

Book Notes 09

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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 the material in these three files is excerpts from other authors; most of it has been retyped from its original source. PB considered these notes to be for his own personal reference, and never meant to publish them - as such he rarely indicates his intent for these notes, nor does he consistently cite his sources. PB usually excerpted material from books that struck him as well-written or representative of the original author's thought. He often edited these excerpts as he typed or had them typed - thus they may very well contradict the original text, as PB sometimes thought that a writer had inverted their own intuition and said black when they meant white. While these changes are informative of PB's thought-process, they are too numerous to chase down and annotate. Thus the reader should be wary of taking a quotation as a reliable extract from an original.

Book Notes 09, 10, and 11 were created between 2015 and 2018 from material donated to the archive from various sources, including the papers of Kenneth Hurst and the Glass-Talcott collection. These papers were often received in great disarray; the archivists (mainly Lydia Dempsey and Joshua Orkin) attempted to organize them into similar groups by content. However, because these files kept getting new material they lack internal coherence. It is very

important to keep in mind that PB himself did not create these files! The papers were all his at one time, but were never gathered into the form they are in now. Furthermore, Book Notes 09-11 were originally one single file, based on content, but the requirements of putting the actual pages into archival boxes meant that they had to be separated into three separate files based on the size of the paper: Book Notes 09 is all half-sized sheets, Book Notes 10 is regularly sized pages, and Book Notes 11 is oversized long pages. Finally, Book Notes 10 is primarily composed of material donated by Kenneth Hurst, PB's son.

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

Uncategorised Paras

1

UNCATEGORISED PARAS

(1-1)¹ H.P. BLAVATSKY² in private talk with W.Q. Judge:³ "You force yourself into a Master's presence and you take the consequences of the immense forces around him playing on yourself. If you are weak in character anywhere, the Black ones will use the disturbance by directing the forces engendered to that spot and may compass your ruin. It is so always. Pass the boundary that hedges in the occult realm, and quick forces, new ones, dreadful ones, must be met. Then if you are not strong you may become a wreck for that life. This is the danger. This is one reason why Masters do not appear and do not act directly very often, but nearly always by intermediate degrees."

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UNCATEGORISED

The Silence of Eternity Interpreted by Love

3

THE SILENCE OF ETERNITY INTERPRETED BY LOVE

¹ The paras in this document are all unnumbered, except where otherwise noted.

² Referring to "Helena Petrovna Blavatsky."

³ Referring to "William Quan Judge."

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(3-1) Plato made it sufficiently clear in his day, that the mind, the soul what he called nous in us which organises the facts of experiences, the data and interprets them by means of universal and permanent forms of thought cannot at the same time be one of the facts to be experienced. The nous in us must be of a higher order. By truth, the mind which imposes it's universal and necessary forms upon all that it knows has no counterpart in the world of process and relativity. Unique! There is something in the nature of truth which is determined not by the coming and going of factors or by the relativity of things in time and space but by the nature of the mind that does the knowing. That makes life intrinsically good and eternally worthwhile.

(3-2) The world carries in itself no explanation for its presence.

(3-3) Plotinus, "I applaud your devotion to philosophy I rejoice to hear that your soul has set sail; like the returning of Ulysses, for its native land – that glorious that only real country – that world of unseen truth. This region of truth is not be investigated as a thing external to us and so only imperfectly known. It is within us. Consciousness therefore is the only sole basis of certainty."

(3-4) From the thoughts set down, others are born and the reader carries on the creative process in his own consciousness.

(3-5) The Absolute, First, unconditioned the transcendence it is unknowable,{to}⁵ affirm its existence means no more than it does not fall within the realm of non-existents. In this realm the first cause is strictly speaking a lower principle

The Intellectual principle or universal intelligence: Sprit with this nous or divine

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THE SILENCE OF ETERNITY INTERPRETED BY LOVE

(continued from previous page) intellection begins in multiplicity, this totality of divine thoughts known as ideas contains all particular minds

The Intellectual Principle is the highest accessible "Person" of the godhead, the supreme wisdom immanent within the human soul and yet ineffably superior to all the universe besides Three Hypostases (persons)

Emanation,⁶ procession, or irradiation accompanied by aspiration or reversion to the source Divinity: a graded triad

1. The One or the first Existent
2. Divine Mind, First thinker or thought
3. The all Soul or first and only principle of life

⁵ We have inserted "to" for clarity.

⁶ PB himself inserted "in plotinus Bk IV, Sec II" by hand. PB himself later inserted a question mark next to this comment by hand.

Ascent to Truth

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ASCENT TO TRUTH

(5-1) The paradox of contemplation is that God is never really known unless he is also loved. And we cannot love Him unless we do His Will

(5-2) Subtle x-ology of illusion, pursuit of our earthly desires a substitution for real joy. Histrionic or theatrical sense, men must delude themselves that (with the help of passions) there is substance to their amusements.

(5-3) (p. 22) Understanding of Karma is nil. Nor does he realise that the world is just as real for the 'Hindu' as for himself... metaphysically, ontologically or any other way.

(5-4) The contemplation of God in Nature, a positive recognition of God as he is Manifested in the essences of all things, a habit of religious awareness which endows the soul with a kind of intuitive perception of God as he is reflected in his creation and acquired by ascetic detachment

Merton

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MERTON

(6-1) All contemplative life on earth implies penance as well as prayer, because in contemplation there are always two aspects; the positive one by which we are united to God in Love and the negative one by which we are detached and separated from everything that is not God. Without both these elements there is no real contemplation

(6-2) The attention has to be directed to the searching interior asceticism of the will

(6-3) But most of the time the silence was so complete that if you stood still you could almost feel it seeping into your blood and bones. As the sun went down, canonising the stark mountain with a great blaze of blood, filling the utterly clean sky with streamers of delicate fire and saffron interwoven with aquamarine it was easy to settle into the deep recollection of the contemplative, and let yourself be flooded, from within the secret depths of your own being, with the powerful sweetness of the presence of God

Kumaraswamiju: Virashaiva Philosophy and Mysticism

7

VIRASHAIVA PHILOSOPHY AND MYSTICISM Kumaraswamiju

(7-1) "To know, be and possess [by]⁷ the divine being in the discursive individual consciousness; to convert the illusions of desire into illumination of joy, to transform half-lit mental obscurity into an ordered intuition to recognise freedom in a group of mechanical necessities..."⁸

(7-2) God is the transient reality whose energy is imminent in the universe... the stress of this energy that shapes things, guides events, preordains the world process - this cosmic will equals nature, equals purposive, and therefore⁹ determinant, but God is more, his supreme will has the power of doing, undoing, etc. Nature is man's teacher, she teaches man to universalise himself. Then to transcend the cosmic formula she trains the unruly personal will, unfolds her treasures to his search, unseals his eyes illumines his mind, and purifies his heart. The peace which is gained by identification with the world cannot be final...? We should not only detach ourselves from the world, there must also be identification with the will. But we should live our own will, not the world. A true mystic is so intimately

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VIRASHAIVA PHILOSOPHY AND MYSTICISM

Kumaraswamiju

(continued from previous page) identified with the world, has will that he allows all the force of the world to flow through him. Still he must create out of their substance a thing of his will. Has a vortex of life's forces. He must shape and dominate them.

(8-1) Every step of our progress is a sacrifice, a self denial is the price to be paid for peace. Self denial is indeed the mark of a higher nature, indispensable to a strong character. Result of calm, deliberate invincible attachment to the highest good; flowing forth from the voluntary renunciation of everything.

(8-2) Virashaivism conceives Shiva and Shakti as integrally associated. The one infinite silence and the other imminent sublimity, the cosmic will has no absolute existence, it is in fact the concentration of the transient, more seeming than real. This Shakti is creative, conservative and destructive from the epistemological point of view, equal to the suprasubject,¹⁰ redemptive from the theological point of view, destructive from the cosmic point of view.

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VIRASHAIVA PHILOSOPHY AND MYSTICISM

⁷ PB himself inserted "by" by hand.

⁸ PB himself changed "necessities." to "necessities..." by hand.

⁹ PB deleted a comma after "therefore" by hand.

¹⁰ PB himself inserted a comma by hand.

(9-1)¹¹ apperception (Kant).¹² This formal unity is the last word in philosophy in its analysis of human experience.”

(9-2) Kant deduces the category from the formal unity of the consciousness. Is this thought unity ultimate? Does not consciousness presuppose that which becomes conscious. “I” distinguishable from its thinking? Does it not presuppose the alogical element of which consciousness is the form. The ultimate principle which involves and includes all others is necessarily the determinant of the entire system of principles.

(9-3) Schopenhauer¹³ protested against the formalistic idealism. He felt that in pure thought considered per se, there was no dynamic principle that the categories of consciousness even the highest of themselves did not constitute reality, but presupposed a matter subject of which they were determination. He thought he read the riddle of the world when he affirmed the alogical will to be the absolute.

(9-4) The fundamental assumption involved in orthodox transcendentalism; the “I” becoming aware of itself as the knower of the knowing.

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VIRASHAIVA PHILOSOPHY AND MYSTICISM

Kumaraswamiju

(10-1) The formal and actual moment (beginning of reflection) – Not only the act itself but its ground (James’s¹⁴ indeterminant periphery of consciousness) which is also its content. What is the relation of this ground to the act itself? If the “I” which knows is not exhausted in the act – it must be infinite ground of that act. This ground cannot be actual, that would mean finitude. This “I” that which therefore knows and recognises itself as knowing or thinking which can never become wholly object to itself, but which is involved as necessary implication in all objects of consciousness – cannot be regarded as an act, but rather the power or potentiality of knowledge or thought.

(10-2) Formal and abstract idealism concerned about the whatness and not its parent the thatness.¹⁵ Pure intelligibility cannot yield per se any results explaining sensibility.

(10-3) The reality of any object has two elements.

1. An indeterminant matter or potentiality being known.

¹¹ This para is a continuation of para 12-2.

¹² Referring to “Immanuel Kant.”

¹³ Referring to “Arthur Schopenhauer.”

¹⁴ Referring to “William James.”

¹⁵ PB himself inserted a period by hand.

