reality, neither its compound quality, nor its fullness, but merely a fragmentary image which we value by adapting it to our existing fabric of valuations and conclusions, and which if possible should serve to confirm the whole philosophy.

For it is characteristic of all philosophies, of all subjective conceptions, that they are in constant need of confirmation!

This means that somehow, deep within ourselves we "know" that our philosophy, our interpretation, our cosmoconception is essentially nothing but a contrivance to justify our attitude, that is our "strategy," that is our entrenchment, our warding-off system, our frustration of Life.

Realisation of Truth, be it ever so fragmentary, never needs confirmation, but all theories, all systems, all mental conclusions are constantly in need of confirmation. The so-called proof or demonstration is constantly repeated, just because none of these products of the mind has life in itself, none of them is ..... true!

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<sup>1504</sup> The original editor inserted "467" at the top of the page by hand.

<sup>1505</sup> "WA LĀ GĀLIBA ILLĀ LLAH" in the original.

The demand of a proof is a symptom of something being produced to serve *instead of truth*. Reasoning intrinsically is a substitute

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(continued from the previous page) for direct insight, direct realisation. Reasoning is rooted in fear of spontaneous experience. Experiments are substitutes for experience. Experimental science and the experimental attitude towards life are “symptoms” of fear for spontaneous experience, far developed system to avert dangers and risks, to avoid being taken by surprise, to eliminate erroneous response, to avoid suffering.

(524-1) Living among millions of human beings, none of whom is a true insider of life, none of whom shows us full realisation of life, who are all wielding a laborious, obviously inefficient interpretation and frustration, we hear and proffer an immense quantity of judgment and criticism on collective and individual conduct and self-justification.

But all the judgment and criticism of the world cannot produce true insight, true realisation of life. It is comparatively useless to see the self-misleading of our fellow-men, unless in as far as it is identical with our own self-betrayal. It is, however, extremely valuable to see through the self-misleading which is common to all. But such an illusion is far more difficult to discern and reveal than any special delusion.

Consequently the continual warfare between adherents to philosophies, creeds, ideologies and convictions never yields valuable results. In such controversies it is not Truth that is being sought and served but justification and triumph of the specific creed or ideology.

The assumptions and predicates have little value in themselves. In reality mankind is not divided into believers and non-believers, religious and non-religious people. There are believers that are rather would-believers, and non believers that are not even conscious of their blind belief in a system of illusions.

*There is no need to believe in what IS; there is a constant need and urge to believe in what is not!*

People do not believe in GOD, they believe in some image or doctrine concerning Him! Others believe in some argument or formula which asserts that GOD “does not exist.” The difference in attitude is obvious, but it is not fundamental. *Fundamentally they are under one and the same delusion, but cannot admit that it is so, because this would rob them of their imagined certainty.* Surely, “this is a hard saying; who can listen to it?” (John’s Gospel 6:60). Well, only those who love and seek Truth rather than their systems of frustration can (and will) listen to sayings of this kind. All others will merely resent.

Please do not think lightly of this extremely strong and sadly effective device (Kunstgriff) of the psyche, or of the “I” structure if you like, our centric consciousness!

A thousand times we hear people assert that this or that happened,

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(continued from the previous page) and from that moment they “knew” or “understood” that things really are ..... and then they express a view, which they themselves take for a piece of insight, a fragment of truth recognized.

(525-1) What they present is neither insight nor truth, but a fragment of temptation, a piece of self-justification swiftly produced at the moment, when the “I” was confronted with some reality, the acceptance of which would demand the rejection of some cherished fiction. The self-deception lies in the very discernment or discovery, which is an interpretation mistaken for a fact. The unconscious nature of the adaptation makes us very reluctant to admit it.

It is no wonder that all illusions pretend to be on good terms with truth. Nevertheless all people get terribly upset and vindictive, whenever one of their misconstructions of reality is disclosed.

*This it is which causes resentment, hatred and revenge, whenever the Word of God is spoken on earth.*

*This is the reason why the Word of God cannot be welcome when it comes to liberate us from the web of entanglement which we have been weaving so long.*

It is of great significance indeed that the man who first observed this “shrinking back” from reality and the ensuing flight into some irreality of our own make, I mean Sigmund Freud, who introduced what is called psycho-analysis (which of course it is not), that this ingenious man who knew he himself had several unmistakable symptoms of neurosis, imagined *he* could eliminate the misinterpretation in question in his observations and conclusions of the conduct of the psyche.

One of the fundamental rules in psychiatry is that you cannot cure somebody of the aberration you are suffering of yourself. No reasoning is necessary to see that it is so.

If this is so, what about the “morbid” process that is common to us all? What, if this suffices to conclude that:

NO VIEW OR THEORY CAN EVER BE FULLY TRUE AND RELIABLE EXCEPT WHEN CONCEIVED AND EXPRESSED BY A MAN “IN WHOM THERE IS NO GUILF.”

This truth was implied when Jesus said: (John 8:46) “Which of you convicts me of failure (fault)? For only what *he* said and did was really true!!

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<sup>1506</sup> The original editor inserted “469” at the top of the page by hand.

It is of this "failure" (Greek hamartia, not "sin" of course) that the world must be convicted in order to be saved, and it is the Paraclete (Holy Ghost) only that can do it and will do it. (John 16:8)

All views and theories are partially misleading unless presented by one who is perfectly pure of heart and mind, perfectly Free, perfectly

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(continued from the previous page) enlightened.

(526-1) *In all other views lies an element of adaptation of truth to the specific system of self-justification.*

This holds good for all ideals, ideals and slogans! Take for example such "ideas" as "Moral Re-armament" and "Christian Leadership." Isn't it obvious that both terms are rooted in the worship of Power and Force, where Jesus taught meekness and non-resistance to evil?

Truly, our ideals and slogans betray our entanglement, even as the breath of a drunken cardriver reveals his guilt!!

Therefore, beware of Pro and Contra! There is no truth in contrasting opinions, although the world is full of exactly this phenomenon. *Neither* of contrasting opinions is ever true. Look at national and international politics! Look at the endless antagonism between religions. One and the same "illness" is common to all, all are possessed of the illusion that truth could be caught in either of a pair of opposites!

Truth will always be the indefinable "third," that which - thanks to God - is always present; on all "battlefields" of "opponents," in all shows, rivalry and contests of religions with their imagined superiority and monopoly.

Truth is everywhere, because GOD is everywhere, ruling and carrying out HIS Will in spite of our blind notions of that Will, in spite of our pretended speaking and acting in His Name.

In trying to ensure a satisfactory course of Life, we indulge in countless evasions of "difficulties" and of such experiences as mean suffering. And our system of pseudo-justification prevents us from fulfilling our Life: speaking the Word that heals and performing the Act that liberates.

The distinction between believers and non-believers is just as futile as the distinction between any other opposing views. Common to them is an unconscious bias.

Therefore it is significant of psycho-analytical atheism (materialism) that it justifies itself by a mere explanatory accusation of the religious sentiment:

They say:

Man, when confronted with the heartlessness of existence, and realizing the inevitable end of this fragile life of ours, cannot accept this hard reality and



consequently creates a "dream" in which his wish for an eternal life, paternal protection and a safe home-coming is fulfilled. This "dream" takes the place of reality in the psyche. Inherent to that illusion is the urge for power, permanence and safety

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(continued from the previous page) in all its applications.

(527-1) You will note the *plausibility* of this theorem.

Please also note that it is *not* the product of a fully enlightened mind, but of a psyche, burdened with illusions and groping for Light under the constant stress of the urge for a justification. *It is just Freud's "dream"!!!*

Now if there is one people in whom the religious sentiment has proved fundamental through the ages, it is the Jews (Compare Martin Buber's "emuna." the innate knowledge of being in God's Hand).

It is *impossible* therefore that Freud's thesis would be free of prejudice. Consequently it must be misleading and correspondingly appeal to all people who themselves are still caught within the polarity: GOD or NO GOD. This was Freud's "complex"!

The same holds good for Alfred Adler and his Individual-psychology, based on centralizing the polarity "inferiority - superiority" in which he was caught himself. And for C.G. Jung, who contrived to conceal his fundamental prejudice in skilful rope-dancing until his book on Job revealed what really incited him to develop his psychology and his misvaluation of religion as a thing which psychology could master. For surely, if Psychology masters Religion then Jung masters God.

I do not for a moment intend to detract from the merits of the men in question. But they are all *splendid illustrations* of the simple but important fact which must be fully grasped, if we are to see the difference between Religion, i.e. the restoration of man's innate relation to God, and the numerous systems of religion.

And if we at last discover this difference, we shall understand that all these systems are not really conducive to GOD, but *with-holding us from approaching God, as they bind us to conceptions, prescriptions and standard conduct, such as prevent us to follow our unique path and reach our unknown destination.*

We all labour under the same delusion, we all obey the same misleading urge of the "I."

As long as a man comes with a theory and system, he shows the very symptom of being under a delusion. The only thing that is not suspicious is Realisation of Life.

A man who has realised Life, will never bring a theory or philosophy. For such a man *has* no theory. no creed, no method, no medical or any other profession by which

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<sup>1507</sup> The original editor inserted "471" at the top of the page by hand.

he earns a career Such a man *has* nothing but himself and *is* nothing but “himself”... Therefore he is “like GOD” (Mi-cha-el!) GOD too has nothing but Himself, and is nothing but Himself. Therefore such a man, and such a man alone,

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(continued from the previous page) brings the light that is Truth, and give Life and heals, wherever what he is and says is not altogether rejected by the entangled souls that imagine their illusions would be preferable.....

(528-1) The story of Theseus in Greek mythology is very instructive. After killing the minotaurus in the maze of impure human reasoning and feeling (the monster of lower urges in man) which he found thanks to the “thread” of logic thinking which Ariadne (Ariachne) had given him because she liked him, Theseus decides to take her with him as his bride.

But on his way “home” he gets the divine intimation that he *must* leave her behind in Naxos. He obeys but is so overcome with grief at his infidelity that he forgets to hoist the white sails, which was to be the token that he returned victorious. So when his father waiting on the rock of delusion saw the ship with black sails coming he threw himself from the rocks and perished. Theseus succeeded him.

Here it is Accomplishment of the One Thing Needful demands more than we can bear. It is only in going through apparent failure, utter darkness and despair, that “all is fulfilled.”

If this is not suffered, the old “king,” that is: he who lives enslaved to the minotaurus, will not die, but will go on “reigning.”  
Alas, they who brought us new philosophies, new creeds, new ideologies, have *never* deserted “Ariachnè” when the moment to do had come.

They all hoisted “the white sails.”

They all became famous and were hailed as glorious conquerors of “evil.” But the old “king” continued to reign. That is: things did not really change.

– To be Continued



**OH HOW HOLY IT IS!** Here is Providence! Without losing a moment, we have to save those who are wandering in the dark world, torturing themselves by human knowledge and silly ambitions; we should save the human beings in accordance with the Way of Heaven. But as this should be done through saving the three worlds of spiritual, present and future, it is all beyond the power of human knowledge and learning.

(continued from the previous page) Whether they then do so or not, they will be worshipping rightly by loving each other, in deeds more so than in words.

(529-1) Their deeds will speak louder than their words.

The atheist who scorns to have anything to do with religion, (because of what the majority of professing religionists are now doing in the world) but who helps to the best of his ability to establish a cooperative social system based on ethical principles, in my opinion, is living more in accord with the Creator's Plan for humanity than all the learned priests and churchmen who now support the present anti-God competitive order, either actively or passively, and prate about the necessity for "a change of heart," in the other fellow.

Without knowing it, such an atheist would be putting first things first in the long-range important work of making possible the founding of a World Religion suitable for all humanity.

As to what form the belief or concept of the Creator should take in the body of doctrine comprising the World Religion of the future, is something else again. It would take too long to give such a subject an adequate outline here. We will do well if, by putting "first things first," we provide the right environment for an unifying religion to ultimately take its place in the life of mankind.

Religion and Religions

*(Continued from October issue)*

(529-2) **J.W. Kaiser,**

*Holland*

**ONE MAN** will tell you that he is a socialist because... another that he is a conservative because... a third one will tell you that he has married because... and a fourth one that he remained a bachelor because... and so on, and so on, in a dreary monotony of justification, where no justification were asked or given, *if the true fact were what they pretend it to be.*

For in reality there is no justification, there is however just our fear of other people's criticism and... our concealed uneasiness of not being in conformity with the standard-image of fulfilment of life.

If you let them have their way, they will tactfully switch over to

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<sup>1508</sup> The original editor inserted "473" at the top of the page by hand.

(continued from the previous page) tell you that you should stop this, because .... and start that, because .... etc.

(530-1) Such is centric man. To be "centric" means to try to take God's place and do His work as we misinterpret it. To be a centric individual means to be caught in the contrast of tyranny and slavery, consciously and unconsciously aiming at bossing others less we should be bossed ourselves. This in fact is the keynote of what we call "society." And it is of course not the frank despots but the disguised ones, the humble servants, that are most completely caught in the delusion. Similarly what we call sympathy (and mostly take for "love") is merely the "interest" of our centric consciousness; it is the other side of "aversion." Centric consciousness is incapable of impartiality. What it would have you accept as such, is really indifference.

We, centric people, live in Pro and Contra and Indifference. We just have to, because we are centric.

As we grow up, we all develop centric consciousness. That is why we are unhappy and never realise Peace. We adopt persons, things and values, or reject them. We support individuals, ideas and endeavours, or we oppose them. Or we are indifferent. We enter into personal relations, and meddle with other people's individual existence: but when the relation is not what we want and expect it to be, we dismiss or forsake them. So we continually live in defiance of God's One-ness, abusing all and being abused by all.

It is this which accounts for the sad words in the gospel of St. John (2:24-25):  
 "But Jesus did not trust himself to them, because he knew all men and needed no one to bear witness of man; *for he himself knew what was in man.*"  
 It is this nightmare which constantly interferes with our going our direct way to GOD.

GOD, Who is neither a problem, nor a notion, nor an illusion, nor anything which the human mind might assume Him to be. *But Who is HIMSELF, which is just what Man is not!*

Seeing that HE is the Great Originator, and that our origin is in Him, the predicate "Father" is probably the best human word we can use to indicate His relation to us.

GOD is in no way an object unless of our assuming fallacious appraisal. There is no approach to Him in reasoning, in speculation or in any other human method to get familiar with and master a person or a thing.

If we prefer to assume that GOD does not exist, well, our experience (that is: our partial interpretation of it) automatically excludes

(continued from the previous page) every discernment of His existence. GOD then is "out of the picture" and therefore all the more active as a factor of "chance" and "inexplicable" events.

(531-1) If we prefer that GOD exists, our experiences (that is again our partial interpretation of them) contain many proofs and "tokens" of His existence, His attention, His interference, etc. But, mind you, neatly restricted to the characteristics of our image of Him.

*For not one of these two attitudes, but both are based on a conditional disposition of the psyche, therefore on prejudice.*

Many people whose parents believed in GOD, became non-believers in the course of their lives. The key to this change lies in a situation of distress. Others became believers in the course of their lives. And again the key lies in the crisis they went through.

All sudden conversions, in which men are turned into the opposite of what they were before, are no real awakenings from a delusion, but mere reversals, mere tumbling from one "dream" into another. And the sudden "conversion" of St. Paul probably is the most misleading, most harmful case of all.

*None of us "walks with GOD." We all walk with our cherished system of individual misinterpretation and self-justification.*

Are we "our brothers' keepers"? We are just their accomplices! That's what we are. Wrapped in our cloaks of centric justification, we all have made the first step towards psychic derangement! *Consequently we are the very matrix for the development of "aberrations."* We are the accomplices of those whom we call "criminals" and "lunatics." We are responsible. For, if we had offered them "pure water," they would not have drunk their poison. As it was, our impure attitude offered them no real support, but rather tempted them, evoking their flight and contrariness that seemed to provide a hiding place for their panic stricken souls that found no home, no safety with us!

No, we are not our brothers' keepers. We just put on a *black gown* and play the role of judge, accuser or preacher of repentance. And what is this but a demonstration of our own entanglement?

Or we put on a *white coat* and talk confidentially with them like a good friend. But the confidence is not on our side and we are paid by the hour. And the brotherhood we imitate is professional interest. Then we proceed to "treat" them, and again our action reveals our own criminality and derangement. For like the man in the black gown we rob our "brother" of the freedom which we reserve for ourselves. We deny him the very self-respect which he is in danger of losing, but which is

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<sup>1509</sup> The original editor inserted "475" at the top of the page by hand.

indispensable to his healing. We administer a series of typically criminal offences. We dope him with poisons and make him

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(continued from the previous page) unconscious, which we call sleep. We expose him to electric shocks that gradually destroy his individuality, or we entirely kill his individuality by cutting the most important nerve-bundles in the brain.

(532-1) *No, we are not our brother's keepers, but the keepers of their prison! We are the Gadarenes, and our brother is the "madman" whom we cannot tame. And when GOD manifests Himself, it is not we that recognize Him and are "healed," but the madman, again and again.*

It is in a world of such "parties" of prejudiced confessors and deniers, such opponents that are equally "outsiders" to the one universal Mystery, that on rare occasions a true "insider" steps forward.

Such an enlightened one finds nothing but outsiders to the very thing he is, to the very thing he has come to reveal.

His appearance in itself is "a sign that is spoken against," as he is "set for the fall and rising of many."

He will have to cope with worldly and clerical authorities, whose resentment and resistance is roused by the very fact that they recognize in him fulfilment where they have failed. His appearance silently accuses them, consequently they hasten to condemn him.

Only those whose justification-system leaves some chance for spontaneous receptivity and response, can receive the Light that is offered. In this respect history certainly repeats itself:

"Whenever righteousness declines, o Bharata, the Lord manifests Himself for re-establishing the Law."

(Book Hariwamsha 1:42)

But this *real* manifestation has nothing to do with e.g. Dostojewsky's naive picture of Jesus' reappearance on earth. On the contrary, it is the cliché-expectation which blinds us to the incalculable and inexpectable, unique form which God's Manifestation assumes.

Whenever God manifested Himself in man, such a man gave an example of his own fulfilment, his personal realisation of what Life is. He did not fight the existing systems of frustration, but revealed their fallacy and inadequacy by the essential truths and acts which he spoke and fulfilled.

He never committed the foolishness of identifying his teachings with the realisation itself, because he knew that *the realisation is God's own Work in man.*

Such men were the rare insiders and refrained from doing what outsiders always do: imposing and propagating a theory and a system. They made the opening and showed the entrance into the Mystery to which they had free access.

They merely begged others "to follow."

And this "following" means to go the unique and universal way,

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(continued from the previous page) which all must go. It is essentially the same, but outwardly varying greatly. Therefore it is not gone by assuming and formulated Credo, by following any uniform system of conduct, by achieving any prescribable work. But the Way is gone in unique response to unique challenges from day to day, as a wordless dialogue between God and man.

(533-1) Outsiders cling to the outward Manifestation of God in man. They hardly grasp the spiritual purport of teachings, but record the *words* and register the *scenes*, in which the "miracles" took place. Likewise they hardly dare to "follow," but they learn the teachings by heart and cherish the books in which the Manifestation is described.

It is not from "going their own unique way" that they expect enlightenment, life eternal, but from repeating the outward forms once adopted by the Living Word. (John 5:39-40)

This has been done all over the world and through the ages. And as this shrinking from "going" to God causes a man to forego any direct revelation, so the lack felt induced them to seek compensation in conceiving dogmas, rituals and prescriptions. The forms these assume depend on the characteristics of the groups who indulge in it, and this accounts for the many incompatible doctrines, interpretations and customs as shown by religious systems, all imagining that *their* system is superior over all others. It is this powerful urge which is responsible for all "religious" quarrels, hatred, wars and crimes.

