

Collected Writings 4 (1935-1980)

Table of Contents

Early Journalistic Writings of PB	2
Swedish Study Guide Excerpt.....	14
Uncategorised Paras	17
The Transcendental Meditation Movement.....	26
PB's Notes from His Contemporaries	30
TMP Mahadevan, July 1970.....	31
PB's Glossary and Uncategorised Paras	33
Response to Evelyn Platek.....	35
Mysticism Is a Stop – Not a Goal.....	35
Letters from Engelina van Praag and Arthur Broekhuysen.....	37
Sherry Wesselman: On So-called “Evil”	41
Two Letters Regarding the 20 th Anniversary of Ramana's Death	43
Sri Ramana Was a Pure Channel for a Higher Power	45
Uncategorised Paras	48
Talks in Prague by PB (1946): The World Crises	55
Untitled Interview.....	61
Write Biography “Mr Jacob of Simla”	62
Stories and Predictions from India	69
Index of Titles by Category.....	100

Editor's note: This document is the fourth of four such files. They were created at some point during PB's lifetime and were housed in three-ring binders. They were not explicitly included in his “Idea Series,” but there are paras here which are from that work. The dates assigned to each of these four files was created by the archivists and is based upon contemporary references, the very occasional dates on the original, and the physical pages themselves. It is entirely speculative and must be treated as suggestive rather than definitive. We have created our own table of contents, since the original – as received – is quite disordered and even discontinuous. The groups we have made are based upon our study of PB's work, but are by no means at his suggestion.

This particular document is a veritable miscellany of PB's own writings, writings of his contemporaries, and a collection of articles including “weird tales” culled from various journals. The order is entirely random so we have created a more useful grouping in the Index at the end of this file.

Evelyn Platek is the wife of Dr. Richard Platek, who first met PB through his friendship with PB's student, Anthony Damiani. The Plateks visited PB several times in the late 60s and

early 70s before pursuing a different direction in their spiritual path. The paper on Ramana Maharshi is probably the last thing that PB wrote about Ramana. The Swedish Study Guide was largely written by Anna Bornstein, PB's Swedish translator, in consultation with both PB and Anthony Damiani. The notes from TMP Mahadevan are probably provided by Princess Irene of Greece who knew PB and who was a devotee of Mahadevan. Sherry Wessleman was a lifelong student of PB and friend of his wife Evangeline Glass. We believe that the Untitled Interview was created by PB's Czech students, probably around the time of his Prague talks in 1946. PB visited them before and after WWII until the Communist takeover prevented further contact. All the anecdotal paras at the end of the document read like some of PB's own experiences as described in "A Search in Secret India;" it is probable that he collected these around the time he was writing that book, as he often liked to compare his own experiences to that of others. These latter pages really belong in the "Book Notes" series as they are neither by PB nor his students. Some of the more egregious 19th century spellings (Jogi, Hindoo, etc.) have been modernized, but we have not researched all the place names, some of which may well be fictional.

Most of the handwriting in this file is PB's; there are exceptions which are noted in a footnote when they occur. We don't know who the original typist was so they are identified here as "the original editor;" the notes made by Carol DeAntoni happened when the material was at Wisdom's Goldenrod after PB's death.

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

Early Journalistic Writings of PB

1¹

EARLY JOURNALISTIC WRITINGS OF PB²

2³

EARLY JOURNALISTIC WRITINGS OF PB

3

EARLY JOURNALISTIC WRITINGS OF PB⁴

¹ Blank page

² Alan Berkowitz inserted "Early Journalistic Writings of PB" on the envelope containing these pages by hand.

³ Blank page

(3-1)⁶ God Is My Adventure: By Rom Landau.⁷ (426 pp. London. Ivor Nicholson and Watson. Price, 10sh. 6d net.)

Mr Landau presents here a briskly-painted picture of contemporary spiritual cults and their Western founders, together with two that have strong Indian associations. Two or three of his subjects are completely unknown to the average Westerner, but the majority of the prophets with whom he deals have achieved some fame among searching unorthodox souls who yearn enthusiastically for Deity in religion or for Truth in philosophy. All these chapters, however, are markedly significant of the increasing reaction against and restless discontent with, the long-prevailing materialism which has weighed down like a fog upon Europe and America.

The facile biographer of Paderewski⁸ and Pilsudski⁹ gives us ten stimulating studies of strange men and their stranger teachings – Count Keyserling,¹⁰ Stefan George, Rudolf Steiner, Krishnamurti,¹¹ Meher Baba, Principal Jeffreys,¹² Frank Buchman, Ouspensky,¹³ Schneiderfranken¹⁴ and Gurdjieff.¹⁵ The accompanying photographic portraits are run without a margin right up to the very edges of the pages and form an attractive feature of an attractive book.

The author's attitude in approaching these men for interviews is well-defined in his own words: "I had not a scholar's interest in metaphysical subjects. And yet I was asking myself constantly the same questions that most younger people around me seemed to be asking themselves and to which our ordinary knowledge could supply no satisfactory answers. Was our earthly life a complete whole or was it merely a stage in a much longer journey? Ought we to follow the conventional ethics of our day or try to discover ethics that might have a more spiritual significance?" These prophets of his acquaintance supplied him with their answers.

⁴ The contents of the section "Early Journalistic Writings of PB" are all clippings from newspapers and magazines.

⁵ This additional information was included with the title in the original on page 13: "Thursday, December 19, 1935."

⁶ The paras in this file are unnumbered, unless otherwise marked.

⁷ Referring to Romauld Landau.

⁸ Referring to Ignacy Jan Paderewski.

⁹ Referring to Jozef Pilsudski.

¹⁰ Referring to Count Hermann Graf Keyserling.

¹¹ Referring to Jiddu Krishnamurti.

¹² Referring to George Jeffreys.

¹³ Referring to Peter D. Ouspensky.

¹⁴ Referring to Joseph Anton Schneiderfranken.

¹⁵ Referring to George Ivanovich Gurdjieff.

Count Hermann Keyserling's narrow-eyed, high-cheeked, Tartar face appears among the photographs in the first chapter, and immediately impresses one by its air of commanding intellectuality. He is the founder of the "School of Wisdom" in Darmstadt, where, during the short idealistic period that followed the War, young Germans flocked eagerly to listen to lectures by the Count and his brilliant collaborators. This sleepy little town in south-west Germany became a hive of discussions about spiritual problems and schemes of reconstruction, propounded by astute thinkers. The aim of the School was to show its pupils the eternal values which lie behind worldly appearances, as well as to mould them spiritually by personal influence rather than by merely academic teaching. To-day the School is unable to thrive in the atmosphere of Nazi restrictions.

I have met several of the teachers described in this volume and the one whose name will outlive all the others, in my opinion, is Dr Rudolf Steiner. The cold logic of his thinking and the mathematical precision of his expression were brought to bear in an earnest endeavour to turn the foggy study of occultism into an exact and applied science. Steiner did an immense amount of research, wrote books by the dozen, delivered lectures by the hundred, taught pupils by the thousand, in a life of constant travel all over Europe. He was gifted with uncanny powers, yet used them only to help others and to increase the sum of man's useful knowledge. He was frequently consulted by many of the leading men of the Continent, and his sincere, quiet personality usually earned their liking. It is a pity that this highly cultured pioneer died in the prime of life.¹⁶

4

EARLY JOURNALISTIC WRITINGS OF PB

The Hindu

Reviews and Notices

Some Contemporary Spiritual Cults

{Editor's note: the contents of this page are a continuation of the previous page, which was oversized and had to be scanned in two portions. As such, we have moved the text onto the previous page.}

5¹⁷

EARLY JOURNALISTIC WRITINGS OF PB

The Hindu

Reviews and Notices

Some Contemporary Spiritual Cults

6¹⁸

¹⁶ This section is continued in para 13-1.

¹⁷ Void page

EARLY JOURNALISTIC WRITINGS OF PB
The Hindu
Reviews and Notices
Some Contemporary Spiritual Cults

7

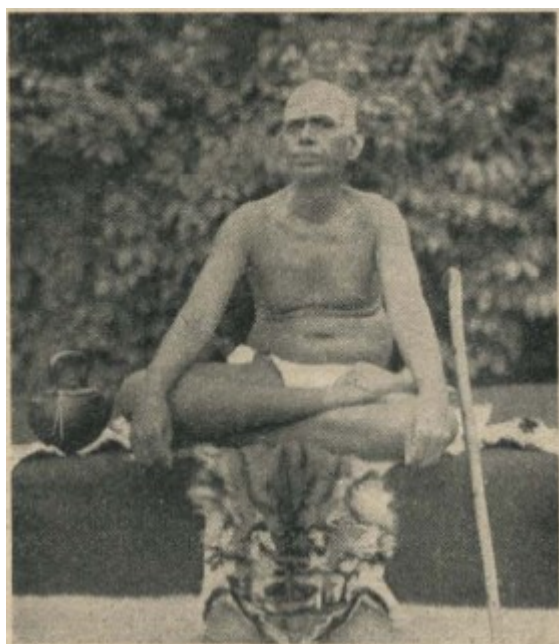
EARLY JOURNALISTIC WRITINGS OF PB
I Interview an Indian Yogi!¹⁹

(7-1) I Interview an INDIAN YOGI!

My Meeting with the Most Famous Occultist in All India

By Paul Brunton

The distinguished author of "A Search in Secret India" and "A Search in Secret Egypt."



Paul Brunton took this photograph of the Maharshi²⁰

So many readers have written to me expressing an interest in the Sage whom I had the privilege of first bringing to the notice of the West – and now, I find, practically to that of India also – that some further impressions of him, coming from his hermitage where I have been living for the last few months, may satisfy their curiosity.

The Maharshi²¹ is indeed one of the last of India's vanishing race of spiritual supermen called Rishees. There are others, I know, but they are not so easily accessible

¹⁸ Void page

¹⁹ This section is from a clipping from "Prediction," pages 258-260.

²⁰ Referring to Ramana Maharshi. "Maharishee" in the original.

and they veil their existence in mystery, whereas the Maharshi²² does not deny anyone access to himself, although he will not go out of his way to visit other parts of India. In fact, he has not left his hermitage for many years, not even to visit the nearest village. He welcomes everyone, although always maintaining the reserve and dignity to be expected from one who has surpassed all Western attainment.

Man of Great Psychic Development

He enjoys perpetually the state which all intelligent Yogis seek, the state called samadhi or continuous super-consciousness. Whereas most Yogis have to enter into profound trance in order to experience this unique condition, the Maharshi²³ has now this great good fortune without appearing in any way abnormal and without the necessity of entering trance.

He is now rising rapidly to fame throughout South India – a matter which makes not the slightest difference to his personal modesty – and so this once quiet hermitage under Arunachala, the Hill of the Holy Beacon, has now become a noted place of pilgrimage. Incidentally, the eastern tower of the Temple of Arunachala is the loftiest in all India.

When I first came here more than five years ago, I had the privilege of having many private chats with the Sage, wherein many problems were solved, but since my return to him last November, our communication has been almost entirely silent and telepathic. I am content to leave my tiny cottage nearby and visit him twice daily, sitting for a couple of hours in meditation each time to contact his mind more closely. He has himself said that it is no use clinging to the physical presence of a Master. One must find him internally and then it will not matter where one goes.

I have seen him perfectly clearly, in what people would call astral or clairvoyant vision, on several occasions during my travels in the West – and on each occasion he manifested in order to give me an important message or guidance at some critical period, and this is an experience which many of his Indian disciples can duplicate.

His Astral Body Seen

Even some of my mediumistic and occult friends in England, who have never travelled to India, but who have become interested in the Maharshi,²⁴ claim that he has appeared most clearly to them and done the same thing. One among them is “Billy” Parish, the healer, who tells me of many such astral visits.

The ability of the Maharshi²⁵ to manifest these powers is due to the fact that he has completely and permanently freed his spirit from his body, thus achieving death in the midst of life.

²¹ “Maharishee” in the original.

²² “Maharishee” in the original.

²³ “Maharishee” in the original.

²⁴ “Maharishee” in the original.

²⁵ “Maharishee” in the original.

Yet he takes care to place emphasis on the fact that occult powers are side-issues, that they are incidental to this spirit liberation and not to be made ends in themselves. Spiritual rebirth is to be the aim and the occult powers can be left to come of their own accord. They are apt to prove too fascinating for most minds and therein lies their danger. We must keep a sane proportion between these powers and the quest of enduring varieties.

His peaceful hermitage near the Temple of Arunachala, is situated at the foot of that strange hill which is described in the oldest South Indian sacred text, the Skanda Puranam, as the secret and sacred heart – centre of the god-Shiva, and as a holy place and the spiritual hub of the world. But he lived for several years in a gloomy, solitary cavern high up on that hill, plunging his mind deeply into profound concentration upon the divine element which hides in man. He sought for the real Self, that infinite Being which invisibly and intangibly supports the lives of all creatures. And he found it.

8²⁶

EARLY JOURNALISTIC WRITINGS OF PB
I Interview an Indian Yogi!

9

EARLY JOURNALISTIC WRITINGS OF PB
I Interview an Indian Yogi!

(continued from the previous page)



A venomous snake hissing at the author. Mr Brunton was able to befriend it with the aid of the talisman illustrated below. This talisman was given him by one of Egypt's

²⁶ Void page.

most famed snake charmers, who declared that it would protect him from attack by scorpion or snake.

You may discover him to-day in a long tiled hall, set down on the jungle's edge, giving audience to numerous Tamil visitors who flock to see him from nearly every part of South India. The poor and the rich, the illiterate, and the educated, the silken-garbed and the rag-clothed – all prostrate themselves before him and then sit for a few minutes or a few hours with eyes closely watching his every movement. Scarcely a word passes ever between them, for the Maharshi²⁷ is a taciturn man. They may drop into silent meditation, or chant Tamil scriptures, or just content themselves with watching him. And then, prostrating themselves once more, they depart.



This remarkable photograph²⁸ shows Paul Brunton handling a live but deadly snake. He learnt the secret of snake-charming while travelling among the adepts in Egypt. In his book *A Search in Secret India*, Mr Brunton tells how one of the Eastern fakirs held out a venomous cobra and exclaimed "Now begins your first lesson. Hold

²⁷ "Maharishee" in the original.

²⁸ The original photograph referenced in this sentence has been cut out of the page; the photo above is of the talisman described later in the paragraph.

this snake.” Naturally, he hesitated, but being assured by the snake charming wonders he had seen and having confidence in the adept, he did as commanded. With the aid of the talisman illustrated above, he not only found that he could soon handle snakes without harm, but they even obeyed his commands to go to sleep! Mr Brunton tells in this article some of the philosophy which lies behind these marvels of mind control.

What do these Hindu devotees find in the presence of the Maharshi,²⁹ who speaks so little and who has no earthly goods to bestow on them?

They find, first of all, Peace. Coming from a worldly life that is harassed by the cares, troubles and misfortunes that none can escape, tortured often by economic woes, they feel their burdens slipping off their shoulders in his own care-free presence.

Their racked minds are stilled and their unhappy hearts are soothed. Thus they return homewards with a serene memory that will recur again and again.

They find, secondly, Wisdom. The Maharshi³⁰ has conquered the deepest problems by his irresistible faculty of inward-turned concentration. As a result, he knows the mystic laws which govern human life and directly perceives the spiritual basis upon which our entire panorama of existence is stretched. He knows why men suffer, what is Truth, where is God and what we really are – whether mere mortal creatures who perish into dust, or divine entities capable of becoming gods ourselves. Intellectual minds receive hints from uttered replies or teachings which enable them to solve problems whose solutions have eluded them for years. All visitors, however, carry away some fragment of his wisdom, however tiny it be, culled from his words, awakened by his glance, or felt in his powerful mental atmosphere.

They find, thirdly, Strength. Conscious of their own human weaknesses, their own inborn frailties, they receive inspiration from the mere sight of the great soul, this true Superman. He has adventured far beyond the confines of mortal limitations and has sacrificed all that the world holds dear for the sake of following Truth. He has therefore become embodied Power and sits before us as a Master of self and life. Some of that Power touches his devotees and disciples, affects them markedly, and sends them home with fresh hope and courage wherewith to cling to the lofty ideals which truth demands from them.

When I first travelled around India interviewing her holy and learned men, I was amused to note how their numerous theories and explanations contradicted each other. The trouble was that the dust of too many generations had gathered upon the sacred texts and scholarly books: the real meaning of these volumes have been overlaid. Scarcely one of those who granted me audience could speak from personal experience; more could only quote the opinions of others. But the Maharshi's³¹ teachings flow out of his own original realisation of truth, and to that extent he stands almost as solitary as the Hill of the Holy Beacon itself. He illustrates perfectly those words of the great Yogi

²⁹ “Maharishee” in the original.

³⁰ “Maharishee” in the original.

³¹ “Maharishee's” in the original.

master, Patanjali, "The Seer abides within himself," for he ever dwells within that sacred centre wherein the gods speak to man.