2. And determinant form given in the actual moment of consciousness into which the matter enters merely as implication (time must always¹⁶

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VIRASHAIVA PHILOSOPHY AND MYSTICISM

Kumaraswamiju

(11-1) Matter and energy equal divine bipolarisation analogous to metaphysical subject and object, one and the same expressions of divine will. The Vedanta by allowing a distinction between the relative and the absolute and denying any possible synthesis of the two emphasises the uniqueness of the absolute(?) Understands Advaita. The ideal; divine transformation and spiritualisation of all the forces in man in place of liberation (moshka). Not emancipation which presupposes an eternal conflict between life's possibilities and spirit's transcendence. The seed evolves a tree because tree is the insistent idea involved in the seed (archetype?).

(11-2) The divine will exists in the absolute by relation of identity.

(11-3) The initial yet important characteristic of the borderland state which has been experienced by every sensitive mystic is the curious heightening of sense impressions that take place when sleep is approaching. If the mystic is to do his work of transformation he needs to have an open mind...

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VIRASHAIVA PHILOSOPHY AND MYSTICISM

Kumaraswamiju

(12-1) This cosmic consciousness is one and indivisible in Essence in manifestation it becomes a complex rhythm, a scale of harmonies and composed of involutive as well {as}¹⁷ other evolutive movement. In between lies the organisation of consciousness and/or the world. In its own integral totality it is Mahalinga or divine static.

(12-2) Public space and time is actually an unconscious intuition of an omnipresent consciousness. Objectivity should mean a formula common to other consciousnesses. In other words, [we]¹⁸ abstract from our own consciousness but not from consciousness itself.

¹⁶ This para is continued in para 13-1.

¹⁷ We have inserted "as" for clarity.

¹⁸ PB himself changed "the" to "we" by hand.

(12-2) 'Statement of Philosophical Theism or Orthodox Transcendentalism:'¹⁹
"Empirical reality is the imperfect unfolding in time through categories themselves inadequate, of an Eternally complete and actual self subsistent idea or consciousness. Being means simply presence in and for this consciousness. The ultimate expression of this idea is self consciousness, the unity of²⁰

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VIRASHAIVA PHILOSOPHY AND MYSTICISM
Kumaraswamiju

(13-1)²¹ be potential and infinite).

(13-2) For neo-transcendentalist the ground for individuation and of independence lies entirely in the sense impressions. Sense is the element in and through which the particularisation of the "I" is given - no less than the realisation of the determinations.

(13-3) The Will itself has no form, but only expression, and all evolution is a descent of the transcendent will into dynamic points or force centres. The supreme inhabits the condition, finite and dynamic and the uncondition, nonsuccessional infinite world of being, yet transcends them. The mystic must move from form to the formless, the finite to the infinite, except that the egotisticness prevents it. The ego is the limitation that which opposes itself to the infinite. For the infinite by its inherent self formative energy can at once dwell in the consciousness of multiplicity and relativity as well as in the unity and identity of consciousness.

(13-4) The self conscient life and the super conscient life are but the twin formations of the same nature. Intuition intervenes; knowledge to

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VIRASHAIVA PHILOSOPHY AND MYSTICISM
Kumaraswamiju

(14-1)²² identity. Thought is not essential to existence nor its cause, but it is an instrument for becoming. I become what I see in myself, all the thought suggests to me what I can do or reveals what I can become. This should be man's unshakeable faith in himself from the sub-conscious comes only what we have put into it. Inspiration comes from above, the super conscious mind.

¹⁹ PB himself added single quotation marks around "Statement of Philosophical Theism or Orthodox Transcendentalism" by hand.

²⁰ This para is continued in para 9-1.

²¹ This para is a continuation of para 10-3.

²² Incomplete - the beginning of this para was not found in this file.

(14-2) Manifestation is an attribute or aspect of the deep ground in our being. Phenomenal process is in some way an integral part of the great life. Manifestation means to our formal mind a limitation and a sequence in time and space. Two categories or fundamental modes by which the universal is particularised or individualised the true starting point. The Godhead's form equals the manifested universe, never a bare fact, but only a recognised one and this involves a synthesis of relation in self consciousness which further implies subject and object (cognition presupposes recognition)

(14-3) The mind of man is an organ composed of subtle matter and is not immaterial or spiritual. Sensation, perception, volition in the West considered subjective and immaterial²³

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VIRASHAIVA PHILOSOPHY AND MYSTICISM
Kumaraswamiju

(15-1) 1. A mental process internal but not subjective. 2. The accompaniment of consciousness illuminating the process. The first is material when our muscles act consciousness accompanies the action, but we can in thought separate them. Perception should be clearly distinguished from apperception or consciousness. The act of knowing involves the fact of being. Whatever object the self may know it knows itself as the knower alongside. Self consciousness impossible without object consciousness. Nothing can enter into consciousness without being conditioned by it. Self consciousness is the universal principle that remains constant in the midst of the changes of object consciousness.

(15-2) Both the static and dynamic aspect of the All again represents the necessary polarisation in order to manifest.

(15-3) What would consciousness be without object
Being without becoming
Rare unity without multiplicity
Reality without appearance which it subsumes
Perfection without that which is perfected as a process

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VIRASHAIVA PHILOSOPHY AND MYSTICISM
Kumaraswamiju

²³ Incomplete - the end of this para was not found in this file.

(16-1) IT is imminent in all things for the thing is never other than IT, yet to the thing as thing, to the individual as creature it is supremely transcendent.

(16-2) There individualisation no longer usurps the all pervading soul and the foundation of cause is its own vast totality arranging in itself individualised movements which never lose the consciousness of their integrality, the total oneness with all others. Multiplicity no longer prevails and divides, but even in the complexity of its movements always refers back to essential unity. The world or organisation of consciousness is equal to Mahalinga, equal to divine static.

(16-3) (Will in Schopenhauer is the primal reality which objectifies itself in the form of ideas from the point of view of life there is no matter. Just a play of spirit through various grades of expression)

Kenneth Walker: Venture with Ideas

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VENTURE WITH IDEAS

Kenneth Walker

(17-1) “you must make a special effort to create self-awareness for yourselves, but sometimes it happens spontaneously without any effort especially in childhood. When people look back on their lives many of them recall moments when they seem to come out of a daze and to become acutely aware of themselves. At such moments they were acutely conscious of existence, of their standing apart from all that surrounded them. They experience that strong feeling of “I” that consciousness always brings with it... Also in moments of danger and when one is travelling through strange and unfamiliar country. These are very vivid moments and because of this are generally remembered for the whole of one’s life”

(17-2) An error of Freud²⁴... he failed to recognise that men as yet is not self-conscious

(17-3) Self remembering is not thinking, it is consciousness awareness of oneself and of all that is happening within and without. There can be thinking without consciousness and there is such a thing as consciousness without thought.

(17-4) The struggle is with mechanicalness and sleep

(17-5) Non-identifying has much in common with the non-attachment of the Buddhist. It is an effort to stand apart. Identifications keep us asleep

(17-6) Do three things

²⁴ Referring to “Sigmund Freud.”

- (1) Observe yourself
- (2) Try not to express negative emotions
- (3) Try not to identify

(17-7) He the author discusses in this short volume the teachings of Ouspensky and Gurdjieff²⁵ and the influence that they exerted on him. More of a personal account rather than a detailed explanation of their teaching (Which can be better had by reading for yourself the originals). At any rate cannot ignore the wholesome and aspirational effect that takes place by allowing the devotional aspect to devour

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VENTURE WITH IDEAS

Kenneth Walker

J. Wild: Certain Basic Concepts of Western Realism and their Relation to Oriental Thought

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CERTAIN BASIC CONCEPTS OF WESTERN REALISM AND THEIR
RELATION TO ORIENTAL THOUGHT

J. Wild

(19-1) The first obligation of philosophers is to being as it really is. To Wild existence is a peculiar kind of structure which is apprehended in a non-abstractive manner, quite distinct from which essences or determinate essences are apprehended by specific and generic concepts. (There are two possibles in the way of interpretation (a) apprehension is of two kinds, this intuition of being as such cannot be separated from the others if it is, is it of degree or kind. If the former not a necessary distinction, if not then the faculty in question has to be made more explicit. Nonetheless this is a kind of prefiguration on Insight or the result of a cleave inherited from its epistemology.) The opposition between being and non-being is the most unqualified of all opposition. There is no structure that can bridge that gap between the two, no concept which an embrace them both (?) The law of contradiction which expresses this most fundamental and unqualified opposition is a principle presupposed by all other intelligible assertions, just as the concept of being is presupposed by all other concepts (?) (Infinity includes the concept of being but is not exhausted by it, on the contrary, being presupposes infinity). What is it? The question can only be answered or satisfied which expresses the relation of the thing in question to being. Achieved in part by a real definition showing the essential traits in term of genera and species, this depends on discovering what kind of existence it has actual or potential extramental or an object before the mind. When reductionism identifies being with some particular mode or manifestation

²⁵ Referring to "Peter D. Ouspensky" and "George Ivanovich Gurdjieff."

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and denies any other like the use of the word experience meaning something that is subject to certain conditions of human knowledge, experience whatever it may turn out to be is necessarily some kind of being, but being is not necessarily some kind of being hence the concepts are not equivalent. Our cognitive faculties can grasp the essence of a thing by a clear and distinct idea or a definition in so far

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CERTAIN BASIC CONCEPTS OF WESTERN REALISM AND THEIR
RELATION TO ORIENTAL THOUGHT

J. Wild

(continued from previous page) that it is complex, these essences are fully determined and it is easy to grasp their difference one from another. The existence which completes and actualises the essence, is less easy for us to grasp since it is always found together with the essence it actualises. Essence as such is merely a possibility, and imperfect mode of existence which we may call potency or capacity, when it emerges from its causes and is realised in nature it possesses another mode of existence which we may call reality. Since existence always corresponds to essence, such existences will always be finite, this or that but not existence itself. For if there were such there being it could contain no distinction between essence and realisation for it would be the act of existence itself. If there were such being it could contain no distinction between essence and realisation for it would be the act of existence itself hence it would exist necessarily itself. These three modes of existence or modal categories as they have been called; the possible, actual and necessary each contained within the concept of being. A fourth mode or relational existence (noetic, certain entities have cognitive faculties which enable them to reach and become noetically identified with existents physically distinct from themselves) (Further I can say something is noetically present before my mind which is not physically present at all) The Eastern thought has a predominantly integrative tendency as opposed to Western analytical. Both principles of being, the determinate whatness of a thing and the existence which realises and activates it has been recognised by both the East and West, with the East emphasising the latter.