*Nevertheless religious leaders and their adherents go on, clinging to the very pattern that prevents them to "follow" and secretly and openly fighting for power and supremacy.*

*In consequence thereof there is an ever growing number of people who intuitively understand that to be an adherent of a religious system counts for nothing and that genuine "following" counts for everything.*

Through the ages religions have aimed at equalizing the unequal; at uniformity of form where everything depends on true inner attitude and freedom of expression into form; at obedience to religious authorities, where everything depends on receptivity and obedience to the Will of God.

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<sup>1510</sup> The original editor inserted "477" at the top of the page by hand.

The most blasphemous instance of such deterioration of an originally small group that hoped to follow the Master probably is the Roman Catholic church, which has fully assumed the organisation, the power and the wealth of one of the so-called Great Powers of the world, indulging in provoking warfare and political intrigues all over the world.

And in this connection it may be well to mention the Jesuits, who right from Ignatius de Loyola embodied the complete denial of Jesus'

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(continued from the previous page) teachings, training their pupils by a system fit to kill our any faithfulness to the innate direct relation to God which a pupil might have, and supplanting it by blind and lifeless discipline to human authority.

(534-1) But in a general way the same phenomenon may be observed in all religions. Authorities and adherents of all religions serve two masters. All of them constantly compromise and therefore constantly betray the very cause they pretend to serve.

Consequently a prolonged world crisis has set in, and it will not be found possible to control developments with cleverness and violence, the means in which mankind again and again proved to believe above all.

*But GOD continues to speak, if not through men in the language of man, then at any rate in the Symbolic Language which is His own and which He has been using right from the Beginning.*

To each of us His Direct Word comes as the conditions and surroundings imposed on us. If we find the courage to consider our condition of body and mind, as well as our surroundings and everything that happens to us, not through the spectacles of standard-valuation, but suspending judgment and conclusion, then EVERYTHING changes.

Then the rigid and uniform image of "acceptable and unacceptable" vanishes. And instead of this the first and vague idea dawns of the wisdom and loving Attention of the Supreme thus bestowed on us. Then we approach that attitude of soul which Jesus meant, when saying that all "this" is in order that God's Works be revealed. Then our implicit endeavour is no longer to find artificial compensation for all so-called handicaps, bodily defects, poverty, etc. *But we become silent, innerly receptive to the revelation which sooner or later may come of the divine aim and purpose in imposing just this unique set of conditions on our unique self.* Surely such revelation will come by and by, not as an intellectual conclusion, but as sudden and direct insight in the wherefore and whereeto.

*For however sad our fate, however miserable the conditions we are placed in, the whole of it efficiently serves the divine purpose of preparing for us: the shortest way to GOD.*



This is Religion, and only those who are willing to drop all conceptions, theories, systems and methods will experience what it means and where it leads.

It is the only true, universal Process of Liberation which Tradition calls Transformation, which then is undergone in the Hands of the Supreme Himself. No man will ever be able to define this mysterious process, nor will any personal description of experiences under this

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(continued from the previous page) process be comprehensible to outsiders or allow of being "used" by them.

(535-1) *This is Religion, and it means the restoration and full development of the one vertical Relation, God and man.*

The state of fictitious isolation in individuals causes the distressing impression of loneliness. From this springs the craving for horizontal relations of all kinds and levels. And it is significant that these relations defend to avert from and fully replace the one vertical relation, yea that they give rise to a cult of worship and glorification to themselves.

*This is probably the most fundamental instance of misinterpretation and misrepresentation of the kind explained with regard to psychological tenets and conclusions.*

*The self-interested, isolated existence implies the denial of the implicit and indestructible one-ness.*

Consequently all its ideas, activities, achievements and characteristics are essentially mere assumptions based on denial and the desire to replace WHAT IS by what seems preferable.

This holds good from the lowest manifestations of plant - and animal life upwards. It accounts for the obvious fact that all such existence actually is one continued struggle for existence. It accounts for the fact that human life too seems to be essentially a "struggle for existence" and a matter of "survival of the fittest." And the cleverest minds have been misled by this apparent reality.

*In the light of this discrimination the whole of individual existence appears as one enormously complicate intrinsic defiance of the primary, eternal One-ness of being.*

The myriads of centric selves with centric consciousnesses presuppose the One eternal Centre by the grace of which they exist. Therefore, if an in as far these relative centres deny the One Centre, they rob themselves of the one reality that supports them.

*It is this contradictory state from which Man can only be saved if he is willing to give up all horizontal relations for the sake of the one vertical Relation.*

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<sup>1511</sup> The original editor inserted "479" at the top of the page by hand.

Please note that I do not say “to reject” but to give up. That is, if he is willing to lose his life and thereby save it. That is, if he is willing to Surrender unconditionally: Islam, “not as I will, but as thou wilt.” If he is willing to bear the yoke: “Yoga.”

It is this, which Jesus means when saying that nobody can follow him, unless he “hates” all his “neighbours” and even his own life! and again: “Whoever of you does not renounce (apo-tassoo) all that he has, cannot be my disciple.”

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(continued from the previous page) *And of course centric consciousness hastens to misinterpret this as an appeal to apply its unholy technique!, its perpetual handling of alternatives!*

(536-1) Renouncement of horizontal relations is NOT in *reversal* of horizontal conditions! It is NOT in switching over to any opposite! It is NOT in forsaking people or surroundings for a pursuit or a situation that seems more “suitable.” But it is in just giving up the urge to seek it in any such relations and conditions, in disclaiming their disposing quality, their sway over us!

Consequently historical response shows one long series of sad misinterpretation. People’s centric consciousness has always made them *reject* instead of *renounce*, *desert* instead of *relinquish*, isolating themselves in monasteries or recluses instead of “standing apart” *within* the network of horizontal relations.

Did not Jesus give the example of what he meant? He did not despise his father’s workshop. Neither did he desert his mother, brother and sisters. He did the Work which GOD gave him to do, and he neither abandoned his relatives, nor bossed them or would be bossed by them, but he let them free to accompany and follow him, as far as they could or would.

So it is clear that true relinquishment has nothing to do with any complacency, nor with “compromising” such as fanatical centric consciousness will call everything that will not be caught in the trap of its alternatives. For compromising is nothing but a trick within the pairs of opposites.

Whenever a man is willing to become what he is, wherever he is, ready to suffer, ready to pay the unknown price, the Divine Process works, whereby the “temple of the farisees and scribes” is gradually demolished and the imperishable Temple built. And all the rest is more “marking time.” (Dutch: *passen op do plasts maken*)

The greatest stronghold of the cult of horizontal relations is the relation between the sexes, culminating in the bond called matrimony. In its very nature of sublime duality it constitutes an extremely effective top-achievement of the urge for horizontal realisation; therefore it is also an extremely effective state for *God’s divine Therapy*. Therefore it is foolish to either glorify or criticize and condemn matrimony or the sex relations in general. Both attitudes merely betray the need of self-justification of the

individual. And the general unhappiness in matrimony should be understood neither as casual failure, nor as a proof of deficient natural selection, but *as a revelation of God's ever overruling human enterprises, turning everything men undertake in denial and defiance of the one great Task: "to rise and go to the Father,"*

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(continued from the previous page) *turning all such undertakings into His divine Therapy, by which men are gradually HEALED OF THE ONE FUNDAMENTAL ILLNESS, the illusion that separate, individual life would be Life.*

(537-1) This is probably the most fundamental meaning of Jesus parable of the Prodigal Son, that man came to imagine that fulfilment of life would be the successful achievement of persistently maintained individual, isolated existence.

The defiance embodied in matrimony is that it aims at Unity but maintains the illusion of individuality and its inherent strategy towards other individuals; it remains a duality within the One-ness and it produces "individuals." The very nature of procreation is the maintenance and increase of separate existence, beautifully symbolised by parturition and the cutting of the umbilical cord at birth.

Significant of extreme distortion in interpretation is the religious or mystic delusion that *a man and a woman would ever be transformed into one timeless being.*

*Characteristic of Religion is that it demands and achieves the dissolution of the illusory separate "life" with its centric consciousness and its horizontal relations that would supplant the vertical relation.*

*Characteristic of everything else is that it pretends and promises to bring about what Religion only achieves.*

Characteristic of religions is that they are not what they pretend to be: just various *forms* of Religion.

*Characteristic of religions is that they are not forms of Religion but systems of averting and resisting the very Process which Religion starts and accomplishes.*

Characteristic of all religions is that they are based on a degree of realisation of the vertical Relation by somebody and his subsequent manifestation in word and action, of what only an insider can manifest. But that they all turned such manifestation and teaching into a system in which it has been adapted to the preference of an existence in horizontal relations.

That is why all religions present a system and a practical conduct which is essentially a policy of compromise developed into an imposing virtuosity of self-justification.

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<sup>1512</sup> The original editor inserted "481" at the top of the page by hand.

Viewed with the soberness of direct discernment, speculation on Tao is mere warding-off of Tao. Viewed with genuine familiarity with the continual Therapy by the Ever Present, the training and skill of Zen-masters is a ridiculous substitute invented and introduced in flat defiance or ignorance of the "training" arranged and imposed by the One Master in the neglected and misjudged "mise en scène" of every day-life.

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(continued from the previous page) Viewed with some acquaintance of "He that attracts" (Krishna), the tradition of Hinduism and the teachings and practices of yogis are poor symptoms of refined culture of glorification of "self" by impertinent and extravagant development of mental creativity, deceptively disguised in thoughtful kindness and humble-pride.

(538-1) Viewed with some experience of Light, the mere assertion that the Buddha would have taught a definite number of truths and paths, is recognized as a shameless desecration of the memory of an enlightened one by utterings that bear the very mark of outsidership.

Beautiful and of universal truth and application is the term of Islam, that is Surrender. But sad is the substitution of unconditional Surrender by mere acquiescence and the ensuing indifference, called fatalism. *Each time has underestimated the manifestation of God's Will in a human being, and at the same time sadly overestimated it.*

No man has been so passionately deified as Jesus of Nazareth, the man who manifested God's Will as *no* man did before or after and confirmed this for all times in ratifying his complete rejection of compromising with "the ways of the world," his complete rejection of Power, and his complete Surrender to Suffering. All others yielded somehow to Power.

And yet this deification is nothing but a psychological trick to justify our "not-following him" by making him the exception, whose very fulfilment would save *us* the trouble.

*This* is the difference between Religion and religions, and it is useless to quarrel about it. For the proof of the pudding is in the eating, and no man will ever find truth by theorizing. For Truth only reveals itself to him that surrenders to it and re-union with the Supreme takes place only when an individual finally and entirely merges into Him, losing all horizontal relations, losing his personal existence losing his individual "life," but gaining Universal Life, which is Life Eternal.

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The Messiah of all men and of all ages cannot be caught in any doctrine or concept of the human mind.

All dogmas, all conceptions produce such expectations as will prevent us to discern and recognize the shape which GOD alone determines for the *Manifestation of His Will*.

For this it is which bears so many names. And this it is which definitions, registrations, speculations of all kinds, called Tradition, would catch and hold and so would turn into possession that which cannot be possessed.

This is the cause of all religious enmity and strife. For where your treasure is, there will your heart be also. And he who does

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(continued from the previous page) not gather with Him scatters.

(539-1) For Man still judges by appearances, and still expects the certainty he seeks of *forms* which Spirit once adopted for its momentary manifestation.

But GOD does not repeat Himself.

When the Unique appears on earth, nothing but the unique in us will welcome Him, and hold Him in our heart of hearts.

FRAGMENTS OF REV. FOUNDER'S REMARKS

**IT IS OF GREAT IMPORTANCE** to provide the present school course with the course of religion. It, however, should neither be based on a sect nor a specified religion. It is the religious education in true sense to preach the Great Spirit of the universe; to culture a sense of thankfulness to the activity of nature, and make a man have a belief in truth. The religion of today is human-make and has been degraded in philosophy or morality. It cannot be available for the course of religion at school.

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**TRUE RELIGIOUS EDUCATION** must now be given to the young generation from the primary school to the college. God's Spirit and truth being made clear, they will come to live righteously. Then, government and economy will spontaneously be practised purely and honestly. Not necessary for the religionist to take part in government. Let it be done by the professional politician.

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**IT IS GOOD** enough for the religionist to expound only the truth of the universe. If he intends to make the audience believe what he says, it only means to restrict the hearer's mind. If he has a secret intention to enlighten the hearer or make him impressed, what he says is not come from the Great Spirit of the universe. The doctrine of God should be conveyed without a design and effectation, but plainly as it is. Human-intellect should not be applied in it.

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<sup>1513</sup> The original editor inserted "483" at the top of the page by hand.



(541-1)<sup>1515</sup> He was a reconciling force between the communities though it was inevitable that schisms should arise and trouble follow.

(541-2) As Christianity spread the Jews found their privileges restricted and their beliefs openly attacked. It became obvious at an early date that Christianity regarded itself as the instrument of universal reformation. The Christians regarded it as their proper destiny to make their faith the supreme power upon the earth.

(541-3) Apollonius was a follower of the Pythagorean discipline but he was also influenced by other sects flourishing in Egypt. The Egyptians held him in high esteem and he apparently practiced astrology and other forms of divination. Due to Vespasian's admiration for Apollonius, Gnostic emblems began to appear on Alexandrian coins.

(541-4) Very little is known concerning the New Testament until the late third or fourth centuries A.D. Three manuscripts have derived from this period - the Codex Sinaiticus (Codex Aleph), the Codex Vaticanus (Codex B), and Codex Alexandrinus (Codex A). These manuscripts are all in Greek and included the Old Testament according to the version of the Septuagint. May we suspect that these important manuscripts might be products of Alexandrian industry? It is impossible to know at this late date how many early biblical manuscripts were destroyed when the Serapium was completely razed in 389 A.D. upon the edict of the Christian Bishop Theodosius. It is now positively affirmed that the Codex Vaticanus and the Codex Sinaiticus were written in the first half of the fourth century A.D. Careful study of the original works has led to the speculation that the same scribes worked upon both manuscripts. The Codex Alexandrinus is very defective but together with the Codex Sinaiticus is now conserved in the British Museum.

(541-5) Many religious leaders became over-involved in politics. Among the most active of these was Cyril of Alexandria who was born about 375 A.D. and died in 444. His claim

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<sup>1514</sup> The original editor inserted "From PRS Journal Spring 1979" and "485" by hand.

<sup>1515</sup> The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

(continued from the previous page) to fame was his conflict with Nestorius, Bishop of Constantinople. Almost immediately upon his appointment to the leadership of the Christian community, he attempted to dominate the secular government. He contributed markedly to the expulsion of Jews from Alexandria and when his fanatical orthodoxy led to rioting and civil strife, he made no effort to intervene or pacify the public indignation for which he was responsible.

(542-1)<sup>1516</sup> It seems extremely strange that Clement could have lived in Alexandria without being influenced by the rather liberal religious atmosphere that prevailed in this North African city. Neoplatonism perpetuated the mystical theology of Plato; Clement must have been aware of the integrity of this school. Had he been open to the interpretations held and disseminated by this group, he should in all fairness have modified his own thinking about the ancient Mysteries.

(542-2) After the death of Theon, Hypatia became the acknowledged leader of the Neoplatonic School in Alexandria. Cyril found it expedient to dispose of her and, probably with his connivance, she was brutally murdered by followers of Cyril. Dragged from her chariot by a frenzied mob, her flesh was scraped from her bones with oyster shells.

After her death it became evident that the golden age of Alexandrian Neoplatonism had come to an end and those who shared her conviction departed from the city and sought asylum in distant regions. Almost immediately the city lost its leadership as a centre of learning.

(542-3) The most important of the labours of Proclus was his massive work On the Theology of Plato. This was translated into English by Thomas Taylor in the early nineteenth century but the edition was so limited that it is little known or appreciated.

(542-4) Kenneth Sylvan Guthrie, M.D., Ph.D., presents a strong argument in favour of Numenius of Apamea as the comparatively unknown source of Neoplatonic mysticism. He was a follower and interpreter of Pythagoreanism and the original Platonic tradition and he was acquainted also with Oriental beliefs and the learning of the Jews, Magi and Egyptians.

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<sup>1516</sup> The paras on this page are numbered 6 through 9, making them consecutive with the previous page.

<sup>1517</sup> The original editor inserted "487" at the top of the page by hand.



(continued from the previous page) Like most of the later Platonists, he was also addicted to allegory and the interpretation of the intricate system of Grecian mythology. The last words of Plotinus as recorded by Porphyry were: "Now I seek to lead back the self within me to the All-self."

The entire Neoplatonic system was based upon the superiority of internal experience over external education. Neoplatonism established certain disciplines for the preservation and release of the human soul from the tyranny of the intellect, the emotions, and environmental circumstances.

(543-1)<sup>1518</sup> Pythagoras elevated the consciousness of his students by confronting them with geometrical symbols and encouraging meditational and retrospective exercises. Plato followed largely the same system and we learn from Proclus that a profound mysticism dominated the inner experiences of the great Athenian sage.

(543-2) The most extraordinary of the Alexandrian schools was that of Gnosticism. It arose in the second century A.D., was supported by a number of brilliant devotees, but was overwhelmed by the conflicts with which it was surrounded. Rappoport considers the word Gnosticism to be synonymous with Science. If Gnosticism is Science then it must be understood that the scientific realm involves all the mysteries of the seen and unseen world, not merely the extension of physical knowledge.

(543-3) The Christian community was at a serious disadvantage because it had no adequate doctrine regarding theogenesis and cosmogenesis. The Greeks had philosophical concepts of the universe to support their rational, ethical, and moral convictions. The Jewish people had the opening chapters of Genesis and numerous commentaries thereon by learned teachers. By uniting the Old and New Testaments the early Church strengthened its position but still left the universe unexplained.

(543-4) In the Gnostic discourses Soter (Saviour) signified Eternal Wisdom and Sophia this same Wisdom after it had been obscured by immersion in the sphere of generation. Wisdom obscured by worldliness manifests as worldly

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ALEXANDRIA, THE CRADLE OF WESTERN MYSTICISM

Manly P. Hall

(continued from the previous page) wisdom. Sophia, as the wisdom principle in man or the intellectual aspect of the soul, redeems itself by renouncing error. Evolution is the gradual release of spiritual powers through ever-evolving vehicles.

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<sup>1518</sup> The paras on this page are numbered 10 through 13, making them consecutive with the previous page.

(544-1)<sup>1519</sup> The only hope for release from the clash of creeds lies within the individual himself. When the soul is purified by devotion and discipline, it<sup>1520</sup> is permitted its full expression.

## **Ann Bridge: Illyrian Spring**

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ILLYRIAN SPRING

Ann Bridge<sup>1521</sup>

(545-1) They dismissed its sanctities with gay derision, quite unaware that they were holy.

(545-2) Sky, sea and shores were, as it were, assembling and gathering themselves together for the pageant of a Venetian sunset. The whole western half of the heavens was full of a golden glow.

(545-3) There was a dawning consciousness of her need to think and act as an independent creature, along her own lines, though she did not as yet clearly envisage it. But it was a vague conviction of where the trouble lay, and of the urgency of her need to deal with it in herself and by herself.

(545-4) She knew what it meant when people began to recall first impressions. There is a particular tone and way of doing that – a tender curiosity, an artless self-revelation, an amused anxiety about the past combined with present security, which belongs, unmistakably, to the early, serene and unconscious stage of love; and in just that tone and that way Nicholas had talked.