His doctrine is as old as the Lemurian Hill of Arunachala itself; yet, it is self-found as the result of his overwhelming youthful spiritual illumination and not as the result of studying other men's books. It comes to us as

10

EARLY JOURNALISTIC WRITINGS OF PB³²

I Interview an Indian Yogi!
How to Enter the Silence

(continued from the previous page) fresh in presentation as the latest words of the pundits of Western science. If you can plumb the mind's depths, he teaches, you will eventually arrive at a point where both the thinking intellect and personal self seem to disappear, becoming re-absorbed by the hidden element out of which they were created. That element is none other than the Absolute Being, the Partless Reality, the One Self, and the Underlying Spirit which subsists eternally amid births and deaths of mortal men and material worlds.

The Maharshi's³³ practical course of effort for discovering this reality is extremely simple – so simple that our modern, over-active minds may turn away unsatisfied and seek complicated and elaborate Yoga disciplines – and yet extremely simple. It is as effective for the devotional type of person as for the intellectual.

Set up a mental current of self-questioning, teaches the Sage, attempting to ferret out what you really are, and to trace the living being who thinks and feels within your body. Watch your thoughts in the process and then endeavour to pin them down to the Stillness out of which they arise. If you persist and apply yourself rightly to frequent meditation on this topic, you will ultimately track thought to its origin, self to its lair, and consciousness to its primal partless state. The personal sense of "I" will collapse and disappear, being replaced by the impersonal sense of That, the Absolute Spirit which breathes life into us all, which not only maintains the existence of your mind and body but also the minds and bodies of all creatures.³⁴

This technique of self-enquiry is really simpler than the ancient systems of Yoga, and should therefore be easy to practise. But because of its subtle nature and of our numerous tendencies towards excessive mental and material activity, it becomes difficult. Hence the need of personal contact with an adept or with one of his channels, i.e., one of his disciples.

³² PB himself inserted "PB's Early Journalistic Writings" at the top of the page by hand.

³³ "Maharishis" in the original.

³⁴ This portion of the page was cut off, we have inserted "and bodies of all creatures." per the original source.

The Maharshi³⁵ has made it possible for many of us to understand what seems to exist to-day only as a mere echo of the words of the great spiritual Teachers of former ages – the blessed Nirvana of Buddha, the Kingdom of Heaven of Jesus, the Liberation of Sri Krishna, and the Supreme Good of the early philosophers. The Maharshi³⁶ enjoys that divine condition and demonstrates in his own person this unique attainment. While meta-physicians argue vainly about the reality of the world, while scientists throw wet blankets around the order of the religionists, and while the average man meekly looks on, this serene sage knows the eternal Reality, experiences the everlasting bliss and expresses the highest truth in his teachings. Withal, he radiates these things to every sensitive person who comes within his orbit, to every humble and teachable soul entering his sanctified presence.

This intrepid investigator of the soul's domain has solved stubborn questions which have puzzled the thinkers amongst men since reason first evolved. Western scientific psychology is heading straight for the explanation which he gives of that apparent mixture of beast and angel called man. The Maharshi's³⁷ method of psycho-analysis is far removed from the queer muddled method of Freud,³⁸ whose materialistic and sexual emphases caused him to miss the divine.

The rewards which wait for those who practise the former is nothing less than Nirvana itself, at the most, and mental tranquillity at the least. Those that think that the Nirvana of the Sage is a kind of never-ending boredom should spend a few months in his society. The experience will correct their mistake and make good their ignorance.

11

EARLY JOURNALISTIC WRITINGS OF PB

Author Sees Spirit Murderer

After That, He Lost His Clairvoyance

(11-1) What sort of a man is Paul Brunton, author of "A Search In Secret India," the latest best seller? Below, he relates his early psychic experiences.

Author Sees Spirit Murderer

After that, he lost his clairvoyance

By Paul Brunton

However,³⁹ I learnt the rudiments of Spiritualism doctrine from him, and so I am grateful. The fringe of the curtain began to move slowly; I was coming to a comprehension of the mystery of existence.

³⁵ "Maharishee" in the original.

³⁶ "Maharishee" in the original.

³⁷ "Maharishee's" in the original.

³⁸ Referring to Sigmund Freud.

³⁹ The beginning of this article has been cut out of the page in the original.

My clairvoyance was sometimes sporadic and uninvited. At other times, it was under the complete control of my will. But my clairauidience was quite beyond my control, being something which came and went of its own accord. Let me explain how these faculties operated in my case.

Whenever I sat down quietly, or reclined upon a bed with closed eyes, with the full force of my attention placed upon an imaginary spot in the frontal brain, clairvoyance usually began to manifest itself. This spot was roughly midway between the eye sockets.

I know now that it was no imaginary point but a real thing, being none I other than the pineal gland, which is the physical organ of psychic vision, the atrophied "third eye" of the ancients.

The next thing of which I became aware was a long dark tube which seemed to project itself forward from this spot. By concentrating my attention at the far end of this "psychic telescope," where there was a tiny circle of white light, I found that the light came gradually nearer and grew in size.

THE ETHERIC TUBE

Then the tube would disappear. One saw clearly the forms of beings in the spirit world, or else one saw persons and scenes afar off but belonging to our own physical world. At first, one could only discern faces, but later on it was possible to see the full forms.

Thus both spirit clairvoyance and long or short distance physical clairvoyance were both working. In the latter case, I frequently experimented by projecting my vision to the far side of the room. Then, by means of an effort of greater will power, piercing the wall until objects which were outside the room being plainly visible.

The clairauidience worked in the following manner. At first there came an intense buzzing within the ear. It was something like the loud humming of a bee. It seemed to be just inside the ear drum. The sound swiftly increased in tone until it seemed to fill the whole of one's head.

"STRANGE VOICES"

When it reached its crescendo, something snapped within the ear – in fact there was a most audible click – and the buzzing stopped at once. One almost forgot one's physical surroundings because strange voices would immediately break in upon one's attention, which was concentrated within the ears.

The process was not dissimilar to listening through a telephone receiver. Anyway the spirit voices sounded perfectly real. They were not mere mental impressions. One heard them as plainly as one hears a living person speak.

Although these two faculties opened up many interesting and informative hours for me, I must candidly confess that they also brought new miseries of an unforeseen nature. This was the period of the great war and the sights and sounds of souls who had been violently flung into the corridors of death sickened my heart and frightened my youthful mind.

Apparently, I had chiefly contacted the earth-bound spheres. My inability to have any really effective control over these faculties caused me to become the victim of some extremely unpleasant experiences.

The climax came, one day, when a spirit unexpectedly arrived as I was reclining on a couch. He approached with slow tread and stood at my side,

(Turn to page 8.)

(Continued from page 5.)

presenting a sight which sent cold shivers down my spine. His ashen face wore the most haggard look of misery I had ever seen; worse than that, it carried an intense bitterness, a diabolic expression of hatred.

I intuitively knew at once that he had been both a murderer and suicide on the earth. Moreover, he carried a blood-stained dagger in his hand. But the most ghastly thing about him was his throat. It was slit and bloodied.

He looked at me with grim menace in his eyes and held the dagger in a threatening attitude. It seemed that in another minute or two he would attack me. In a brief while, I lived through one of those ordeals which leave their memory behind for all time.

Had the incident occurred on the earth, I could not have suffered less, so real did it seem to me, so intensely felt was this psychic experience. Of course, he was only a spirit and could not really injure my body. But in those days, the spirit world meant no less to me than the physical world.

THE ANSWERED PRAYER

I went off into a swoon. Next day, I prayed to the gods to take away the gift of psychic sight and sense from one who was too young and inexperienced to bear it. The prayer was answered. I lost my clairvoyance and clairsentience though I could never lose my sensitivity.

12⁴⁰

EARLY JOURNALISTIC WRITINGS OF PB

Author Sees Spirit Murderer

After That, He Lost His Clairvoyance

13

EARLY JOURNALISTIC WRITINGS OF PB

The Hindu⁴¹

Reviews and Notices

Some Contemporary Spiritual Cults

⁴⁰ Blank Page

⁴¹ This additional information was included with the title in the original: "Thursday, December 19, 1935."

(13-1)⁴² Frank Buchman, who was responsible for the birth of the Oxford Groups, comes in for a good deal of criticism at Mr Landau's hands. Members of his Groups make a feature of publicly confessing their sins before audiences. They call this "sharing." Landau witnessed one of these meetings in a packed hall at the Hotel Metropole, London. "I asked myself constantly whether I hadn't come to the wrong place," he writes. "The flavour of the whole performance was one of amateur theatricals." Nevertheless, the Oxford Groups have done some good by awakening frivolous undergraduates to the more serious issues of life, and by presenting religion as a happiness-bringer.

Meher Baba, the Parsee Indian whose periodical peregrinations to the West have gained him a number of adherents there, receives better treatment in these pages than he deserves.

Krishnamurti – so well known here too – is highly praised for his courage in destroying, at a single blow, the Order of the Star in the East, which had been built up by the Theosophical leaders on his behalf. He is obviously the author's hero, while his teaching of complete independence and self-reliance receives constant endorsement.

Stefan George is a highbrow, exclusive, mystical poet who purified and beautified literary German: Joseph Schneiderfranken has written several little books about the constructive power of right thinking which have had a wide circulation on the Continent: Principal George Jeffreys takes London's largest hall every year to give demonstrations of spiritual healing applied to bodily ailments, and to baptise "sinners" in a water tank: Ouspensky is a Russian intellectual genius, whose efforts to prove the existence of spirit by means of mathematics engage the interest of Western highbrows: Gurdjieff is a somewhat sinister figure about whom one hears frightful tales. All these teachers took a chronological place in the author's life. In his epilogue he returns, as all of us must finally return, to an almost Biblical self-surrender unto the will of God, and to a realisation that mere intellectual abstractions are not enough: we must accept the existence of this Higher Power as the greatest fact of our daily lives and regulate our actions accordingly. My friend Landau's own spiritual wanderings are typical and symbolical of the wanderings of many other young educated men in the West. — Paul Brunton.

14⁴³

EARLY JOURNALISTIC WRITINGS OF PB

The Hindu

Reviews and Notices

Some Contemporary Spiritual Cults

Swedish Study Guide Excerpt

⁴² This section is a continuation of the para on page 3.

⁴³ Blank page

- (15-1) 1. What is meditation?
2. What misconceptions do people have about meditation?
 3. What are the best times to practice meditation?
 4. Are you the physical body?
 5. Are you your feelings?
 6. Are you your thoughts?
 7. How should one deal with the tendency of thought to {wander?}⁴⁵
 8. What is the use of breath control practices?
 9. What is a glimpse of the Overself?
 10. Discuss the meaning of the long and short path.

Commentary: Most people who start the short path have usually had a glimpse of the Overself, because otherwise they find it too difficult to understand what the short path is about. The long path, through its studies and practices is the period of preparation for the advanced quest. It is called the long path because there is much work to be done on it and much development of character and emotions to go through. After some measure of this preparation the aspirants enter the short path to complete this work. This takes a comparatively much shorter time and as it has the possibility of yielding the full self-enlightenment at any moment it ends suddenly. What they are trying to do on the long path continues by itself once they have entered fully on the short path. On the long path they are concerned with the personal ego and as a result give the negative thoughts their attention. On the short path they refuse to accept these negatives and instead look to the Overself. Thus the struggles will disappear. This change of attitude is called "voiding" them. The moment such negative ideas and feelings appear then instead of using the long path-method of concentrating on the opposite kind of thought, such as calmness instead of anger, the short path way simply drops the negative idea into the Void, the Nothingness and forgets it. Now such a change can only be brought about by doing it fastly and firmly and turning to the Overself.

Constant remembrance of the Overself has to be done all the way through the short path. The long path works on the ego; but the short path uses the result of that work, which prepared them to come into communion with the Overself, and become receptive to its presence, which includes its grace.

⁴⁴ The original editor inserted "C" at the top of the page by hand.

⁴⁵ We have changed "wonder" to "wander" for clarity.

⁴⁶ Blank Page

(17-1) In order to understand the short path it might be helpful to compare it to the long path which consists of a series of exercises and efforts which gradually develops concentration and character and knowledge. But the long path does not lead to the goal. On the long path you often measure your own progress. It is an endless path because there will always be new circumstances which bring new temptations and trials and confronts the aspirant with new challenges. No matter how spiritual the ego becomes it does not enter the whitest light, but remains in the greyish light. On the long path you must deal with the urges of interference arising from the lower self and the negativity which enters from the surrounding environment. But the efforts on the long path will at last invoke the grace, which opens the perspective of the short path.

The short path is not an exercise but an inner standpoint to invoke, a state of consciousness where one comes closer or finds peace in the Overself. There are however two exercises which can be of help to lead to the short path, but they have quite a different character than the exercises on the long path. The short path takes less time because the aspirant turns around and faces the goal directly. The short path means that you begin to try to remember to live in the rarefied atmosphere of the Overself instead of worrying about the ego and measuring its [spiritual]⁴⁸ development. You learn to trust more and more in the Higher Power. On the short path you ignore negativity and turn around 180 degrees, from the ego to the Overself. The visitations of the Overself are heralded through devotional feeling, but also through intuitive thought and action. Often the two paths can be treaded simultaneously, but not necessarily equally.

Often the aspirant is not ready to start these two exercises until after one or several glimpses of the Overself.

“The remembrance exercise” consists of trying to recall the glimpse of the Overself, not only during the set meditation periods but also in each moment during the whole working span of the day – “in the same way as a mother who has lost her child can not let go of the thought of it no matter what she is doing outwardly – or as a lover who constantly holds the vivid image of the beloved in the back of his mind. In a similar way you keep the memory of the Overself alive during this exercise and let it shine in the background while you go about your daily work. But the spirit of the exercise is not to be lost. It must not be mechanical and cold. The time may come later

⁴⁷ Typed note at the top of the page reads “(text originally dictated to one of the boys from Valois (Tim or Alan) revised by PB on Christmas 75–76 and approved as is, spring 1976)”. The original editor inserted “C4” at the top of the page by hand.

⁴⁸ “spiritual” was typed above the line.

when the remembrance will cease as a consciously and deliberately willed exercise and pass by itself into a state which will be maintained without the help of the ego's will.

The remembrance is a necessary preparation for the second exercise where

18⁴⁹

SWEDISH STUDY GUIDE EXCERPT

What Am I, The Short Path

19

SWEDISH STUDY GUIDE EXCERPT

What Am I, The Short Path⁵⁰

(continued from the previous page) you try to obtain an immediate identification with the Overself. Just as an actor identifies with the role he plays on the stage you act think and live during the daily life "as if" you were the Overself. This exercise is not merely intellectual but also includes feeling and intuitive action. It is an act of creative imagination where by turning directly to playing the part of the Overself you make it possible for its grace to come more and more into your life.

20⁵¹

SWEDISH STUDY GUIDE EXCERPT

What Am I, The Short Path

Uncategorised Paras

21⁵²

UNCATEGORISED PARAS

(21-1)⁵³ This is not to say that the higher condition of meditation should never be used for any other idea than God alone. For when God has been served in this world instead of leaving the finished meditation and returning to the ordinary activities, the thoughts can be restirred to serve and help enlighten or simply touch others.

(21-2)⁵⁴ There are those today as never before whose deep but unconscious spiritual loneliness remains unsatisfied by religions.

⁴⁹ Blank Page

⁵⁰ The original editor inserted "The Short Path 2." and "C4" at the top of the page by hand.

⁵¹ Blank Page

⁵² "-9-" in the original.

⁵³ The paras on this page are not consecutive with the previous page – but they follow the paras on page 31.

⁵⁴ This para was pasted on this page from a different sheet of paper.

(21-3) There are important lessons to be learned from questions like “Why did Sarira⁵⁵ die so quickly when [hearing]⁵⁶ the prediction of inability to attain the goal?”

(21-4) Even such an authority as Mrs Indira Gandhi, India’s own Prime Minister admitted that “the old society with its narrow confines, made all the more oppressive in India by the divisions and taboos, did deny the freedom to think and to develop.” Is it surprising that with all the challenges of our era there is need of new attitudes, original thinking and free search?

(21-5) There are mystics who show in their sayings a contempt for books about mysticism. They would be better advised to point out that it is only when a certain development is reached that the quester should turn aside from his books in order to practice what he learned from them, should stop reading and start meditating. Certainly reading is not enough and the work should not stop with it, there is need to go inwards by way of meditation and thus turn theory into practice. But this is far away from the total rejection of religious, mystical and philosophic literature those aesthetic minded anti-intellectual fanatics urge upon their followers. The very fact that texts were composed thousands of years ago and that they have been written continuously ever since shows that there is a real need for them. They can and do help seekers.

(21-6) They harbour the belief that India is becoming the spiritual guru of all the western nations and especially the American nations. This is certainly true with reference to the small minorities who eagerly greet each fresh swami.⁵⁷

22⁵⁸

UNCATEGORISED PARAS

23⁵⁹

UNCATEGORISED PARAS

(23-1)⁶⁰ (English) According to the definition of Dr Guggenbuhl,⁶¹ “The analyst engages in a specialised form of psychotherapy while the psychotherapist engages in treatment

⁵⁵ This is a typo of some sort, as Shariria/Sarira refers to the ‘stones’ found amongst the remains of a cremated body. We are unsure of PB’s original intent.

⁵⁶ “hearing” was typed above the line and inserted with a caret.

⁵⁷ This section is continued on page 33.

⁵⁸ Blank Page

⁵⁹ “-2-” in the original.