Wild misses the point when searching for the undifferentiated aesthetic continuum he turns his attention (instead of on itself) to the fringe of the unconscious. But the being an object may have before a noetic faculty, is not to be identified with the being it has in itself. And further according to Wild no experience actual or conceivable is ineffable not even that of the undifferentiated aesthetic continuum.

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CERTAIN BASIC CONCEPTS OF WESTERN REALISM AND THEIR
RELATION TO ORIENTAL THOUGHT

J. Wild

(21-1) Here again the failure to understand or distinguish the individual from the universal order. Northrop's²⁷ identification of the undifferentiated aesthetic continuum with Aristotle's prime matter is a prime disturbance in his understanding of the East. Wild also objects to the bifurcation of the brute datum of knowledge from its structuralised interpretation, all knowledge requires some sort of an immediate or intuitive object, which we then try to complete and amplify. Also Northrop fails to relate the many and the one. The undifferentiated aesthetic continuum to the differentiated objects within the fold. Essence is a distinct determinate phase of being which can be readily grasped by the human mind in terms of clear definitions, abstracting altogether from existence. When thus regarded essences are readily analysed into disparate logical atoms, which may then be endowed with some special mode of existence. (the platonic ideas)

Existentialism, the notion of man in general is non-existence and with a keen ontological insight than many other intellectualist realise the central core of their doctrine concerns the basic distinction between essence and existence. The extra mental existence has been banished from the great conceptual schemes (Hegel)²⁸ and they went to the other extreme. All intelligible thought must involve some determinate nature, the great danger from any extreme mode of thought {is}²⁹ it may lose sight of the clear cut essential structures which extinguish one entity from another. In its extreme and reductive manifestations existential thought may deny the existence of all such finite thought and lose itself in the absolute monism. Ethics would no longer regard value as an abstract essence but rather realising of existence the free act of human perfection

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CERTAIN BASIC CONCEPTS OF WESTERN REALISM AND THEIR
RELATION TO ORIENTAL THOUGHT
J. Wild

Filmer Northrop: Methodology and Epistemology Oriental and Western

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METHODOLOGY AND EPISTOMOLOGY ORIENTAL AND WESTERN
Filmer Northrop

(23-1) Unique factor common to most Oriental Systems

- (1) Immediately Apprehended
- (2) It is in itself undifferentiated
- (3) It embraces the differentiated, which comes and goes within it.

²⁷ Referring to "Filmer Stuart Cuckow Northrop."

²⁸ Referring to "Georg Wilhelm Friedrich Hegel."

²⁹ We have inserted "is" into the text for clarity.

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The factors which distinguish one Oriental system from another

- (1) Different ways at arriving at this immediate acquaintance with the undifferentiated
- (2) Different ways of using the knowledge
- (3) Different views as to what other knowledge is of use

Different approaches to the Undifferentiated

- (1) Immediate sense apprehension, sense data and differences are neglected
- (2) Zen and non-dualistic Vedanta, concentration and intuition
- (3) Yoga practices

Indirect practices

- (a) direct negation, neti, neti
- (b) Dialectic of negation, nothing but the suchness remains
- (c) The paradoxical linguistic statement. I am not I therefore I am I.

It may be used to infuse social relationship such as Jen, compassion followed through for itself

(23-2) Concepts by postulation, unique to western science which are given meanings by postulational technique which are verified indirectly through their rigorously approved theorems or deductive consequences. These postulates are by way of their deduced consequences. These postulates are checked by rigorously controlled observations or data.

The point is that to carry through the deduction of the mathematical physics which involve the concept of angle (i.e.) and which makes its predictive power and quantitative verification possible, the concept by intuition given with immediacy is quite incapable of providing the meaning sufficient to permit the deductive proof of the experimentally verified theorems.

Implied in the Eastern way of thought is a continuity and in the West a sense of discontinuity [and pluralism]³¹

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METHODOLOGY AND EPISTEMOLOGY ORIENTAL AND WESTERN
Filmer Northrop

(continued from previous page) (This in spite of the fact that our science is based on the concept of classical physics however it would seriously be interfered with by accepting the notion of the universe as a process, an organism)

J.P. Ryan: Problem of Truth and Falsity

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PROBLEM OF TRUTH AND FALSITY
J.P. Ryan

³¹ PB himself inserted "and pluralism" by hand.

(25-1) Truth and falsity resides not in the things but the intellect, the equation of thought and thing. The intellect can know its own conformity to with the intelligible thing. Not only can we perceive objects with our own senses, but our intellect can grasp and does grasp the essential nature of things. This obtains when the intellect passes judgement. When the intellect that a thing really corresponds to the form signified by the predicate to the subject or removes it from the subject, although the truth may exist in sensations and simple apprehensions as in whatever is true yet it does not exist there as the thing known in the mind of the knower. The latter is what is primarily connoted by the word truth. All things are truly what they are and are truly known for what they are by the perfect and omniscient mind of God. Consistency has always been taken as a sign and consequence of truth... its effect and not cause. One doctrine coheres with another because they are both true, they are not true because they cohere. Pragmatism has taken an effect for a cause, a consequence and manifestation of the truth and as exaggerated into the essence and cause of truth.

The law of non-contradiction is the basic law of thought, what is self-contradictory is inconceivable and false. In the last analysis, any chain of reasoning must rest upon a basis of First principles which are themselves evident, and therefore not susceptible of proof. Known thyself, to know truly what man is proves now as always to be a precondition, to be thyself. There is therefore no small lie, to lie is the absolute form of evil, and there are more forms of expressions than words to wit: the arts, institutions, etc.

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PROBLEM OF TRUTH AND FALSITY
J.P. Ryan

Rudolf Allers: Intellectual Cognition

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INTELLECTUAL COGNITION
Rudolf Allers

(27-1) Sense impressions are the only primary sources of knowledge. Nihil est in intellectu uisi prius fuerit in sense... There are in inborn ideas, nor are there any notions within the natural range of experience infused into the mind by a divine mind's influence. Before the intellect has received the impressions of sense it is a tabula rasa. Stimulation of the senses by some object existing outside of the organism is the necessary condition for the start of mental life. Though subservient to the mind, the senses are material instruments of the body, hence they can be affected only by material agents, the end result of this affection must be primarily a material change. Sense cognition therefore refers only to material objects. The sense in act also brings about

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psychical mutation. The alteration produced by the physical agent in the sense organ is called a species sensibilis, concomitant with the alteration of the organ there is a psychical immutation so that the species sensibilis a psychio-physical process or the result of such a process. The species sensibilis is described as an image or a similtudo of the perceived object. Imagio and similtudo have to be taken in the sense that a curve represents a chemical reaction (symbolic) the one thing may stand meaningfully in some context for another. There need not be a one to one correlation, such as for instance the word and the concept it signifies. Every particular or singular thing which is the proper object of sense cognition, owes its being to individualising first matter and a specific form. Whatever is material exists as a particular, and all particulars are necessarily material. In the particular resides the specific and universal form which is common to all particulars of one species but which has no real existence outside of the individual particulars. Anything whose existence depends on matter is particular can be known only by an equally material faculty, therefore particulars can only be known by the senses. Anything acting is capable of action, insofar as it is in act, mere potentiality has no efficacy, and cannot cause a form to exist in another being. The objects

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INTELLECTUAL COGNITION

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(continued from previous page) of sensitive cognition accordingly affect the sense in so far as they are actual, the sense has to be receptive to the influence exercised by their objects. The senses are in potency, in regard to their objects, the sense is actualised by the agency of the object impinging upon it. Reproducing some kind of image in the adequate performance of the internal senses, –³³ imagination, retention, reproduction. Memory is equal to the function limited to the adding of pastness to the image.

The sensus communis a synthetic sense the data supplied by the external senses into the perceptive of one object, because the external senses are unrelated. The power here implied as to compared them, and to do this it must have all of them together present and can be conceived (the simply synthetic performance) only in the yet undeveloped mentality of the infant. Perception is never simply a synthesis of sense data. It is always due to the cooperation of the two internal senses: imagination and memory. Sensus communis the where all the pathways connecting the mind with the outer world converge.

Vis aestimativa: instinct sensory activity that releases activity. Man's lower powers are ennobled by their closeness to the intellectual faculties. Phantasms are presented by the imagination to the intellect, these phantasm are in the vis cogitativa which has been elaborated on by the sensus communis. The intellect always and exclusively operates on a phantasm presented by the imagination and contains all the

³³ PB himself inserted a dash by hand.

contributions made by the imagination and *vis cogitativa*, nor can they mingle with the precept. They are added to it after the percept has been worked out by the *sensus communis*.

The *vis cogitativa*: transmits the phantasm of imagination, the data of which it has become aware namely the axiological aspect of particular that is by working on the phantasms it becomes aware of values

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(28-1) The universal is said to have a threefold manner of being: (1) it is real in the creative mind of God the exemplar of all things created: *ante rem* (2) as the nature common to all beings in one species it exists in the particular or: *in re* (3) it is the human mind which abstracts it from the particulars known by means of sense cognition and so has existence *post rem*

Passive or possible intellect and active intellect, the intellect has this universal nature as its proper object – but cannot reach it until it is disengaged from its material aspect with which it is bound up, freeing of the universal nature bound up with the process of abstraction. The universal nature disengaged from the phantasm and thus made intelligible – species intelligible impressa, after informing the possible intellect the species intelligible or *verbum mentis* (element of pre-verbal thought a spoken proposition is preceded by a mental one which does not belong to any language)

Reflexio or *reditio* have to be taken in their literal sense, the intellect is able to bend back on itself, its own operation may become an object of intellectual cognition. Reason is not only aware of its object but also of itself and its acts in regard to its objects. Intellect depends on phantasms for elaboration of the concept, the operation of the sensitive faculties acquires a decisive influence (that is the intellect can be led to the formation of a wrong concept)

The intellect is immaterial in its nature, and operations yet it needs the material supplied by the senses. The active intellect which is always in act gets hold of the phantasms, abstracts the universal and transmits it to the possible intellect which is in potency and becomes actualised by the species intelligible impressa. The intelligible being, the universal does not exist it has become real as a *verbum mentis* in the possible intellect and possible intellect is not actualised before the concept is formed the reason for two distinct performances, the abstraction of the concept by the active intellect

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(continued from previous page) and the final formation of it by the possible intellect is not within the province of empirical psychology.