(545-5) She was aware of something more – how her own presence increased and heightened his delight, his response. Unspoken and unexpressed, this awareness grew and deepened, and with it her own pleasure in the sight. And for a short space of time, forgetting everything else, she gave herself up to this wordless sympathy, this peculiar accord between them, which made of the shared moment more delicate and wonderful.

(545-6) The Professor asked questions rather than expounded.

(545-7) One shall only exchange one conflict for another.

(545-8) Some purity of intention, some detachment from ordinary social values – seemed to preclude resentment. She was even aware of a certain relief at having the

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<sup>1519</sup> The paras on this page are numbered 14, making them consecutive with the previous page.

<sup>1520</sup> "it" was typed below the line and inserted with an arrow.

<sup>1521</sup> The original editor inserted "489" at the top of the page by hand.

question of Nicholas treated with such drastic precision, after her own confused meditations; and by someone whom she felt instinctively to be trustworthy.

(545-9) People do not willingly think clearly about themselves.

(545-10) It is not stupidity – it is lack of thought. You have not the habit of first asking, 'If I act thus

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(continued from the previous page) what will be the result of my action?'

(547-1)<sup>1524</sup> These astonishing questions of his were asked in no spirit of levity or impertinence – it was just that he overrode everything in his drive at the truth; and she had a conviction that not to answer them as truly as she could would be to lose such a chance of enlightenment as might not come to her again. She did her best.

(547-2) She was always on the defensive, justifying herself to herself, seeking excuses. She was becoming much more honest and clear-sighted about her own faults and weaknesses. Now she was willing and even eager to recognise them. One must learn what one was like, and then be what one ought, independently of the opinion of other people, whether good or ill.

(547-3) I don't think intelligence and painting have really much to do with one another," she said. "People can paint fearfully well and yet be very stupid about living."

(547-4) There were things she could speak of to him that she did not speak of to others. It wasn't exactly having secrets, it was just that these things belonged to a relationship which was independent of him, which was all her own.

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<sup>1522</sup> Blank page

<sup>1523</sup> The original editor inserted "491" at the top of the page by hand.

<sup>1524</sup> The paras on this page are numbered 11 through 17, making them consecutive with the previous page.

(547-5) But though her mind and will obeyed her reason, the place inside still hurt, like the place whence a thorn has been withdrawn.

(547-6) These things, she thought, pulling her mind away from the intruding images, were not what the song meant – they were just its pilgrims, a train of rather pitiful disciples, attached to it only by her remembering heart. The music meant something different. And suddenly, as happens sometimes to thoroughly unmusical people, who listen with the heart, at the bidding of the unfolded harmonies a picture sprang out in her mind. And it was lovely, this vision, and peaceable – so lovely and so peaceable that it was taking all that desperate and humiliating pain away.

(547-7) It was only when the things happened to oneself, and when the words got into your heart, that they came to have any meaning, and really did you any good.

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ILLYRIAN SPRING

Ann Bridge

## **A.C. Harwood: The Faithful Thinker. Centenary Essays on the Work and Thought of Rudolf Steiner**

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THE FAITHFUL THINKER

A.C. Harwood<sup>1526</sup>

(549-1)<sup>1527</sup> You cannot be a scientist, he said if you merely interpret nature; you have also to investigate the tool which you use for that interpretation: thinking. And once you investigate thinking, you are inevitably led to the path of self knowledge, and from self knowledge to universality.

(549-2) In the first place, a concept as such is not one of a series of perfect replicas; it is numerically identical in all the individual minds that think it. This proposition is not really even open to argument, because on it depends the very possibility of arguing. Yet as Steiner himself points out in his major philosophical work, Die Philosophie der Freiheit:

“It conflicts with a common prejudice which is very hard to overcome. The victims of this prejudice are unable to see that the concept of a triangle which my head

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<sup>1525</sup> Blank page

<sup>1526</sup> “Steiner’s Teachings, ed. A.C. Harwood: THE FAITHFUL THINKER, Collected” in the original. The original editor inserted “Essays, LONDON 1961 251 p.” and “Book Notes” by hand.

<sup>1527</sup> The paras on this page are numbered 1 and 1a; they are not consecutive with the previous page.

grasps is the same as which my neighbour's head grasps... It is easy to see how this prejudice comes about. The naive man believes himself – with some excuse, as we shall see when we come to the second axiom – to be the creator of his thoughts and he is led by this to assume that each person has his private concepts.”

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THE FAITHFUL THINKER

A.C. Harwood

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THE FAITHFUL THINKER

A.C. Harwood

(551-1)<sup>1529</sup> It is this, indeed, which distinguishes Steiner's Objective Idealism from the Subjective Idealism which, in one form or another, was predominant both in Germany and in England at the time when he was writing.

It was Rudolf Steiner's view that many philosophical errors have arisen from the fact that philosophers have been too ready to enquire what we can know and what we cannot know, without first enquiring what we mean by "knowing." This was, above all, the omission which he sought to rectify and it may be said that his own philosophy is primarily an epistemology, a theory of knowledge. Why is it so important that we should grasp the true nature of thinking? Because thinking is the "instrument of knowledge."

(551-2) The same remark applies if we start from the "ego," or "consciousness," or "the mind," or by raising the question whether there is such an entity as the mind, or from the experience of a "normal observer." Only if we start from thinking itself, no such objection can be made. For thinking is the very first possible move we can make in the direction from ignorance towards knowledge.

(551-3) The activity performed by man as a thinking being is thus not merely subjective. Rather it is neither subjective nor objective; it transcends both these concepts. I ought never to say that I, as an individual subject, think, but rather that I, as subject, exist myself by the grace of thinking.

(551-4) His thinking embraces himself and the rest of the world. But by this same act of thinking he determines himself also as an individual, in contrast with the objective world.

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<sup>1528</sup> Blank page

<sup>1529</sup> The paras on this page are numbered 2 through 6, making them consecutive with the previous page.

(551-5) Unlike my thoughts, my perceptions are private and personal

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THE FAITHFUL THINKER

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(continued from the previous page) to me, inasmuch as they depend on my point of observation and my separate physical organism. It is the perceptual element in the totality of my experience which thinking makes use of, as the means, to bring about my subjectivity – that is, my separate existence apart from nature and apart from my fellow human beings.

(552-1)<sup>1530</sup> And again, if it is the pure percept, unmixed with thinking, to which we are directing our attention, then it is precisely this which is private and personal to ourselves. Thus, it is not perception alone which can ever put us in touch with the solid, public, objective world, but only the percept mixed with thinking.

(552-2) But let it first be made clear (in view of what has just been said on the topic of “subjectivity”) what he did not mean. He did not mean anything in the nature of a subjective representation; he did not mean the same thing as perception. Esse est percipi was no part of his doctrine. “It is not,” he writes, “the process of perception, but the object of this process, which I call the ‘percept.’ ” And again: “‘objective’ means that which, for perception, presents itself as external to the perceiving subject.” What are subjective, on the other hand, are the after-images of those determined percepts, which remain in the mind when actual perception has ceased. These he called Ideen – ideas; and it is these which are the principal source of error and illusion, and the cause why the “public” world-picture is by no means necessarily also an “objective” one. The pure concept of a triangle is one and the same in your mind and mine – not so the perceptual trappings.

(552-3) How, asked Steiner in his doctoral thesis, Wahrheit und Wissenschaft, 2 do we start out upon the business of knowing about all this? We have to discover a bridge which leads from the picture of the world as given to the picture of it which our cognitive activity unfolds.

(2). Translated into English under the title: Truth and Science in the Philosophy of Spiritual Activity (G.P. Putnam’s Sons, London and New York, 1922).

(552-4) We owe it to our concepts that we perceive a world of shapes, forms, “things” at all. “The picture of the world

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<sup>1530</sup> The paras on this page are numbered 6 through 9, making them consecutive with the previous page.

(continued from the previous page) with which we begin philosophical reflection," wrote Steiner in Truth and Science,

"is already qualified by predicates which are the results solely of the act of knowing. We have no right to accept these predicates without question. On the contrary, we must carefully extract them from out of the world-picture, in order that it may appear in its purity without any admixture due to the process of cognition."

(553-1)<sup>1532</sup> Steiner declared at the beginning of the introduction to the original edition of Truth and Science, that his aim was "to reduce the act of cognition, by analysis, to its ultimate elements." He showed that, if we analyse it, the sense-experience from which we take our start, discloses itself to be no such ultimate element. It may be a "public," but it is nevertheless a highly subjective, picture of the world, and one which is "overcome" in the process of knowledge itself.

(553-2) We start, he said - as we must - from the Given; but in the course of the adventure our epistemological analysis itself establishes that that starting point was not, after all, "given" in the absolute sense we had supposed. On the contrary, it is and was saturated at ill points with the activity of thinking, past and present. Only unfortunately we cannot experience separately - the one divided from the other - either the thinking activity or the net Given which is independent of it.

(553-3) Or we can, as Steiner did, deem illegitimate the refusal to distinguish because we cannot divide. In that case we shall conclude, with him, that an edifice of knowledge or science erected on the specious Given is incomplete and unreliable - for we know that the latter already includes the results of thinking - and may well, therefore, be tainted with subjectivity and error. We shall then be obliged to abandon the common assumption that all thinking and knowing is thinking "about," and knowing "about," and that truth is an ideal reproduction of some given object. We shall conclude, instead, with Gabriel Marcel,<sup>1533</sup> that "all knowledge is contingent on a participation in being, for which it cannot account because it continually presupposes it."

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<sup>1531</sup> The original editor inserted "495" and "3" at the top of the page by hand.

<sup>1532</sup> The paras on this page are numbered 10 through 12, making them consecutive with the previous page.

<sup>1533</sup> The original editor inserted underline by hand.

(continued from the previous page) With this we really reach the end of our exposition of Steiner's concept of mind and are already beginning to survey its consequences and application.

(554-1)<sup>1534</sup> It follows from all that has been said of the relation between thinking and perceiving that the strengthened thinking, to which the discipline inculcated by Steiner is directed, must also result in widening the field of perception or observation themselves (as those words are ordinarily understood).

(554-2) We have no right to assume that sense-perception is the only witness to reality. Thinking is – and strengthened thinking will be aware of itself as being – that factor in man “through which he inserts himself spiritually into reality.” It will make direct contact with reality somewhat in the manner we normally attribute to perception and if, on the one hand, it is “an active process taking place in the human mind,” on the other hand it will be “a perception mediated by no sense-organ ... a perception in which the percipient is himself active, and a self-activity which is at the same time perceived.”

(554-3) Reality was not to be found only in sense-derived consciousness. If, however, such an alternative consciousness can be found, it must conform to two conditions:

1. It must stand in causal relationship to sense-derived consciousness. It must not deny the reality of that consciousness, nor regard it as a mere illusion.

2. It must give full recognition to individuality. It must not deny individuality nor absorb it into a non-personal existence, but must recognize its signification as an ever-creative principle, bringing new life into the time-process.

From his earliest childhood he possessed a double consciousness, the consciousness of objects given in sense-experience and the consciousness of other realities and of certain features in sense-perceived objects which, while they had for him the clarity and continuous consistency of sense-perception, were not perceptible to other people.

(555-1)<sup>1536</sup> But this cannot be achieved by a divine intervention, for this would deny just that spiritual freedom which is the purpose of human evolution. Man must undertake

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<sup>1534</sup> The paras on this page are numbered 13 through 15, making them consecutive with the previous page.

<sup>1535</sup> The original editor inserted “497” and “5” at the top of the page by hand.



the spiritualising of his consciousness by his own efforts and of his own choice. But if he makes the choice and the efforts, he will not be left alone. He will receive, in Christian terms, the gift of the Holy Spirit.

(555-2) His character is determined by the influence of circumstances, heredity, training and the forces at work in the body. He displays the negative side of individualism, otherwise called egotism.

(555-3) Certain reactions and impulses impel me. As a member of a particular race and nation, the characteristics of the group are imposed on me. As a person with one kind of education and environment, I am a type.

(555-4) He is not the product of this world, but he works in and with the conditions that are offered to him here. He existed before the body was built.

(555-5) He has memories, which sometimes glimmer up from the depths, of other existences on earth before the present.

(555-6) Those who think along these lines are able to avoid the common illusion that as people are today so they will always remain.

(555-7) The second, mystical birth itself exists today in a form different from that of former times. It may take place through a particular shock or in the course of experience; a person awakens to the presence of the true ego.

If the earth were to be disintegrated by means of the destructive forces now available, the course of man's existence would find an untimely and tragic end. The future stages of his progress would then be abandoned. He would end as a half-finished creature, his past wasted, his future unfulfilled. The psychologist limits his usefulness when he studies only the patterns of action and reaction in people as they are at present. He can then only arrive at what is common to the majority and call that normal. He thereby confines himself to advising people how to adjust themselves to what is mediocre and how

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(continued from the previous page) to accept present circumstances as if they were of lasting value.

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<sup>1536</sup> The paras on this page are numbered 16 through 22, making them consecutive with the previous page.

A continual process of forces fading away and others coming into being is taking place in human souls. Much confusion in people's lives can be traced to this cause. A fading force may not pass quietly away but may disturb many souls in the process of its decay. There is, for instance, much evidence for the great part played in past history by the blood tie. Close relationships between people once depended on kinship. The members of the same family, tribe and race were bound to each other by affection, while they regarded those belonging to other groups as natural enemies. The tie of kith and kin is a waning force in the souls of people today. By contrast the sense for the rights and responsibilities of the individual is waxing. How much trouble is the old force making in the lives of individual persons and in society on its way out! On the other hand, what struggles are experienced in many a soul in the effort to cease depending on family and inheritance and to step out into life as an individual in his own right. The course of man's evolution does not show a straight line of progress onwards. The future is born out of the struggle between elements that are dying of old age and other elements that are striving to come to life in human nature.

(556-1)<sup>1537</sup> When the soul becomes over-sensitive to guilt, he is in a deranged condition. When, on the other hand, he becomes incapable of self-reproach, he is morally dull and stunted.

(556-2) Two representatives of evil fought for possession of him. They opposed each other, yet they likewise struggled together against other spiritual beings, who aimed to restore fallen man to the divine pattern of himself. Human nature is a troubled affair by its very nature. One power of evil, known in Steiner's books as Lucifer, is continually tempting the human soul away from ordinary life in the body, into wishful thinking, daydreams and ecstasies of sentiment. His opposite, known as Ahriman, untiringly tempts the soul into material beliefs and experiences,

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(continued from the previous page) teaching him to find real life in the power given by money and technical achievements. The good forces aid the soul to attain balance between the two forms of temptation and to become human in a true and healthy sense.

(557-1)<sup>1539</sup> It is clear that the nature both of scientific thinking and of thinking in general must be clarified from within. For this purpose any reference to brain cell processes, electronic circuitry or suchlike is useless, because it can only lead to further mechanistic.

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<sup>1537</sup> The paras on this page are numbered 23 through 24, making them consecutive with the previous page.

<sup>1538</sup> The original editor inserted "499" and "7" at the top of the page and "Continued on disk 6 dial 4" after para 557-1 by hand.

(557-2) When therefore, consciousness itself is made into an object of study, then anything worth while will have to be found within its own realm, and any reference to the organic, interesting and important as it may be for other purposes, is only a by-product which cannot contribute to the clarification of thinking itself.

(557-3) The most delicate of those senses which are active in our ordinary consciousness have already something of this quality. Steiner distinguished twelve natural senses in man; the finest of these are the sense for the sounds of speech, the sense for another person's thoughts, and the sense for another person's "I."

(557-4) The physical world continually reminds us of our particular responsibilities; and the human community in which we live acts as a corrective for extremes of emotion. Each person is sheltered by his inner limitations.

(557-5) A very widespread misunderstanding exists about the training of feeling necessary in spiritual development. It has been believed that the esoteric pupil must acquire a detachment, through which he ceases to feel joy or grief about the events of the physical world. The course of development of which Steiner speaks is a different one. Not the experience of joy and sorrow, but the uncontrolled expression of them, and the danger of losing through their influence the steady conduct of life, are to be mastered. Under the heaviest blows his work continued.

(557-6) We are free to use, or let slip by, many opportunities which are brought to us. The achievements or omissions of our freedom are then themselves woven into the further course of life.

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(558-1)<sup>1540</sup> Inspiration comes about where a consciousness which has developed the power of Imagination can extinguish these pictures, and can listen in absolute inner silence and emptiness.

(558-2) Yet these powers are not necessarily developed one by one, so that the first has to be completely achieved before the second begins. Some inkling of their nature, some

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<sup>1539</sup> The paras on this page are numbered 25 through 30, making them consecutive with the previous page.

<sup>1540</sup> The paras on this page are numbered 31 through 38, making them consecutive with the previous page.

initial feeling for their presence, can help us from the very start. The ultimate goal throws its light upon every stage.

(558-3) Today the mysteries are not in the same sense places of withdrawal. The whole life of humanity has become the terrible and pitiful drama of the mysteries.

(558-4) What Steiner set out to do when he laid the foundations of the Waldorf School in Stuttgart was that first of all, no distinction whatsoever is made between children as human beings, either from the point of intellect, social standing, race or sex. It does not, of course, ignore the fact that distinctions are there already; but it does not exploit them as a basis for competition, praise or blame.

(558-5) Far more care should be given at first to exercising the child's skill and joy in this purely artistic element of picture making, than in striving to reach an arbitrary "reading standard."

Art and the picture element with their deep relation to the feeling-life, form the basis of all teaching in this second stage. It will be found that one has a far better ally for education in the child's feeling-life than in anything else.

(558-6) It is unthinkable that Rudolf Steiner, whose philosophy is centred round the study of man, should not have been interested in the question of healing.

(558-7) Whereas the physical body is subject to the centripetal force of gravity, the etheric body reacts to antigravitational forces, the forces of levity, which have a centrifugal character and work from the periphery of the cosmos.

(558-8) When we observe man growing from childhood onwards we become aware of his etheric body producing the growth. But from year to year he develops consciousness, and consciousness cannot arise merely out of vitality and nutrition.

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(559-1)<sup>1542</sup> It is not the brain which creates thinking, but the thinking spirit which builds the brain. A new physiology is needed to follow up these processes in a true way.

(559-2) The fundamental reason is that human consciousness has changed, leading to a new relationship between man and nature.

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<sup>1541</sup> The original editor inserted "501" at the top of the page by hand.

<sup>1542</sup> The paras on this page are numbered 39 through 44, making them consecutive with the previous page.

Modern agriculture was bound to take on the forms it assumes today, since they are the expression of a world-picture in which man as a spiritual being has no place; in which the spirit is no longer recognised.

(559-3) For it was man's destiny to lose knowledge of the spirit, so as to regain it in freedom and out of his own spiritual activity.

Let us make it clear that this is not a question of going back to a pre-scientific state of knowledge.

(559-4) The excrements of man and animal are of different value as manure, quite apart from their different composition.

(559-5) Human digestion is such that the food substances are destroyed much more thoroughly, and human excrement is found to be rich in pathogenic organisms. A more detailed study would show that human excrement is not only not useful, but actually harmful when used in the growing of food for man and beast. Its place in the cycle of nature would be rather for such purposes as enhancing fertility in afforestation schemes.

(559-6) In the present revolutionary movement in agriculture, we often find a hankering after the past. But although these pictures of a feudal estate, with village greens and maypole dances, may have beautiful and inspiring elements. there is a great deal of sentimentality in them.<sup>1543</sup>

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(560-1)<sup>1544</sup> An area of land devoted to a single product such as fruit or sugar-beet or poultry, importing everything it needs in the way of fertilisers or feeding-stuffs, and selling all it produces – such a piece of land is more like a factory than a farm; it is certainly not an organism. The true organic farm is a living, balanced relationship between soil, plant, animal, man and cosmos.