⁶⁰ The paras on this page are not consecutive with the previous page – but they follow the paras on page 37.

⁶¹ “Guggenbahl” in the original. This refers to Johann Jakob Guggenbuhl.

dealing with the psyche." It is better therefore for PB to drop the use of the term "analyst" when clearly he is referring to the more generalised and wider "subject" of "psychotherapist."

(23-2) The forms taken by consciousness when it appears within time can be quite variable. Each variation seems a real experience while the others seem dream-like or even illusory.

(23-3) Communal life attracts beginners but to say that it is necessary is to reject the lessons recorded in history and biography. A community is good or helpful to those who like it, who feel helped by its useful features, but it is not so good for the more advanced persons. After spending seven years in monastic life Thomas Merton called out silently but vehemently to God for solitude.

(23-4) How precarious is the human position on this revolving globe, itself the sufferer of flood, eruption and earthquake.

(23-5) A teaching today must express its sensitivity to the conditions of today and not only those of earlier generations hence the need of not being afraid to touch what we have inherited from oriental texts and tenets from the ancient past.

(23-6) From the ultimate point of view all is either a void or a passing dream, then those seers who have attained insight are rare in number. Is it not unhelpful to hold up such insights as a goal for living? Is not their destiny a special one?

(23-7) My lifelong reluctance to be put in a false position cannot be abandoned at this point of time. I do not wish PB's name or person to be put forward whenever this can be avoided. I myself cannot avoid having it put on the books. Please help me to protect my privacy.

24⁶²

UNCATEGORISED PARAS

25⁶³

UNCATEGORISED PARAS

(25-1) When they come out of their dreams and studies these pedantic dismissers of the universe and of their own selves still find the world and the body waiting for them and still confronting them with problems and cares.

⁶² Blank Page

⁶³ "-3-" in the original.

(25-2) To scorn material values in the name of a spiritual faith, to denounce them as delusory in the name of a metaphysical reality is unwise. Ask famished refugees in asiatic and african countries what they think about them.

(25-3) The Seven Wisemen of ancient Greece once visited the sacred oracle at Delphi and left two offerings in the temple. Both were maxims and were subsequently carved on the building. The first is famous: "Know Thyself." The second is "Nothing too much." The first points to the peaks of human experience. The second warns us against the dangers of the quest (as well as of life) and how to avoid them by keeping our efforts in balance.

(25-4) By these negative moods the man afflicts himself and adversely affects other persons if he sustains them.

(25-5) A way of life which belongs to ancient pasts and far off lands is not necessarily to be copied in its entirety merely because it has a few good features and ideas. Those young men and women and youths who lack balance in themselves or in their confused search for a better existence naively believe and fanatically behave otherwise.

(25-6) If we are to steep ourselves in texts from the ancient world we should also maintain a proper equilibrium by reasonable contact with the modern world.

(25-7) The gang of youthful delinquents who defy honourable society and reject moral conformity are merely and pathologically sick in mind and probably in body. Their failure to appreciate good character and good manners, their disdain for any form of idealism, their belligerent adolescence are serious symptoms of their malady, their sneers at the suggestions of becoming better human beings, are significant. All this emerges from the promptings of their lower nature.

26⁶⁴

UNCATEGORISED PARAS

27⁶⁵

UNCATEGORISED PARAS

(27-1) The sudden revelation of correct understanding whether in certain situations or about uncertain problems may come unexpectedly or abruptly anytime during the day. It springs up of its own accord or it appears in a dream as a message.

⁶⁴ Blank Page

⁶⁵ "-5-" in the original.

(27-2) When the old worn-out phrases are parroted from Shankara⁶⁶ about Brahman and maya it is better to answer simply "so what!" For still things remain the same as before, all the denunciation of the world has been merely maya and do not change its very real presence and actuality to us. The same applies to the other persons and individuals. Is it not better to say that the ego with its body, emotion and intellect, is part of the person's experience than to deny it all together?

(27-3) The differences between persons are differences of bodily and mental tendencies. In their totality these belong to the ego. Even the spiritually enlightened man has them still although they no longer tyrannise over him. It is not correct to say to an aspirant that they must be gotten rid of, killed and destroyed. Rather they have to be transcended. For even the enlightened person still uses the ego to direct his body's activities whether simple ones such as taking a meal or complicated ones such as solving a problem. His ego having become a channel because it is transcended does not get in the way. The ordinary man and his activities are ruled by it.

(27-4) Despite all the repetitious assertions that there is no ego, that the person is a fiction, that the goal is pure being unsullied by the self-illusion. Here, in the various manifested signs of an individual character in a separate body, is evidence to the contrary.

(27-5) Body is part of ego: that vital body (etheric double) and astral emotional body are also a part of it; that mental body of thoughts is part of ego too. All these bodies continue to exist even after realisation since necessary to human life; to say there is then no ego is NONSENSE, that these bodies are to be purified and surrendered.

28⁶⁷

UNCATEGORISED PARAS

29⁶⁸

UNCATEGORISED PARAS

(29-1) Despite all the talk disparaging the ego, it is not wrong but praiseworthy to develop the best personality one can and then use it. Its character can be purified, its passions controlled, its weaknesses overcome, its ignorance dispelled. New virtues can be introduced and new power developed. One can then make better use of such a personality – for one's own advantage and for service of others – and one should.

⁶⁶ "Sankara" in the original.

⁶⁷ Blank Page

⁶⁸ "-7-" in the original.

(29-2) Yes, the ego as individuality, a separate identity remains. But it becomes reborn, purified, humbled before the higher power, no longer narrow in interests, no longer tyrannising over the man, no longer selfish in the sense of the word. For as an enlightened being it may remain, harmless to all beings, benevolent to all creatures, respondent to a tuneless consciousness enfolding its ordinary personality. The smaller circle can continue to exist within the larger one until the liberation of death. It is no longer the source of ignorance and evil, that ego is dissolved and obliterated. The new being is simply separate in body, thought feeling from others but not from the universal, mass being behind them. There all are one.

(29-3) Carlyle⁶⁹ "In the eyes of the Pure Reason man is a soul but in the eyes of logic only a biped."

(29-4) Fanaticism and intolerance are twin evils as history all too clearly shows. Both are begotten by ignorance.

(29-5) In dealing with troublesome problems make this your first resort and final defence. In between practise fact-finding and use common sense.

(29-6) (Tea) The Santa Monica research doctor's criticism of black tea in order to put forth the value of green tea is unfair. He implied that black tea belonged to the list of carcinogens that is cancer causing substances. But the fact is it is not roasted as they are nor blackened or charred by being exposed to flame, instead it is put into metal drums and slowly warmed at some height over a mildly glowing charcoal. The drums are then made to revolve gradually. The heat causes the sap contained in the tea leaves to become very mildly stewed and darkened in colour until it gradually moves from green to black.

30⁷⁰

UNCATEGORISED PARAS

31⁷¹

UNCATEGORISED PARAS

(31-1) Great or small there are certain differences between all persons. They cannot all pursue the same ways, therefore we should let others take a different view in religion from ourselves. They vary so widely that it is an adventure to society if there exists as great a diversity of approaches as possible, they are thus better able to suit their particular need. Why should anyone be afraid of diversity in religious views, of variety

⁶⁹ Referring to Thomas Carlyle.

⁷⁰ Blank Page

⁷¹ "-8-" in the original.

in religious practices? Let heresies multiply! Let the sects flourish! For out of all this free competition, the seeker has a better chance to find truth.

(31-2) (TMP)⁷² The longer you remain in this particular meditation the closer you will understand what the eternal Now means.

(31-3) How many fall into desperation instead of finding inspiration?

(31-4) The time comes when the seeker must sift out all the doctrines he has received and let those go which lack reasonableness, the sound of truth, the lofty tone of impersonality. And even after he has sieved away the ideas born of narrowness, pettiness, bigotry, prejudice and false sentimentality he has still to choose those which he can usefully work with.

(31-5) Whether it be in the forms of art, music, poetry, literature or those of living, dress, behaviour, manners or speech the quality of a person reveals himself in his coarseness or refinement. By that I mean whether he is or is not on the quest which is after all an attempt to refine ourselves from materialism to spirituality and therefore from low quality thoughts and feelings to higher and nobler ones.

(31-6) Physical sensations are experienced inside us. Thoughts appear within our consciousness. How then can anyone justly assert that anything is outside us.

(31-7) If this leaves a seeker only faith at least it will not be a blind faith.⁷³

32⁷⁴

UNCATEGORISED PARAS

33⁷⁵

UNCATEGORISED PARAS

(33-1)⁷⁶ Freed by the fullest knowledge and understanding of atomic physics from the belief in any real substance called “matter” men like Heisenberg⁷⁷ and von Weizsacker⁷⁸ – the first a Nobel prize winner in science, the other both a physicist and professor of philosophy – a unique combination – comprehended mentalism’s truth.

⁷² Referring to T.M.P Mahadevan.

⁷³ This section is continued on page 21.

⁷⁴ Blank Page

⁷⁵ “-10-” in the original.

⁷⁶ The paras on this page are not consecutive with the previous page – but they follow the paras on page 21.

⁷⁷ Referring to Werner Karl Heisenberg.

⁷⁸ Referring to Carl Friedrich Freiherr von Weizsacker. “Von Welszacker” in the original.

(33-2) Let us not be bewitched by oriental futility and deny what is palpably factual. It does not benefit truth, reason or experience to deny the world's existence. It does not help the spiritual life to do so. It is a waste of time and an unnecessary cause of bewilderment or confusion to western students, setting vain problems for them which they need never have had. This does not mean that they should desert the idea of non-duality and fall back into dualism. It means only that they should not repeat like parrots, what others teach them without having first got a satisfactory understanding of the teaching and tested its truth or falsity. To say that the world does not exist is either a clumsy semantic error or one of those incomplete truths which, unless fitted to its other half, misleads others and leads him into a labyrinthine maze from which he either never gets out or takes years in the process. By deep enough meditation he may get into a half trance which tricks consciousness, so that he wriggles out of his five senses and loses his awareness of what they normally tell him. The world is gone. But is it really lost? For after his meditation he must come back to his senses when the world reappears like a faithful dog. Instead of rejecting its claim to exist, the honest thing is to accept it and make a proper appraisal of it. For the world is a phenomenon: as an appearance it certainly does exist. But it appears in the mind, not in matter. In the decade after the first world war great scientific research was made. Einstein's⁷⁹ formulations on relativity are justly praised. Heisenberg's work on the structure of the atom with its ions, electrons and quanta brought him the Nobel prize. The most advanced workers in nuclear physics know the mentalist position if they have the willingness to reflect deeply enough upon their observed facts and the mathematical capacity to support this reflection. Few possess both. Most refuse to go so far because they dare not abandon the last remnants of materialism which got so intertwined with science during the past two hundred

34⁸⁰

UNCATEGORISED PARAS

35⁸¹

UNCATEGORISED PARAS

(continued from the previous page) years that getting rid of them now actually seems unscientific! Einstein deliberately refused even though he had the capacity. Heisenberg accepted but would not publish his acceptance of the truth until now. I believe he will do so before passing away. Professor Carl Von Weizsacker, who worked in both fields – atomic physics and academic philosophy – also perceives the truth about reality but must leave the immense labour of presenting publicly the mathematical formulas

⁷⁹ Referring to Albert Einstein.

⁸⁰ Blank Page

⁸¹ "-11-" in the original.

involved, to a younger man. The point of all this is that we do not have to swallow the incredible doctrine of the world's non-existence in order to deny its materiality. Science properly demands an explanation of the world. If it pushes this demand to the fullest possible extent, it comes to the same truth as philosophy, even though it be by a different way. The world is what it is, an appearance in the little mind, but behind both is Mind, the great unchangeable reality which transcends all human thought and touch and which alone is, was and will be.

(35-1) The unseen energy from which atomic physics denotes the universe is beyond investigation by scientific apparatus. But the first effect is not so exempt. The split atom reveals itself in the cyclotron as nuclear particles which have definite form. From them the universe is built and thus matter appears. Energy form – matter – this is the sequence but where is mind in all this? Consciousness and intelligence exist in man. He is only a part of the universe. The whole is greater than the part (that is, mind). Therefore mind exists in the universe (that is, Nature). Careful analyses combined with its opposite, profound meditation, shows, using the knowledge derived from atomic physics, this universal mind to be none other than the unseen power – God.

36⁸²

UNCATEGORISED PARAS

37⁸³

UNCATEGORISED PARAS

(37-1) How strong is the influence of environment! The young Tibetan refugee children brought here to Switzerland about a thousand in number and now grown to teenage and early adulthood are attracted by the benefits of our industrial civilisation. They admire its machines and gadgets and are generating the same desires for them for its clothes, motorcycles, watches and other worldly possessions as do the European counterparts, this despite the priestly lama teachers appointed by the Dalai Lama to maintain their religion and its codes. Even these teachers are eager to immigrate from their refuges in northern India to the USA!

(37-2) For youngsters under twenty years of age to undertake the risks of emotional romantic marriage without consultation with, and respect for, older and more experienced persons, is somewhat improvident. To do so with little acquaintance and knowledge of one another is still more improvident. And without accurate horoscopes plus their spiritual status the risks keep increasing. Too often the young fall victim to lust which is taken to be sufficient basis for marrying a girl.

⁸² Blank Page

⁸³ “-1-” in the original.

(37-3) That there is a connection between romantic delusions and subsequent neuroses (usually after marriage) can often be seen. This was also seen by ancient classical philosophical writers. Marriage can become a monotony perhaps a boredom. Where has the romantic love gone? How much better all would have been if both had looked at the realities from the beginning? If the facts of life are looked at the romances change their appearance: they are mostly not eternal, often changeable: the beauties fade away, the ecstasies turn to pain or worry, the attractions to repulsion in short the end is disappointment. The deification of the allegedly loved one may be changed to its opposite – vilification – so self-deceptive is the whole experience in many cases, so misunderstood are the physical symptoms and so adolescent are the emotional ones.

(37-4) Sex is an animal urge. How to deal with it is an individual matter. This depends on the person concerned and upon his age, ideals, knowledge, character, circumstances, strength and condition. Most notions about it both in ordinary and spiritual circles are mixed-up, confused.⁸⁴

38⁸⁵

UNCATEGORISED PARAS

The Transcendental Meditation Movement

39

THE TRANSCENDENTAL MEDITATION MOVEMENT

(39-1) Several interviewees have mentioned their experience with the practice of Transcendental Meditation. They had joined Maharishi Mahesh Yogi's organisation and been given a mantra by the appointed local teacher. After mildly satisfying experiences, mostly of quieting down the thoughts, and of mild peace, in each case for a duration varying from a few months to a couple of years, the mantra seemed to lose its effect or else they felt very bored with it and could not bring themselves to continue. There was one solitary case where the practiser continued membership for a period of five years, largely in the hope that there would be an improvement in his condition, but again nothing happened, since the earlier success. On reporting their results to their teacher, the various persons mentioned found that he was at a loss to know what to do. A couple felt that they had little faith in their teacher, who did not impress them in any way. The question arises, what is the cause of this situation? The same results were reported to me in 1974 by the leader of the Zurich group of TM who asked me to explain how this came about and what she could do in the matter. Although she and her husband were friends, I refused to interfere and said that this was a matter between her and her guru, Maharishi Mahesh Yogi, who had himself initiated her several years

⁸⁴ This section is continued on page 23.

⁸⁵ Blank Page

earlier, and that she should seek out an interview with him. She replied that he had since become such a famous man and was training so many hundreds of new teachers every year on the usual two to three months course, that he had no time to accept personal contacts with the early trainees. I suggested that she write a letter explaining what had happened and asking for his advice, but when I saw her again the following year, she had not received any reply.

40⁸⁶

THE TRANSCENDENTAL MEDITATION MOVEMENT

41⁸⁷

THE TRANSCENDENTAL MEDITATION MOVEMENT

(continued from the previous page) Recently, advertisements have appeared in the newspapers from two different cities here (USA) featuring instruction in the art of levitating the body by means of Transcendental Meditation. Furthermore, a photograph shows a woman sitting with crossed legs about six or seven inches above the ground and in open space. This too was issued by the Transcendental Meditation organisation.

In a Stanford Research Institute poll, 50% of TM meditators abandoned the method after a few months.

42⁸⁸

THE TRANSCENDENTAL MEDITATION MOVEMENT

43

THE TRANSCENDENTAL MEDITATION MOVEMENT⁸⁹

A Second Opinion from Jensen / Seer of Flying

(43-1)⁹⁰ A Second Opinion from Jensen

Psychologist Arthur Jensen is not widely admired among liberal intellectuals. Last winter a number of prominent professors, including Anthropologist Margaret Mead, displayed some remarkably illiberal behaviour by protesting Jensen's election as a fellow of the American Association for the Advancement of Science. The reason: he believes heredity accounts for most of the difference in average IQ scores between blacks and whites.

⁸⁶ Blank Page

⁸⁷ "TM ARTICLE, PAGE 2" in the original.

⁸⁸ Blank Page

⁸⁹ PB himself inserted "TM - LEVITATION" in the right margin by hand.

⁹⁰ The paras on this page are two articles from a clipping from Time, August 8, 1977, Behavior, page 75. PB has clearly marked the second one as being of primary interest, but we have chosen to type both articles.