Hilary Carpenter: The Ontological Roots of Thomism

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THE ONTOLOGICAL ROOTS OF THOMISM

Hilary Carpenter

(31-1) It is significant that the word theorise denoting in the original Greek form the most incisive effort of the human intellect to penetrate into the basic truths of all objective reality and is now almost used exclusively in the totally opposite sense of moving away from reality towards fantasy.

We know a thing only when we know its principle or causes... the aim of the mind is to penetrate the outward shell and to abstract the underlying reality: that which makes them to be what they are and ultimately that which makes them to BE are all... their beingness

Material being or the contact with the senses

Quantative aspect of material being, the philosophy of mathematics

Beingness of all things

That which is rather than the fact of its existence we attain the notion of res, ens is taken from the act of existence whereas the former expresses the quiddity or essence of which actual existence is the complete realisation. Every being is individual in itself having an intrinsic unity, the notion of separateness of each being from all other emerges alquid. These three res, unum, and alquid are intimately connected and establish the complete idea of transcendental unity. in the scale of being the degree of unity-indivisibility and therefore indissolubility of each thing is determined by its participation in being; perfect unity being found only in the perfect being. Being in the strictest sense connotes actual existence and thus unity is to be found only in what can most truly "Be" the suppositum, a substance actually existing, each thing is in so far as it is one, and what is not really one is not really a being.

Being in general can said to be divisible in so far that is realised variously in different essences, though this division is based on analogy the different essences or kinds of being can therefore be said to constitute a plurality, but not a plurality based upon the relation between the thing measures and the measure

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(continued from previous page) for there is no homogeneity in the things which constitute the plurality, nor yet a plurality based upon the potential division of the common substratum, for the multiplicity that derives from matter does not result in new kinds of being. None of the essences which divide being includes the notion either

of unity or multiplicity in the absolute sense this is to be found only in their individual realisation, though the unity of the individual is based upon the individuality of the essence. Now truth is a relation or adequation between the intellect and the objective reality so that while truth is an effect of intelligence it is rooted in the object. It is not because you think truly you are white you are white but because you are, we who say this have the truth. The measure of being is the truth in anything. It depends rather on some objective stability of the thing known, resident in its very being. Truth is in the intellect according as it conforms to the thing known, the thing known may be called true in so far that it has a certain order of intelligence which is twofold:

(1) essential

(2) accidental with respect to that intelligence whereby the thing known is knowable

Transcendental truth consists primarily in the perfect conformity of every natural thing in the completeness of its being with the idea in the mind that created it – the need of an exemplar in the mind of the maker of anything is an accepted fact. The first cause, intelligence par excellence and must have an idea of the effects produced by it. Those things that have a cause of being have also a cause of their truth because the being of a thing is the cause of the true conception of the thing in our minds. A potential and actual element whose interaction determines the unending variety of modes of being without doing violence to the unity and simplicity of being as such.

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(33-1) Esse existence and perfection, complete actuality if a perfection is actual and existent is a mode of essence denotes and is the degree of its actual perfection. Every excellence of anything whatsoever is ascribed to it in respect of its esse, for no excellence would accrue to a man for his wisdom unless by means of it he were wise, and so with other qualities.

From actual and objective particular perfection we can argue with metaphysical perfection by means of the principle of casuality to the actual and objective reality of absolute perfection, which is God. Our premises represent something in the real order. The universal may be regarded as something potency to be actualised in the individual esse must be regarded as an unqualified actuality to be limited in the individuals. In all other beings the limitation of esse is an essential element of their reality; perfection in general to this particular sort of perfection. If esse must be limited to all things except God there must be a principle of limitation and if esse represents actuality, the only thing that limit its potentiality. Not merely the principle of becoming but remained as the actual constituents of things that have come to be and even of things which cannot have come to be (angels). Static as well as dynamic, being actually constitutive of all existent things that are not pure actuality. In its role of the principle of limitation the potency does remain and is to be regarded as a static constituent of actually existing things.

The individual essence is normally taken to mean the sum of all actual and necessary perfections pertaining to the individual it is rather the capacity for these perfections it is the real potency making these perfections possible but not actual. In the realm of abstract thought essence is represented as an actuality in the order of objective reality it represents a potency. The distinction of esse is due to the

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(continued from previous page) fact that they have diverse essences or natures whereby they acquire or receive esse diversely. Esse is limited by the essence which receives it and their relationship is that of act and potency. (Esse the principle of actuality or manifestation)

In material beings there are two modes of composition (1) matter and form constitute essence, specific or individual but not the actuality of that essence (2) that of esse and essence is in all created things. The essence of God denotes the totality of divine perfection. God has not an essence which is not his esse³⁴

**Surendranath Dasgupta: Philosophical Essays,
University of Calcutta 1941**

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PHILOSOPHICAL ESSAYS, UNIVERSITY OF CALCUTTA 1941
Surendranath Dasgupta³⁵

(35-1) For if there is no permanent reality anywhere and everything were mere phenomena, none of these would be definable or explainable except in a merely relative manner and this is what is called Sunyavada.

(35-2) According to Vijñānavada, idealism of Vasubandhu, all appearances are but transformations of the principle of consciousness by its inherent movement and none of our cognitions are produced by any external objects, which to us seem to be existing outside us and generating our ideas. All that we know as subjective or objective is mere ideation and there is no substantive reality or entities corresponding to them, but that does not mean that pure non-conceptual thought which the saints realise is also false. There is no denial of pure knowledge.

(35-3) In the Trimsika³⁶ of Vasubandhu and the com. by Sthiramati, this idealism is more clearly explained. It is said that both the soul and all that it knows, are but

³⁴ Incomplete – the end of this para was not found in this file.

³⁵ “Das Gupta, S.” in the original.

³⁶ Referring to the Trīṃśikā-vijñāptimātratā.

transformation of pure intelligence (vijnana-parinama). The transformation (parinama) of pure intelligence means the production of an effect different from that of the casual moment, simultaneously at the time of the cessation of the causal moment. There is neither externality nor subjectivity in pure intelligence but still these are imposed on it. All erroneous impositions imply that there must be some entity which is mistaken as something else. There cannot be erroneous impositions on mere vacuity... Both repudiate the extreme idealism of others that is the reality of pure intelligence on the grounds of interdependence or relativity.

They hold that pure consciousness is the ultimate reality. The latter a permanent entity which by its inherent power (shakti)³⁷ undergoes threefold transformation as the inherent indeterminate inner changes (vipaka) which again produce the two other kinds of transformation as the inner psychosis of mental

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PHILOSOPHICAL ESSAYS, UNIVERSITY OF CALCUTTA 1941
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(continued from previous page) operations (Manana) and as the perception of the so called external sensibles. The apprehension of all appearances (dharma) as the cognised objects and that of selves is due to the threefold transformations vipaka, manana, visaya-vijnapati, the ultimate consciousness which suffers all these modifications is called alaya-vijnana in its modified transformations, because it is the repository of all experiences.

When a saint's mind becomes fixed (Pratisthita) in this pure consciousness (vijnaptimatra) the tendency of dual thought ceases and there dawns the pure indeterminate (nirvikalpa) and transcendent consciousness (lokk ttara). That is it runs back from its own transformations and rests in itself. It is unthinkable and indemonstrable because it is on one hand pure self consciousness (pratyatama vedya) and omniscience as it is divested of all limitations and it is unique in itself. It is also called the container of the seed of all and when its first indeterminate and indefinable transformations rouse the psycho-transformations and also the transformations as the sense perceptions these mutually act and re-act against one another and thus the different series rise again and again and mutually determine one another. In this view (vijnana) thought and its transformations are also regarded as real

Vasabandhu does not hold that our awareness of blue is only a modification of the awareness but he thinks that an awareness has always two relations; with the knower and with the object that is known. Blue as an object is essential for making an awareness of the blue possible for the awareness is not blue, but we have an awareness of blue. But this psychological necessity is due to a projection of objectivity as a necessary function of determinate thought and does not at all follow that this implies

³⁷ "sakti" in the original.

that there are real external objects etc. Psychological objectivity does not imply ontological objectivity.

Chapter 8

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Surendranath Dasgupta

(37-1) Buddha thought... that which wipes out the world and with it the bearer.

No soul unites one existence with another, no consciousness passes from one to another, for consciousness is individual arising afresh with each bhava with each bhava again passing away. How do I know that the consequence of my deed will always follow me? I know it by my penetration into the law of cause and effect, by my comprehension of the Idea; there is no I for if there is no I present which could commit the deed, no doer who produced the deed then am I myself the deed. I am the deed corporealised. If however I myself am the deed then I myself am the consequence of the deed. Just as the reaction represents precisely the same energy as the action. Punishment and reward do not have to seek me. With this the most universal of natural laws as by the stroke of a magicians wand is transformed into the supreme judge of the world.

Egotism is indeed the most coldly calculating foundation for morality which this world offers.

Pessimism can only exist where there is egoism,³⁸ wounded perhaps but unabated.

And just as karma not only supplies the link with the next existence but at the same time itself constitutes the next existence, so also it not only supplies the link with the next becoming moment but is itself the latter

Karma is the efficient cause of this continual reconstruction of personality. Our senses recreate in unbroken stream the arising and passing away. This contact can only be dissolved naturally through the dissolution of my desires, my will. As the system starts out with the idea of sorrow so it finds its natural issue in the idea of sorrowlessness. As sorrow in order that it may be of anything of utility must not only be experienced but comprehended; so also sorrowlessness to be efficacious must be understood as well as experienced. As sorrow experienced is pain but sorrow understood is change, so sorrowlessness experienced is bliss, but sorrowlessness understood is that unshakeable deliverance, that unalterable equanimity which bears in itself the

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³⁸ PB himself changed "egotism" to "egoism" by hand.