(560-2) Avoidance of danger depends on the new tradition carrying with it a creative impulse, so that revolution turns into evolution and never stands still. The organic school in agriculture can make an essential contribution to the reshaping of human society it – but only if – it looks for a positive foundation, and is not content to remain merely a protest against orthodox ideas.

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<sup>1543</sup> These paras are continued on page 561.

<sup>1544</sup> The paras on this page are numbered 46 through 49; they are not consecutive with the previous page.

(560-3) The word "spiritual" is used to convey not only matters of the spirit as generally understood but also cultural and intellectual activities, etc.

(560-4) What is the present and future of the sphere of spiritual activity? On the vitality and integrity of this sphere all else depends.

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(561-1)<sup>1546</sup> We must face the fact that we have lost our connection with many of the ways of old ways of life. They are by no means to be rejected out of hand, the point is to discriminate among them, using whatever in them still has sustaining power, but not allowing ourselves to become dependent on tradition and imprisoned by it. We must draw inspiration from the future, so that our descendants may find a form of social life, and also a form of agriculture, which they will create for their own lives, guided by their own initiative and their own recognition of the needs of the time.

(561-2) Men have changed, and it is no use pretending that our connection with our work is the same as enjoyed by our ancestors. The machine has become a necessity. We must learn to develop a degree of judgement which will enable us to decide where machines can and should be used. To lay a dogmatic rule that the machine is bad is as dangerous as the modern over-emphasis on machinery which turns agricultural shows into industrial exhibitions.

The ego is the core of spirit alive within each single person, regulating the forces of his soul, controlling the powers of his body. But at the stage of human development which obtains today, the ego is obliged to share his kingdom with another or false ego. This is the second characteristic to be observed in Steiner's description. The false ego is self-conscious and may often appear to dominate the true counterpart. But he has no inner substance and depends on being filled out by forces from outside. His character is determined by the influence of circumstances, heredity, training and the forces at work in the body. He displays the negative side of individualism, otherwise called egotism. When studies in human behaviour are made, the manifestations of the personality or the false ego are easily observed, but they are not to be taken as evidence of man's true nature. They show how the raw material is composed upon which the true ego is at work. Man is an un finished

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<sup>1545</sup> The original editor inserted "503" at the top of the page by hand.

<sup>1546</sup> The paras on this page are numbered 44a and 55; they are not consecutive with the previous page., but follow the paras on page 559.

(continued from the previous page) being. The personality reflects what has been made of him so far. The true self is the inner force, which is in process of creating the whole man of the future.

(562-1)<sup>1547</sup> ...are to be mastered. Professor Steiner himself gave an extraordinary clear example in this. He showed very openly, among those who were willing to understand them, his griefs and his joys. But under the heaviest blows his work continued to the minute.

(562-2) We owe to Steiner a rediscovery of the Cosmic Christ. It is useful to deal at first, briefly, the man who discovered the Cosmic Christ originally, and this is Saint Paul. The reader may have come across the idea or seen it from the negative angle

St. Paul has been severely criticised by certain schools of thought which accused him of having perverted the so called simple teachings of the Gospels into complicated theological concepts and of having turned the picture of the gentle carpenter into something else.

(562-3) The third implication is in Paul's vision of Christ eschatological or apocalyptic. The reader has to make his choice as to whether he regards Steiner's description as a hallucination of a diseased brain, the fantasies of a religious mystic, or as the exact discoveries of a new type of seer.

(562-4) The progressive suffering as fall humanity absorbed the self-sacrificing divinity is beyond human comprehension. Only when the last cry of despair rose up from the cross, "My God! My God! Why hast Thou forsaken me?" was only the process of incarnation fully achieved. Then only the Christ fully tasted the limitations of human consciousness fettered to a mortal brain. The resurrection body is also a stage of the incarnation.

The thinking that finds the mind a mechanism - and it remains forever a mystery how a mechanism however complex can comprehend itself, quite apart from insoluble riddle of how any physical, chemical, or electric process can ever pass over into consciousness. The direction of

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<sup>1547</sup> The paras on this page are numbered 29 a and 50 through 52, making them consecutive with the previous page.

(continued from the previous page) the search has to be reversed, not towards an outward organic process, but towards the inner nature of the thinking consciousness itself. Any science can go only so far as its appropriate consciousness can reach. When, therefore, consciousness itself is made into an object study, then anything worthwhile will have to be within its own realm, and any reference to the organic, interesting and important as it is, may be for other purposes. It is only a by-product which cannot contribute to the clarification of thinking itself. After all, any research has to keep within its own dimensions.

(563-1)<sup>1548</sup> Imagination, he compares to an inner life and pictures which have a mobility and abundance of their own, which is achieved by the transformation of thinking, of which the beginning has been described above. Inspiration comes about where a consciousness, which has developed the power of imagination, can distinguish these pictures and can listen in absolute inner silence and emptiness.

(563-2) In the ancient world, the mysteries were entered by withdrawal from external life; from his everyday environment the pupil vanished for a time. In secrecy he underwent great experiences and inner sacrifices. He learned to look on everything in ways of which he had before known nothing.

(563-3) It is impossible to paint today as Raphael and Leonardo did, which simply characterizes the time we live in and in no way diminishes our appreciation of the Renaissance painters.

(563-4) Far more care should be given at first to exercising the child's skill and joy in this purely artistic element of picture-making than in striving to reach an arbitrary reading standard. Art and the picture element, with their deep relation to the feeling life, form the basis of all teaching in this second stage of growth. It will be found that one has a far better ally for education in the child's feeling life than in anything else.

(563-5) It was Steiner's aim to give all children as comprehensive a picture of the world into which they had come as time and their own capacity would allow. A picture which should be food first for the imagination and later for the judgement. Picture is the key word here, something which

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<sup>1548</sup> The paras on this page are numbered 53 through 57, making them consecutive with the previous page.

<sup>1549</sup> The original editor inserted "504" at the top of the page by hand.



(continued from the previous page) makes the beholder inwardly and in feeling as well as thought.

(564-1)<sup>1550</sup> Observation has shown that where sewage is used, admittedly perhaps, in abnormal concentration for manuring vegetable crops, the plants show distinctive weaknesses which would otherwise be attributable to lack of light.

(564-2) Man's contribution to the land lies in quite a different direction. What distinguishes him from the animal is that he has a consciousness of self, that he has an immortal spirit that his actions can and should be valued on moral grounds.

(564-3) This living cosmos around us and the earth below our feet represent the two great polarities behind all the phenomena of life. From the cosmos come the forces of the periphery streaming towards the centre. From the centre, earth's forces radiate outwards. While these latter are widely known to us in the form of gravity, electricity, etc., those from the periphery - entirely different in character - are manifest in growth and buoyance and many other phenomena characteristic of the organic world. Professor Steiner calls them etheric, or formative forces or life forces.

(564-4) The need for the division of the body social into three independent states can be seen most easily by reflecting on what has happened in history when one sphere of activity has come to dominate the other two.

(564-5) Man does not belong to the cycle of Nature in the same way as does the animal. To a considerable degree he has emancipated himself. Food, consumed by man, undergoes different processes from those which prevail in the animal's digestive system...

(564-6) In its manure, the animal contributes something to the farm which is unique and indispensable, but (see 43)

(564-7) The weakness of this longing for the past is seen in those who advocate organic manuring because it seems to express a certain wholeness, but who cannot connect their aspirations with the existing stage in the evolution of mankind. We find in their writings much loose thinking mixed with sentimental pleading for a type of farming dominated by hand and horse labour. Now there are very sound arguments for such labour in certain cases, but most of the motives for this "back to olden times" school are wrong and out of date.

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<sup>1550</sup> The paras on this page are numbered 58 through 64, making them consecutive with the previous page.

(565-1)<sup>1552</sup> Professor Steiner says that for the right training of thought it is of great value to study the results of spiritual knowledge which already exist. It is easy to make the objection that those who read this book will then expect to experience the very things that he describes and will cause themselves to see what they expect. It does indeed happen that some who are aware that the beginnings of spiritual perception may be stirring in them hesitate to read such writings because they fear that part of their open-mindedness and freshness of vision may be lost in that way. And yet in no field of ordinary life is it reasonable to disregard the achievements and the experience of those who have gone before us.

(565-2) For the right development of steadiness in feeling and action, the pupil of spiritual development needs faith in destiny. He is advised to look back on earlier periods of his own life and to study them in a mood of quiet observation in the same way that he might ponder events in the life of another. In this way, he can come to recognize the wisdom which has shaped his life as a whole, leaving him to encounter some experiences to which he could learn, even though they may have seemed at the time humiliating or unjust.

(565-3) We are free to use or to let slip by many opportunities which are brought to us. The achievements or omissions of our freedom are then themselves woven into the further course of life.

## Frederick E. Crowe: Theology and the Past

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<sup>1551</sup> The original editor inserted "504a" at the top of the page by hand.

<sup>1552</sup> The paras on this page are numbered 65 through 67, making them consecutive with the previous page.

<sup>1553</sup> Blank page

<sup>1554</sup> The original editor inserted "Author is a member of the Society of Jesus" and "505" at the top of the page by hand.

(567-1) The article's general topic is the relationship of religion to its sources in the past. He delineates 5 turning point dates, which although artificial, mark general shifts in the current of religious attitude:

a. 90AD, St. Luke's gospel b. 325AD, Council of Nicaea c. 1517, Luther d. 1843, Newman's sermon e. recent past

Crowe regards the period before (a) as too obscure for his work - no documentation. Prior to 90AD the Christian sources were merely gospels, messages, or kerygma, not the word of God. As these narratives were being made, their originators would never have presumed that what they were saying was the word of God. Luke however systematically equates this with the word of God in his work. St Paul may have started this process, but not to the extent that Luke did. (This is all Crowe's speculation). This shifts the emphasis of the teaching from the human to the transpersonal. It removes human error.

(b) Next the word was made to be true. This provided a basis for creeds and faith. It was at this point affirmed as true, not that it wasn't always. This occurred at the conciliar period of Nicea where the articles were laid down and contraries were regarded as heretical. Thematisation is complete here. Differentiation of schools and emphases can be delineated since a framework is now established.

(c) Verification of the Truth is necessary. If postulated as true, a creed must be proved with valid sources. Proper authority must be ascertained. Hence the church adopted the position of tracing back the succession of Bishops whose authority forms a direct link with the original source. Luther asks, what is the basis of your authority? Contemporary slogans  sola scriptura  (Formula of Concord, 1570) and  scriptura et tradition  (after Trent) reflect this attitude.

(d) A sense of historicity arose. People questioned whether the word of 30 AD was valid for the present.

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(continued from the previous page) Could those words apply to human life later? Was the written word outside of the time-conditioning sequence of history? This provoked the Catholic need to make the word relevant for today. Newman postulated that the great ideas had latent potentialities which could be developed, as had already happened in the church, so that they could apply to the modern world. The Protestants however preferred to believe that God still spoke to us and hence the teaching could be found there.

(d) The final stage is a contemporary trend. The word is considered an expression of something infinitely more than the event. Mark or Matthew, even Christ expressed only partially something much greater. St. Thomas Aquinas established a precedent for this attitude with his statement that God is active in all created activity. Extrapolating this, God can express himself at any time.

Author's final conclusion: revelation is complete, but not the apostolic word. The meaning of the revelation can be expanded and new inspiration can be derived from it.

## PART II

God is at work in you now. You must do creative work responsibly. Do not attack a position without understanding it, and do not espouse a position without understanding it.

Crowe discusses six points in regard to the creation of new categories to expand and make relevant religious scripture:

- 1) The need of new categories
- 2) The relation of old categories to our times
- 3) The foundations for these new categories
- 4) The precedent in our tradition for assigning these foundations
- 5) The subjectivity of this approach
- 6) The role of community to counteract individualism

(568-1)<sup>1555</sup> The sense of historicity places individuals within a historical context, which must influence their ideas. This sense is a more recent development which did not concern thinkers before.

(568-2) We should use both past and present as they are relevant,

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(continued from the previous page) e.g. photos of a person 50 years apart. Each has relevance at a particular time; both can be used. We can use the past to build on and the present for contemporary needs. Fire, as described by Aristotle, and the present definition differ, but they explain the same thing. We know this because something in these definitions is common – it's hot. The constant element between them serves as a guide. Four functions should be used to scrutinize material: research, interpretation, history, and dialectic.<sup>1557</sup> Cull out the good from the bad interpretations.

(569-1)<sup>1558</sup> We need new foundations for these new categories. A new approach becomes necessary when we moved from a fixed universal principle to a dynamic one.

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<sup>1555</sup> The paras on this page are numbered 1 and 2, making them consecutive with the previous page.

<sup>1556</sup> The original editor inserted "507" at the top of the page by hand.

<sup>1557</sup> The original editor corrected "anddialectic" to "and dialectic" by hand.

<sup>1558</sup> The paras on this page are numbered 3 through 5, making them consecutive with the previous page.

“Lonnergan places the basis in interiority, under the double aspect of transcendental method for categories and religious conversion for special theological categories.” There is a shift from the static product to the dynamic producing subject. Both standpoints can be used.

(569-2) If you trace back the basis for religious dogma ad infinitum to its root, it must have been God revealing something through someone’s interior conversion or experience. Moses or even Christ may have been given a certain inspiration which became crystallised according to the circumstances that occurred at the time. By associating the religious experience with its outward occasion it becomes expressed, determinate and distinct for human consciousness. Jesus’ mind wasn’t a storehouse of pre-existent teachings, but his beatific vision could become actualised according to outward circumstances.

(569-3) The verity of judgements on a doctrine is based on the authenticity of the subject’s being. Personal experience, e.g. of death, is necessary to really speak of it in other than general, universal terms. Without personal involvement, we are not likely to give our assent to a doctrine. Most academics prefer to avoid this. Theology can claim true objectivity from the fruit of genuine subjectivity.

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Frederick E. Crowe

(570-1)<sup>1559</sup> Community in formulation can counteract a one-sided, subjective approach. It can be tested and collaborated by others. Love seeks to know; faith seeks understanding, the cognitive complement. Apprehension of value powers and guides our thinking. Encounters with others challenges our position and theirs, so that both are refined. It is most efficacious when we meet someone who genuinely lives the gospel. This example helps us understand what Christ was like, and what we are not. It is what we are that determines our values, and how we will see Christ. The task is one of self-knowledge and self-transcendence in the continual dialectic of intersubjectivity.

## **Anne Bancroft: Twentieth Century Mystics and Sages**

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<sup>1559</sup> The paras on this page are numbered 6, making them consecutive with the previous page.

<sup>1560</sup> The original editor inserted “509” and “1” at the top of the page by hand.

(571-1)<sup>1561</sup> (Krishnamurti)<sup>1562</sup> Meditation, he says, is to find out whether the brain can become absolutely still. It must not be a forced stillness for this would come from the "I" who is always eager for pleasurable experiences and who still thinks in terms of "I and my stillness" as though each were separate experiences. No, the brain must never be forced to be quiet, but instead must simply be observed and listened to. The way thoughts are formed, the conditioned memories which come to the surface of the mind, the force of fears or desires as they arise – all these can be observed; and the more clearly every movement is seen the quieter the mind becomes.

(571-2) If the mind becomes quiet, if problems are allowed to resolve themselves and are not dwelt upon, the brain is no longer stimulated.

(571-3) He rejects any form of ceremony, even a chairman to help him cope with the constant questions that come from the crowds who attend his meetings.

(571-4) Gurdjieff:<sup>1563</sup> One of their exercises consisted in being aware of their right arm at a precise time of day, and holding that awareness as long as possible:

'Paying attention' was of little importance. In order to know my right arm, from the shoulder to the fingertips, at a quarter to six exactly, while reading my newspaper in the underground and despite my desires, joys and troubles of the moment, I have to dissociate myself from what I usually call my personality.

He had to disentangle himself from everything he was doing at the moment, he tells us, and refuse to identify himself with any sight or sound or touch, even that of a woman's body pressed against him in the train. If desire arose, he must keep it at a distance so that he was not overwhelmed by it. All of its accompaniments, such as emotions and fantasies, must immediately be quelled. Then his desire could take second place to the awareness of his arm, and instead of engulfing him it could become

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(continued from the previous page) an extra tool to be used for self-recollection.

This apparently ridiculous effort has begun to give birth to a big "Me" behind the hundreds of restless and identified little "me's." A certain substance is deposited in me, a minute grain of being.

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<sup>1561</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

<sup>1562</sup> The original editor inserted underline by hand.

<sup>1563</sup> The original editor inserted underline by hand.

(572-1)<sup>1564</sup> Pak Subuh:<sup>1565</sup> As soon as he relaxed an unknown force impelled him to stand up and go through the Muslim ritual of prayer. He recounts that for the next three years he rarely slept but was visited every night by visions and by the same impelling force which moved his limbs without his volition. During this time, an understanding grew in him that the extraordinary force was cleansing and purifying his body and soul, and that the movements he made and the sounds which emerged from him were the expressions of inner purification. He became certain that his experience was a latihan, the Javanese word for training, and that the force which manipulated him was divine. He believed that his own submission to this force and his surrender to it had allowed it to "open" him. He realised that surrender was the great key which unlocks the human heart to the will of God.

"In truth the surrender you make when you have been opened or at the time of the opening is not the surrender to God that people ordinarily make, with their emotions only, with their thoughts, or with their desires. That which is required is not the surrender of your heart or mind: it is rather the power of God that is working and manifest within your being...

"In its essence you can come to the surrender...only when your heart is emptied and void of everything, such as your hopes, desires, and wishes, even your wish to surrender to God, for that part of you which wishes to do so in this way is nothing but your own heart."

(572-2) In the moment of orgasm, the innermost self of the man or woman becomes isolated from the lower forces. At this instant, if a man can be free of desire, and of thinking, he will become aware of an inner awakening to his true nature.

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(573-1)<sup>1567</sup> There is a way by which 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.

It is a man's imagination and thought which dominates his waking day, and only when he can empty himself of these will he be able to be conscious of his inner condition. When he does become thus empty, he will find himself aware of a sensation

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<sup>1564</sup> The paras on this page are numbered 5 through 6, making them consecutive with the previous page.

<sup>1565</sup> The original editor inserted underline by hand.

<sup>1566</sup> The original editor inserted "511" and "3" at the top of the page by hand.

<sup>1567</sup> The paras on this page are numbered 7 through 11, making them consecutive with the previous page.

of vibration throughout his whole body, and he will feel as though he has been touched by an altogether new and unique power.

(573-2) The way to receive the Power, says Bapak, is to become empty and still within the mind and heart, so quiet that all thoughts and emotions die down. The thinking mind, in particular, is the instrument of whatever powers are uppermost - man can never apprehend his spiritual inner feelings with his superficial thinking-mind. It must quiet down and be replaced by the powerful Life Force of God. This Life Force, the nature of which is entirely beyond his capacity to grasp, is the only true help man has. His thinking brain is an excellent tool and should be developed to its full strength by ordinary methods: but its field of operation is the outer world.

(573-3) The power of the Life Force is transmitted during the latihan, in the first instance only, by the people called "helpers," who are appointed by Bapak to "open" their fellow men. This "opening" is not, however, anything personally to do with Bapak or the helpers. They are merely the channel through which the force is transmitted.

(573-4) One of the bonuses to those who do the latihan is a new ability to discover how to direct their lives. The way is called "testing," and the method is to become as internally quiet as possible, to formulate a question in words, and then to put it completely out of the mind and to go, with the aid of the helpers, into the latihan state. The answer then is said to make itself clearly known.

(573-5) Meher Baba:<sup>1568</sup> Perhaps it is true that the theorizing intellect

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(continued from the previous page) is a hindrance to spiritual response. Zen says, "don't think - just look."