Jensen's now famous – or notorious – article appeared in a 1969 issue of the Harvard Educational Review under the title "How Much Can We Boost IQ and Scholastic Achievement?" His answer: Not much. His own later study of black and white children in Berkeley (where he teaches at the University of California) confirmed his conclusion that IQ scores are 60% to 90% determined by genetics. IQ tests show blacks in the U.S. scoring, on the average, 15 points lower than whites.

Now, however, Jensen has produced an IQ study to delight his critics. As reported in the journal *Developmental Psychology*, Jensen studied 1,479 children, both black and white, in a dirt-poor town in southeastern Georgia. He compared the scores of pairs of siblings in order to test the thesis that environmental factors can produce a decline in IQ scores. His finding: unlike the blacks in relatively affluent Berkeley whose IQs remained stable with increasing age, the rural Georgia blacks on the average showed a decrease of one IQ point each year between ages five and 18. There was no significant decrease with age in the scores of whites, who were generally from less impoverished families.

Though Jensen does not believe these results undermine his genetic theory, he thinks it proves the case for some environmental damage to black children. Says he: "You have to conclude that something is happening to those kids while they are growing up." Jensen, in fact, claims he has done a better job proving environmental damage than the environmentalists themselves. Says he: "This is one of the first rigorous studies of IQ deficit. The environmentalists just took it for granted. They never did a really careful study."

Many of Jensen's critics believe he has only discovered the obvious. But they are pleased because they think the study will discourage the political use of Jensen's work by racists. "It is an interesting methodology, though not an important contribution to knowledge," says Harvard Psychologist Jerome Kagan, a dyed-in-the-wool environmentalist. "But from a political point of view it's probably important. For Jensen to say this has political implications that are good and positive."

(43-2) Seer of Flying⁹¹

⁹¹ PB himself circled this heading by hand.



TM "Levitation" Photo
Like enjoying a toy.

What is a maharishi to do when sales start to grow sluggish? One answer: announce a shiny new product. Maharishi Mahesh Yogi, the founder and guru of Transcendental Meditation (TIME cover, Oct. 13, 1975), has done just that. TM monthly enrollment slid from its 1975 peak of 40,000 trainees a month to a low of 4,000 this year, partly because the Maharishi invited several thousand of his teachers to TM headquarters in Switzerland to acquaint them with the organisation's new wares. The teachers have now brought those wares to the American market: lessons that will lead trainees to the Siddhis, or supernatural powers. These include the ability to walk through walls, feel infinite compassion, become invisible. But the most controversial of the Siddhis is levitation – the ability to hover in mid-air and fly around the room, as one TM teacher puts it, "like Peter Pan."

So far the new courses, which can cost up to \$5,000, have produced more levity than levitation – so much so, in fact, that the Maharishi's movement could be laughed out of existence. But the 450 "executive governors" who teach the Siddhis remain undaunted and seem grimly determined to spread the new (and expensive) gospel. As Baltimore Lawyer and TM Teacher David Sykes, 28, explains it, levitation comes in three stages – hopping, or lifting off the ground a foot or two; then floating or hovering; and last, "actual mastery of the sky, flying at will." Adds Rashi Glazer, 27, a New Yorker who has started the new course but is not yet airborne: "Once you have experienced the absolute – even for a few minutes – flying is not a very big deal. I guess

I will eventually walk through a wall, but the technique I want most is omniscience and knowledge of other planets.”

What reporters want most is a clear view of a soaring meditator. Indeed, the press does have a picture – from a TM brochure – but some cynics think the levitator may in fact have been bouncing, not flying. For a while, TM’s executive governors offered to arrange live demonstrations for the cynics if ten observers would pay a total of \$1,000 for the privilege. When those conditions were accepted in at least two cities, Toronto and Montreal, headquarters sent word that demonstrations are forbidden because they are undignified. Says John Konhaus, who represents the Maharishi’s team of governors in the U.S.: “No one wants to become a circus performer. Our people are at a delicate stage of growing. We aren’t out to teach flying. We are teaching full development of consciousness, and flying is a by-product. It is like enjoying a toy.”

The Siddhis are taught in two stages. Phase I – ranging from four weeks for advanced meditators to eight weeks for beginners – costs \$245 a week, including room and board. Phase II, which took its first American trainees last month, consists of four two-week packages and costs \$3,000. TM has revealed few details about the flying lessons, but it does offer a suggestion or two: it may be less distracting to fly with someone of your own sex, and it is best to fly only over a mattress because landings are usually bumpy.

44

THE TRANSCENDENTAL MEDITATION MOVEMENT
Seer of Flying

PB’s Notes from His Contemporaries

45

PB’S NOTES FROM HIS CONTEMPORARIES⁹²

(45-1) Henry Miller on Writing

1. My article had come without effort. Why? Because instead of forcing it out, I had gone to sleep – after due surrender of the ego. It was a lesson in the futility of struggle... The more afternoon snoozes I take the more work I do. It pays off.

2. Write first – all else comes afterwards.

3. I write without thought. I take down dictation as it were. If there are flaws and contradictions they iron out eventually. Writing is compulsive, delectable.

4. There is no getting at Reality. I learn less and realise more. I learn in some different more subterranean way. I acquire more and more the gift of immediacy.

⁹² All the pages in this section (pages 45-60) are typed in two columns on regular sized paper. Given the content, which refers to individuals PB was acquainted with and with whom he had correspondence (i.e. Henry Miller (whom PB knew), TMP Mahadevan, Hiriyantha, and Anthony “Tony” Damiani,) we have titled this section “PB’s Notes from His Contemporaries.” – TJS ‘19

5. Whatever I do is done out of joy. I am not establishing values. This is a condition of sublime indifference, of making a life in accord with the deep-centred rhythm of the cosmos.

6. A man is revealed in his style.

7. Understanding is not a piercing of the mystery but an acceptance of it, a living with it, in it, by it... It does not bother me, cease to struggle, abandon the will.

8. One has to pass beyond art. In becoming an end it defeats itself. It is not in itself the life more abundant. It is only a substitute for something which can be seized directly.

9. In the process of writing experiences are lived through again, differently.

10. It was unthinkable for me to follow the blind alleys represented by the various literary movements.

11. I did not have to think up so much as a comma or a semicolon; it was all given – straight from the celestial recording room... sentence by sentence I wrote it down, having not the slightest idea what was to come next.

12. I never seem capable of the discipline demanded of an author.

(45-2) Tai Chi

This is a system of slow, gentle, graceful movements combined with meditation. It can be used either for self-defence, health or aesthetics. Breath control is a vital element of this practice. Weight and pressure are made to sink down to what is called in Zen the Hara Centre. (near the solar plexus) This system belongs to Chinese Taoism.

TMP Mahadevan,⁹³ July 1970

(45-14) Get yourself away from the self. Let go all desires – this is the teaching of the Buddha to those who want to make the present one their last re-embodiment here. He says that life here is not worth what it costs in suffering, frustration, and troubles; that it is better to end the series of reappearances under such conditions.

(45-15) Yoga is merely to gain enough control of the self, its thoughts and emotions to free the mind from cravings of egoism, to achieve a harmonious, calm equilibrium, thus enabling this determination of ending the re-embodiment to be fulfilled.

(45-16) Vedanta must be [countered by Buddhism,]⁹⁴ otherwise the approach is incomplete. The Vedantic reiteration of bliss is not the whole story. What about the

⁹³ "TMP" in the original.

Both Princess Irene of Greece and her mother, Queen Sofia of Spain, are devotees of TMP Mahadevan whom they visited frequently. They also visited PB on a regular basis for decades. We believe that this page represents their notes taken down while with Mahadevan and passed on to PB. – TJS '19

human predicament, the Yin Yang, to-and-fro course of human affairs, the physical body's illnesses and malfunctions?

46

PB'S NOTES FROM HIS CONTEMPORARIES

TMP Mahadevan, July 1970



95

47

PB'S NOTES FROM HIS CONTEMPORARIES

(47-1) The question whether art alone is enough may be answered affirmatively by the artist [only]⁹⁶ until one of two things happens. Either he is confronted by a shattering event in his personal life or by an uncommon one in his inner life. By the latter, I mean a descent of grace with no external cause or with one in human or nature form. This confrontation with an enlightened person may act as a catalyst; or this blessed gift of mountain – sea immensity or forest peace may touch him more deeply than earlier experiences. It is then that he understands that the importance of art can be exaggerated, that there is another level of being for which it can prepare him, or else lead to, but which it cannot touch because it is derivative – not direct, not immediate.

⁹⁴ PB himself changed “counted” to “countered by Buddhism” by hand. (It is unclear to me if Mahadevan would agree with this emendation. – TJS ‘19)

⁹⁵ Unknown individual doing Tai Chi. – TJS ‘19

⁹⁶ “only” was typed above the line and inserted a caret.

PB'S NOTES FROM HIS CONTEMPORARIES
PB's Glossary and Uncategorised Paras

(47-2) [PB's]⁹⁷ Glossary

Atma = Higher Self
Paramatma = Mind
Isvara = World-Mind

} Overself
all three
generalised
(preferred by
Hiriyanna)

[(Tony's centre)]⁹⁸ [Jiva = individual]⁹⁹ "souls... behind the physico-mental complex commonly called the individual"... "the eternal consciousness (Atman) as limited by the organism"... "the sense-organ, the manas, and the antahkarana."

(47-3) "So named absorption in God, regarded as the goal of the Sufi seeker, is in fact only the beginning." warned Al Ghazali, the Persian whose writings were known and studied throughout Europe in the Middle Ages by Christian and Jews as well as his co-religionists, Muhammadans, whose title was, "The Authority of Islam." [He]¹⁰⁰ spent 14 years investigating all available teachings during wide travels throughout Oriental lands;¹⁰¹ he¹⁰² went [into]¹⁰³ the desert for solitary meditation for twelve years¹⁰⁴ and [is]¹⁰⁵ honoured as a great Master in those lands.

48¹⁰⁶

PB'S NOTES FROM HIS CONTEMPORARIES
PB's Glossary and Uncategorised Paras

49

PB'S NOTES FROM HIS CONTEMPORARIES
PB's Glossary and Uncategorised Paras¹⁰⁷¹⁰⁸

⁹⁷ PB himself inserted "PB's" by hand.

⁹⁸ PB inserted "(Tonys center)" by hand.

⁹⁹ PB himself moved "Jiva = individual" from the line above to here by hand.

¹⁰⁰ PB himself changed "Islam' who" to "Islam.' He" by hand.

¹⁰¹ PB himself changed a comma to a semicolon by hand.

¹⁰² PB himself changed "who" to "he" by hand.

¹⁰³ PB himself changed "in" to "into" by hand.

¹⁰⁴ PB himself deleted a comma from after "years" by hand.

¹⁰⁵ PB himself deleted "who" from before "is" by hand.

¹⁰⁶ Blank Page

¹⁰⁷ Carol DeAntoni inserted "Insert paragraph written July '71 concerning the Tao of nuclear physics." at the top of the page by hand.

¹⁰⁸ There are several headers to this page: "PB'S TYPED" is easy to read; the phrases "NARROW PAGES" "TYPED PARAS" and "TYPED PAGES" appear to have been typed and then erased.

(49-1) Non-duality = non-individuality = no entity to enjoy = no universe = no guru and disciple; no place, no time, no existence, the disappearance of everything into the Brahman-filled Void = the extinction of all worlds = Nirvana = the dewdrop into the sea.

BUT note that it is dying only by becoming Brahman. This is not the same as total annihilation. The drop of life remains as Brahman.

(49-2) When Shankaracarya¹⁰⁹ wrote his brilliant texts and commentaries more than 1,000 years ago, he was compelled to quote the example (now so well known) of the rope mistaken for a snake. Today we have a better and more convincing example which nuclear physical science has produced by showing that almost invisible energies were being mistaken for solid material substances¹¹⁰ before the invention of highly subtle, high magnifying apparatus and instruments which however were unable to omit the investigator's consciousness from the energies discovered.

[Mentalism]¹¹¹ as the key to the understanding of the nature of the universe dissolves materialism. In this way it restores real religion to its rightful place and importance, but it does not restore the hollow semi-materialistic theatrical performance which passes for it. It restores a truer concept of God and brings back a solidly based faith in God.

(49-3) Chandrakirti, a Mahayana Buddhist Guru, said "we teach the illusion of existence only as an antidote to the obstinate belief of common mankind in the existence of this world."

What he means by this is that the world is only relatively existent in relation to the physical senses, and the physical brain. The senses report its existence quite correctly and Mentalism agrees with mankind in the factuality of this experience. But¹¹² it says this is only a relative truth, that the basic or real truth is that both world and self exist in consciousness, that they are nothing else than Consciousness itself.

50¹¹³

PB'S NOTES FROM HIS CONTEMPORARIES
PB's Glossary and Uncategorised Paras

Given the lack of clarity in these phrases we have placed them in this comment and included the page under the ongoing title of "PB's Notes from His Contemporaries." – TJS '19

¹⁰⁹ Shankaracharya in the original.

¹¹⁰ PB himself deleted the period after "substances" by hand.

¹¹¹ PB himself deleted "Thus" from before "mentalism" by hand.

¹¹² PB himself deleted a comma from after "But" by hand.

¹¹³ Blank Page

Response to Evelyn Platek

51

RESPONSE TO EVELYN PLATEK

(51-1) There are four exercises you could do:

1. Auto-suggestion on the basis of a mantra. You can formulate the wording for yourself, but it should be not more than three or four words, such as "My will grows stronger," and go¹¹⁴ on repeating it the way any mantra is repeated, constantly. At first you utter the mantra aloud in a clear commanding voice. Then after two or three weeks, you can reduce it to a whisper and then after another two or three weeks, use it silently only, mentally. Repeat it as many times as you like – the more, the sooner the mantra reaches maturity, that is, when it becomes automatic. However, a mantra by itself is a help, an elementary and temporary one, and not sufficient by itself.

2. The second method is a breathing exercise, built also around a similar phrase, any phrase that appeals to you, such as "My will grows stronger." The breath is to be diaphragmic, that is, inhaled from the diaphragm muscle and not merely from the chest alone, and the time should be about a second or two longer than your normal average time. The idea or formula is to be concentrated on before and after the breathing exercise with as much determination and forcefulness as you can put into it. The breath is to be held for a couple of moments in between inhalation and exhalation and then let go.

3. Form a mental picture of yourself actually using the will with strength while attending to whatever duty or work you would ordinarily have to perform in the home and family. Make the picture as realistic as you can and dwell on it from time to time.

4. You can finally assume the attitude of humbly turning the problem over to the higher power, confessing your own inability to cope with it.

52¹¹⁵

REPONSE TO EVELYN PLATEK

Mysticism Is a Stop – Not a Goal

53

MYSTICISM IS A STOP – NOT A GOAL

(53-1) Point out it is the seeking of experiences exclusively that I criticise, making them central and not the value of experience itself. It is necessary and important. But the young devaluing the other components of the quest are going to extremes in seeking

¹¹⁴ The original typist deleted "you" from before "go" by hand.

¹¹⁵ Blank Page

them alone that is faulted. For in the end any means will do, so – drugs and sex. It is another manifestation of the impatient desire for quick results, results any cost, results here meaning getting experiences, which has become such a mania today. Even in foods, where instant processing robs them of nourishment and ruins their flavour.

Whirling, as practised so artistically by the Mevlevi Dervishes is another way of losing the everyday consciousness and gaining the mystic experience. It is comparable to the more elementary forms of yoga like mantra-muttering. But its value is as limited as the latter's. It gives no wisdom.

Balance requires all the other quest components; experience is then put in its proper place as their associate. It then becomes healthy, being kept in equilibrium by them. Otherwise there is no discrimination between good experiences and evil ones, no protection against the misleading, the dangerous or the insane. Since "The Hidden Teaching Beyond Yoga," in 36 years no contemporary voice except one, a professor of psychology in America, was raised in supporting criticism. On the contrary cults appearing in that period emphasised experience. {Hence bemused by the raptures of drugs and sex, Gerald Heard, after starting Trabuco¹¹⁶ Monastery, contributed to its collapse}¹¹⁷ – D. Goddard¹¹⁸ tried to start the first Buddhist Monastery in Vermont and

54¹¹⁹

MYSTICISM IS A STOP – NOT A GOAL

55¹²⁰

MYSTICISM IS A STOP – NOT A GOAL

(continued from the previous page) failed. His friend and near disciple Aldous Huxley wrote on Mescaline – all seek experience.

In non-mystic circles among the youth and younger adults, the same over concentration on experience occurred. In this case experience of sex led to explosion of having sex continuously and promiscuously. If bare walls and a monastic cell appear to him he may find peace there. If celibate single existence appeals without experience in the world, there too he may find it.

¹¹⁶ "Trabujo" in the original.

¹¹⁷ We have changed "Hence bemused by the raptures of drugs and sex Gerald Heard starting Trabujo Monastery its collapse" to "Hence bemused by the raptures of drugs and sex, Gerald Heard, after starting Trabuco Monastery, contributed to its collapse" in order to clarify what we believe was PB's original intent.