(continued from the previous page) proof that an I is no longer present.

In Buddhism faith is pure by the product of knowledge.

It is through the craving for life that I am in life... such as the sublimated notions of an everlasting life in heaven suggest.

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(39-1) For idealist, ideas are not mere admissions of the mind but they have a determinative function, a potential activity which ultimately guide and determine the person in his active capacity. Being in reference to an ideal constitutes one's very personality which can be defined only as a spontaneous evolution, a transformation of all objectivity into subjective demands for reaching a goal seemingly outside itself. The sense of value and value itself may also be regarded as identical in nature only with the qualificatory provision that the sense of values is a cognitive abstraction from value itself. Kant made no efforts to show the intrinsic relation subsisting between the empirical ego and the transcendental law and as given no reason as to why the empirical ego should obey the demands of the so-called transcendental ego. Further ideal even in its popular sense has meaning only in relation to a progressive movement and is in itself only an abstraction from the very nature of movement. Intuition would fail to grasp it in its totality. According to Bergson;³⁹ things are but abstractions when taken apart from the all engulfing flow. It is this unintermitted flow that is the nature of the reality and we can know it through intuition of own person with which the reality of the world is coterminous. For intuition reveals the fact that we have nothing but flowing - a flowing duration which extends through all and everything without any break and this want of break is duration. Bergson says that we can realise the nature of this reality by intuition and not by abstraction as in the case with all intellectualism. Intuition ought to mean a concrete vision akin to perception at least if it is to be differentiated from intellectual abstraction. By a peculiar confusion of thought, Bergson thinks that this flowing aspect is given to us by our intuitive vision as a fundamental reality and consequently led to believe the static aspects are mere abstraction

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³⁹ Referring to "Henri-Louis Bergson."

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(Continued from previous page) The flow thus has no reality in itself, apart from all that flows. The flow the pure act, the movement is transcendental in the sense that it cannot be intuited by any known means of cognition as a basic reality that stands alone by itself. If the mere movement the passing away was the most impressive and characteristic of our experience and if there were nothing to hold them together, then there would be no reality, there would be only the passing phenomena like images in Banquo's glass, specific priority would be the only definition of causation and since nothing existed as the permanent pivot of the world, the ultimate truth would be one of nihilism. It is for this reason that the Lanka⁴¹ describes our experiences as the only realities and discards the objectivity and materiality as existing outside, and regards the experience as being generated by the spontaneous activity of the spirit of the Mind (ultimately undefined). By the very nature of the Buddhist hypothesis nothing but movement could be regarded as fact. Thus the passage from the tranquil transcendental to the process of ceaseless creation thus remains unexplained

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(43-1) Hindu view of religion... as soon as the sorrow takes the artistic form it ceases to be personal; or rather it becomes personal to all. And therefore universal. Thus the universality of art is no abstract universality. It signifies the presence of a concrete spiritual reality in all to whom the appeal of art is made. The internal logic of artistic activity is thus transcendental or mystical. The inner controller that weaves the functions of the mind, but the mind does not know it. Thus artistic form conceals within itself the life of the inner spirit.

Religion is art in the deepest and widest sense of the term, it is an activity of the spirit in its self expression through the whole of our personality. In some forms of religion there is an emphasis on the metaphysical principle, and in others on the determinate controlling of will and in still others the outflowing of spontaneous love.

Dasgupta⁴³ claims among others that Fitzgerald's⁴⁴ version of Omar Khayyam⁴⁵ is not only misleading but positively false in the meaning that the author intended.

⁴¹ Possibly referring to the "Lankavatara Sutra."

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⁴³ "Das Gupta" in the original.

⁴⁴ Referring to "Edward Fitzgerald."

⁴⁵ "Khyyam" in the original.

It is said that the apprehension and the awakening of moral tendencies are grounded in the excitation of the sattva guna.

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Notes on Jesus' "Cry of Desolation"

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NOTES ON JESUS' "CRY OF DESOLATION"

(45-1) The 4th Evangelist relates not the "cry of desolation" found in Mark 15:34 and Matthew 27:46, pp. 986-987, footnote Lamsa.

p. 1010 Lamsa The Holy Bible, translated by George M. Lamsa, A.J. Holman Co., Philadelphia, 1957.

There is also a separate book and another The New Testament all translated by Lamsa. See also my Romano notes re. this.

Lamsa's Church is known as "The Ancient Apostolic and Catholic Church of the East."

There are Aramiac (Syrian) texts, originals dated 550 A.D. in Pierpont Morgan Library - (inspect them - PB)

Hebrew as used in the Bible is close to Aramaic, like American and British English.

John 116:32, Jesus said "I am not alone, because _____⁴⁷ the is with me." This _____⁴⁸ his alleged statement...

(45-2) 1. Aramaic was the common language of the Near and Middle East, spoken and written, including the Jews who also used Hebrew. Jesus knew Hebrew but mostly spoke and preached in Aramaic.

2. Modern scholars say the 4 Gospels were written in Greek, but this is disputed by the Eastern Church. Syrian was the literary dialect of Aramaic and was used to carry Christian texts to India, China, Syria, and Iraq. Thus the Bible used by 3 million South India Christians contains...

(45-3) It is this text which offers the opposing text of Jesus' last words. It says "My God, my God, for this I was spared!" ("Arimathea" in Western versions). (Eli Eli lama shabachthani)⁴⁹ - these are Aramaic words.

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⁴⁷ 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.

⁴⁸ 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.

⁴⁹ "Iemana shabakthan" in the original.

The Byzantine Church did not accept this earlier version.
Neither Jesus nor his disciples spoke Greek.

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NOTES ON JESUS' "CRY OF DESOLATION"

Sanskrit Words etc. Definitions by Paul Deussen: "Outlines of Indian Philosophy"

47

OUTLINES OF INDIAN PHILOSOPHY

Paul Deussen

Sanskrit Words etc. Definitions

(47-1)⁵¹ The⁵² term Brahman is the name for the eternal and changeless principle of the world.

(47-2) ATMAN means that which remains if we take away from our person all that is Non-Self, foreign, all that comes and passes away; it means the changeless inseparable essence of our own Self and on the other hand the essence of the Self of the whole world.

(47-3) Reflection in philosophical enquiry is the opposite of yoga, which means the concentration in oneself. They are two different opposing methods.

(47-4) Philosophy has its root in the thirst for knowledge and it is a symptom of decadence in India as in Greece when it begins to be considered as a remedy for the pains of life.

(47-5) Sankara founded his great system on the Upanishads but in doing this a difficulty arose: for the Upanishads which in his view are a divine revelation, contain not only pure idealism of Yajnavalkya but also its late modifications such as pantheism, cosmogonism, and theism. In meeting this difficulty Sankara exhibits great astuteness. He distinguishes throughout an esoteric system (paravidya) containing sublime philosophy and an exoteric system (aparavidya) embracing under the wide mantle of a theological creed all the fanciful imagines which spring in course of time from the original idealism. The esoteric system maintains that there is {from}⁵³ highest standpoint neither creation nor world, neither transmigration nor souls, and that

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⁵¹ The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

⁵² This para was originally in all uppercase, and has been changed to sentence case for readability.

⁵³ The word was cut off by a hole punch. Only "fr-" is visible in the original.

liberation is reached by him who has awakened to the beatific consciousness 'I am Brahman'

(47-6) The exoteric system gives a full account of periodical creation and reabsorption of world and of the circle of transmigration.

(47-7) Thus Vedanta is a system satisfying not only the wants of the people but also the demands of a mind accessible to true knowledge only in its purest form

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OUTLINES OF INDIAN PHILOSOPHY
Paul Deussen
Sanskrit Words etc. Definitions

Captain W.P. Knowles: Breathe Easier (from print)

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BREATHE EASIER (FROM PRINT)
Captain W.P. Knowles⁵⁶
Condensed from The American Mercury (August 1954)

(49-1)⁵⁷ The next time you have something heavy to lift - whether it be a large pot of soup, a typewriter or a suitcase - try taking a full, deep breath and holding the breath while you lift. Much of the weight oddly disappears. The effect is like picking up a box expecting it to be full, only to find it empty.

Those who have played the game of levitation (and who hasn't?) have found that a person or a table can be hoisted by the mere finger action of a group if all present breathe deeply and simultaneously as they lift. This illustrates the mysterious aid that comes from conscious and calculated use of breathing.

By some attention to breath control, if at first only as a stunt or a parlour game, we get a glimpse of how helpful proper breathing can be in daily living. Because breathing is unconscious and automatic, we assume that we do it properly and can leave it to nature. No assumption could be more subtly removed from the facts.

Normally we do breath without apparent effort - 16 times a minute, 960 times an hour, 23,040 times a day. But circumstances affect the way we breathe. A sudden shock, a flash of panic or a finger touched to a hot stove - any of these will change the

⁵⁴ Blank page

⁵⁵ PB himself inserted "2" at the top right corner of the page by hand.

⁵⁶ The following was typed in the bottom left of the page referring to the author: "In World War I, W.P. Knowles served with the Manchester Regiment, won the Military Cross. He was invalided out of the army and, following several years in business, founded the Institute of Breathing, 40 Gerrard St., London W1."

⁵⁷ Pages 49 through 52 are from a clipped article; we have left the spelling and punctuation as it appears in the original published material.

rhythm of our breathing sharply, make us gasp or for an instant leave off breathing altogether. By the same token, a thoughtful management and husbanding of breath can be of practical daily aid, can tone us up and contribute visibly to our health and vitality.

The truth of this I learned from bitter experience. When I was 20 a doctor told me I was threatened with tuberculosis. "You need more oxygen," he said. "Your posture prevents your breathing properly. I'll show you how to correct this."

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BREATHE EASIER (FROM PRINT)

Capt. W.P Knowles

Condensed from The American Mercury (August 1954)

(50-1) KNOWLES: BREATHE EASIER (Continued) Exercise to Overcome Heat: Place back teeth together – don't grind them – and hiss out breath through the teeth. After a dozen breaths a cooling sensation will spread all over the body.