(574-1)<sup>1569</sup> Ramana Maharshi:<sup>1570</sup> Then making the discovery that only the ego is bound by destiny and that the ego does not exist in the way we believe it to, was a way the Maharshi taught.

(574-2) He was very firm that mind discrimination alone would only take one part of the way, and that the second way, development of the heart, was essential.

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<sup>1568</sup> The original editor inserted underline by hand.

<sup>1569</sup> The paras on this page are numbered 12 through 19, making them consecutive with the previous page.

<sup>1570</sup> The original editor inserted underline by hand.



(574-3) As thoughts begin to be clearly seen as arising and dying in the same way that the body is born and dies, the sensation of "I" becomes more profound and less personal. It transcends me and yet it is me. This sensation can no longer be called a thought or a feeling – it is an awareness of a changeless state of being.

(574-4) "The essence of the mind," he said, "is only awareness or consciousness. However, when the ego overclouds it, it functions as reasoning, thinking or perceiving.

The individual, limited to the waking state, is so used to looking outward and expecting to see something different from himself that he cannot believe that he who is seeing, the objects he sees, and the act of seeing them are all the same manifestation of one Consciousness.

(574-5) When all thoughts are stilled, pure Consciousness remains over. Surrender, in his way, does not involve the intellect so much as the will, for it is a continual giving up of identity.

(574-6) The sensation that there is no self to perform one's acts comes as a miraculous release, a feeling of having dropped a heavy and unnecessary burden.

(574-7) If, on the other hand, you surrender yourself and recognise your individual self as only a tool of the Higher Power, that Power will take over your affairs along with the fruits of actions. You are no longer affected by them and the work goes on unhampered. Whether you recognise the Power or not the scheme of things does not alter. Only there is a change of outlook.

(574-8) Ramana Maharshi explained to his followers that the

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(continued from the previous page) physical world is absolutely real, for the Self manifests in every creature and to disbelieve in the existence of the world is to deny the manifest Self. What gives falseness and unreality to the physical world, however, is to ascribe to any part of it a separate, self-subsistent life.

(575-1)<sup>1572</sup> The Self manifests in all creatures without ever changing from its eternal Self.

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<sup>1571</sup> The original editor inserted "513" and "5" at the top of the page by hand.

<sup>1572</sup> The paras on this page are numbered 20 through 26, making them consecutive with the previous page.

(575-2) The Self is the Heart. The Heart is self-luminous. Light arises from the Heart and reaches the brain, which is the seat of the mind. The world is seen with the mind, that is, by the reflected light of the Self. It is perceived with the aid of the mind. When the mind is illumined, it is not aware of the world. If the mind is turned in towards the source of light, objective knowledge ceases and the Self alone shines forth as the Heart. (Nirvikalpa Samadhi - PB note)

(575-3) Outside you there is the universe and beyond the universe is God. So, there is the idea of separateness. This idea must go. For God is not separate from you or the cosmos.

(575-4) The method that the Maharshi taught for self-enquiry was that every thought should be noted as it arose. He believed that there was no such thing as a mind apart from thoughts and that as a thought arose one should not bother about its content or try to finish it, but should enquire "To whom has this thought occurred?" The answer will be "me": and then, when you ask "Who am I?" the mind turns inward, ceases to be concerned with the thought, and the thought subsides. Constant practice of this technique gives the strength of truth to the feeling of me.

(575-5) Under whatever name and form the omnipresent nameless and formless reality is worshipped, that is only a door to realisation.

(575-6) The Maharishi Mahesh Yogi:<sup>1573</sup> His aim is to pare away the chatter of the mind to reveal the always-present depths of creative awareness.

(575-7) From time immemorial, mantras have been used to harness the mind and bring it back from its endless and erratic thought journeys. Focusing the mind on a mantra

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(continued from the previous page) (the famous is OM, which Hindus believe to be the word of God, the primordial sound) allows the mind to rest and, in that rest, supposedly to deepen. As thoughts arise they are replaced by the mantra and in this way the process by which they come to birth and fill the consciousness can be observed. For the mantra is essentially a crutch or device to help the mind release its grip on the thoughts which distract it.

(576-1)<sup>1574</sup> When thoughts subside, what is left? Is the true nature of the mind really that of creative intelligence?

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<sup>1573</sup> The original editor inserted underline by hand.

In answer to the last question, the Maharishi says yes. He believes that the purpose of man is also the purpose of the entire universe, and that that purpose is the expression of divinity.

It is pure being, which man knows as a state of is-ness. This state of pure Being is the very Ground of creative intelligence. Man is fulfilled when he knows himself as pure consciousness and lives from that knowledge in intelligent creativity.

(576-2) In this experience of pure consciousness, the superficial mind becomes one with its Ground. After that, the mind will go back to relative thoughts in the world but it will feel the urge to return to pure Being and the constant journey from one state to another will deepen its familiarity with its own essential nature. It will then become capable of retaining that consciousness of Being while it is engaged in thought or speech or action.

(576-3) Instead, you must bring the glory of Being into the field of Karma and thus transform and harmonize all activities. This is the purpose of life.

When they get up the client will be given his mantra, which he must immediately repeat for a few minutes in quieter and quieter tones. Each mantra is selected according to age, sex, and other variables, and the right one (chosen from a historically ancient stock) is supposed to be of particular help to the meditator.

(576-4) The mantra, the Maharishi says, should arise as spontaneously

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(continued from the previous page) as thoughts arise. When the meditator becomes conscious that he is thinking, or has been thinking, then the mantra will replace the thought as naturally as would any other thought. For the mantra too is a thought without content and so it does not give rise to more thoughts.

The alternation of activity and deep rest (even though it is only forty minutes a day) brings, says the Maharishi, the true fulfilment of a person's natural creative intelligence. Sleep alone cannot provide the depth of real rest which comes with meditation. This is not an idle claim, for a great deal of research has been going on into the effects of Transcendental Meditation.

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<sup>1574</sup> The paras on this page are numbered 26 through 29, making them consecutive with the previous page.

<sup>1575</sup> The original editor inserted "515" and "7" at the top of the page by hand.

(577-1)<sup>1576</sup> The TM technique trains the mind to experience an oncoming thought at an earlier and earlier stage of its growth. In this way, the attention is taken down deeper and deeper until it reaches the source of thought, the source of creative energy.

What is the main cause of suffering, asks the Maharishi? It is the inability to adapt; it is the adoption of rigidly fixed ideas, beliefs, and routines that frustrate the very nature of life and its creative intelligence. Material progress depends on routine, and once routine has become established there is very little opportunity for the flow of unbounded creative intelligence. Routine soon becomes rigidity – the unbounded is diminished and the full flow of life is lost. The supple, enduring mind becomes stiff and easily broken.

This is the age-old problem of how to enter a new dimension of consciousness while still living an ordinary life; the problem of bringing together bliss and all the everyday things and events of which our life is made up; The problem of affirming one state while not denying another.

(577-2) Chogyam Trungpa:<sup>1577</sup> Enlightenment is the experience of finding existence to be unconditioned and timeless.

(577-3) They had come from the brilliance of flower-covered hills and ineffably blue sky, first to the hot steamy

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(continued from the previous page) plains of India, and then to London – crowded, polluted, and shatteringly noisy.

(578-1)<sup>1578</sup> Suchness is the reality, ungraspable by the human intellect, which the world is in itself. It is a dimension of existence, formless and unknowable, but which we feel to be there. One cannot understand Suchness, but it is experienced when we drop what stands between ourselves and it – the observer in us who is always reporting and making judgements.

(578-2) Traditionally, surrendering is symbolised by such practices as prostration, which is the act of falling on the ground in a gesture of surrender.

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<sup>1576</sup> The paras on this page are numbered 30 through 32, making them consecutive with the previous page.

<sup>1577</sup> The original editor inserted underline by hand.

<sup>1578</sup> The paras on this page are numbered 33 through 36, making them consecutive with the previous page.

(578-3) Dhiravamsa:<sup>1579</sup> He still sees Vipassana as the best means for realizing the truth. Vipassana is the meditation of awareness and attention.

Watch any state of mind, whether it be worry, anxiety, wandering, thinking, talking – any condition of mind – watch carefully, closely, without thinking about it, without trying to control it and without interpreting any thought. Naming is the main obstacle to coming to the deeper level because the moment you give identity to what you are watching, ideas come into being. Then you have to work with ideas again and you come back to the superficial level. Because of that, creative energy comes into being. All impurities can be cut off through the power of understanding and the presence of creative energy. You can sense creative energy in the state of passive watchfulness.

The whole spirit of it (Vipassana meditation) lies in full attention or complete attention. This is very important. If we actually attend to what we do, what we see, what we come across, what we experience, then there is no waste of energy, no wasted time for seeing the truth, the living movement of life.

It may be because we have thoughts, fantasies, we have so many things going on in the mind that we are not really there, that we cannot do this.

(578-4) He (the mystic) has got to find God. Sometimes his temperament causes him to lay most stress on the length

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(continued from the previous page) of the search; sometimes the abrupt rapture which brings it to a close makes him forget that preliminary pilgrimage in which the soul is “not outward bound, but rather on a journey to its centre.”

(579-1)<sup>1581</sup> Dion Fortune:<sup>1582</sup> What exactly is the Tree? Essentially, it is a description of the process by which living creation emerged from the Emptiness and No-thing-ness of the Godhead.

(579-2) The undifferentiated Ground – all such terms try to convey what no description can ever give – the THAT which transcends man utterly. In the Qabalah it is termed Ain, the Ultimate Void.

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<sup>1579</sup> The original editor inserted underline by hand.

<sup>1580</sup> The original editor inserted “517” and “9” at the top of the page by hand.

<sup>1581</sup> The paras on this page are numbered 37 through 41, making them consecutive with the previous page.

<sup>1582</sup> The original editor inserted underline by hand.

Through Ain Soph, which is one stage nearer to creation and is apprehended as limitlessness – the timeless without which time could not exist and the emptiness without which forms could not be or move – the realm of Ain Soph Aur, Limitless Light, comes into being. Out of Ain Soph Aur, God emerges from the unknowable and ineffable region of his own Being to manifest himself as creation. God, the Beginning of the world, stands at the top of the Tree of Life as Kether, the Hollow Crown, through which the Uncreated flows and becomes manifest. Kether is the living dynamic force of life, the “I AM” of existence, the source of all the universes and of every creature.

Behind Kether is the ineffable stillness and emptiness of the Godhead, about which man can know and say nothing.

(579-3) S. Liddell MacGregor-Mathers, was one of the founders of the Golden Dawn and an authority on the Qabalah.

(579-4) Mrs Mathers retaliated with a psychic attack which resulted in Dion Fortune’s body being “scored with scratches as if I had been clawed by a gigantic cat.”

(579-5) When she came to teach meditation of the Qabalah, Fortune stressed the great importance of beginning with the very top – Kether. Students are usually taught, she said, that the three top sephiroth belong to the realm of Pure Spirit and cannot be realised while we are still in bodily form. But to start elsewhere would not be in harmony with cosmic law.

...The affirmation of pure being, eternal, unchanging

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(continued from the previous page) without attributes or activities, underlying, maintaining and conditioning all, is the primary formula of all magical working. It is only when the mind is imbued with the realisation of this endless unchanging being of the utmost concentration and intensity that it can have any realisation of limitless power. Energy derived from any other source is a limited and partial energy. In Kether alone is the pure source of all energy. The operations that aim at the concentration of energy (and what operations do not?) must always start with Kether, because here we touch the upwelling force arising from the Great Unmanifest, the reservoir of limitless power.

The human mind, knowing no other mode of existence than that of form and activity, has the greatest difficulty in obtaining any adequate concept of an entirely formless state of passivity which is nevertheless most distinctly not non-being. Yet this effort must be made if we are to understand cosmic philosophy in its fundamentals. We must not draw the veils of negative existence in front of Kether or we shall condemn ourselves to a perpetual unresolved duality; God and the Devil will for ever

war in our cosmos, and there can be no finality to their conflict. We must train the mind to conceive the state of pure being without attributes or activities; we may think of it as the blinking white light, undifferentiated into rays by the prism of form; or we may think of it as the darkness of interstellar space, which is nothing, yet contains the potentialities of all things. These symbols, dwelt upon by the inner eye, are a greater aid to the understanding of Kether than any amount of exact philosophical definitions. We cannot define Kether; we can only indicate it.

(580-1)<sup>1583</sup> We shall never understand the deeper aspects of esotericism unless we realise what phallicism really means. It most emphatically does not mean the orgies in the temples of Aphrodite that disgraced the decadence of the pagan faiths of the ancients and brought about their downfall.

(580-2) It is obvious that sex represents one aspect of this

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(continued from the previous page) factor; it is equally obvious that there are many other applications of it which are not sexual.

(581-1)<sup>1585</sup> Rudolf Steiner:<sup>1586</sup> He can reflect upon his own consciousness - an ability which nothing in nature seems to demand. Steiner sees two forces perpetually at work in all evolution: the force that holds back, prevents, and ultimately destroys, and which comes from the earth itself; and a force from outside the earth that lifts the mind towards higher and higher consciousness and freedom, and which is reflected in actual physiological processes.

(581-2) Steiner includes the organizer and harmonizer of the three bodies, the essential "I" or "Ego." In the pure feeling of "I," Steiner sees the spirit and in his definitions he calls the astral body the Soul and the "I" the Spirit. Other sages in this book, particularly Ramana Maharshi, have believed in the great spiritual importance of attention to the feeling of "I."

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<sup>1583</sup> The paras on this page are numbered 42 through 43, making them consecutive with the previous page.

<sup>1584</sup> The original editor inserted "519" and "11" at the top of the page by hand.

<sup>1585</sup> The paras on this page are numbered 44 through 47, making them consecutive with the previous page.

<sup>1586</sup> The original editor inserted underline by hand.

(581-3) Exercises to develop thought, will, equanimity, positiveness, and open-mindedness abound in his book, *Occult Science* – most of them very sensible indeed, their origin lying in the Buddha's Eightfold Path. One exercise in particular – at the end of the day reliving one's activities as though watching somebody else doing them – is such an eye-opener that perhaps it should become standard practice. He also emphasized that one should never judge other people's progress (the opposite to Gurdjieff who used to ask for reports) or indeed judge people at all.

(581-4) Marie von Sivers was a Baltic Russian whom Steiner married and who had a very strong influence on his life. An impassioned actress, intensely involved with speech and drama, she encouraged Steiner to set forth his ideas in dramatic form, and in fact to translate his beliefs into art in all its expressions.

Steiner related each of the arts to man's bodies – i.e., architecture reflects the physical body, sculpture the etheric body, painting the astral body, music the Ego or Spirit, poetry a further body, the Spirit-Self,

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(continued from the previous page) and Eurhythmy (a particular art of movement developed by Marie von Sivers) yet a higher body, the Life-Spirit.

(582-1)<sup>1587</sup> The great polarities of earth beneath our feet and cosmos above and about us are the factors behind all growth. He saw the forces of the earth (gravity and electricity) as pulling the seed into the earth itself, while the spiritual forces of the cosmos pull the seeds outwards towards the sky. Thus it is these two influences of earth and heaven that create the metamorphosis of change, the process of growth.

(582-2) We must always be able to say, what in the plant is cosmic, and what is terrestrial or earthly. For if you have apricots or plums with a fine taste – this taste, just like the colour of the fruits, is the cosmic quality which has been carried upward, right into the fruit.

(582-3) Steiner related every aspect to the polarity of earth and cosmos, of earthly gravitation and the levitating force of the spiritual cosmos that is expressed in upright carriage and in the circulation of the blood. Each group of organs, he believed, has its own balance to maintain between material and spiritual.

So as well as a physical diagnosis there must be a spiritual one. When it is made, the cure must then reflect it. As well as a homeopathic medicine, the patient must be

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<sup>1587</sup> The paras on this page are numbered 48 through 51, making them consecutive with the previous page.



helped psychologically to overcome the imbalance in his system. This two-way treatment of illness fits in very well with modern medicine, which nowadays is beginning to admit the links between mind and body.

(582-4) There is a reaction today, particularly among the young against a tailoring of life to fit formal patterns, against domination by machines, and against the dehumanizing effects of living in large cities.

He appeals as well to those to whom it is important to be part of a spiritual plan, to whom memories of past incarnations bring a heightened sense of living, and to whom messages received through supersensible means are of great significance.

But to the mystic, it is really the unmanifest, that which has no entity and is beyond name and form which

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(continued from the previous page) concerns him, and which, strangely, Steiner was silent about.

(583-1)<sup>1589</sup> Douglas Harding:<sup>1590</sup> Like Maharaj Ji's, Harding's audience is mainly among the young. Within his own circle, he holds forth lengthily ardently, and often quite brilliantly on his own subject, and he will travel anywhere and speak to anyone about it.

Is his advice valid? For some people, it certainly is. It has helped a small but growing number of people to realise that they are Consciousness and to identify themselves with the See-er rather than with the seen; it has helped them to disentangle themselves from invading feelings and thoughts and to see these as outside or "downstream" from Empty Consciousness itself.

Beyond this, Harding does not go. He does not take the further step of bringing Consciousness and its contents together again. Thus there may be some danger that Harding's followers may think of their first insight as the final one, and that "headlessness" will become an end in itself instead of a way.

But reflections of this sort need not affect the straightforward benefit to be found in Harding's techniques.

Once the obvious but usually unnoticed fact becomes clear from direct perception that people see everything else but their heads, then the head need no longer be imagined as the place where "I" live. For if, when I look, I find the world about me

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<sup>1588</sup> The original editor inserted "521" and "13" at the top of the page by hand.

<sup>1589</sup> The paras on this page are numbered 52 through 55, making them consecutive with the previous page.

<sup>1590</sup> The original editor inserted underline by hand.

has replaced me, then I have disappeared, become one with the world, and need no longer experience myself as apart from it.

(583-2) Castaneda's "Don Juan":<sup>1591</sup> For he found that the mere company of don Juan was forcing him to reassess all his values. He felt a delight in don Juan's presence but also a discomfort, for don Juan seemed to live by other and better values than Castaneda himself.

(583-3) Don Juan told Castaneda that he no longer felt he had any personal history.

(583-4) But when a man learns to see, he finds that there is no need to think about things and so his thoughts are

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(continued from the previous page) no longer attached to them. Then they all seem equally unimportant.

(584-1)<sup>1592</sup> No man takes seriously the fact of death. He believes, or rather, feels in some strange way, that death is not for him. Only when the body is threatened does he fall a victim to the fear of death. Every man believes himself to be eternal, and this is actually the truth.

(584-2) Doing is not important, he said; what is important is "not-doing." By this he did not mean that we should never act, but that we should only act from clarity within, from an area of not-doing. Then the doing emerges with the crystal clearness.

(584-3) Don Juan, the sorcerer sees by "not-doing" - in the sublime sense of deep stillness from which springs actionless action.

(584-4) Mother Theresa:<sup>1593</sup> It is that final sentence that gives the clue to the source of the spirit that upholds and nourishes them. Real obedience is a different freedom in which the heart is singularly clear and open because it is filled with the sense of oneness with something greater than itself.

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<sup>1591</sup> The original editor inserted underline by hand.

<sup>1592</sup> The paras on this page are numbered 56 through 61, making them consecutive with the previous page.

<sup>1593</sup> The original editor inserted underline by hand.

(584-5) To remember that not only is the work done for Christ but also that it is done by him – that is herself a Sister is nothing. When a Sister understands this, she sees that the perfection of “self” is meaningless.

Mother Theresa meditates for several hours early every morning. She then attends Mass, profoundly empty of herself.