We note that the public history of the monastery gives financial mismanagement as the basis of its collapse, and that Heard's exploration of LSD did not start until a few years after he gave the monastery to the Vedanta Center. – TJS '19

¹¹⁸ Referring to Dwight Goddard.

¹¹⁹ Blank Page

¹²⁰ "Mysticism – 2" in the original.

Letters from Engelina van Praag and Arthur Broekhuysen

LETTERS FROM ENGELINA VAN PRAAG AND ARTHUR BROEKHUYSEN¹²²

(57-1) Voorburg 12 septembre 1968

[Dear PB,]¹²³

Now it is my turn to congratulate you. I am very happy with the result of Arthur's stay with you. I feel that he has a closer and more stable contact with the Overself and I try to help him in his effort to bring his personal emotions in harmony with It. For it is my opinion and experience that it is possible to transform the ego to such a degree that it becomes like a sponge, sucking up and letting through the Overself's "Water of Life." Perhaps it is better to call it "personality" than "ego," because I mean all the timebound aspects of this one incarnation. Of course I know that this "work" takes a lifetime and in most cases is not finished at the time of passing over. But we both try hard to become as much "integrated" as possible.

In a book about "Artzt und Seelssorge" I found a printed lecture by Professor Durkheim¹²⁴ about the dangers involving transcendental experience. I will here translate from German a part wherein he mentioned you.

"A second danger is the invalidate, infertile inner quiet. Paul Brunton told me once, his experience in India gave him the impression that many Yogi's are giving people what they are seeking, but oversee the fact that they are seeking something for the ego. They are looking for a way out of their personal difficulties. A thick-skinned undisturbed peace. This has nothing to do with the genuine, living inner Peace which means a real relationship with the Godhead. This real Peace has genuine creative power to change the personality."

This change of personality towards full "maturity" is the centre of all Durkheim's talks and books. For him the only function of contact with the Overself is this growth towards full maturity. To make his point clear and because I agree with him I give you another translation from the above mentioned talk.

¹²¹ Blank Page

¹²² "Engelina and Arthur" in the original. Engelina van Praag wrote to PB from Voorburg, The Hague, Netherlands in 1969; we believe this is the same person. Arthur is very likely Arthur Broekhuysen who lived in The Hague – a few blocks from Voorburg – and he was suffering from depression in the late 1960s due to a disillusionment with TM mediation. – TJS '19

¹²³ PB himself inserted "N+D" in the left margin by hand.

¹²⁴ Referring to Karl von Durkheim.

“Transcendental experience is conditional for growth towards full maturity. But experience of “The Absolute” alone is not yet a change towards this maturity. Experience of “pure Being” should be followed by insight in its function, and exercise. Exercise in meditation,¹²⁵ to keep contact with the Overself constant,¹²⁶ is very important but not enough.”

Durkheim gives then a sort of formula for daily life to use on the way towards maturity wherewith “The wheel of inner change keeps rolling.”

“Vigilance towards everything that can disturb the contact with the Overself.

Let go everything that imprisons us.

Regular return towards inner Peace.

Listen to anything that comes from the depth of our Selves.

Obedience to this inner ‘voice.’

Set-oneself-in¹²⁷ unconditioned to do whatever our inner growth imposes on us.

Be faithful to one’s task.”

(Except the term Overself I tried to give you his own words.)¹²⁸

A few weeks ago I had a dream wherein I was told that after 6 x 7 there would occur a change in my inner attitude towards spirituality. I did not understand the numbers (I have some feeling for symbols but most numbers tell me nothing). At the evening of my 41st birthday I suddenly realised that from now on I was in my 42nd year. (6 x 7 makes 42!) Next day the change was apparent. Meditation and talks with Arthur involved a lot of deep thinking and careful formulating about metaphysical philosophy. Since then the mystical element in meditation is much less than I was used to. Centre of experience is now in or above the head. Arthur is glad about this because it is right in line with your teaching. In this I am like the duckling, following the first living being in sight after coming out of the egg. As I came out of the egg of my ego in Zurich, Federerstrasse, fate keeps me bound to you and I am lucky to say I like it.

Wishing you everything you need,
with love,

[Engelina]¹²⁹

58¹³⁰

LETTERS FROM ENGELINA VAN PRAAG AND ARTHUR BROEKHUYSEN¹³¹

(58-1) I forgot to ask you to regard Arthur and me as two separate persons as we have to go our own way and need help at different times and of a different nature. I do not

¹²⁵ PB himself inserted a comma after “meditation” by hand.

¹²⁶ PB himself inserted a comma after “constant” by hand.

¹²⁷ PB himself changed “Set oneself in” to “Set-oneself-in” by hand.

¹²⁸ PB himself inserted opening and closing parentheses by hand.

¹²⁹ Engelina inserted “Engelina” by hand.

¹³⁰ This page is entirely handwritten.

¹³¹ PB himself inserted “Engelina letter” by hand in the left margin.

know if the question will arise, but whenever you feel you should meet only one of us it is quite alright to both of us.

Engelina

59

LETTERS FROM ENGELINA VAN PRAAG AND ARTHUR BROEKHUYSEN

(59-1) [We]¹³² went to Germany for a weekend as Engelina wanted to see Mr Bozenhard (der Erhabene). We had a talk with him on Saturday evening in Spalt near Nurnberg, and I saw him again on the Sunday afternoon. One of his tenets is: the visible world is always the same. Every day of Brahman¹³³ is exactly the duplicate of all the others and we are therefore eternally living the same lives over again. According to him the most important exercise is to realise this truth as it helps to lose interest in the world and to turn to the spiritual world. Spiritual experiences are always different.

From this tenet Engelina [believes that his condition must mirror a {psychologically} sick state and he's not]¹³⁴ the right person to instruct students. I am inclined to agree with her. During the same trip we visited the Pleier family. They know him also and do not think much of him. I am afraid therefore that I have to revise the opinion expressed in my previous letter.

(59-2) [Do]¹³⁵ you know Roberto Assagioli, an Italian who has laid down his thoughts in a book "Psychosynthesis" (1965)?

The aim of Psychosynthesis is to foster and accelerate inner growth and self-actualisation. He believes in the existence of a permanent centre, the true Self beyond the I and discusses the ways by means of which the reality of the Self can be realised. "Psychosynthesis utilises many techniques of psychological action aiming first at the development and perfection of the personality and then at its harmonious co-ordination and increasing unification with the Self." When you are interested I can send you the book¹³⁶

60¹³⁷

LETTERS FROM ENGELINA VAN PRAAG AND ARTHUR BROEKHUYSEN

61

¹³² PB himself inserted "N+D" in the left margin by hand.

¹³³ One day of Brahman = 4.32 billion earth years. Some Hindus believe that the solar system 'resets' at that point and all the same lives are led – but by different souls. – TJS '19.

¹³⁴ PB himself changed "concludes that he must be a sick man and not" to "believes that his condition must mirror a sick state and he's not" by hand.

We have inserted "psychologically" for clarity. The author is Dutch writing in English. – TJS '19

¹³⁵ PB himself inserted "N+D" in the left margin by hand.

¹³⁶ The end of this para is missing, due to the page being torn or cut away.

¹³⁷ Blank Page

LETTERS FROM ENGELINA VAN PRAAG AND ARTHUR BROEKHUYSEN

(61-1) Voorburg 19-2-69

[Dear PB,]¹³⁸

I hope that you receive this letter in a country where our snow, ice and freezing weather cannot reach you. We are both in good physical condition, so it does not bother us too much. I hope you recovered from your illness of last summer. Arthur is in very good mental and spiritual condition. He can meditate with some good results now and in his social contacts he is free and peaceful. He started weekly talks with Netty van Ewijk who told him lately that she feels it does her some good.

At¹³⁹ the office I am working with a girl, 24 years old, she talked about some experiences she had 3 years ago (after an operation she felt herself suddenly outside her body and up in the air. She could see her body in bed and some of her friends beside it. At the time she was neither asleep nor drugged!). Since that time she started meditation without knowing anything about it. She had never talked or read anything about the subject, but is now eagerly reading your books. I meditated twice with her and got the impression of an open and eager soul and a strong mind. Not at all the mystic type. Quite early in life she got the feeling that she had a task to fulfil and she sees character development as part of this task. All with all a very promising soul and we are very happy to have her around.

I have some difficulty in telling you about my own spiritual development. I feel now that experiences as such are of no importance, Occult experiences have ceased to such a degree, that even the feeling of contact with a more developed soul has gone. I am entirely on my own.¹⁴⁰ I pray only if there are specific ego-problems to deal with. At all other times I do not feel the need to verbalise my feelings. I just sit still and let myself sink down and down and down... There is always some of the kundalini flow (mostly in front and top of the skull) but I pay no attention to it, as you advised me. It is a pleasant feeling and never too strong. Looking back on these meditative hours (never more than one hour a day) I get the impression that the moments of total freedom or absolute bliss are scarce and short. But I come very near to it most of the time. The most difficult exercise for me at the moment is "non-attachment to total Unity!" I found out that wanting it too much makes it less likely to happen.

Hoping that all this gives you an impression of my spiritual stage at this moment I end this letter with love and my good wishes for your

62¹⁴¹

LETTERS FROM ENGELINA VAN PRAAG AND ARTHUR BROEKHUYSEN

¹³⁸ PB himself inserted "N+D" above this para by hand.

¹³⁹ PB himself marked the section from "At the office..." through "anything about it" with brackets and an X, which he used to note ideas or phrases that he found particularly interesting.

¹⁴⁰ PB himself circled this sentence by hand.

¹⁴¹ Blank Page

Sherry Wesselman: On So-called "Evil"

63

ON SO-CALLED "EVIL"

Sherry Wesselman¹⁴²

(63-1) Even when considered from the most exalted relative point of view, "evil" can only be regarded as the cornerstone of good, the seed of moral and ethical development and the point of departure and beginning of learning. For however injurious or disastrous an "evil" may appear to be, some good is bound to arise as a direct or indirect result of it. No matter how long it takes for this good to arise – and to spread in ever-widening ripples – sooner or later it will do so because it has to. If this weren't true, the world about us – that is, our world of higher ideals, hopes and aspirations as well as the world of nature's wonders – would have disappeared long ago – swept into oblivion by its own downward path. In that case, degradation would have led to further degradation; more and worse forms of evil would have emerged until the whole apparent world would have been consumed and finally obliterated by its own destructive tendencies.

That some of these tendencies are still alive and manifesting today is obvious – a quick look at the newspaper headlines will suffice as proof. But these tendencies are also being fought. The degree of horror we experience at the thought of them forces us into action. They must be controlled. Rational thinking minds will not tolerate the idea of a mass return to prehistoric principles. We have outgrown our ignorance of the higher laws. We are repulsed by displays of animal-like violence and bloodshed (in whatever forms they may appear). We are earnestly and ardently concerned with trying to build better lives in a better world – not worse lives in a worse world. We refuse to accept the "evil" in any given situation – it is unthinkable and unbearable. And, in this way, we are actively denying "evil," perhaps even preventing it (to some extent) from gaining the upper hand and spreading. Others who hold public offices can do more, and will do more, as their understanding grows and matures.

Whatever the unthinking few – or, in some cases, many – may attempt, there will always be more who will work to eradicate "evil" – at least in its recognisable forms. Nor do we consider this effort on our parts as more than our immediate duty. Indeed, we have practised it for so long that we think of it as "second nature." In reality, it is our True Nature, and it is also the highest discipline. So slowly and so gradually have we grown into this "frame of mind" that we are often unaware of the transition in thinking that has taken place. We accept this way of thought in the same fashion that we accept good, reject "evil" and apply ourselves whole-heartedly to wide-scale, as well as individual, improvement. Good ideas multiply. This is evolution at work – and we are the forces behind and within it.

¹⁴² PB himself inserted "for MAG" at the top of the page by hand.

Timothy Smith inserted "BY SHERRY WESSELMAN" at the top of the page by hand.

If many people prefer to consider it God's work – which is simply another name for evolution, or whatever constitutes the unfolding of good – let them do so. Whatever it is called, the meaning is apparent. Good, like God, is beginningless and endless and, in reality, there is nothing else – although it is true that understanding of it varies with the individual, and sometimes racial, concept of what good is. For example, certain primitive tribes consider head-shrinking perfectly permissible; we don't. Another example lies in the matter of diet: cannibals eat each other (when they can't get missionaries) with no sense of wrongdoing; at another stage of development, the large majority of people eat animals and birds and fish with no apparent concern for the innocent lives that are being snuffed out; at still another level, compassion and aestheticism (which have evolved from theory into practice) dictate a non-flesh diet based on what is both natural and plentiful, as well as nourishing. Each diet seems good at its own stage of development – yet it is also seen to be not as good as the one succeeding it. It would be interesting to know what the beings on more highly evolved planets than our own have to say on the matter! Still – to most intents and purposes – we have to live on this earth and so must do what seems good for us. But we should never forget, nor stop trying to make, that next step upward – that is, if we are interested in making progress. To each of us, his own concept of good is good (while it lasts) but there is always a better one. There has to be – otherwise evolution, God's work, our work, would be finished, and the whole of the manifested universe would disappear as abruptly as some religionists claim it appeared. This can't happen of course. Goodness is eternal. We know this to be true. Why, then, can't we also know that our misnamed

64¹⁴³

ON SO-CALLED "EVIL"
Sherry Wesselman

65¹⁴⁴

ON SO-CALLED "EVIL"
Sherry Wesselman

(continued from the previous page) friend, "evil," is none other than that which appears in each individual mind to be "not so good" as something else? Who knows, it might, if permitted, lead to that something else!

Above all, what is the overall outlook – insight – on the matter? The One Overself is Pure Essence of Being. From here, there is nothing to question because there is nothing that can be seen, heard, touched, smelled or tasted. Even the Perfect Goodness that the Overself is cannot be known by man as such. And, when known from and through its Source, the World-Idea Itself is wholly good and wholly perfect.

¹⁴³ Blank Page

¹⁴⁴ "-2-" in the original.

(The words “Holy God” and “Holy Perfection” can be used interchangeably with these if preferred.) So, it is only in Its own thoughts – which, in turn, mistakenly assume their One Self to be individual entities (thus imposing separation on Self) and, [which]¹⁴⁵ then expand this error by following it up with the equally mistaken belief that they have to “return to” and “reunite with” what they already are – that “evils,” “imperfections” or even “parts” can be imagined at all! None of these could possibly exist in reality, but solely in their own misconception of that Whole, which – whether viewed from the Overself, or from the underself, aspect of Being – “we” are.

66¹⁴⁶

ON SO-CALLED “EVIL”
Sherry Wesselman

Two Letters Regarding the 20th Anniversary of Ramana’s Death

67

TWO LETTERS REGARDING THE 20TH ANNIVERSARY OF RAMANA’S DEATH
Letter from Apa B. Pant¹⁴⁷

(67-1) India House,
Aldwych,
London, W.C.2.
January 15, {1971}¹⁴⁸

[My dear Mr Paul Brunton]¹⁴⁹

It is long since we met: it was in 1942 in Mysore that we stayed together in the House of the Rector of the Mysore University. Perhaps, you have forgotten that incident.

2. I send you herewith a letter written to me by Shri Sunder Kabadi, which speaks for itself. May I request you to send us a contribution for publication in the small brochure that is proposed to be published on the 14th April.

3. It would be a great pleasure to meet you again and establish the “old contacts.”

My very best wishes for a Happy New Year.

[Apa B Pant]¹⁵⁰

¹⁴⁵ “which” was typed above the line and inserted with a caret.

¹⁴⁶ Blank Page

¹⁴⁷ Apa B. Pant inserted “D” at the top of the page by hand.

¹⁴⁸ “1970” in the original. However, the enclosed letter referred to in this letter is dated August 1970, so it is more likely that the typist got the year wrong in this letter.

¹⁴⁹ Apa B. Pant inserted “My dear Mr. Paul Brunton” by hand.

¹⁵⁰ Apa B. Pant inserted “Apa B Pant” by hand.

(APA B. PANT)

Mr Paul Brunton,
C/o. Messrs Rider and Co.,
178/202 Great Portland Street,
London W.1.
Enclosure: One

68¹⁵¹

TWO LETTERS REGARDING THE 20TH ANNIVERSARY OF RAMANA'S DEATH
Letter from Apa B. Pant¹⁵²

69

TWO LETTERS REGARDING THE 20TH ANNIVERSARY OF RAMANA'S DEATH
Letter from Sunder Kabadi

(69-1) Sunder Kabadi
London Correspondent
Cables: Chronpat London

Amrita Bazar Patrika
Calcutta and Allahabad

Navhind Times, Panjim
Sakal, Poona

2-4 Brittons Ct.
Whitefriars Street,
Fleet Street EC4
Telephone: Fleet Street 2789

5th August 1970
Paul Brunton Esquire,
C/O National and Grindlay's Bank,
13, St. James's Square,
London W.1.

Dear Mr Paul Brunton,

Your very interesting contribution meant for publication in the Souvenir Number that we brought out on 14th April did not arrive, unfortunately, in time for inclusion in

¹⁵¹ Blank Page

¹⁵² Apa B. Pant inserted "D" at the top of the page by hand.

the publication. But I was thrilled that it reached me on the morning of 14th April. So I did the next best.