(2) Exercise to Remove Thirst: Place upper teeth out beyond lower teeth. Draw in a full breath through teeth but exhale through open mouth. Repeat few times.

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BREATHE EASIER (FROM PRINT)

Capt. W.P Knowles

Condensed from The American Mercury (August 1954)

(51-1) The prospect bored me, for who has not suffered from the endeavours of well-meaning persons who seek to correct posture? These endeavours usually begin (and end) with the injunction that we hold our shoulders up and throw out our chests.

But I discovered that the effect of good posture could be achieved without painful contortions. The average person goes around with his shoulder blades wide apart. By drawing the shoulder blades close together he accomplishes the incidental result of squaring his shoulders. But he also achieves far more: he frees the whole abdominal region of unnecessary weight and pressure and sets up arrangements for proper movement of the diaphragm. One is relieved immediately of some of the burden of breathing, for ordinarily we use part of our breath intake to lift the weight of our ribs and chest. Pulling the shoulder blades close together gives us a feeling of lightness in the abdominal region and prompts us to breathe deeply.

Knowing the trick proved helpful to me during the First World War. At the battle of Somme in 1916 I was gassed and had my right hand shot off. The shock deprived me of my speech.

I remembered the first principles of breathing I had learned a couple years before. Even on a hospital cot it was possible for me to press the shoulder blades together and ease the pressure on my lungs, leaving them free for their job, which had now become all the more vital.

After months of slow recovery I was released from the hospital and the army. I weighed 82 pounds. Recently, at 61, I had an elaborate medical scrutiny. When it was over the doctor said, "If everybody were in as good health as you, we doctors would be out of work."

Once you grasp the idea of correct breathing you will find rewards in a dozen different ways. Even in a day of escalators and elevators there are still stairs to climb - usually by puffing and panting. But try this: As you climb the first two steps, keeping the shoulder blades in position, breathe in. On the next two, breathe out. With a rhythm of two in and two out, two in and two out, you can glide up flights of stairs and arrive at the top without gasping for breath.

What happens is this: by quickening the breath rhythmically as we climb we expel a greater amount of carbon dioxide and take in a greater supply of oxygen.

The principle can be illustrated and confirmed further if we shorten our rhythm when we walk up a hill or long slope. In this case, breathe in while you take three paces and breathe out as you take in the next three - three in, three out, keeping the shoulder blades in position. A hill that otherwise would leave you clutching for breath can be easily accomplished by this simple change in breathing tempo.

If some strenuous exertion without the right alteration in your

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BREATHE EASIER (FROM PRINT)

Capt. W.P Knowles

Condensed from The American Mercury (August 1954)

(continued from previous page) breathing leaves you "out of breath," there is a simple way to get your breath back. Breathe faster. Pant like a dog for a few seconds. Then take a couple of full, easy breaths. Again pant and follow with a few full breaths. This will quiet your breathing much more rapidly than the forced effort to breathe naturally.

When a runner gets what we call his second wind it means that, at a certain point, he has unconsciously assessed his increased needs and countered the faster accumulation of carbon dioxide by a deeper and steadier intake of oxygen.

Proper control of breathing reduces the need for exercise. The main reason for exercise is that it makes us change our rhythm of breathing and thereby get more oxygen into our lungs to pass along to the blood. If we breathe shrewdly, exercise becomes incidental.

During World War II, I was asked to suggest a series of exercises for early-morning use by the Royal Air Force. Hangars and mess halls were cold; fuel was short. The best thing was to warm up the men. I prescribed the following routine: the men were to inhale and exhale through the nostrils, rapidly at first, then slowly: quick, short breathing for 30 seconds, then slow and full breathing for 30 seconds. Repeated several times, the exercise makes the body glow with warmth.

What the unfortunate majority of us need these days is a breathing program that can help us at our desks or stoves or machines. Tenseness and even depression may be overcome by the following exercise: Place the shoulder blades as nearly together as you can without strain, then breathe out gently and fully. Pause, then inhale with a deep, slow, gentle breath until the lungs are comfortably filled. Breathe out slowly through the nose with a long sigh and without altering the position of the shoulder blades. Do this a dozen times and your depression should disappear. Why? Because you have stimulated and inspired your brain and eased the nerve tension with a fuller supply of life-giving oxygen.

In what is known as stage fright a person often seems to suffer from a mild form of suffocation. Actors and experienced public speakers know the benefits of breath control. Any of us can profit from the actor's practice of stopping in the wings and fortifying himself with several full breaths before entering a scene.

In the strained circumstances of modern life automatic breathing is not sufficient for our needs. Sedentary or monotonous work habits call for new and consciously controlled rhythms. It will pay to test daily some of the suggestions offered here. Experience will demonstrate the constructive use we can make of a power we now overlook.

Reply by Sri Kumaraswamiji to Dr Brunton

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REPLY BY SRI KUMARASWAMIJI TO DR BRUNTON

(53-1) The Veerashaiva Weltanschauung is philosophic in its view whereas "Nisus in Veerashavism" is religious in its outlook. Philosophy is an intellectual grasp of the nature of the Divine and religion, an attempt to translate it into practice. The nature of the Divine as envisaged by the Veerashaiva is Shakti-Vishishta-dvaita⁵⁹ i.e., the integral association of Shiva and Shakti, of Sat and Chit, of Truth and Will, of Consciousness and Force. The Divine as pure existence or Sat is omnipresent Reality which indeed transcends all our relative knowledge and experience, yet it is a stern fact because of the a priori grounds and ontological approach. The Sat or Shiva is the plenum, the source and support of all manifestation; it is the Continent by the inherent force or Chit-Shakti of which all contents are supported and sustained. Hence an Infinite conscious force pervades the world, pours itself into every name and form and the mineral, the plant, the animal, the man are in their phenomenal existence, more or less efficient receptacles or Adharas of this Force. Each receptacle may be likened to a dynamo into which waves of that Infinite conscious force have been generated and stored and are being perpetually conserved, used up and replenished. The same force which moves in the star and the planet moves in us and all our powers and faculties are merely its play and born of the complexity of its functionings. But this Force is not inconscient as the

⁵⁸ "1" in the original.

⁵⁹ "Visishta-dwaita" in the original.

materialist is wont to suppose, rather it is super-conscious in as much as it is endowed with surprising faculties and is capable of much surer action and experience because of the wise and unerring plan of the profound Cosmic

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REPLY BY SRI KUMARASWAMIJI TO DR BRUNTON

(continued from previous page) Self. The continual improvement of the human system as a readily receptive and swiftly sensitive receptacle and increase in quantity and complexity of action of this Informing Energy is the whole aim of evolution. When that Energy is the highest in kind and the fullest in amount of which the human Adhara is capable and the Adhara itself is so trained as to bear the inrush and play of the Divine Power then is a man Siddha, the perfect man, his evolution is over and he has completed in the individual that utmost development towards which humanity is labouring through the ages.

If this philosophic view or theory be correct, the energy at the basis of the intellectual operation must be in ourselves and it must be capable of greater expansion and richer use to an extent practically unlimited. It is true that Infinite conscious force is invisible and intangible; because of its all pervasive nature it has its points of contact with the physical body since it is the alpha or the starting point for practical discipline. It is on the strength of this argument that the Agamic and Tantric lore speaks of the Force-centres in the human body. It conceives of seven such centres of which first, fourth and seventh are the three most important ones. The first is Adhara Chakra or the Root circle which is the home of the Serpent Fire or Kundalini of deep red colour. Bereft of its occult imagery Kundalini or the coiled up energy means hormone which means a vital impulse or urge to action. We are directly aware of that hormone in our conscious activities as an element of "Drive" or "Urge" or felt tendency towards an end. Psychologists call it conation and give the name conative process to any train of conscious activity which is dominated by such a drive. But conation⁶¹

Shri Kumara Swamiji: Nisus in Virashaivism (from print)

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NISUS IN VIRASHAIVISM (FROM PRINT)

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(55-1)⁶² Virashaivism offers us the most complete synthesis of the spiritu psychological discipline. As philosophy, it presents a synthesis of thoughts, as spiritual discipline, it

⁶⁰ "2" in the original. PB himself inserted "-2-" at the top of the page by hand.

⁶¹ Incomplete - the end of this para was not found in this file.

⁶² Pages 55 through 68 are from a clipped journal; except for obvious typos, we have left the spelling and punctuation as it appears in the original published material.

presents a harmonisation of spiritual cultures. Its out-look is therefore synthetical, its basic discipline is harmony. Ancient psychology accepted the soul and was chiefly concerned to distinguish the various functions of the soul so as to assign them seats in the various parts of the body. In this, it only anticipated, however dimly, the truth of the modern experimental psychology which observes that there are some telepathic points in our body. Professor Callegaris,⁶³ a famous Italian specialist of experimental psychology, says that thought waves will be the means of enabling persons thousands of miles apart to communicate with one another. He believes that there are three 'communicating disks' in the human body and one of which he places behind the index finger of the right hand. This statement confidently proves that there is a law of correspondence between body and soul, and between body and soul linking them together is mind with which modern psychology is chiefly concerned. In all we have a trinity body, mind and soul which the Sharana or the Lingayat Mystic calls them respectively by the names of Tanu, Mana and Dhana or Bhava. And each one of the trinity has a triple aspect; soul is Sachehidanandatmaka, that is, it is at once a Divine Presence, power and peace, mind is Kriya, Jnana, Ichchatmaka, that is, mental activity is a cyclic process of cognition, conation and affection; body is Shira Ura Karatmatka, that is corresponding

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(continued from previous page) to these triple of activity of mind and soul there are three points in bodily organism namely the head, the heart and the hand.

Cogitating upon the fact that the 'Law of Correspondence' holds good with respect to body, mind and soul the first question with which rational psychology begins is the question of the seat of the soul in body. Hence it is germane to rational psychology to concern itself with a discussion of the part or parts of the body with which the soul comes more directly into contact. Professor James⁶⁵ says, "In some manner our consciousness is present to everything with which it is in relation. I am cognitively present to Orion whenever I perceive that constellation, but I am not dynamically present there; I work no effects. To my brain, however, I am dynamically present in as much as my thoughts and feelings seem to react upon the processes thereof. If then by the seat of the soul is meant nothing more than the locality with which it stands in immediate dynamic relations, we are certain to be right in saying that its seat is somewhere in the cortex of the brain." Descartes⁶⁶ imagined that the seat of the soul was the pineal gland, while Lotze⁶⁷ maintained that the soul must be located

⁶³ Referring to "Guiseppe Joseph Calligaris."