(584-6) Ramana Maharshi offers a difficult but rewarding exercise of following the “I” thought to its end, when it will be found to be the Infinite Self. “Who am I?” is perhaps the most basic question of all but it is also the one whose answers hold most pitfalls, and some sort of guru seems necessary for his teaching.

(584-7) We must break the chains of our conditioned minds and step out into freedom – now. (How? By starting at the top – comment PB)

## **Gabriel Marcel: The Mystery Of Being**

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THE MYSTERY OF BEING

Gabriel Marcel<sup>1594</sup>

(585-1)<sup>1595</sup> It is on the question ‘what am I?’ that philosophic reflection is called upon to centre. None of the answers that fit under heading (son of ... born at ...) can be satisfactory here.

(585-2) I am led to recognize that the me (ego) which I am, and which is not someone, cannot be set down as either existent or imaginary. Passage is from this ambiguous and undecided situation to the fathoming of existence considered in its aspect of immediacy.

(585-3) Contemplating this appears as a mode of participation, the highest of all. The act of feeling is then a mode of participation, but participation exceeds the limits of feeling.

(585-4) In so far as we are accustomed to use the word contemplation to indicate the act by which the self concentrates its attention on its own state, or even on its own being, might we not very properly say that contemplation is a turning inwards of our awareness of the outer world?

This idea becomes clearer, it seems to me, if one remembers that there can be no contemplation without a kind of inward regrouping of one’s resources, or a kind of ingatheredness.

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<sup>1594</sup> The original editor inserted “523” and “1” at the top of the page by hand.

<sup>1595</sup> The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

(585-5) There is reason to suppose that ingatheredness is the means by which I am able to impose an inner silence on myself. Such a silence, of course, must not be thought of as a mere absence of mental discourse, but has its own positive value; one might call it a fullness of being which can be reinstated only when the speech impulse has been driven, or drawn, downwards.

(585-6) One is drawing nearer something, I have said, but nearer to what? The most natural answer is nearer to oneself; is ingathering not merely entering into one's own self again?

(585-7) If my real self were this abstract self, obviously the ingathering process would be a process of abstraction, too: it would be an operation, rather against one's natural grain, by which one withdraw oneself from life, towards reason. But this is just what it is not; the

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(continued from the previous page) highest spiritual experience bears conscious witness against any such interpretation.

To treat the self of given circumstance as contingent in relation to a kind of transcendental kernel is fundamentally to regard that empirical self as a husk of which the rational self can, and in a sense ought to be, stripped.

(586-1)<sup>1596</sup> Experience, indeed, proves to us in the most irrefutable fashion that beings incapable of admiration are always at bottom sterile being, perhaps sterile because exhausted, because the springs of life are dried or choked in them.

(586-2) In some sense I do withdraw myself from my own life, but not as the pure knowing subject does in idealist theories of cognition; also perhaps what my life is not, what it lacks. For it is at this point that we become aware of a gap between our beings and our lives. I am not my life; and if I am in a position to judge my life, it is only on the express condition of first being able to make contact once more with my being, through an ingatheredness that transcends every possible judgement on my life and every representation of it.' I think that today I would somewhat modify these statements. For instance it is not exactly the truth if one says, bluntly and flatly, 'I am not my life'; for, as one of the characters in a recent play (*L' Emissaire, in Vers un Autre Royaume*) of mine says, 'Yes and no, that is the only possible answer where it is we ourselves who are in question.' I ought to say both that I am my life and that I am not

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<sup>1596</sup> The paras on this page are numbered 8 through 9, making them consecutive with the previous page.

my life; the apparent contradiction tends to vanish away if we understand that I am weighing the actual life I have been leading in the balance of the potential life I carry within me, the life that I aspire to lead, the life that I would have to lead if I wanted to become fully myself; it is into this life of potentiality and aspiration that I penetrate when I turn inwards. But here again, as we did a short time ago, we have come to a place where the opposition between contingency and necessity must be transcended. It must be transcended as soon as anything at all resembling a personal vocation

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Gabriel Marcel<sup>1597</sup>

(continued from the previous page) crops up; it is in the name of such a vocation – which imposes itself on me not as a fate, not as the mask of dire necessity, but rather as an appeal to me – that I may be led to condemn a life which is the very life which, up to the present, I have actually been leading.

(587-1)<sup>1598</sup> We are up against the old difficulty that crops up every time we talk of the self. However, it should be clear enough in this instance that if we have a distinct conception of what ‘myself’ means in the phrase ‘true to myself,’ that conception is related solely to the idea of creativity. This self to which I have to be true is perhaps merely the cry that comes out to me from my own depths – the appeal to me to become that which, literally and apparently, I now am not.

(587-2) There are many reasons for this regrettable state of affairs; one of them no doubt is the gasping, hurrying rhythm of our lives; I am not referring only to the relative absence of true leisure today, but also to the increasing incapacity even of genuinely philosophic minds to follow out a long continuous task, the sort of task that requires perseverance and a good wind, in the long-distance runner’s sense.

(587-3) We might use for distanz the English word aloofness, on condition that we took that word as denoting a positive and valuable quality and not, what it can also denote, a mere disinclination to participate. What we are concerned with is a kind of borderland which thought must keep in existence between itself and its object.

(587-4) The human mind can remain properly critical only on condition that it preserves this aloofness.

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<sup>1597</sup> The original editor inserted “525” and “3” at the top of the page by hand.

<sup>1598</sup> The paras on this page are numbered 10 through 14, making them consecutive with the previous page.

(587-5) Who am I, indeed – I, who interrogate myself about my own being? I cannot do better than refer myself here to what I have already written on this topic on one of the most important, but also one of the most difficult pages of my book Being and Having. But I must try as it were to do-compress what on that page remains too compact, too little drawn out from its implicitness.

When I ask myself, 'Who am I, I who interrogate myself

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(continued from the previous page) about my own being?' I have an ulterior motive, there is a more fundamental question that I want to ask myself: it is this, 'Am I qualified to answer this question?' Ought I not to be afraid, in fact, just because the answer to the question, "Who am I"? will finally be my own answer, that it will not be a legitimate answer? But such a fear implies an assumption of the following sort: that if a legitimate answer can be finally given to the question, 'Who am I?' it cannot be given by myself, but only by somebody else. Let us notice that this is not just a stage, to be transcended by and by, in the dialectical development of an abstract argument; all of us have at times had the feeling of being lost in ourselves as in a maze;

(588-1)<sup>1599</sup> But in this case as in the preceding one it is I who confer the credentials, it is I who bestow upon my supposedly pitiless judge, the necessary authority to pronounce against me what, let me repeat it, I and I alone have chosen to regard as a sentence from which there can be no appeal. But I have only to become aware of this fact, that is, to recognize myself as the source of my judge's authority, to be tempted to call that condemnation into question before which, only a short time ago, I was ready to bow my head.

Such observations may seem, to some of my hearers, a little over-subtle. But I regard them, nevertheless, as of capital importance.

(588-2) One might say that the riddle, 'Who am I?' is in this case not solved but merely silenced. The question, indeed, has no longer any meaning. It is a question that can be asked only by a person; I have surrendered to the party everything that makes me a person, so, in the last analysis, there is no longer anyone who can ask the question.

At this point we once more come up against that inner need for transcendence which we talked about in our third chapter; but it meets us now in a much more definite shape. Let us try to grasp how it is that, if the

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<sup>1599</sup> The paras on this page are numbered 15 through 16, making them consecutive with the previous page.

(continued from the previous page) question, 'Who am I?' is not merely thrust out of the way in the fashion I have just been describing, it is transformed into an appeal sent out beyond the circle of those associates of mine in whom, before I reached the stage of reflecting about it, I thought I recognized the right to judge me. Here, with a single leap we touch the extreme edge of our leading topic in this first volume. This appeal is supra-empirical, it is sent out beyond the limits of experience, towards one who can only be described as an absolute Thou, a last and supreme resource for the troubled human spirit.

(589-1)<sup>1601</sup> If I am an artist in words, my experimental methods will more frequently bear fruit. We may suppose that in such a case my entries, when I re-read them, will arouse in me much more often that kind of ecstasy of the vivid, particular, remembered situation – the past situation, felt as if present – which lies at the basis of the achievement of Proust.

(589-2) Over a much wider field, he will be incapable of sympathizing with other people, or even of imagining their situation. He remains shut up in himself, in the petty circle of his private experience, which forms a kind of hard shell round him that he is incapable of breaking through.

(589-3) But is not this [a]<sup>1602</sup> strange paradox we have run into, and ought we not to walk delicately here? Would it not be absurd to say that I fulfil myself by the very act with which I do away with myself?

590<sup>1603</sup>

## **Hajime Nakamura: A History of the Development of Japanese Thought Volume 1**

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A HISTORY OF THE DEVELOPMENT OF JAPANESE THOUGHT  
Hajime Nakamura<sup>1604</sup>

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<sup>1600</sup> The original editor inserted "527" and "5" at the top of the page by hand.

<sup>1601</sup> The paras on this page are numbered 17 through 19, making them consecutive with the previous page.

<sup>1602</sup> "a" was typed below the line and inserted with an arrow.

<sup>1603</sup> Blank page

<sup>1604</sup> The original editor inserted "531" at the top of the page by hand.

(591-1)<sup>1605</sup> The philosophy of Voidness (sunyata)<sup>1606</sup> in Japan was represented by the Sanron sect which concentrated in studying the works of Nargarjuna and Aryadeva.<sup>1607</sup>

(591-2) The Mahayana<sup>1608</sup> mystics taught the theory of the 'Void.' Mahayana<sup>1609</sup> Buddhism found in the theory of relational origination the basis for the void, emptiness, sunyata. "Sunya"<sup>1610</sup> means swollen. Anything swollen is void inside. The little circle which we nowadays know as zero, was called "void" (sunya)<sup>1611</sup> in Sanskrit. This was originally an Indian invention which was introduced into the West through the Arabs about 1150 A.D. The Mahayana<sup>1612</sup> philosophers, especially those of the Madhyamika<sup>1613</sup> school, advocated as follows: there is no real existence; all things are but appearance and are in truth empty, "devoid" of their own essence. Even non-existence is not reality; everything occurs conditioned by everything else. Voidness or emptiness is not nothingness nor annihilation, but that which stands right in the middle between affirmation and negation, existence and non-existence, eternity and annihilation. So 'Voidness' means 'relationality' of all things.

(591-3) "Like the features of a dream – so everything endowed with an individual shape is to be regarded." The doctrine of the Void (sunyata)<sup>1614</sup> is not nihilism. On the contrary, Mahayana<sup>1615</sup> Buddhists asserted that it is the true basis for the foundation of ethical values. There is nothing in the Void, but everything comes out of it. Cf. mirror. The Void is all-inclusive; having no opposite, there is nothing which it excludes or opposes. It is living void, because all forms come out of it, and whoever realises the void is filled with life and power and the Bodhisattva's love (karuna) for all beings. Love is the moral equivalent of all-inclusiveness, which is nothing but the "Void."

(591-4) (from Nagarjuna)<sup>1616</sup> "The Buddha has proclaimed the principle of Dependent Origination (Relationality), the principle that nothing (in the universe) can disappear, nor can (anything new) arise, nothing has an end, nor is there anything eternal, nothing

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<sup>1605</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

<sup>1606</sup> The original editor changed "(sunyata)" to "(śūnyatā)" by hand.

<sup>1607</sup> The original editor changed "Nargarjuna and Aryadeva." to "Nārgārjuna and Āryadeva." by hand.

<sup>1608</sup> The original editor changed "Mahayana" to "Mahāyāna" by hand.

<sup>1609</sup> The original editor changed "Mahayana" to "Māhayāna" by hand.

<sup>1610</sup> The original editor changed "sunyata. "Sunya"" to "śūnyata. "Śūnya"" by hand.

<sup>1611</sup> The original editor changed "(sunya)" to "(śūnya)" by hand.

<sup>1612</sup> The original editor changed "Mahayana" to "Mahāyāna" by hand.

<sup>1613</sup> The original editor changed "Madhyamika" to "Mādhyamika" by hand.

<sup>1614</sup> The original editor changed "(sunyata)" to "(śūnyatā)" by hand.

<sup>1615</sup> The original editor changed "Mahayana" to "Mahāyāna" by hand.

<sup>1616</sup> The original editor changed "Nargarjuna" to "Nārgārjuna" by hand.



is identical with itself, nor is there anything eternal, nothing is identical with itself, nor is there anything differentiated ( in itself), there is no motion, neither towards us, nor from us."

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(592-1)<sup>1617</sup> The philosophy of 'Voidness' has no fixed dogma. "If I have these (of my own to prove), I may commit mistakes just for the sake (of proving), but I have none. I cannot be accused (of being inconsistent)." Aryadeva<sup>1618</sup> said: "If I neither admit a thing's reality, nor unreality, nor both (at once), then, to confute me a long time will be needed." The Madhyamika<sup>1619</sup> philosophers had the conviction that their stand-point will not be refuted.

(592-2) Which presented both "theoretical" and "practical" sides of the Madhyamika<sup>1620</sup> standpoint of the philosophy of Voidness. But it was overcome by other systems and it disappeared finally.

(592-3) Suffering is the inevitable consequence of one's attachment to the existence of things and of one's claiming their unvarying continuity in defiance of the truth. If, on the contrary, one realises the truth as it is and knows the vanity of the existence of things, one should not undergo suffering caused by the experience of decay, disease, and death.

It is in this sense that Sakyamuni freed himself from suffering by thoroughly realizing this truth of interdependent relationship.

(592-4) Mahayana<sup>1621</sup> in general directs the way in which even ordinary man can become a Buddha in a limited time (a direct way). And it is the doctrine of the Lotus Sutra<sup>1622</sup> that gives fullest expression to this idea. (The Great Straight Way).

(592-5) Kobo<sup>1623</sup> expounded the doctrine of Ten Stages of human life:

(1) The first stage is that of "common people who are like sheep." Their desire is simply the satisfaction of appetite. They are not capable of differentiating the good and the evil.

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<sup>1617</sup> The paras on this page are numbered 5 through 10, making them consecutive with the previous page.

<sup>1618</sup> The original editor changed "Aryadeva" to "Āryadeva" by hand.

<sup>1619</sup> The original editor changed "Madhyamika" to "Mādhyamika" by hand.

<sup>1620</sup> The original editor changed "Madhyamika" to "Mādhyamika" by hand.

<sup>1621</sup> The original editor changed "Mahayana" to "Mahāyāna" by hand.

<sup>1622</sup> The original editor changed "Sutra" to "Sūtra" by hand.

<sup>1623</sup> The original editor changed "Kobo" to "Kōbō" by hand.

(2) The second is called that of “foolish children who practise fasting.” They cautiously observe moral precepts in order to prevent society from falling into disorder. Among other religious systems Confucianism will be the one which also emphasizes the importance of morality by observing the five relationships. But it gives no indication of liberating men out of mundane existence.

(592-6) With the sixth stage we rise to the realm of Mahayana<sup>1624</sup> as is shown in Buddhist Idealism (the Hosso<sup>1625</sup> sect). Those

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(continued from the previous page) who have reached this stage take all phenomena for nothing other than the revelation of the stored consciousness or memory and feel an infinite compassion for the salvation of all beings.

(593-1)<sup>1627</sup> The seventh stage is that of the philosophers of voidness. According to them, there is neither becoming nor perishing, neither singularity nor pluralities. This idea of undifferentiation of nothingness is a clear characteristic manifested in the Sanron sect both in China and Japan.

(593-2) The ninth stage is that of the Kegon school. It teaches the truth that there is no separate entity and the truth is realised in the ceaseless function of the universe.

(593-3) Kukai<sup>1628</sup> (774-835), alias Master Kobo,<sup>1629</sup> discusses in this work the three teachings of Buddhism, Taoism and Confucianism in a form of dialogues. Although he evaluates Buddhism as the highest of the three, he also accepts different modes of beings:

“Living beings are not of the same nature – there are birds which fly high in the sky and fish which sink low in the water. To guide different types of people, we have three teachings of Buddhism, Taoism and Confucianism. Although they vary in depth, they are all teachings of sages. Even if one chooses the first (i.e. Buddhism), he needs not necessarily repudiate loyalty and filial piety (of Taoism and Confucianism) by doing so.”

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<sup>1624</sup> “Mahāyāna” in the original.

<sup>1625</sup> “Hōsso” in the original.

<sup>1626</sup> The original editor inserted “533” at the top of the page by hand.

<sup>1627</sup> The paras on this page are numbered 11 through 17, making them consecutive with the previous page.

<sup>1628</sup> The original editor changed “Kukai” to “Kūkai” by hand.

<sup>1629</sup> The original editor changed “Kobo” to “Kōbō” by hand.

(593-4) Even transcendental Wisdom came to be deified and worshipped. But such an ideal figure was not favoured by common people who do not like abstract ideation.

(593-5) Shinran stresses solely salvation of common men by grace of Amitabha Buddha.

(593-6) As we live especially in a Corrupted Age, we cannot be saved from the mundane world without relying upon the original vow of Amitabha.

“No hope is there that the men now living in this last, closing age shall escape the fetters of life and death if they refuse the merciful promise of the Blessed One.”

(593-7) They are priests but in name and without discipline, for this is the time of degeneration and of the last days.

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(594-1)<sup>1630</sup> The requirements for meditation were more or less the same in various advanced religions. Practitioners need composure of mind, abstinence from sensual enjoyments, and persistence in concentration of mind. They should practice in quietude.

(594-2) For Zen masters, the best way to express our deepest experiences is by the use of paradoxes which transcend the opposites. For example, these are typical paradoxes to be used for meditation: “Where there is nothing, there is all.” “To die the great death is to gain the great life.”

(594-3) Paradoxes like these bring objective logic to a deadlock and from there it is possible to uncover the vital way of turning around.

(594-4) The Soto<sup>1631</sup> Zen went still farther than the Rinzai Zen. It rejected even koans.<sup>1632</sup> Practitioners should not endeavour to concentrate on anything. Master Dogen<sup>1633</sup> said: “In meditation, if mind is distracted, don’t try to suppress it. Let it be as it is!”

(594-5) Soto<sup>1634</sup> Zen emphasizes silent sitting and meditating on the illumination or insight received while waiting in silence.

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<sup>1630</sup> The paras on this page are numbered 18 through 24, making them consecutive with the previous page.

<sup>1631</sup> The original editor changed “Soto” to “Sōtō” by hand.

<sup>1632</sup> The original editor changed “koans.” to “kōans.” by hand.

<sup>1633</sup> The original editor changed “Dogen” to “Dōgen” by hand.

<sup>1634</sup> The original editor changed “Soto” to “Sōtō” by hand.

(594-6) Dogen<sup>1635</sup> identified the practice of meditation (zazen) with enlightenment, the innate Buddha-nature, is the a priori basis of the practice which itself embodies enlightenment in the process of one's endeavour.

Dogen<sup>1636</sup> says: "In Buddhism, practice and enlightenment are one and the same. Since practice has its basis in enlightenment, the practice even of the beginner contains the whole of original enlightenment. Thus while giving directions as to the exercise, the Zen master warns him not to await enlightenment apart from the exercise, because this exercise points directly to the original enlightenment, it has no beginning."

The Zen disciple does not seek for some Supreme Being above him, but rather he finds in himself the Buddha-nature spontaneously as the foundation of his own existence. "Let the light be reflected so it falls back and irradiates the self," says Dogen.<sup>1637</sup>

(594-7) In Zen monasteries meditation was exhorted towards the goal as follows: Master Po-chang taught to "cling to nothing, crave for nothing." This is what he impressed upon his

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(continued from the previous page) disciples as being fundamental. The koan of 'nothing' was highly esteemed in later days. "When you forget the good and the non-good, the worldly life and the religious life and all other things, and permit no thoughts relating to them to arise, and you abandon body and mind – then there is complete freedom. When the mind is like wood or stone, there is nothing to be discriminated."