I went to the nearest Xerox establishment in Fleet Street and had 500 copies ready for that evening. They were distributed to over 400 people who attended the meeting. Apa Pant was delighted to read it.

I have a few copies of the Souvenir Number and of your contribution. If you let me have a list of friends to whom we should send this literature I shall be happy to do so. Do not hesitate to send me as many names with their addresses as possible.

I have been wanting to write to you earlier. But I did not know which was your banking address. Fortunately Dr Godwin¹⁵³ came to my [rescue]¹⁵⁴ some time ago to suggest that I should communicate with you care of National and Grindlay's Bank.

Along with this I send you a copy of the Souvenir Number and a few copies of your valuable contribution.

I am glad to know from Dr Godwin that you are keeping good health. Mr Pant was also delighted when I passed this good news to him. I hope if you happen to come to London I will have the pleasure of meeting you.

With all good wishes,

Yours sincerely,

[Sunder Kabadi]¹⁵⁵

(Sunder Kabadi)

70¹⁵⁶

TWO LETTERS REGARDING THE 20TH ANNIVERSARY OF RAMANA'S DEATH

Letter from Sunder Kabadi

Sri Ramana Was a Pure Channel for a Higher Power

71

SRI RAMANA WAS A PURE CHANNEL FOR A HIGHER POWER¹⁵⁷

(71-1) The organisers of this meeting to commemorate Sri¹⁵⁸ Ramana Maharshi's anniversary have asked me to take part in it. I have no official connection with the

¹⁵³ Referring to Dr. Josceyln Godwin.

¹⁵⁴ Sunder Kabadi changed "risk" to "rescue" by hand.

¹⁵⁵ Sunder Kabadi inserted "Sunder Kabadi" by hand.

¹⁵⁶ Blank Page

¹⁵⁷ Typed note at the top of the page reads: "(Note: Mr. Paul Brunton's contribution was received too late for inclusion in the Souvenir.)" This article was enclosed with the previous two letters, and is mentioned on page 69.

This article was written in 1970, on the 20th anniversary of Sri Ramana's death. — TJS '19

¹⁵⁸ "Shri" in the original.

movement associated with his name, and for many years have preferred to remain silent. But their kindly insistence has overcome this reluctance.

Forty years have passed since I walked into his abode and saw the Maharshi half-reclining, half-sitting on a tigerskin-covered couch. After such a long period most memories of the past become somewhat faded, if they do not lose their existence altogether. But I can truthfully declare that, in his case, nothing of the kind has happened. On the contrary, his face, expression, figure and surroundings are as vivid now as they were then. What is even more important to me is that – at least during my daily periods of meditation – the feeling of his radiant presence is as actual and as immediate today as it was on that first day.

So powerful an impression could not have been made, nor continued through the numerous vicissitudes of an incarnation which has taken me around the world, if the Maharshi had been an ordinary yogi – much less an ordinary man. I have met dozens of yogis, in their Eastern and Western varieties, and many exceptional persons. Whatever status is assigned to him by his followers, or whatever indifference is shown to him by others, my own position is independent and unbiased. It is based upon our private talks in those early days when such things were still possible, before fame brought crowds; upon observations of, and conversations with, those who were around him; upon his historical record: and finally upon my own personal experiences, whatever they are worth.

Upon all this evidence one fact is incontrovertibly clear – that he was a pure channel for a Higher Power.

This capacity of his to put his own self-consciousness aside and to let himself be suffused by this Power, is not to be confounded with what is commonly called, in the West, spiritualistic mediumship. For no spirit of a departed person ever spoke through him: on the contrary, the silence which fell upon us at such times was both extraordinary and exquisite. No physical phenomena of an occult kind was ever witnessed then; nothing at all happened outwardly. But those who were not steeped too far in materialism to recognise what was happening within him and within themselves at the time, or those who were not congealed too _____¹⁵⁹ stiffly in suspicion or criticism to be passive and sensitive intuitively, felt a distinct and strange change in the mental atmosphere. It was uplifting and inspiring: for the time being it pushed them out of their little selves, even if only partially.

This change came every day, and mostly during the evening periods when the Maharshi fell into a deep contemplation. No one dared to speak then and all conversations were brought to an end. A grave sacredness permeated the entire scene and evoked homage, reverence, even awe. But before the sun's departure brought about this remarkable transformation, and for most of the day, the Maharshi behaved, ate and spoke like a perfectly normal human being.

¹⁵⁹ 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.

That there was some kind of a participation in a wordless divine play during those evenings – each to the extent of his own

72¹⁶⁰

SRI RAMANA WAS A PURE CHANNEL FOR A HIGHER POWER

73¹⁶¹

SRI RAMANA WAS A PURE CHANNEL FOR A HIGHER POWER

{Editor's note: the contents of this page are a continuation of the previous page, which was oversized and had to be scanned in two portions. As such, we have moved the text onto the previous page.}

74¹⁶²

SRI RAMANA WAS A PURE CHANNEL FOR A HIGHER POWER

75¹⁶³

SRI RAMANA WAS A PURE CHANNEL FOR A HIGHER POWER

(continued from the previous page) response – was the feeling with which some of us arose when it all ended. That the Maharishi was the principal actor was true enough on the visible plane. But there was something more...

In his own teachings Sri¹⁶⁴ Ramana Maharshi often quoted, whether in association or confirmation, the writings of the first Shankaracarya,¹⁶⁵ who lived more than a thousand years ago. He considered them unquestionably authoritative. He even translated some of them from one Indian language to another.

In the temple of Chingleput I interviewed His Holiness the Shankaracarya¹⁶⁶ of Kamakoti Peetam, a linear successor of the first Guru. When the meeting was concluded but before I left, I took the chance to ask a personal question. A disciple of the Maharshi had come to me and wanted to take me to his Guru. None of those I asked could tell me anything about him, nor had even heard of him. I was undecided whether to make the journey or not.

His Holiness immediately urged me to go, and promised satisfaction. He is still alive and still active in the religious world of Southern India. In my humble belief, he embodies the same high quality of Consciousness which the Maharshi did. This belief is shared by Professor T.M.P. Mahadevan, who was present as an eighteen year old

¹⁶⁰ Blank page

¹⁶¹ Blank Page

¹⁶² Blank Page

¹⁶³ “-2-” in the original.

¹⁶⁴ “Shri” in the original.

¹⁶⁵ “Shankara Acharya” in the original.

¹⁶⁶ “Shankara Acharya” in the original.

student during my first meeting with the Maharshi, and who has ever since remained a devotee [of both mahatmas.]¹⁶⁷ He is now Head of the Department of Philosophy at the University of Madras.

Sometimes, as I looked at the figure on the couch, I wondered if he would ever come to England. If so, how would he be dressed, how would he behave in those teeming London streets, how eat, live and work? But he was uninterested in travelling and so he never came, not in the physical body: what did come was his spirit and mind, which have awakened sufficient interest among the English to make this meeting possible.

Again and again he gave us this teaching, that the real Maharshi was not the body which people saw; it was the inner being. Those who never made the journey to India during his lifetime may take comfort in this thought: that it is possible to invoke his presence wherever they are, and to feel its reality in the heart.

76¹⁶⁸

SRI RAMANA WAS A PURE CHANNEL FOR A HIGHER POWER

77¹⁶⁹

SRI RAMANA WAS A PURE CHANNEL FOR A HIGHER POWER

78¹⁷⁰

SRI RAMANA WAS A PURE CHANNEL FOR A HIGHER POWER

Uncategorised Paras

79¹⁷¹

UNCATEGORISED PARAS

(79-1) Hitherto, developments naturally tended to centralise industry in huge establishments. This was absolutely necessary to heavy industries such as steel manufacture. It was done to reduce cost, but it was also done irrespective of the human factor involved. It promotes neither mental nor physical health to live dreary diurnal lives under a smoky sky and work in factories where giant machines pound at their nerves. The owner-worker, that is the little capitalist who labours for himself, the workman who prefers independence and the peasant with a small land-holding, – each of these has a right to exist. Under a wiser arrangement he could still do so without having to compete with the owners of factories, for he could collaborate with them.

¹⁶⁷ PB himself inserted “of both mahatmas” by hand.

¹⁶⁸ Blank Page

¹⁶⁹ Blank Page

¹⁷⁰ Blank Page

¹⁷¹ “-33-” in the original.

A nation ought not to abandon itself to the hypnotic glamour of gigantic factories for the mass machine production of huge quantities of goods. On the other hand, it need not abandon such factories for the medieval notion of making everything by hand. It could make in factories whatever is best

80¹⁷²

UNCATEGORISED PARAS

81¹⁷³

UNCATEGORISED PARAS

(continued from the previous page) made there, such as automobiles and pencils, but it ought to encourage hand manufacture wherever that will serve best. A balanced industrial economy is ideal and will require both the big manufacturing, assembling and distributing units in cities and the decentralised cottage crafts in villages. Small parts, components and accessories can be made in the village workshops and larger articles, heavy goods and mass productions in the former. If the old idea was to take the worker to a machine in the factory, the new idea will be to take the machine to a worker in his home. The principle of mass production can still be employed, the most modern machinery may still be used and yet the worker may have his freedom and retain his individuality, by making part or all of an article in surroundings and under conditions where he can still be himself. This has indeed been done for many years in Switzerland, where village workshops carry out many of the processes needed in that country's famous watch and clock making industry. Such a scheme of course could be applicable only where the worker lived in a cottage or house of his own and not where he lived in an apartment or tenement situated in a building housing several other apartments or tenements. It would be ideal for "garden cities" which ought in any case to represent the type preferred in future town planning. Small scale industries should be regarded as complementary and not contradictory to large-scale ones. The value and practicability of this arrangement have been well demonstrated by wartime expedience, when a great diffusion of sub-contracting enabled stupendous programs to be completed on time.

82¹⁷⁴

UNCATEGORISED PARAS

83¹⁷⁵

UNCATEGORISED PARAS

¹⁷² Blank Page

¹⁷³ "-34-" in the original.

¹⁷⁴ Blank Page

¹⁷⁵ "-37-" in the original.

(83-1) Why should not the towns themselves be converted into “garden cities,” where every family has its own little house and its own little garden surrounding that house? In the “garden city” beauty and use have demonstrated under the test of time a happy and successful marriage. Nobody who has seen Letchworth and Welwyn in England, understood their significance and appreciated their worth would again be satisfied with disorderly drift. There should be a feeling of space and air, a presence of green grass and leafy trees in the modern town. The garden city idea, which balances industrial residential and aesthetic needs is the best for dealing with the problem of placing manufacturing plants and housing their

84¹⁷⁶

UNCATEGORISED PARAS

[85]¹⁷⁷

UNCATEGORISED PARAS

(continued from the previous page) workers. The Lever Brothers at Port Sunlight and the Cadburys at Bournville have shown how clean artistic individuality-preserving and kindly the factory system can be made when those who administer it have taste and heart as well as a mind.

Metropolitan towns exist already however and have become too indispensable a part of each nation's economy to be eliminated. The solution of the problem they pose is to turn part of them into a group of connected garden-city units, arranged like concentric circles around a common centre.

A metropolis like London or New York needs at least half its population transferred to a dozen different newly-built garden cities set in the clean healthy spaciousness of the green countryside. [When the size of towns is kept within a moderate size, their streets will be quieter and the health happiness and outlook of their inhabitants better]¹⁷⁸

86¹⁷⁹

UNCATEGORISED PARAS

87

UNCATEGORISED PARAS

¹⁷⁶ Blank Page

¹⁷⁷ PB himself inserted “(38)” by hand.

¹⁷⁸ PB himself inserted “When the size of towns is kept within a moderate size, their streets will be quieter and the health happiness and outlook of their inhabitants better” by pasting a piece of paper in the upper margin and inserting it with an arrow.

¹⁷⁹ Blank page

(87-1)¹⁸⁰ for full two minutes, for he had been wedded by long habit to silence. Then, without turning his head, he said slowly:

“My son, among our people it is otherwise. We are not, like the Westerners, afraid of truth’s sadness, while welcoming its joy. We know that the scenes of this world come and pass like a dream of the night. And this is true of all the events and fortunes of a people’s life also, – more especially now that we live in the Iron Age, which is ruled by frequent death and covered by spiritual darkness.

“You know that we measure the world’s history in great epochs, each divided into four successive lesser epochs and each endlessly departing and returning on itself like a wheel.¹⁸¹ Do not blame us, then, if our minds fall quickly into despondency and if our music reflects this sadness. We accept it resignedly, and through such resignation find contentment. We know that karma is always active and we try to accommodate ourselves to it.

“Once I brooded for long over the strange prophecies to be found in an ancient Sanskrit book, a Purana. In it I found this passage: ‘When the earth is bound by iron chains (are they not your railways?), when men speak to each other across immense spaces (is this not your telephone without wires?), and when materialism rules supreme (has history shown a less spiritual age than ours?), in that time there will incarnate Kalki, the Slayer of Men, who, it is written symbolically, will carry a flaming sword in his hand.’¹⁸²

88¹⁸³

UNCATEGORISED PARAS

89¹⁸⁴

UNCATEGORISED PARAS

(89-1) A proper relation must be found between town and country life, between existence in the large factories and in the little workshops. A healthy modern society will be neither excessively industrial nor exclusively agricultural. A well-balanced society will enable its members to choose their work from a wider set of activities than merely industrial or solely agricultural ones. The worth of a sane equilibrium between such antithetical factors of life as machine toil and hand toil needs remembering. The decentralisation of advanced countries is only part of the answer to the evils associated with their present industrial economy. We must think out an economic structure which

¹⁸⁰ This para is a continuation of para 93-1.

¹⁸¹ PB himself inserted “You know that we measure the world’s history in great epochs, each divided into four successive lesser epochs and each endlessly departing and returning on itself like a wheel” by pasting a piece of paper in the upper margin and inserting it with an arrow.

¹⁸² PB himself inserted quotes by hand.

¹⁸³ Blank Page

¹⁸⁴ “(40)” and “-48-” in the original.

will still make use of men as human beings, even whilst they themselves are making use of machines.

(89-2) Both the protagonists in our contemporary international scene have really fallen into the same soul-sickness; the chief difference is only in the way [and the extent]¹⁸⁵ they fell into it. Both have sold their spiritual birth-right for a mess of materialistic pottage, the one through temptation and freedom and the other through blindness and compulsion.

90¹⁸⁶

UNCATEGORISED PARAS

91¹⁸⁷

UNCATEGORISED PARAS

(91-1) The goals of both civilisations are similar, only their methods and atmosphere differ, and differ widely. Both seek the mechanistic and materialistic life, but one only partially, the other wholly. Hence the real struggle is between two varieties of materialism. The only correct conclusion is that this is not so much a conflict of clashing ideologies as of two different variants of the same ideology – a good variant and an evil one. This leads to a confused rather than a clear issue. The clean-cut difference in ethical values, aims and ideals which made the war against the previous incarnation of the aggressive spirit a defensive struggle against obvious evil is still present today, but the metaphysical issues are somewhat chaotically distributed on both sides.

92¹⁸⁸

UNCATEGORISED PARAS

93¹⁸⁹

UNCATEGORISED PARAS

(93-1) But how far is it enough from the point of view of higher culture? Will they learn to appreciate the values of truth, goodness and beauty or despise and trample on them? For the juncture of social justice with mechanical development could provide them for the first time with more freedom every day. What use will they make of this enlarged or even new freedom? We may not let such questions hinder us from creating the

¹⁸⁵ PB himself inserted "and the extent" by hand.

¹⁸⁶ Blank Page

¹⁸⁷ PB himself inserted "48a" in the upper right margin by hand.

¹⁸⁸ Blank Page

¹⁸⁹ "-51-" in the original.

opportunity to think about higher matters. What use or abuse will be made of it is history's concern.

If, as we believe, it be true that history moves in cycles, the world is now entering [a new cycle.]¹⁹⁰ The old Chinese culture featured this theory of collective fortunes moving through a series of phases, whilst a similar doctrine has long been held in India. We well remember one evening many years ago listening at a riverside village near Gaya, where Buddha attained Nirvana, to one of those melancholy Hindu melodies whose monotonous repetition of the same low wailing notes depresses most Westerners. We complained about this to our cultured companion. He was an extremely old man and sat twice a day in the yogi posture of intertwined ankles – so pleasing to behold, so difficult to perform – with his gaze fixed into space and the fading sunlight playing in quivering undulating waves around his figure. The sacred chord of the twice-born, the white triple thread of the Brahmin, hung around his neck. He did not answer¹⁹¹

94¹⁹²

UNCATEGORISED PARAS

95¹⁹³

UNCATEGORISED PARAS

(95-1) But this said, it must also be said that philosophical mysticism does not desire to nullify our human joys with a lugubrious and sombre asceticism. There is an unfortunate tendency among ordinary mystics to become so enthused about the way of asceticism as to regard it not as it should be, that is, only as a means to an end, but as a complete end in itself. The original purpose of ascetic discipline was threefold: first

96¹⁹⁴

UNCATEGORISED PARAS

97¹⁹⁵

UNCATEGORISED PARAS

(continued from the previous page) the victory of mind over body as a preliminary to the victory of mind over itself. This involved taming passions and disciplining appetites. [Second, the solar plexus, the spinal nerve ganglions and the brain nerve-

¹⁹⁰ The original editor changed "the cycle of the manual worker" to "a new cycle" by hand.