⁶⁴ "2" in the original.

⁶⁵ Referring to "William James."

⁶⁶ Referring to "René Descartes."

⁶⁷ Referring to "Hermann Lotze."

somewhere in the 'structureless matrix of the anatomical brain elements, at which point, all nerve currents may cross and combine.' Aristotle observed that the seat of the soul was in the heart and he arrived at this conclusion by noticing that the diseases of the heart are the most rapidly and certainly fatal, that that psychical affections, such as fear, sorrow and joy cause an immediate disturbance of the heart and that the heart is the part which is the first to be formed in the embryo. Add to these the psychological experiments of Professor Callegaris who has discovered three communicating disks in the human body and one of which he has posited in the hand. It will be seen then, that the head, the heart and

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(continued from previous page) the hand of the body shall be considered by western thinkers as the most direct points with which the soul comes into contact thus corresponding with *Shira-sthala*, *Ura-sthala* and *Kara-sthala* of Virashaivism.

The culture of the head, the culture of the heart, the culture of the hand! These three types of culture have been cribbed, cabined and caged respectively in the Upanishads, in the Bhagawata and in the Agamas, the hoary scriptures of Hinduism. The quest of the Upanishads is truth, the final and fundamental truth; but this quest is more through intellect than through life. The main effort of the Vedanta is therefore not the psychological opening but fine understanding which enables us to transcend the limitations of the formal mind. Hence the Vedanta rejects any other approach than the intellectual, which in the end rears up fine intellectual intuition culminating in the consciousness of pure God-head, one without a second (Yekmeva Advitiam Brahma) as the sole reality. In the undifferentiated Godhead of the Upanishads we see the mind's attempt to conceive that Reality as unchanging yet changer of all, as the unconditioned Absolute in which all is resolved, as the only substance that survives. "In philosophy, substance is that which underlies or is the permanent subject or cause of all phenomena, whether material or spiritual; the subject which we imagine to underlie the attributes or qualities by which alone we are conscious of existence, that which exists independently and unchangeably in contra-distinction to accident, which denotes any of the changes of changeable phenomena in substance, whether these phenomena are necessary or causal, in which latter case they are called accidents in a narrower sense, substance is with respect to the mind, a merely logical distinction from its attributes. We can never imagine it, but we are compelled to assume it. We cannot conceive substance

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⁶⁸ "3" in the original.

⁶⁹ "4" in the original.

(continued from previous page) shorn of its attributes, because those attributes are the sole staple of our conceptions; but we must assume that substance is something different from its attributes." We cannot conceive substance but we are compelled to assume it; yes, conception is psychological, assumption is logical. Since Vedanta rejects any other approach than the logical, it naturally leads to the cultivation of the cognitive faculties culminating in the cusp and apex of intellectual intuitionism, which is really the culture of the head.

The Bhagavata School represents a definite tendency of thought with an emphasis more upon *concrete* spirituality than upon the transcendent wisdom of the Upanishads. The specialty of the Bhagavata lies then in laying stress upon the *concreteness of the Divine*. But this concreteness reaches its fullness in the conception of Bhagavan where the devotional spirituality reveals its full nature and finds its free play. The Divine is essentially concrete; because of its concreteness it exhibits its essence as a supra-person embracing as well as transcending finite souls. For amongst the souls themselves there is a dynamic identification or an internal relation or to be precise a *prehension* in the words of Whitehead.⁷⁰ A prehension is a grasping or taking hold of one thing by another, but this grasping includes an element of activity *an active taking into relation* instead of a *passive being in relation* which differentiates it from Hegel's. Hence the finite souls which are also concrete are taken up into their proper relations by the Divine who is the highest concrete Reality since He integrates in Himself the total existence. The use of the word *concrete* in this connection needs explanation. A thing's concreteness is proportional to the mass and richness of the ingredients it contains, to the number of the elements that go to make what it is. Thus the idea of concreteness introduces the conception of degrees of reality, according to which one whole is represented as being more real than another in

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(continued from previous page) proportion as it gathers into itself and comprehends more elements. Final and fundamental reality is to be found only in the whole which contains all other wholes as of its parts, thereby achieving a degree of concreteness by comparison with which all other wholes are seen to be abstract. They are abstract only in so far as they are *abstracted from* the whole of wholes to which they belong and in which alone their real nature is revealed. Now such abstraction is a falsification of the real nature; therefore the separate being or the finite soul which appears to exist in its

⁷⁰ Referring to "Alfred North Whitehead."

⁷¹ "5" in the original.

own right is not *really real but relatively real*. The only being who is entirely real is the whole of wholes, who is the Bhagavan or the Absolute.

The Absolute is self-conscious: Self-consciousness is fundamental in all knowledge. All consciousness is self-consciousness, since we cannot know a thing without being aware of the fact that we know it. Thus self-consciousness is a whole within which all other forms of consciousness fall. For this reason, it achieves a greater concreteness, because a greater inclusiveness than any other whole of knowledge. It is this concreteness that compelled the Bhagavata to conceive of a mysterious *union-in-separateness* between God and soul which conception flowered into the play of Love. This play of Love is unceasing, for in this play there is a constant tendency to identification and a contrary tendency to separation. The centric urge in the finite soul touches and enjoys the Divine, but this tendency is succeeded by a contrary eccentric urge. These two tendencies make the life a constant play in bliss, in which the Divine and the human are simultaneously on the point of union and separation. This union in love to a Bhagavata is so rich a spiritual promise that the possession of powers falls into shade before it. The constant flowering of the Divine Life through the ardent yearning of the aspirant may stop with the psychic

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(continued from previous page) powers in the cosmic play and the soul may rest content with these possibilities and formations. Indeed these are great privileges, for they make one acquainted with the life of power through nature in its creative formation; but unless the aspiration be still finer the rich harvest of the life in Love cannot be reaped. This life in Love has illumined Ananda. The Bhagavata lays more emphasis upon the bliss aspect of the Divine since it has the greatest attraction for the finite souls. But this bliss is not to be identified with the crude feeling of pleasure; but it can well be associated with all finely expressive activity and it is this finely expressive activity that is Beauty. What is beauty? Beauty is essentially expression and the expression which is conscious must of necessity be rhythmical and harmonious. *Beauty is the Divine on the point of expression*; and the soul of beauty lies in bliss. Bliss consists in serene, tranquil and unlimited expression and ineffable delight. This delight is expressed in radiant feeling and transparent joyousness through the refined emotions of the heart.

The spirit in its self-expression, according to the Bhagavata is love, beauty and bliss. It is love, for it is ever attractive to the soul; it is beauty, for it is finely rhythmical in its expression; it is bliss, for delight is its being. He has divorced *power* from spirit in its inward being, for majesty and power are to him conceptions relative to cosmic regulation, not to the inner self-expression of spirit to itself. Power may not exhibit the

⁷² "6" in the original.

finest in the Divine but power is necessary for cosmic adjustment. Love alone can never attract the earth towards heaven and integrate humanity and divinity in indissoluble union. The spiritual kingdom on earth can only be established when the forces are responsive to the finest urges of the Divine life; when the Time-Spirit is ripe, the Divine in its beauty and love, with all its wealth of power can intervene in the cosmic

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(continued from previous page) regulation. The truth is that at the back of cycle of civilisation works unseen the power which controls and destroys the dark forces and the Love that cements humanity into a divine federation on earth. It is this power, *Shakti*, the transcendent Will that forms the theme of the Agamas.

The Agamas lay stress upon the dynamic principle, *Shakti*, which is integrally associated with Shiva the Static. *Shakti* is immanent in Shiva, it is the force of projection in creation and the force of withdrawal in liberation. It is the creative energy of all possibilities - spiritual, psychic, vital, cosmic as well as individual. Hence it is the transcendent will which is not only a principle of active force and knowledge and creatrix of the worlds but also is an intermediary power and state of being between that self-possession of the One and this flux of the Many. It has the knowledge of the one but is able to draw out of the one its hidden multitudes; it creates the many but does not lose itself in their differentiations. It possesses the power of development, of evolution, of making explicit and that power carries with it the other power of involution, of envelopment of making implicit. "This Divine Nature or *Shakti* has, therefore a double power, a spontaneous self-formulation and self-arrangement which wells naturally out of the essence of the thing manifested and expresses its original truth, and a self-force of light inherent in the thing itself and the source of its spontaneous and inevitable self-arrangement."

In the Vedanta this *Shakti* has been thrust into the background but in the Agamanta it has been kept in the foreground. Herein lies the great difference between the Vedanta and the Agamanta; for the former lays stress on transcendent spirituality while the latter emphasises dynamic spirituality. But we must note this important divergence of opinion and observe that the two opposing

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⁷³ "7" in the original.

⁷⁴ "8" in the original.

(continued from previous page) views carry with them important consequences, practical as well as theoretical. On the first view which lays stress on the absolute transcendence of God, there will be a disposition to despair of the world and human progress, and to seek the Kingdom of God wholly in the unseen; on the second view, which lays emphasis on the divine immanence, there will follow naturally a religion which has affinities with humanism and seeks the Kingdom of God partly through the promotion of human progress. Hence it is argued by those who take this view that creativeness is an essential characteristics of the Divine Nature; that creation is not an illusion but an act of will. In practice, as in theory, Vedanta and Agamanta widely differ. As a method of discipline Vedanta is more intellectual. It anchors on discrimination and philosophical reflection which ultimately presents the truth of identity. It presupposes complete freedom from the working and the functioning of the lower triple – physical, vital and mental. Its practice teaches us, in one word, the final and total withdrawal of our being from all the aspects of life to enjoy the *poise* in luminous silence.