(595-1)<sup>1638</sup> This ultimate situation is not realised by petty deliberation of man, but by the absolute itself.

(595-2) Dogen<sup>1639</sup> also said: "When you let your body and mind go free (without attachment and worry) and forget them, and entrust yourself to the 'home' of Buddha, then everything will be conducted by Buddha."

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<sup>1635</sup> The original editor changed "Dogen" to "Dōgen" by hand.

<sup>1636</sup> The original editor changed "Dogen" to "Dōgen" by hand.

<sup>1637</sup> The original editor changed "Dogen." to "Dōgen." by hand.

<sup>1638</sup> The paras on this page are numbered 25 through 28, making them consecutive with the previous page.

<sup>1639</sup> The original editor changed "Dogen" to "Dōgen" by hand.

(595-3) Zen dispelled all kinds of ratiocination on the absolute. That is all that enlightenment amounts to. Zen is spiritual freedom, the liberation of our true nature from the burden of those fixed ideas and feelings about Reality which we accumulate. "What else do I have need of?"

(595-4) Japanese Buddhism emphasized the transience of the phenomenal world. But the Japanese attitude towards this transience is very different from the Indian. The Japanese disposition is to lay a greater emphasis upon sensible, concrete events, intuitively apprehended, than upon universals. It is in direct contrast to the characteristic Indian reaction to the world of change, which is to reject it in favour of an ultimate reality, a transcendent Absolute in which the mind can find refuge from the ceaseless flux of observed phenomena.

(595-5) The Japanese love mountains, rivers, flowers, birds, grass and trees, and represent them in the patterns of their kimonos; they are fond of the delicacies of the season, keeping edibles in their natural form as much as possible in cooking. Dwarf trees are placed in the alcove, flowers and birds are engraved in the transom and painted on the sliding screen, and in the garden miniature mountains,<sup>1640</sup> streams and lakes are created. Japanese literature is deeply involved with nature and treats it with warm affection. Haiku, the characteristic Japanese seventeen-syllables

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(continued from the previous page) short poems, are unthinkable apart from natural objects and the changing seasons.

(596-1)<sup>1641</sup> Volume II

Dogen<sup>1642</sup> (1200-1253) denounced the theory of 'perceiving one's own nature intuitively' set forth in the Sutra<sup>1643</sup> of the Sixth Patriarch. But Tenkei (1648-1735), his spiritual descendant, rejected Dogen's<sup>1644</sup> opinion as 'absurd sheer nonsense.' In this phrase "master" means 'one's own self'; "disciple" also means 'one's self'; "a single master" means 'one's self.' So, the whole phrase means 'the attainment of one's own or true self by oneself.' We need not practice under the guidance of a single teacher. "The transmission of the Self cannot be caused by others. It is the transmission from one's

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<sup>1640</sup> The original editor inserted comma by hand.

<sup>1641</sup> The paras on this page are numbered 29, making them consecutive with the previous page.

<sup>1642</sup> The original editor changed "Dogen" to "Dōgen" by hand.

<sup>1643</sup> The original editor changed "Sutra" to "Sūtra" by hand.

<sup>1644</sup> The original editor changed "Dogen" to "Dōgen" by hand.

self to one's self." Master Dogen<sup>1645</sup> taught 'learning one's self,' and Tankei explained that it was nothing but the way of following 'the Great Self.' 'To learn (know) one's self' was interpreted as meaning 'to know one's Mind.'

## Robert Hughes: The Discontinuous Nature of Reality

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THE DISCONTINUOUS NATURE OF REALITY

Robert Hughes<sup>1646</sup>

(597-1) 'Monet was fascinated by the discontinuous nature of reality: by the fact that, as a Greek sophist put it, you cannot step into the same river once, for it changes as the foot enters. Monet's Giverny-painting make up the most sustained and intelligent meditation by a great artist on transience. Although Monet's fellow impressionists also predicated their images on the moment, none of them was able to go so far in the direction of displaying reality as a collection of tiny<sup>A</sup> discrete stillnesses: the unitary truth emerges from an infinity of facets. <sup>B</sup>

(597-2) Dalai Lama "An Introduction to Buddhism" (1) Mind is as empty as the Void. And yet it generates such characteristic functions as thought, imagination, etc. (2) Knowledge of the Path of Application is the stage reached when one acquires Vipassana (direct intuitive insight) with Sunyata as the object selected for the purpose of concentration.

<sup>A</sup>Discrete: composed of discontinuous elements; distinct separate parts.

<sup>B</sup> taken from article in Time magazine

598<sup>1647</sup>

THE DISCONTINUOUS NATURE OF REALITY

Robert Hughes

## Alan Watts: Tao: The Watercourse Way

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TAO: THE WATERCOURSE WAY

Alan Watts<sup>1648</sup>

(599-1) I am a deplorable heretic vis-a-vis modern Chan (Zen) of the 'aching legs' brand of Buddhism since for them Za-Zen (Sitting Zen) and sesshin (long periods of it) are the sine qua non of awakening or enlightenment. I have been sharply reprimanded for this

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<sup>1645</sup> The original editor changed "Dogen" to "Dōgen" by hand.

<sup>1646</sup> The original editor inserted "551" at the top of the page by hand.

<sup>1647</sup> Blank page

<sup>1648</sup> The original editor inserted "533" at the top of the page by hand.

opinion in Kapleau p 21/22 + 83/84. The reader interested has only to consult Hui Neng 'T'an -ching' or Yampolsky sec 19 or Ho-Chang I- chi (trans -Geonet) sec 1.111 or Fung Yu - Ian vol 2 page 393 - 406 and Hu Shi. All this corroborates the view that T'ang masters of Ch'an deplored the use of meditation exercises as means to the attainment of true insight. (Wu: Japanese Satori) I had confirmation in private discussions with D.T. Suzuki and R.H. Blyth - both regarded compulsive Za-Zen as a superstitious fetish of modern Zen.'

600<sup>1649</sup>

TAO: THE WATERCOURSE WAY  
Alan Watts

## Hajime Nakamura: Ways of Thinking of Eastern Peoples

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WAYS OF THINKING OF EASTERN PEOPLES  
Hajime Nakamura<sup>1650</sup>

(601-1) Nakamura has been greatly influenced by the general breakdown of absolutist philosophies.

(601-2) He who is possessed of insight into the fact that our consciousness is appearing and disappearing incessantly and is impermanent.

(601-3) Temples were situated in quiet places far from the villages and also praise the priests who sincerely endeavoured to purify themselves and practice the Buddhist exercises in these quiet places.

(601-4) According to the Lao-Tzu, a return to the root of existence is called quietness, and figuratively, a rebirth. One becomes pure by quiescence.

(601-5) "The true Dharma (virtue) is to abandon both the mind and its objects." It is when discrimination of all forms is rejected that the absolute appears: "When thought is stopped and discrimination abandoned, the Buddha spontaneously appears before one."

(601-6) They insisted that the Pure Land of Amitabha<sup>1651</sup> Buddha existed only in the mind of man.

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<sup>1649</sup> Blank page

<sup>1650</sup> The original editor inserted "555" at the top of the page by hand.

<sup>1651</sup> The original editor changed "Amitabha" to "Amitābha" by hand.

(601-7) In Chinese Buddhism the most important practice, therefore, was to purify one's own mind so that one would need to depend exclusively upon oneself, and not rely upon any other power, not even the power of the Buddha. In this connection Hu-hai (550-606 A.D.) said: "You should realise the fact that man saves himself, and the Buddha cannot redeem man. Practice by yourself and do not rely upon the favour of the Buddha."

(601-8) Each individual has to face the Absolute by himself. Consequently, the authorities of the church, religious organisations, or any divine person who claimed to act as a medium between the individual and the Absolute were not recognized.

(601-9) Tung Chung-shu (ca. 179 -ca. 104 B.C.), one of the greatest Han Confucians, is said to have had over 3,000 disciples. But he never saw most of them! He taught a small coterie of intimate disciples and expected them to pass on his teaching to the others!

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(602-1)<sup>1652</sup> Another example: why is it wrong to drink stimulants? This was because various evils would result. The original Pali<sup>1653</sup> text says one of the defilements is that "those who drink liquor are apt to display their sexual organs."

(602-2) For the Chinese, it was a terrible thing to mention sexual words in religious scriptures. They thought that indecent terms desecrated the scriptures' authority and sacredness. Buddhahadra, therefore, who translated the Hua-yen sutra,<sup>1654</sup> transliterated these two terms in order to conceal them. English scholars, in many cases, used the Latin or euphemistic explanations instead of the literal translation. In this respect, there seems to be a similarity between the ideal of Confucianism and that of the English gentleman.

(602-3) Confucianism did not recognize spiritual significance in love although some romantic poems can be found in the Shih Ching. This tradition also influenced Buddhism.

(602-4) According to the Chinese view, the physical body of man is ugly and dirty, so that clothes are coverings for the ugly body.

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<sup>1652</sup> The paras on this page are numbered 10 through 17, making them consecutive with the previous page.

<sup>1653</sup> The original editor changed "Pali" to "Pāli" by hand.

<sup>1654</sup> The original editor changed "sutra" to "sūtra" by hand.



(602-5) Formalism in Behaviour The most important thought of ancient China is the idea of Li (Rules governing the way of life) which Confucius gave to the whole system of political and social customs handed down from an early age. It was the ideal of moral conduct to be followed in actual life. Every duty of man, such as filial piety or obedience to an elder, had to be performed in conformity with Li. Therefore the ideal of the Chinese is that every act should conform to the idea of Li.

(602-6) Although Zen Buddhism has become very loose today in China, the spirit of strict behaviour still exists.

(602-7) The ethics of Li gave a high value to order of rank and social position. The ethics of Confucianism was one for the governing class, namely, for people who were ranked in high positions in society. These people were the governing class politically and the intelligentsia culturally.

(602-8) The Chinese explained even philosophical ideas in the framework of class discrimination. Generally speaking, Buddhism could not be accepted by the Chinese without compromising the idea of class discrimination.

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(603-1)<sup>1656</sup> The family-centred morality of China attached great importance to the ceremony of ancestor-worship which was based upon the high value of the family-line. It possesses an important social and economical significance.

(603-2) Medieval Confucians said that the whole of nature is to be found in any one item. Wang Yang-ming undertook to investigate a bamboo tree. After studying it in meditation for a week, with no results, he gave it up completely.

(603-3) Chinese philosophical thought, especially in Lao-tzu<sup>1657</sup> and Chuang-tzu,<sup>1658</sup> regarded existence as phenomena, and voidness as a substance other than existence. Buddhism, on the contrary, taught that phenomena are actually the manifestation of the Absolute. Therefore, the absolute significance of the phenomenal world cannot be

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<sup>1655</sup> The original editor inserted "557" at the top of the page by hand.

<sup>1656</sup> The paras on this page are numbered 18 through 24, making them consecutive with the previous page.

<sup>1657</sup> The original editor changed "Lao-tzu" to "Lao-tzū" by hand.

<sup>1658</sup> The original editor changed "Chuang-tzu" to "Chuang-tzū" by hand.

recognized in actual life in the philosophy of Lao-tzu and Chuang-tzu.<sup>1659</sup> In Buddhism, however, one can accept this phenomenal world as absolute states of existence, because actual life in this world is identical with absolute existence.

(603-4) The thought of Ko-ming (revolution) which means, literally, “to cut off (or take away) the mandate of Heaven from some particular ruler” played a role in checking or correcting the tyranny of autocrats.

(603-5) Buddhism and Confucianism are only offshoots of the original truth.

(603-6) The breath of man is understood to be articulated in three functions; i.e., breathing-in, holding the breath, and breathing-out, which are nothing but, respectively, the three holy sounds, i.e., om, ah and hum.<sup>1660</sup>

(603-7) The Bon Religion prevailed in Tibet prior to the introduction of Buddhism. This religion is a form of Shamanism, originating somewhere in Central Asia, and was probably conveyed to Tibet in the course of tribal migration. It is animistic in character. It teaches that there exist countless free spirits in the universe, whose activities cause good and ill fortune. Through prayer, people ask these spirits to remove ill fortune and bring good fortune. These spirits reveal their will to people through mediums. At first a medium performs a ceremony in order to induce the spirit to enter his

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(continued from the previous page) body. When the spirit transports itself into the body of the medium, the latter loses his personality, the spirit reveals itself, and utters a command or prophecy through the mouth of the medium. The belief is that the spirit sometimes performs various miracles and feats which task the imagination. Thus it cures people from illness and turns misfortune into a blessing. There was no organized doctrine in the Bon Religion.

The introduction of Buddhism caused the Bon Religion to decline. But accepting Buddhist doctrines, it still lives side by side with Lamaism in the hearts of the Tibetans. The relation between the Bon Religion and Lamaism is quite similar to that between Shintoism and Buddhism in Japan. There are also similar characteristics observable in both Shinto<sup>1661</sup> ceremonies and those of the Bon Religion. In the Bon Religion, there is no shrine as in Japan, but the place where gods are thought to live is regarded as holy;

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<sup>1659</sup> The original editor changed “Lao-tzu and Chuang-tzu.” to “Lao-tzū and Chuang-tzū.” by hand.

<sup>1660</sup> The original editor changed “ah and hum.” to “áh and hūm.” by hand.

<sup>1661</sup> The original editor changed “Shinto” to “Shintō” by hand.

something like a tower is built in such a sacred place, and the way to that place is adorned with sacred rope ("shimenawa" in Japanese). (In Shintoism, shrine construction was an art that developed at a much later period.) Sacred dance and music in Japan and in the Bon Religion are also very similar. A Lama priest who visited Japan some years back expressed his impression when he observed the Kagura-dance held at the Ise shrine, saying, "It is just like the sacred dance of the Bon Religion." Nowadays the Bon Religion accepts Buddhist terminology, compiles scriptures, and maintains temples.

(604-1)<sup>1662</sup> The people believe in the existence of the demon of ill health which invades the human body. When they fall ill, they ask a priest to tell their fortune and then, worshipping the gods and Buddhas, they offer a prayer to remove the illness.

(604-2) Among them, the gods and demons are mostly of Bon origin. These gods and demons are believed to take possession of selected persons, who thus become mediums or magicians. When a medium or magician is consulted on marriage, a journey, or on the fortune of a newborn child, he will be observed, with bloodshot eyes and foaming mouth, uttering words and sentences scarcely comprehensible, which are interpreted afterwards in a horoscope.

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(605-1)<sup>1664</sup> The experience of truth is, in Lamaism, a secret, and hence, to preach to the common people is considered rather a debasement of the truth.

(605-2) The logical and systematic way of thinking is also evident in the way of accepting the sunyata-theory<sup>1665</sup>, the fundamental doctrine of Mahayana<sup>1666</sup> Buddhism. The Prajna-paramita,<sup>1667</sup> the principal scripture of this theory, is quite a long unsystematic one. Maitreyanatha<sup>1668</sup> (4th century A.D.) organized its contents and composed a commentary called the Abhisamayalankara.<sup>1669</sup> It was Nagarjuna<sup>1670</sup> (2d

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<sup>1662</sup> The paras on this page are numbered 25 through 26, making them consecutive with the previous page.

<sup>1663</sup> The original editor inserted "559"

<sup>1664</sup> The paras on this page are numbered 27 through 33, making them consecutive with the previous page.

<sup>1665</sup> The original editor changed "sunyata" to "sūnyatā" by hand.

<sup>1666</sup> The original editor changed "Mahayana" to "Mahāyāna" by hand.

<sup>1667</sup> The original editor changed "Prajna-paramita," to "Prajñā-pāramitā," by hand.

<sup>1668</sup> The original editor changed "Maitreyanatha" to "Maitreyanātha" by hand.

<sup>1669</sup> The original editor changed "Abhisamayalankara." to "Abhisamayāḷankāra." by hand.

<sup>1670</sup> The original editor changed "Nagarjuna" to "Nāgārjuna" by hand.

century A.D.) who gave a philosophical basis to the theory of sunyata.<sup>1671</sup> However, his Madhyamaka-karika<sup>1672</sup> does not maintain a system in spite of the fact that it shows a sharp logical approach.

(605-3) But the Yellow Caps, the reformers of Tibetan Buddhism, refused to accept this traditional theory, saying: "The Vajrasutra<sup>1673</sup> of Kalacakra of the Anuttara-yogatantra<sup>A</sup> school, which we pay our highest respect, was taught by Buddha sakyamuni<sup>1674</sup> at Dhanyakataka<sup>1675</sup> on the request of King Candrabhadra of Samvara State.

(604-4) It was probably the spirit of pursuing logical thoroughness that caused the Tibetans to assume such a critical attitude as that shown in the doctrine of the Yellow Caps.

Not all the Tibetans can be characterized as logical, but it is at least clear that the intellectuals<sup>B</sup> among them were aiming at a logical exactness in thinking and writing.

(604-5) The Tendai sect in Japan is not the same as in China.

(604-6) On the Asian continent, the word for enlightenment meant the ultimate comprehension of what is beyond the phenomenal world, whereas in Japan the same word was brought down to refer to understanding things within the phenomenal world. In this way, the characteristic feature of Tendai Buddhism in Japan consists in emphasis upon things rather than principles. The Japanese Tendai were (wrongly - PB) not faithful to the original texts of the Chinese T'ien-t'ai.

(604-7) The Nichiren sect, which is an outgrowth of the Japanese Tendai, also lays an emphasis upon an empirical

<sup>A</sup> (Mongolian Adept's school - PB)

<sup>B</sup> (Abbot Geshe Rabten - PB)

(continued from the previous page) turn of thought. ((wrong PB))

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<sup>1671</sup> The original editor changed "sunyata" to "śūnyatā" by hand.

<sup>1672</sup> The original editor changed "Madhyamaka-karika" to "Madhyamaka-kārikā" by hand.

<sup>1673</sup> The original editor changed "Vajrasutra" to "Vajrasūtra" by hand.

<sup>1674</sup> The original editor changed "sakyamuni" to "śākyamuni" by hand.

<sup>1675</sup> The original editor changed "Dhanyakataka" to "Dhānyakataka" by hand.

(606-1)<sup>1676</sup> The way of thinking that seeks for the Absolute in the phenomenal world plays an effective role in the assimilation of the Zen sect as well. The Zen Buddhism in Dogen<sup>1677</sup> seems to have been influenced by the Japanese Tendai Buddhism.

Dogen<sup>1678</sup> meant to say that the truth which people search for is, in reality, nothing but the world of our daily experience. For Dogen,<sup>1679</sup> therefore, the fluid aspect of impermanence is in itself the absolute state. The changeable character of the phenomenal world is of absolute significance for Dogen.<sup>1680</sup> "Impermanence is the Buddhahood." (PB disagrees)

(606-2) Dogen<sup>1681</sup> makes an effort to free himself from the idealistic viewpoint held by some of the Mahayana<sup>1682</sup> Buddhists of India. Dogen<sup>1683</sup> in Japan states that the meaning of "in the three worlds only mind," should be interpreted as "these three worlds as they are regarded." He explicitly rejects its idealistic interpretation and asserts that "it is not that the three worlds are verily the mind." Dogen<sup>1684</sup> goes on to develop his unique philosophy of time, according to which the ever-changing, incessant temporal flux is identified with ultimate being itself.