¹⁹¹ This para is continued in para 87-1.

¹⁹² Blank Page

¹⁹³ "-148-" in the original.

PB himself inserted "Section (1)" in the lower margin by hand.

¹⁹⁴ Blank Page

¹⁹⁵ "-149-" in the original.

centres were not only recharged with essential life-force but both the cerebro-spinal and sympathetic nervous systems were stopped from obstructing, and made to promote, the new and high ideals implanted in the subconscious mind by the conscious one.]¹⁹⁶

Third, the stimulation of the pituitary and pineal glands. Fourth, to straighten and strengthen the spinal column. This gave a clear unhindered path for and helped to evoke the currents of a mystically illuminating force fully evoked by [special]¹⁹⁷ meditation exercises. Asceticism was like a remedy taken to cure a sickness. But in their unbalanced reaction against worldly life, its followers turned it into a permanent way of life. Medicine is most valuable as medicine but not as food. Because quinine has cured someone of fever, he does not incorporate it in his diet for the remainder of his lifetime. Yet this is just what most ascetics did. They succumbed to intolerant manias with fanatical exaggeration and without understood purpose, and thus lost the balance of their psyche.

Clearly, the way of sanity lies between the two extremes of self-indulgent worldliness and that of body-crushing mortification. Philosophy highly values asceticism when used with adequate reason, when sane, temperate and balanced. It knows how necessary such a regime is to cleanse the body of poisonous

98¹⁹⁸

UNCATEGORISED PARAS

99¹⁹⁹

UNCATEGORISED PARAS

(continued from the previous page) toxins and keep it strong and healthy. But it despises the unnecessary misery and useless struggles with which the ordinary ascetic obsesses himself. It sympathises with the modern seeker when he is not as attracted by the rigours of a forbidding asceticism as his medieval forbear was. It respects, indeed includes and advocates, an occasional and limited asceticism but it rejects a permanent and excessive asceticism. It very definitely makes use of abstinence at a certain stage of the aspirant's career but then only as far as necessary, and for a limited time, and with the knowledge got from experience. It certainly bids its votary to practice some austerities, submit to some disciplines, but not to make a fetish of them, to use them only so far and so long as they are helpful to achieve self-mastery and bodily health and thus treat them as means, not ends. Lastly, it affirms that self-restraint and sense-discipline are always necessary, even though harsh asceticism is not.

¹⁹⁶ The original editor inserted "Second, the solar plexus ... the conscious one." by typing it on a separate piece of paper and inserting it with a note. We have deleted "Second, the nerve ganglions in the spine, nerve centres in the brain" from the end of the para, which seems redundant with the inserted text.

¹⁹⁷ The original editor inserted "special" by hand.

¹⁹⁸ Blank Page

¹⁹⁹ "-150-" in the original.

The limitation of a merely physical asceticism is demonstrated by the fact that bodily habits are really mental habits. Desire, being but a strong thought, can be effaced only by an equally powerful thought, that is, by a mental process. No merely external discipline or physical renunciation can have the same effect, although it does help to bring about that effect and therefore should be used. Asceticism pronounces

100²⁰⁰

UNCATEGORISED PARAS

101²⁰¹

UNCATEGORISED PARAS

(continued from the previous page) the pleasure we take in the experience of the senses to be evil in itself. Philosophy replies that it is the being carried away from reason and intuition by the pleasures, the being attached to them to the point of utter dependence upon them, that is evil. The fanatical and dogmatical kind of asceticism declares the physical things we touch and taste to be evil, but philosophy says touch and taste are really mental experiences and that their mental discipline will be more effective than abstaining altogether from their physical exercise. Hence, it leaves us free to enjoy the good things of this world, so long as we do not get too attached to them nor inwardly enslaved by them. Living in inward detachment from the world is much more important than practising outward contempt for the world.

102²⁰²

UNCATEGORISED PARAS

Talks in Prague by PB (1946): The World Crises

103

THE WORLD CRISES

Talks in Prague by PB (1946)²⁰³

(103-1) From the spiritual point of view the recent world war was God's challenge to humanity to wake up and realise that there is a higher purpose in living than the merely human one of satisfying the bodily needs or even than the intellectual curiosity. These lower purposes are quite proper in their place but by themselves they do not constitute a complete human existence. The third and higher purpose for which we are placed upon this earth is to find our true Self or Soul.

²⁰⁰ Blank Page

²⁰¹ "(151)" in the original.

²⁰² Blank Page

²⁰³ PB himself inserted "(1946)" by hand.

The sufferings and pressures of the war were of course karmic in their origin to a large degree but they were also caused by the evolutionary necessity of going beyond the present state reached in human development. The neglect of the higher purpose has brought humanity to a deplorable and dangerous situation. Millions of people do not believe that there is anything higher than themselves. They do not believe in God, they do not believe in a Soul, they do not believe that wrong doing is eventually punished and they do not believe in the necessity of religion or mysticism or philosophy. They do believe in materialism, selfishness cruelty greed jealousy and sensuality. Such a negative attitude towards life cannot hold human society together in a proper way and must lead both to its moral destruction and physical suicide.

After the war the number of people who could be found seeking to know the higher purpose of life was certainly more than the number which were seeking before the war. These individuals who had been aroused by the terrible ordeals of 1939-1945 were however in a great

104²⁰⁴

THE WORLD CRISES
Talks in Prague by PB (1946)

105

THE WORLD CRISES
Talks in Prague by PB (1946)

(continued from the previous page) minority for many more other people had drawn the wrong lesson from their ordeal and became embittered selfish sensual and cruel to a degree.

During the two years which followed the end of the war mankind still had the opportunity to absorb correctly the lesson of the war and to begin the change of heart. It did not take advantage of this opportunity. Those two years represented a critical and decisive period which would determine what was going to happen in the following 15-20 years. The failure to understand all this has now brought humanity into a hopeless situation where a third world war is inevitable. Those who possess a greater insight than ordinary human beings communicated to me as far back as 1942 that human nature being what it is these things would happen. Everything including the course of the second world war has since occurred²⁰⁵ as they predicted. I therefore feel that we must resign ourselves to the grim inevitable fact that human ignorance selfishness and hatred will crystallise in the bad karma of a third war. I have been taught from the same sources that this war may be expected in some year during the period from 1962 to 1970. However it will last only a few days. Nevertheless the

²⁰⁴ Blank Page

²⁰⁵ The right margin of this page is unreadable from here onwards, due to a misaligned typewriter. PB himself inserted the missing letters by hand in twelve instances.

destruction will be so terrible that most people on this planet will lose their lives. The weapons which will then be available for military purposes as a result of scientific research will make the destruction which occurred when the atomic bomb fell in Japan in 1945, seem mere child's play. Although the death of living creatures is controlled by their karma the fact that this war will also be brought about by the evolutionary necessities of human development will mean that it will be especial spiritually-minded people who will be protected in different ways and will not lose their lives.

106²⁰⁶

THE WORLD CRISES
Talks in Prague by PB (1946)

107

THE WORLD CRISES
Talks in Prague by PB (1946)

(107-1) his²⁰⁷ case. He should concentrate on the centre until in the stillness which envelops him he can feel, or believe he can feel, the impact or pressure of the current touching the centre. He is not however to concoct an imaginary experience although he may suggest it to himself. As soon as he feels this happening he is to draw in and then send the currents flowing right through his body by stages. Let it visit first of all the sick or diseased parts and then permeate the rest of the body. This should be done for about a couple of minutes. Then there should be a rest from it for about 1 minute. Then a repetition, until it is done 3 times in all. The whole exercise should be done 2 or 3 times a day.

(107-2) THE WAY OF PSYCHOTHERAPY: However it should be understood that in many cases if not in most cases the origin of a bodily sickness whether it be caused by bad karma or by bad physical habits of living is really psychological mental moral or emotional. Thus a fault in character may in time reflect itself in a faulty body. The influence of the mind over the body can easily be seen if we take the case of a person who suddenly receives very bad news. Such a person feels a severe shock and the hair on his head may turn completely white in a few minutes. The mind's influence is not so easy to trace in other cases but nevertheless it is there. A person who often expresses anger against other persons is unconsciously thereby creating some future sickness for himself, when the karma has accumulated to a sufficient degree. This may happen either in the same reincarnation or a future one. In the same way other faults of character, like hatred

²⁰⁶ Blank Page

²⁰⁷ Incomplete – the beginning of this para was not found in this file.

(continued from the previous page) jealousy fearfulness greediness and gluttony and excessive sexual lust will eventually bring their reflexion in the body in the form of sicknesses whose nature will correspond to the origin.

To make this clearer, take the case of a person who suffers from excessive biliousness of the liver. Such a person feels as a result melancholy depression despondence and irritability. This is what the medical students are taught in the medical colleges. But the philosophical truth is that the possession of these negative qualities of character themselves create an excess of the black Bile in the body.

It is therefore necessary not to depend alone on the ways of fasting and the way of relaxing for treatments.²⁰⁹ One must also add the way of psychotherapy. The faults in the patient's character should be sought out and an effort made to correct them, the bad passions and negative emotions should be brought under control, otherwise even though the patient is apparently cured, whether by orthodox medicine or by unorthodox methods, the hidden causes of his sickness will still be active and may one day bring about a second appearance of the sickness. That is why in ancient Egypt the medical physicians were also priests and psychologists. They combined the three activities in a single profession. Man is a combination of body and mind and the whole man usually has to be treated to make a total cure.

(111-1) After that war there will be a few years of confusion, chaos and anarchy. Gradually the remnants of human population will reorganise themselves again. Then only will there be for this unhappy planet a new era without war and with complete

²⁰⁸ Blank Page

²⁰⁹ The right margin of this page is unreadable from here onwards, due to a misaligned typewriter. PB himself inserted the missing letters by hand in eight instances.

²¹⁰ Blank Page

peace for then only will there begin a real world-government, to which the governments, of the federal regions will be subordinated. Only the world government will possess an army, which will thus become a kind of international police force.

The interval from now until 1962/70 will be a period of strain tension and conflict. There will even seem moments when war appears about to break out but nevertheless it will not do so. During this interval the various problems which trouble the nations will be patched up but will find no real or permanent solution. This is because few people wish to face the main problem – which is themselves. They do not want to wake up from their materialistic dream and find out the higher reason why they are living at all. Only by a tremendous shock to the nervous system is there any possibility for awakening some of them from this dream. Only those who can be thus aroused and benefit by the shock will also be among the survivors, who are to become the living pioneers of the new era.

The existing orthodox religions both in the Orient and Occident have lost a great part of their inner vitality and exist largely as a collection of conventional mechanical forms. It is the duty of religions to guide mankind correctly and uplift them morally. When they can no longer fulfil this function sufficiently they slowly die off or are destroyed by their own karma. In 600 years all the existing orthodox religions will have disappeared from this planet and new ones will have arisen to replace them. This means that new prophets will appear among mankind in different parts of the world, of whom there will be one

112²¹¹

THE WORLD CRISES
Talks in Prague by PB (1946)

113

THE WORLD CRISES
Talks in Prague by PB (1946)

(continued from the previous page) who will be the greatest of all. From him there will start a new religion which will spread in all the continents side by side with the other religions of more limited influence. In this world religion, the prophet will appeal to the combined intellect feelings intuition and the will of human beings.

This new world religion will include some simple elementary meditation as well as prayer. It will state some of the laws which govern the universe as well as human life.

In the situation which now faces us and will continue to face us for several years what is the best way in which we can help humanity and also help ourselves? It is to remember that we can help mankind only to the extent to which we develop ourselves. In that way only can we become a channel through which spiritual forces can flow to

²¹¹ Blank Page

others and in that way only can we find the true protection against the dangers that menace the World. Therefore each student should work on himself and especially on his character harder than ever before.

During the eleven years which passed between my visit to Czechoslovakia before and after the war I travelled around the whole world, although most of the time was spent in India. What I saw and studied in the Orient and especially in China, Siam, Tibet and Egypt, what I lived through during my travels through every part of India, what I observed in the USA, Canada, England and the European Continent – all this has given me the deep conviction that the presentation of Truth for our age should be entirely set free from racial and the historical favouritism or prejudices, that it should be entirely universal and global, that it should have no direct connection with any of the existing orthodox religions and that it should be a product of 20th century developments needs and mentality. Everywhere I found men shackling their feet in the search of Truth with old customs and dogmas,

114²¹²

THE WORLD CRISES
Talks in Prague by PB (1946)

115

THE WORLD CRISES
Talks in Prague by PB (1946)

(continued from the previous page) with ideas and forms which were no longer serviceable or meaningful in the present times.

The tremendous events which have been happening to this generation should have an effect, if they have any at all, and that is to force us to realise that because the past way of thinking and living has brought mankind to its present dreadful conditions, a new and better way must be quickly found. The old ways had²¹³ often been good in their own times, but they have deteriorated since then.

Human life is like a river which must keep on flowing onwards and not become a stagnant pool. Our era needs and must find a new inspiration, a new hope and a new life. There was a time when it could have done these things quite peaceably but because it did not understand its own situation it is being made to do them in pain and suffering. Those who will not wake up to the hard facts of the situation will be awakened later by the terrific crash of atomic bombs, and worse.

But for that small minority which is able to feel something of the significance of these days in which we live, even where they cannot understand it with sufficient clearness, there is the need and duty of finding within themselves the only sure refuge from the troubles of the outside world. The pressures of modern life, the opposition of

²¹² Blank Page

²¹³ We have changed “were” to “had” for clarity.

modern materialism and the strains of personal problems today made it harder to satisfy this need and to fulfil this duty.

It is much harder than ever before for the modern aspirant either to find the time for meditation or to obtain the proper circumstances for it. He should not yield to despair for there is still open another and effective way – the way of prayer. For those to whom meditation has become impossible or to be done only at long intervals there is still a good possibility of keeping open a channel of communication with the heavenly Soul through prayer. For them²¹⁴

116²¹⁵

THE WORLD CRISES
Talks in Prague by PB (1946)

Untitled Interview

117

UNTITLED INTERVIEW

(117-1) Question 1: People come {to}²¹⁶ us with questions either personal or questions on the content of the book; they ask explanation. What have we got to say?

Answer 1: Tell them that they can bring their questions into the end of their prayers in the form of a request for enlightenment, and also into the end of their meditation. But they may have to wait patiently days, weeks or months for the answer. In the end the Higher Self or their own development will bring them the answer. Where intellectual questions arise which it is not possible to succeed in getting answers from PB himself quickly enough, it is not advisable for any one person here to be considered as able to give a fully authoritative answer to questions. For nobody here has yet had the chance to undergo the full training. The best way to deal with this situation is for those who have had many years of contact with PB to meet occasionally and discuss such questions by their common understanding. Even so, the answers they arrive at should be regarded as tentative working ones and not necessarily completely authoritative ones.

Question 2: What should we do with those, whose questions touch their private life?

Answer 2: It is better not to meddle with the affairs of others as rule but there may be exceptions, which must be left to your discretion to decide.

Question 3: What do you think of the fact that we talk about the book to make it clearer to ourselves?

Answer 3: That is right.

²¹⁴ Incomplete – the end of this para was not found in this file.

²¹⁵ Blank Page

²¹⁶ The top of the page is ripped, obscuring this word. We have inserted “to” for clarity.

Question 4: How should we meditate?

Answer 4: It is not wise to meditate in groups. Meditation in groups could be harmful if the Guru is not present. If the Guru is not present weaknesses of character might be transferred from one person to the other or magnified in oneself.

Question 5: If anyone asks how to meditate and how to concentrate what should we say?

118²¹⁷

UNTITLED INTERVIEW

119²¹⁸

UNTITLED INTERVIEW

(continued from the previous page) Answer 5: That is not the same as being in a group. You may meditate with him alone.

If anyone knows somebody who is more developed than he is he may meditate with him. But do not meditate indiscriminately with everybody. Not everyone is prepared to it. Meditation can help but it can also harm. It is necessary to understand the person who asks for meditation. One part of the character might be bettered by the meditation but another worsened. It is necessary to distinguish who is ready and who is not. If you are not certain about it refuse. Follow your critical judgement and intuition and wait until you see clearly what sort of person it is who asks for meditation.

120²¹⁹

UNTITLED INTERVIEW

Write Biography “Mr Jacob of Simla”

121

WRITE BIOGRAPHY “MR JACOB OF SIMLA”

(121-1) “Even in the wildest moment of his imaginative conception, the author of Mr Isaacs failed to present a single incident that for wonder and interest cannot be easily eclipsed by an authenticated fact of Mr Jacob’s²²⁰ life, for in the case of Mr Jacob the actual incidents of his life are more remarkable than any fiction that could be written around them. That is why, when the real story of the real Mr Isaacs comes to be written we shall possess a living romance not coined from the gold of some great imagination

²¹⁷ Blank Page

²¹⁸ PB himself inserted “12” at the top of the page by hand.

²¹⁹ Void Page

²²⁰ Referring to Alexander Malcolm Jacob.

but fashioned out of the plain metal of fact – a romance which will rob fiction of one of its greatest powers and invest actual life with a wonder and mystery that even in our strangest dreams we never imagined it could possess... Mr Isaacs gives but a faint idea of Mr Jacob's remarkable character and very few real facts of his life. F Marion Crawford saw very little of Jacob and he was not able to obtain a clear view of the man." –from "The Story of Mr Isaacs Life" by Frederick W. Heath in Occult Review October [1912]²²¹.