Agamanta, on the other hand presupposes close touch with the informant Silence, but it implies more. It saturates our being with the movements of the dynamic Divine in its cosmic and supra-cosmic expression. Dynamic spirituality reveals to us the secrets of the Divine ‘in its irresistible power, in its absorbing beauties, in its joyful movement and in its ever fresh and ever creative life.’ Nay, it allows us the privilege of enjoying not as a remote observer, but as an intimate partaker of these spiritual privileges and genial currents of the soul. In the method of discipline, the Agamanta differs from the Vedanta in insisting on the psychological opening of our whole being. For the sake of the psychological opening of our whole nature, the Agamas recognise the importance of the

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(continued from previous page) transcendent will, impersonal and super-conscious and seek an affiliation of our will to it. With this affiliation individual will is redeemed from its inertia and imperfection and can feel its identification with the divine will. This identification makes the individual a swiftly sensitive and readily responsive receptacle of the inflowing divine Energy with the result that the individual becomes an effective and powerful agent of the Divine Life and expression. The Tantras and the Agamas do not regard *prakriti* a barrier to the expression of the Divine Life; matter can be made a fine instrument of supra-mental expression. The truth of this statement shall be clear when we consider the theory of evolution as propounded by the Agamas.

Of the facts about evolution, and obviously one of the most important facts, is that it tends to *produce values*. The most reasonable hypothesis then is that values are

⁷⁵ “9” in the original.

not accidental by-products but integral to the process of evolution. But this tendency to produce values needs an explanation. The theory of 'emergent evolution' sponsored by Professor S. Alexander and Professor C. Lloyd Morgan⁷⁶ is meant to satisfy this query as well as intended to meet the difficulties which the older theories of evolution encountered in connection with the facts of the coming into existence of specially new qualities and values. This new theory holds that life, mind and consciousness are not the mere resultants of prior conditions, but 'emerge' all of a sudden, unforeseen by any human eye in the course of evolution. This theory of emergent evolution may be welcomed more as a descriptive formula than as a definite principle. It is to the credit of the Tantras and Agamas that they have satisfactorily explained the theory of evolution. They differ from the Emergent Evolutionists in proceeding from the subtle to the gross, from the finer to the coarse. The finer cannot emerge from the gross rather the crude

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(continued from previous page) is the finer restrained in its complete expression. Evolution is really a descent, it is down-ward movement. It is not that life, mind and consciousness emerge or evolve out of matter, but it is the Spiritual Force that in its downward movement exhibits these different grades of energy emerging in the course of evolution. Life and mind are the finer manifestation of the creative Energy of Shakti, but not of crude matter, for matter indeed is the arrested Energy and suspension of its creative flow, because of the dominance of inertia. If by the principle of *redistribution* the whole setting of life is changed and the crudeness and the inertia which hinder the free expression of life and delight be overcome, then life may show emergence into finer expressions into the luminous expression of *Sattva* and the delightful vibration of *Rajas*, together with the calm equilibrium of *Tamas*.

Under the ingress of the Divine Shakti fine integrations are formed through life in society, but the higher and the finer emergence of life through family, society and humanity has not as yet attained complete spirituality. For life in this stage has to overcome the restraint and obstruction of unconscious matter and therefore, cannot reveal full spiritual spontaneity and freedom. But the transcendent and the super-conscious will, if allowed to have its free and full play with an affiliation of the individual will is powerful enough to counteract successfully the resistance offered by unconscious matter. Matter is indeed energy checked in its creative flow because the dominance of *Tamas*; if humanity succeeds in removing this check through the inflow of the Divine Shakti the emergence of the supramental life through nature shall not be

⁷⁶ Referring to "Samuel Alexander and Conwy Lloyd Morgan."

⁷⁷ "10" in the original.

utopian. But the emergence of this supernal Life implies an infinite labour on the part of humanity whose hand by dint of supreme activity and stupendous sacrifice

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(continued from previous page) has to break through the stony obstacles of unconscious matter till it disappears into radiation.

Virashaivism which is a phase of the Agamant is at once a faith and a philosophy. As a faith it inculcates the adoration of the Absolute in the form of Linga which is really the symbol of Infinite Truth. Hence the name of Lingayatism. In this faith, the Lingayat blends harmoniously the spiritual devotion of the Bhagavata with its emphasis on the concreteness of the Divine with the transcendent wisdom of the Upanishads with its stress on the Divine abstractness. He agrees with the Upanishadic seer when he says that the Linga conceived as Infinite Truth in its abstractness is *atyatisthat-dashangula* i.e. the Linga is the super-cosmic Infinite and he concedes to the truth of the Bhagavata Bhakta when he declares that the Linga, conceived as the symbol of the ultimate Reality with its form oval and colour blue-black having glazing splendour, is made captive in the ten fingers of its votary. For at the time of worship, the Linga is placed at the palm of the left-hand with a canopy formed by the right-hand so that it appears to be a captive in the hands of its votary because of his sincere surrender and intuitive faith. If the cultures of the head and the heart respectively belong to the Upanishadic and Puranic literature, the culture of the hand is a distinctive feature of the Lingayat literature. Since creation springs from Eternal Hand and since it (creation) is an act of the Divine will Virashaivism essays to transform the hand into Prospero's magic wand, by transferring the seat of the soul from head and heart to the hand. Those who hesitate to accept the truth of this statement need only look to the experiments of Prof. Callegaris who has discovered three communicating disks in the human body and one of which he has placed in the hand. Or to return to occultism which forms the sanctuary of the Ancient Wisdom:

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(continued from previous page) occultism maintains that the Divine Aura encompasses all living beings and flows freely and spontaneously through the finger tips of the human hands.

⁷⁸ "11" in the original.

⁷⁹ "12" in the original.

Now it remains for Virashaivism as a spiritual discipline to found a synthesis of the Infinite, the universal and the individual Divine respectively revealed by the transcendent spirituality of the Upanishads, the concrete spirituality of the Tantras and the dynamic spirituality of the Agamas. Since these three centres of divinity have their corresponding points in body, Virashaivism with its bold and penetrating insight has ascertained three definite localities in body which go by the name of *Shirasthala*, *Urasthala*, and *Karasthala* – the head-station, the heart-station and the hand-station. The infinite Divine has a locus in the head and is termed *Bhava-linga*; the universal Divine is situated in the heart and is called *Prana-linga*; the individual Divine has its seat in the hand and is therefore addressed as *Ista-linga*. Istalinga is the individual Divine, extending itself in the realm of eventualities. It fulfills what is contained in the truth, what works out in the possibilities reflected by the mind, what appears to us as the fact objectively realised. Pranalinga is the universal Divine which takes its stand in the possibilities. It has behind it the freedom of the infinite and brings it in us as a background for the determination of the finite. Therefore every action in the world seems to emerge from a balancing and clashing of various possibilities. Bhava-linga is the infinite Divine which sees the truth in itself, the truth in its becoming, in its essence. It contains all that is in the Idea comprehensively, not piece-meal. This Bhavalinga is Sat, the divine presence which is the transcendent and luminous silence that resides in the heart of all things. The divine presence is therefore necessarily the divine peace characteristic of the divine Life, Pranalinga. But neither of them can survive in the earth-consciousness

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(continued from previous page) unless they are securely founded upon the divine power which is best illustrated by Istalinga. *Ista* means the desired object or the cherished-for ideal; and for a Lingayat the ideal is not only to realise but also to manifest the divine in the world.

If a divine work has to be done in this physical world, if it has to remain not as an influence merely but as a fixed thing in the physical world the culture of the hand (*Karasthala*) comes to be recognised as the foundation upon which the super-structure of the cultures of the head and heart is to be built. The Virashaiva is a profound exponent of this culture of the hand. Then what does it imply? It implies (a) the truth of the physical world and its importance (b) the necessity of the earth-life and the human endeavour, its evolutionary meaning (c) the truth and importance of the Individual, the liberation of the individual soul consequent upon the realisation of the Divine *here and now*: “The liberation of the individual soul is therefore the keynote of the definitive divine action; it is the primary divine necessity and the pivot on which all

⁸⁰ “13” in the original.

else turns. It is the point of Light at which the intended complete self-manifestation in the many begins to emerge. But the liberated soul extends its perception of unity horizontally as well as vertically. Its unity with the transcendent One is incomplete without its unity with the cosmic Many. And that lateral unity translates itself by a multiplication, a reproduction of its own liberated state at other points in the Multiplicity. The divine self reproduces itself in similar liberated souls as the animal reproduces itself in similar bodies. Therefore, whenever even a single soul is liberated, there is a tendency to an extension and even to an outburst of the same divine self-consciousness in other individual souls of our terrestrial humanity and, – who knows? – perhaps even beyond the terrestrial consciousness.”

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(Continued from previous page) The liberated individual soul is therefore a divine ‘seer-will’ who belongs to the supra-mental region ‘where to will is to create, to think is to see.’ In that region will and seeing are one. Therefore when he has the sight and lives in the truth consciousness, his will becomes the spontaneous law of the truth; in his acts also he becomes one with all beings and his life grows into a representation of oneness, truth and divine joy and no longer proceeds on the crooked path of egoism full of division, error and stumbling. Since will and sight are combined and no longer as in the human mind separated from each other he strives to see unity in the Divinity trinity and comprehends the divine movement as a whole, and knows in its large lines the divine intention and goal in it without seeking to fix arbitrarily its details. He will try to sound the depth of the cosmos to understand what the Divine in it is seeking to realise, not only at the present, not only in the next generation, but beyond, and for that he will speak, strive, if need be battle, even while all the while he knows that there is more yet beyond beside which, the truth he has seized will seem erroneous and limited. Therefore he will act without presumption and egoism, knowing that his own errors and those which he combats are alike necessary forces in that labour and movement of human life towards the growing Truth and Good by which there increases shadowily the figure of a far off divine Ideal. In a word he becomes the divine Hero who has that sublime trust in the Supreme Power that guides the universe who has that high audacity of the human soul to wrestle with the Infinite and to realise the impossible, who has that wise and warrior confidence in its ultimate destiny which mark the great innovators and renovators. To create such a race of divine heroes is the one end and aim of Virashaivism; it has created many a hero in the past, and we hope that it will create many more in the future. In this lies its speciality and significance, its appeal and importance.

⁸¹ “12” in the original.