Again and again Dogen<sup>1685</sup> emphasizes that the true reality is not something static but something dynamic. "It is a heretical doctrine," Dogen<sup>1686</sup> says, "to think the mind mobile and the essence of things static. It is a heretical doctrine to think that the essence is crystal clear and the appearance changeable." The negative and static character of Indian philosophy in general is rejected here. Consequently, the Buddhism preached by Dogen<sup>1687</sup> is somewhat different in its content from what was emphasized by the Indian Buddhists in general or by the Chinese Zen sects in general.

The inclination to live contentedly in this given phenomenal world appears also in modern sectarian Shintoism.

(606-3) All of the characteristically Japanese scholars believe in phenomena as the fundamental mode of existence.

They unanimously reject the quietism of the neo-Confucianists of the Sung period. (i.e. Chu Tun-i and Wang Yang Ming - PB)

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<sup>1676</sup> The paras on this page are numbered 34 through 37, making them consecutive with the previous page.

<sup>1677</sup> The original editor changed "Dogen" to "Dōgen" by hand.

<sup>1678</sup> The original editor changed "Dogen" to "Dōgen" by hand.

<sup>1679</sup> The original editor changed "Dogen," to "Dōgen," by hand.

<sup>1680</sup> The original editor changed "Dogen." to "Dōgen." by hand.

<sup>1681</sup> The original editor changed "Dogen" to "Dōgen" by hand.

<sup>1682</sup> The original editor changed "Mahayana" to "Mahāyāna" by hand.

<sup>1683</sup> The original editor changed "Dogen" to "Dōgen" by hand.

<sup>1684</sup> The original editor changed "Dogen" to "Dōgen" by hand.

<sup>1685</sup> The original editor changed "Dogen" to "Dōgen" by hand.

<sup>1686</sup> The original editor changed "Dogen" to "Dōgen" by hand.

<sup>1687</sup> The original editor changed "Dogen" to "Dōgen" by hand.

(606-4) "Before and behind, if there be none but oneself, that is a great tranquility for the lone dweller of the wood.

Let me now go to the forest commended by the Buddha, since

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(continued from the previous page) such is the place where solitary single-minded ascetics take their delight." (from THERAGATHA, Buddhistic Hinayana –PB) 48 and 49

(607-1)<sup>1689</sup> Those men and women, nuns and monks, who try to practice invocation of Amitabha<sup>1690</sup> should abstain from wine, and from the five spices: leek, scallion, onion, garlic, ginger.

(607-2) It is a well-known fact that after the Meiji Restoration, practically all the sects of Buddhism broke away from the disciplines. The Indian Buddhists considered drinking a very serious religious sin. In China also this discipline of no drinking was strictly observed.

(607-3) Words which originally stood for the sacred ideas of Buddhism came to be used cryptically to suggest scenes of lust and dissipation. Such instances of sacrilege never occurred either in India or in China.

(607-4) The problem of "proving the existence of others" – a problem which Dharmakirti, Indian logician and philosopher, was interested in – was never given attention either in China or Japan.

(607-5) It will be supposed from this that Buddhism, whose teachings transcend nation and family, would have to clash with the familistic morals of the Japanese. It was precisely this universal element, apparently incompatible with the familistic type of morals, that Japanese historians and Confucians took up as the target in their criticisms of Buddhism. In the Shin-ji-kwan-kyo (Sutra<sup>1691</sup> on Insight into the Heart of Things), it is stated: 'To get into the Trans-mundane Way, without repaying others' kindness, is to

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<sup>1688</sup> The original editor inserted "561" at the top of the page by hand.

<sup>1689</sup> The paras on this page are numbered 38 through 44, making them consecutive with the previous page.

<sup>1690</sup> The original editor changed "Amitabha" to "Amitābha" by hand.

<sup>1691</sup> The original editor changed "Shin-ji-kwan-kyo (Sutra" to "Shin-ji-kwan-kyō (Sūtra" by hand.

repay truly.' That is, to get out of the family, without obeying the wish of one's parents and to become a Buddha is to repay their kindness truly. When Master Tendai was practicing the meditation of the Hokke Sutra,<sup>1692</sup> his parents sat on his lap and wanted to disturb his performing Buddhist practice. He said it was the Evil One in the shape of his parents who disturbed him.

(607-6) We must remember that Chinese ancestor-worship was associated with Taoism rather than Buddhism.

(607-7) "A Japanese individual adjusts in a social structure with strong collectivity orientations which stress ability and security and which can turn into stagnation

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(continued from the previous page) an American adjusts in a social environment which emphasizes self-orientation with a focus on individualism and freedom, which in excess can turn to anomie." Concerning such a Japanese tendency, E.O. Reischauer has observed: "It injects a certain note of humanity into an otherwise ruthless exploitation of labour and keeps alive the personal factor, which we are attempting to recapture in American industry today."

(608-1)<sup>1693</sup> Yet, not all Confucians approved of the rank system existing in the feudal society of the Tokugawa period. Confucian Shusai<sup>1694</sup> Minowa (1669-1744) of the Wang Yang-ming school, for instance, preached the complete equality of man. He said: "From the Emperor down to the petty warriors, Eta (pariah) and beggars, they are all men. From Sages down to men of mediocrity and outcastes, they are all men. However it is apparent from the following remarks that he did not completely object to the existing rank system: "Even beggars who are not fit for the Way of Man must not be neglected."

(608-2) The attitude which Indian Buddhism assumed toward the State was, from the time of its origination, one of cautiousness. For instance, it placed monarchs in the same category with robbers - both being thought to endanger people's welfare - and it taught people to avoid both dangers as much as possible. Indian Buddhists aimed to realise, through their concept of spiritual unity, an ideal society free from the authority of monarchs, and this was but the logical conclusion derived from their idea of Compassion.

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<sup>1692</sup> The original editor changed "Sutra," to "Sūtra," by hand.

<sup>1693</sup> The paras on this page are numbered 45 through 49, making them consecutive with the previous page.

<sup>1694</sup> The original editor changed "Shusai" to "Shūsai" by hand.

(608-3) The people elected a common head ("an equal leader") who would see to it that the people were protected, good people rewarded, evil people punished. The sovereign originated from this protective police function of the ruler. A tax was "something that was paid" to the sovereign by the people: the sovereign was "employed" by the people. The sovereign thus was "the selected master of the people."

(608-4) To do away with mental deliberation and cognition, and simply to go on sitting, is the method by which the Way is made an intimate part of our lives. Thus attainment of the Way becomes truly attainment through the body. That is why I put exclusive emphasis upon sitting."

(608-5) Dogen (1200-1253), the founder of the Soto school, straightforwardly asserts that to attain enlightenment is not the function of the mind but that of the body.

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(609-1)<sup>1696</sup> The Buddhist logic was the essential preparatory discipline for understanding the texts of the Indian idealistic philosophy. Tibetan Buddhists, on the other hand, continued the study of the more important and more voluminous works of Dharmakīrti,<sup>1697</sup> the brilliant successor of Dignāga.<sup>1698</sup> We owe to the Tibetans the important information about Buddhist logic in India.

(609-2) It is an error, furthermore, to think that honorific language reflects only social status in the linguistic vestiges of a feudal hierarchy. Rather it is often used in order to lend an air of grace and courtesy to the expression. "Essentially, an honorific expression is not always used to show reverence. In some cases it is used to express affection, or to speak gracefully. Moreover, so long as there are honorific words available, if we do not use them, we are regarded as vulgar. Consequently, men of upper classes and men of refined manners use polite words even toward their inferiors."

(609-3) The Japanese of those days took in only what was congenial to them. They were particularly charmed by the aesthetic impressions of the statues of the Buddha, and, above all, were struck by their solemn magnificence. In Buddhist meetings, arts of all

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<sup>1695</sup> The original editor inserted "563" at the top of the page by hand.

<sup>1696</sup> The paras on this page are numbered 50 through 54, making them consecutive with the previous page.

<sup>1697</sup> The original editor changed "Dharmakīrti," to "Dharmakīrti," by hand.

<sup>1698</sup> The original editor changed "Dignāga." by hand.



kinds, music, dancing, literature, etc., are apt to be used synthetically. Here, the Japanese seem enraptured in an ecstasy, as if they were in the Pure Land of Amitabha<sup>1699</sup> (Gokuraku) without taking leave of earthly existence.

Saint Myoe<sup>1700</sup> (Buddhist priest, 1173-1232) used the word "sukigokoro" to express the ecstatic yearning for the beautiful and the pure. This yearning, coming in contact with objects and driven by inspiration, expresses itself in poetry.

(609-4) Through all ages eminent Buddhists emerge from men of taste. Although the poems both in Chinese and Japanese and the poetical dialogues in Japanese are not Buddhism in themselves, those who have taste for these things are certain to extend their taste to Buddhism and become wise and very kind men.

(609-5) Thus, to interpret Buddhist ideas in poems, the Japanese people, using concrete imagery, appealed to sensuous intuition and added the flavour of emotional

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(continued from the previous page) moods to general ideas. In the Indian versification of Buddhist doctrines, on the contrary, the contents are almost always abstract and general propositions, and the composition is systematic, with well-defined subject and predicate. It is philosophy disguised in verse-form. For example, one of the philosophers of Indian Buddhism, Nagarjuna,<sup>1701</sup> in the above mentioned hymn in verse, says: "We preach that dependent causation is voidness. It is temporary, being dependent (upon something else). It is the Middle Way itself." This metaphysical verse is far from anything poetic.

(610-1)<sup>1702</sup> Hideki Yukawa, a physicist, who is the only Nobel Prize winner of Japan, says that the rather extreme use of abstract concepts in physics in recent years seems to be very intimately related to the neglect of intuition for the sake of abstraction in scientific thinking. "However far we go away from the world of daily life, abstraction cannot work by itself, but is to be accompanied by intuition or imagination." He advocates that for the rejuvenation of fundamental physics a better position should be given to intuition or to "the sense of beauty."

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<sup>1699</sup> The original editor changed "Amitabha" to "Amitābha" by hand.

<sup>1700</sup> The original editor changed "Myoe" to "Myōe" by hand.

<sup>1701</sup> The original editor changed "Nagarjuna," to "Nāgārjuna," by hand.

<sup>1702</sup> The paras on this page are numbered 55 through 56, making them consecutive with the previous page.

(610-2) The Indians, in samadhi,<sup>1703</sup> silent meditation and abstraction of thought, kept an image or idea in mind; for example, they imagined that the universe is like space, or that it is larger than space, or that, on the contrary, it is smaller than a grain of rice, or that the soul is as large as a thumb. This type of discipline had been practiced in Buddhism as well as in Brahminism, since the days of the philosophers of the Upanishads. It was to keep the Buddha or truth in mind or to recall the Past Life. It may be called the Zazen as contemplation of features.

In the Japanese Zen sect, however, Zazen aims at detachment from discursive knowledge, regardless of whether the latter is in the form of the deliberation of catechetic questions assigned by the master, or in the form of endeavouring to do away with conceptualisation. What Dogen adopted as his motto was the precept: "Practice only sitting."

Japanese philosophy in the past has been influenced by this tendency to shun theoretical argument. The learning of exegesis and interpretation was enjoyed as ornamental literature in China, but the Japanese scholars endeavoured

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(continued from the previous page) to grasp only what they could utilize in that learning for practical understanding.

(611-1)<sup>1705</sup> Eminent Buddhists in India were not worried about contradictions among the different doctrines adopted for "expediency." Chinese Buddhists conspicuously preserved this expedient standpoint in contrast to the Japanese Buddhists. Dogen<sup>1706</sup> explained why he opposed the doctrine of expediency. "If a man asks about the essence of the doctrine and disciplines, certainly monks should answer by truth. They should not answer by false expediency, considering that his calibre is not sufficient, or that the truth cannot be understood by this uninitiated and unlearned man. The false doctrine of expediency is really not useful. Accordingly, they should answer only by truth, without considering whether it will be understood by the questioner or not."

(611-2) Honen<sup>1707</sup> preached that the period of degeneration and extinction of the Buddha-law (Mappo)<sup>1708</sup> has come. Men cannot attain higher perception (Satori) by

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<sup>1703</sup> The original editor changed "samadhi," to "samādhi," by hand.

<sup>1704</sup> The original editor inserted "565" at the top of the page by hand.

<sup>1705</sup> The paras on this page are numbered 57 through 59, making them consecutive with the previous page.

<sup>1706</sup> The original editor changed "Dogen" to "Dōgen" by hand.

<sup>1707</sup> The original editor changed "Honen" to "Hōnen" by hand.

<sup>1708</sup> The original editor changed "Mappo" to "Mappō" by hand.

various disciplines. They shall be given salvation only through faith in Amitabha.<sup>1709</sup> Renounce the spirit of self-relying disciplines; shut the gate of silent meditation and cultivation of virtues; ignore all of the devices; throw away all knowledge; and concentrate on the one discipline of invocation of the Buddha.

(611-3) In the Japanese Tendai sect, it was considered difficult for common people to understand the philosophical theories of the Lotus Sutra. Dengyo<sup>1710</sup> is said to have preached: "For ordinary men, who are born among the extremely inferior men of the lowest status in the period of degeneration and extinction of the Buddha-law, it is vain to endeavour to pretend to be an ascetic figure that is fresh and unobscured by nature. The men of superior disposition and wisdom should practice disciplines and acquire merits. For those of inferior disposition and wisdom, the Buddha has bequeathed the panacea that summarizes the holy teaching of all his life – the five words of Myo-ho-ren-ge-kyo<sup>1711</sup> (the Sutra of the Lotus of the Good Law).

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#### WAYS OF THINKING OF EASTERN PEOPLES

Hajime Nakamura

(612-1)<sup>1712</sup> "The devotee of Mahayana contemplates that the contents of all objects are nothing but the creation of mind, and then he effaces his own views as he does with external objects. That is to say, he contemplates and understands fully that nothing exists but the content of ideas created by himself. Thus, remaining within himself, he knows that external objects are non-existent. Then he can attain, for the first time, the state of liberty, free from everything." (from Daito Shimaji, Nihonbukkyo Kyogakushi (History of Buddhist Doctrine in Japan))

(612-2) It is only natural that most of the Western scholars call the "Prajnaparamita Sutra" or the doctrine of the Madhyamika school "nihilsim" since such criticisms were already expressed in India. Against such criticisms, however, Nagarjuna, founder of the Madhyamika school says, "You are ignorant of the function of sunyata, the meaning of sunyata and sunyata itself." "We are not nihilists. We clarify the unique way which leads to the castle of Nirvana by rejecting the two extreme views of 'existence' and 'non-existence.'"

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<sup>1709</sup> The original editor changed "Amitabha" to "Amitābha" by hand.

<sup>1710</sup> The original editor changed "Dengyo" to "Dengyō" by hand.

<sup>1711</sup> The original editor changed "Myo-ho-ren-ge-kyo" to "Myo-ho-ren-ge-kyō" by hand.

<sup>1712</sup> The paras on this page are numbered 60 through 63, making them consecutive with the previous page. Para 612-5 was typed on a separate sheet of paper and pasted here by hand.

(612-3) The British bhikkhu, Ananda Metteya, and the German bhikkhu, Nyantiloka, are the best known. In Germany, too, several organisations such as Gemeinde um Buddha were established, whose activities were suppressed by the Nazis during the last war.

(612-4) "Among the many Bodhisattvas (the Buddha) is honest and discards expedients, teaching only the highest truth."

(612-5) "It is this dilemma of wanting to be both in and out of the world - rather than the sternness of vocation - that many church officials think is causing the drop in recruitment (of nuns and monks) affecting all religious orders."

## Encyclopaedia Britannica: Mysticism

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MYSTICISM

Encyclopaedia Britannica<sup>1713</sup>

(613-1) Under Mysticism (page 1129)

"Mysticism, The immediate experience of oneness with Ultimate Reality. Both those who have known mystical experience and those who have only studied it are agreed that the mystical vision is ineffable. Therefore any attempt to define it with logical precision is bound to fail. To say that mysticism is an immediate experience is to set it apart from experiences that are mediated through historical revelation, Sacraments or then normal media. When we call mysticism an experience of oneness, we mean that the relationship into which the mystic is inducted Transcends the ordinary distinctions between subject and

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(continued from the previous page) object or between I and Thou. And the term "Ultimate Reality" in the definition seeks to make clear that the mystic knows himself to be involved with no more idea or thing but with that beyond which no thing can be known or imagined. Yet another complication in the theoretical study of mysticism is the question of its relation to the disciplined, ordered reflection upon the data of religion that we call theology. For although mysticism is often set over against theology and is said to be more authentic or more subjective or more dithyrambic, the two forms of religious thought have in fact existed side by side, frequently in the same man."

[Above is complex definition given by Britannica under "Mysticism," preceding article on same topic.]

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<sup>1713</sup> "Encyclopedia Britannica, William Bewton, publ., Chicago etc., v.15, 1973." In the original. The original editor inserted "567" at the top of the page by hand.

(615-1)<sup>1715</sup> At least in part Yoga (q.v.) represents the rise within traditional Hinduism of a special mystical technique, that of Hatha Yoga, which was intended to make possible for the select few a level of mystical insight originally predicated of the many; in this respect Yoga is a paradigm for the relation between other religions and their mystical expression, for there the mystic has put into practice what had originally been promised to all believers as at least a possibility.

(615-2) Quote from Abraham Heschel: What is important in mystical acts is that something happens; what is important in prophetic acts is that something is said.

## Encyclopaedia Britannica: Joseph Friedrich Wilhelm Von Schelling

(617-1)<sup>1718</sup> Philosophy. - Schelling indicated the turning points of his philosophical career as follows: (1) the transition from Fichte's method to the more objective conception of nature - The advance, in other words, to Naturphilosophie; (2) The definite formulation, in the Identitätsphilosophie, of that which implicitly, as Schelling claims, was involved in the idea of Naturphilosophie, that is to say the thought of the identical, indifferent, absolute substratum of both nature and spirit; (3) The opposition of negative and positive philosophy, and opposition which is the theme of the Berlin lectures, though its germs may be traced back to 1804.

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<sup>1714</sup> The original editor inserted "569" at the top of the page by hand.

<sup>1715</sup> The paras on this page are numbered 1 and 2; they are not consecutive with the previous page.

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<sup>1717</sup> "From Encyclopedia: SCHELLING, FRIEDRICK WILHELM JOSEPH VON, Encyclopedia Britannica (1973), vol. 19, pg. 1149." In the original.

<sup>1718</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

(617-2) He subordinated nature to mind, but denied that morality is the zenith of subjective activity (as Kant and Fichte had assumed).

(617-3) The objective tendency, which was dominant in Schelling, soon led him to a Platonic conception of the subjective sphere: he renewed the time-honoured doctrine of the ideas. But the ultimate unity out of which the opposites could arise could not be expounded unless the realm of ideas was understood as being the origin of the finite self and the finite world.

(617-4) The ideas have their absolute unity in that spirit [of God]. But since it is the nature of the ideas to be both necessary (objective) and free (subjective), they are able to fall away from their origin and centre. This defection is possible because of the absolute freedom of the ideas; but for the same reason it cannot be accounted for. Schelling here renews the doctrine of Origin.

(617-5) Through debasing themselves the ideas transform themselves into the phenomenal world in which we live. The original unity of ideas and God can be restored only through the return of man to his creator.

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(618-1)<sup>1719</sup> According to these lectures [Berlin lectures],<sup>1720</sup> God cannot be known by any speculative effort whatsoever ("negative philosophy"): God has to be experienced. This experience Schelling calls metaphysical empiricism.

(618-2) The experience of the absolute ground of all things is impossible apart from the self-manifestation of God.

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<sup>1719</sup> The paras on this page are numbered 6 through 7, making them consecutive with the previous page.

<sup>1720</sup> The original editor inserted bracket by hand.