(121-2) [So]²²² why not write a book about A.M. Jacob of Simla called the fakir-jeweller of Simla it would be fascinating to write and read. The material is available in the diaries which Jacob kept for the last forty years of his life? In which he wrote down every incident of interest. The diaries contain accounts of all the weird and wonderful things he did in Simla – find out who has them? By an advert in Times of India. Jacob died in Bombay after war he had flat in Watsons Annexe then

(121-3) Other material. Edmund Russell's²²³ art in Occult Review. 1918 ["The Voice of Mystic India" by Alice E. Dracott]²²⁴

"Autobiography of a Magician"²²⁵ by Tantriadelta²²⁶, [privately available]²²⁷
Re his death inquire Mrs Alice E Dracott Burnside, Simla West, India

122²²⁸

WRITE BIOGRAPHY "MR JACOB OF SIMLA"

123²²⁹

WRITE BIOGRAPHY "MR JACOB OF SIMLA"

Further Notes on Jacob-Fakir-Jeweller of Simla

²²¹ PB himself deleted "Also in June 1912 O.R." from after "October 1912." by hand.

²²² PB himself inserted "the Gilbert Frankau who knew Mr Jacobs personally in India" in the left margin by hand.

This comment makes more sense when we add the footnote from Chapter 17 of John Zubryzcki's book on Jacob (The Mysterious Mr Jacob: Diamond Merchant, Magician and Spy): "The quotes attributed to Jacob and the descriptions of him and his flat come from Frankau, 'The Woman of the Horizon: A Romance of Nineteen Thirteen'." –TJS '19

²²³ "Russels" in the original.

²²⁴ PB himself inserted "["The Voice of Mystic India" by Alice E. Dracott]" by hand.

²²⁵ PB himself inserted quotes around "Autobiography of a Magician" by hand.

²²⁶ Tantriadelta was a French magician circa 1900. –TJS '19

²²⁷ PB himself inserted "privately {illegible}" by hand; it looks like "usable" or "aveals". We have inserted "available" for readability.

²²⁸ Blank Page

²²⁹ "Continued, page 2." in the original.

(123-1)²³⁰ was²³¹ stopped. Lord Lansdowne had been very friendly with Jacob for several years and as a result of this action, the friendship was broken and Jacob quarrelled with him. The result of the matter was that the ex-Prime Minister urged the Nizam to sue for the return of the money already paid. The former was a bitter enemy of Jacob's for the following reason.

When Jacob as a young man was employed as an Arabic scribe with a noble of the Nizam's Court, Bikar-i-mia, a brother of the ex-Prime Minister had killed a Hindu who had stolen some gold ornaments in a brutal manner. The unfortunate wretch was stripped naked and boiling oil was poured over him until death ended his tortures. Some years after this Mr Jacob was at lunch with Colonel Marshall, then private Secretary to the Nizam. Jacob was then on a visit to Hyderabad and was now a successful jeweller. During the conversation he described the murder in detail and the Colonel, referring to the murderer, asked "Who was this brute of a man?" Jacob then gave the name and mentioned his relationship to Sir Asman Jah. Spies who hung around the Court carried an account of this to the ex-Prime Minister, who was filled with anger, because the incident of the murder was not a credit to his family reputation. From that time he became a bitter enemy to Jacob and therefore interfered to stop the diamond sale and to urge the Nizam to proceed to law and recover his deposit.

The case was tried in the High Court of Calcutta. It was hotly contested and lasted 57 days, for the ex-Prime Minister managed to have it made worse by getting a charge of cheating added and by having Jacob arrested for it. The result was a triumphant acquittal for Jacob, but his legal expenses were so heavy that they swept away his entire fortune, for the Nizam recovered his deposit also. Jacob was left without ready money but had the Imperial Diamond still in his possession. As the Nizam was the wealthiest Maharajah in India, Jacob could not find another purchaser for the diamond easily so in despair he offered the stone again to the Nizam but at the latter's own figure. The Nizam agreed to pay 17 lakhs for it, or nearly a third of the original price. The diamond was handed over but Jacob never received the money – again, he believed through the enmity of the ex-Prime Minister. He then requested the Government of India for permission to sue the Nizam for the money, but permission was refused. To make matters worse, his lifetime's collection of curios and valuables were practically thrown away by auction in Simla in order to meet the rest of his obligations incurred through the trial. Jacob was thus left almost penniless.

When King George went to India in 1911 to be crowned at the Durbar, Jacob wrote out a petition and sent it to the King at Delhi. The petition was for permission to sue the Nizam for the money – 17 lakhs of rupees – owing. It failed although Jacob was privately informed that both the King and Queen were keenly sympathetic with him in his trouble, but there were political reasons why no, action could be taken in the matter.

²³⁰ There is an unnumbered para on this page, and a para numbered 7. They are not consecutive with the previous page but they do follow the paras on page 125.

²³¹ This para is a continuation of para 125-6.

After this Jacob, a broken-hearted man, whose former glories had vanished, retired to a tiny flat in Bombay, with his dogs. He made his own loaf of bread daily, and though he possessed secrets which, he said, could bring him great sums if he were willing to sell them to people who wanted them, he refused to do so because it was against his religion to accept money for such a purpose. Some of these secrets were: The secret of always looking young: the secret of controlling the sex of an unborn child: the secret of influencing the minds of others so that they would be unable to see him for a time, thus rendering himself invisible: He actually did this on certain occasions at his house in Simla before some guests

(123-2) Jacob was well-known figure in Simla Society of the eighties, though it is only a few years since he died, obscure and penniless in Bombay. His luxurious house in Simla was called "Winscottie" and was on the Lukkar Bazaar Road.

124²³²

WRITE BIOGRAPHY "MR JACOB OF SIMLA"
Further Notes on Jacob-Fakir-Jeweller of Simla

125²³³

WRITE BIOGRAPHY "MR JACOB OF SIMLA"
Further Notes on Jacob-Fakir-Jeweller of Simla

(125-1)²³⁴ He had a striking appearance, with a head which rose high to a point at the top, so that it was shaped almost exactly like a triangle. His eyes were piercing and his atmosphere uncanny, his nose aquiline, his mouth thin-lipped and his skin an ivory brown. He had a friendly amiable manner and was well bred and polished so that he could move in the highest circles with ease.

(125-2) He dressed in European style and spoke moderately good English, though the languages in which he could express himself more easily were Arabic, Persian and Urdu.

(125-3) Although born a Turkish subject his parents were Roman Catholics and he spent his earliest boyhood in a Christian atmosphere. They were poor people yet their son rose up until he consorted with royalties and became almost a millionaire in the jewels he owned. A practical joke, which he played one evening, was the event which caused him to begin his strange career. One evening he substituted ink for the holy water in the font which stood at the entrance of the church. As the lighting was insufficient and

²³² Blank page

²³³ The pages about Jacob of Simla are consecutive when read in this order: 121, 127, 129, 125, 123.

²³⁴ The paras on this page are numbered 1 through 6.

but a dim oil lamp, the worshippers did not notice what had been done and as each one entered, dipped his finger in the font and touched his forehead, an ugly smear of ink appeared on his brow. Inside the church this was noticed by each person on all the others, with the result that a minor panic was created! The priest became very angry and said that someone had committed sacrilege. The boy Yakoob repented of his misdemeanour and, in the confessional, made a clean breast to the priest. But the latter happened also to be the teacher in the school which he attended and next day, in open school, he denounced Yakoob for having put ink in the holy water font of the church. The news spread to the schoolboys' parents and eventually over the whole district, so that young Yakoob, feeling aggrieved because the priest had broken the seal of the Confessional and being shamed before everyone, could no longer endure the disgrace and ran away from home. From that time he became a wanderer, was picked up by a party of slave dealers and carried to a slave market in Turkey.²³⁵

(125-4) During his boyhood studies while he was in the service of the rich Pasha, he became a firm believer in astrology and found out that the name of his lucky star was Sirius. So often he would look up to the sky on a clear night and gaze at the star Sirius and utter a verbal prayer that it might bless his future.

(125-5) It was while he was in the service of the Pasha that he was educated in the Muhammadan religion and became able to recite the Holy Koran from beginning to end. Thus he had been born a Christian, became to some extent a Muhammadan, and after he had spent several years in India, he came under the influence of a Buddhist adept, so that he adopted a kind of Tibetan Buddhism as his final creed.

(125-6) He was gifted with an intuitive knowledge of the value of precious stones and with pronounced good luck for dealing in them to his great advantage and profit. His business was highly successful almost from the start and it went ahead in an amazing manner. Yet it was through a precious stone deal that his downfall came and that he was utterly ruined. He heard that the "Imperial Diamond" was in sale in England and obtained an offer for it from the Nizam of Hyderabad of 46 lakhs of rupees, then about a little more than £300,000. He learnt by cable that he could have the stone for £150,000, so that it seemed a very good bargain for him. He asked for and received 20 lakhs of rupees from the Nizam on account and the diamond was bought by Jacob and brought to India. At this stage, the Political Resident of Hyderabad, Sir Dennis Fitzpatrick, was urged by the ex-Prime Minister of Hyderabad, Sir Asman Jah, to stop the transaction. As the Government of India, to some extent, keep control over the expenditure of Indian Princes so that the latter do not spend vast sums on useless things, Sir Dennis

²³⁵ The original typist changed "at Constantinople." to "in Turkey." by typing over the original word with x's.

consulted Lord Lansdowne, who was at that time Viceroy, and pressure was brought to bear upon the Nizam and the sale²³⁶

126²³⁷

WRITE BIOGRAPHY "MR JACOB OF SIMLA"
Further Notes on Jacob-Fakir-Jeweller of Simla

127²³⁸

WRITE BIOGRAPHY "MR JACOB OF SIMLA"
Jacob-Fakir-Jeweller of Simla

(127-1) A Turk, born near Constantinople, sold as a slave in the market at the age of ten to a rich Pasha, the boy Yakoob was destined to an amazing career. The Pasha perceived that the boy possessed exceptional mental gifts and so let him become a student instead of a mere bearer of hookahs and coffee cups. The boy keenly studied magic, occultism and the arts of the fakirs. On the death of the Pasha, the youth made a pilgrimage to Mecca and then, out for adventure, worked his way to Bombay. After a few weeks of vicissitudes he obtained a post of scribe to a nobleman at the Nizam's Court in Hyderabad. Knowing something of precious stones, he was able to buy one there for a mere trifle and then sold it at 100% profit. This fired his ambition and he went to Delhi where he set up as a dealer in precious stones. He prospered but sought a wider field and so removed to Simla, then the capital of social Anglo-India. Both English and Indians bought and sold jewels to him, found him a most interesting personality, spread his fame until he became widely known in the highest circles of Indian society. He furnished a house in princely style, filling it with priceless ornaments and decorating it in exotically Oriental manner. Viceroys, Governors, distinguished officers and civil servants, beautiful ladies and others came to this house. Wealthy Maharajahs in distant Indian States heard of him and sent for him to bring a selection of jewels, partly because they wanted to buy and almost as much because they wanted to see what he was like. The slave boy Yakoob had become Mr Jacob of Simla.

Lord Lytton, then Viceroy of India, remained for whole days in Mr Jacob's house, chatting with him and sampling Jacob's incomparable wines. Lord Lansdowne was his friend for years. Lord and Lady Curzon delighted to visit him and discuss Indian archaeology. But what amazed his visitors as much as anything was the ascetic life which Jacob lived in the midst of all these splendours. One Viceroy called his life "like a skeleton in a jewel room." Jacob lived on the plainest food, participated in no pleasures, refused to eat meat, drink wine or smoke, although he offered all these things in abundance to his guests. For Jacob still adhered strictly to the fakir-regime which he had studied in his boyhood days. Surrounded by wealth as he was, he nevertheless

²³⁶ This para is continued in para 123-1.

²³⁷ Blank Page

²³⁸ "-1" in the original.

seemed to show a great indifference to money. So remarkable was his personality that Kipling put him into his story Kim as Lurgan Sahib, while F. Marion Crawford made him the hero of a novel, Mr Isaacs. Eventually he was involved in a lawsuit with the Nizam of Hyderabad over the purchase of a £300,000 diamond,²³⁹ with the result that he was completely ruined, ended his business career, left Simla, and went to live in retirement at Bombay.

During the great war he supplied daily to the Authorities, full information as to what was happening at the Front, the news being long in advance of any that appeared in telegrams! He did this as a result of his powers as a fakir.

A certain English woman once came to him and mentioned a man she had frequently seen in Bombay, a man for whom she felt a tremendous liking. She went to Jacob and begged him to use his fakir-powers to bring about a meeting between the woman and this man so that she could become better acquainted with him. Jacob asked: "Tell me two things first? Are you married? Is the man free? I cannot help any married women or man towards a friendship with another who is married." In this case both were free. Jacob worked his magical spells and within a week the two had met, fell deeply in love and became engaged to be married. The woman sent Jacob a large basket of costly flowers on gratitude, but he refused to take them, saying that it was the rule of his life never to accept any payment or offering for anything he did or any service he rendered which involved the use of his fakir powers.

128²⁴⁰

WRITE BIOGRAPHY "MR JACOB OF SIMLA"
Jacob-Fakir-Jeweller of Simla

129²⁴¹

WRITE BIOGRAPHY "MR JACOB OF SIMLA"
Jacob-Fakir-Jeweller of Simla

(129-1) One day Jacob invited a General and a visiting European to his bungalow. After dinner, when they were smoking the General asked Jacob to show them one of his tricks. Jacob objected to the word "tricks" but agreed to show them something. He turned to his servant and told him to bring in the walking sticks of the two sahibs. One stick was modelled from thick grape-vine and had a silver band round the handle; it belonged to the General. A glass bowl was then placed on the table (similar to those in which gold fish are kept), some water was poured in and Jacob held the stick upright on its knob for a few moments. After a time his two visitors saw numbers of rootlets issuing from the handle till they filled the bowl. Jacob held the stick steady, muttering over it all the time. A constant crackling sound followed and the young twigs began to

²³⁹ Now called the Jacob Diamond. – TJS '19

²⁴⁰ Blank Page

²⁴¹ "(Continued) page 2" in the original.

appear on the upper part of the stick. These grew quickly, became covered with leaves and then burst into flower before their astonished eyes. The flowers eventually changed into small bunches of grapes and in a quarter of an hour from the beginning, a fine vine laden with several bunches of ripe black Homburg grapes stood before them. A servant carried it round and they ate some of the fruit. In case they were being hypnotised, they took part of a bunch in their pockets to see if it would still be there on their return home. Meanwhile Jacob replaced the vine on the table, covered it with a sheet and in a few minutes it was changed back into the General's stick. On their return home, a friend, a doctor was waiting for them. They told him the story and he asked to see the grapes. They handed the fruit over to him; he tasted it and pronounced it to be the real fruit – real black English Homburg grapes, such as was unprocurable in India at that time!

Another feat which Jacob did often to amuse his visitors was to fill the air around his house with myriads of butterflies of every kind, and then cause them to vanish as suddenly as they appeared.

Jacob

130²⁴²

WRITE BIOGRAPHY "MR JACOB OF SIMLA"

Jacob-Fakir-Jeweller of Simla

Stories and Predictions from India

131

STORIES AND PREDICTIONS FROM INDIA²⁴³

The Colonel and the Brahmin: A True Prediction

(131-1)²⁴⁴ Colonel Meadows Taylor, while in the Indian service, was visited one day in his office-tent by a Brahmin seer, who said: "I hear you speak Marathi. I am struck with your face," and then offered to read his future. He told the Colonel that he was not yet married but soon would be, that great sums of money would pass through his hands, that he would not stay in India long but would go back to England, but that after several years he would return and become a Rajah, ruling over a tract of territory in the South. The Colonel thought the affair so curious that he sent a record of the prophecies home to England.

Long after he was revisiting the place when an old Brahmin came up to him and peered closely into his face. "Are you the Taylor Sahib who came here many years ago?" he asked. When the Colonel replied that he was, the old man reminded him of

²⁴² Blank Page

²⁴³ The majority of these appear in 19th century books and magazines (like the Occult Review); some are lifted verbatim and some are paraphrased. —TJS '19

²⁴⁴ The para on this page is numbered 14, and is not consecutive with the previous page.

the prediction he had made. It was quite true in every respect, except the reference to being a Rajah. "Not quite a Rajah," he said laughing, "only Administrator of the state while the Rajah was yet a child." "It was all the same," returned the Seer, "you were all-powerful and just like a Rajah, and you governed the people. Lakhs of rupees have passed through your hands. And yet you are not rich. Did I not tell you that too?" The Colonel had to admit that the other man was right. Soon after the old Brahmin went on a pilgrimage to Nasik and there died.²⁴⁵

132²⁴⁶

STORIES AND PREDICTIONS FROM INDIA
The Colonel and the Brahmin: A True Prediction

133²⁴⁷

STORIES AND PREDICTIONS FROM INDIA
Crime Detection

(133-1)²⁴⁸ There were two partners in a butchers' business, named Taha Ali and Ahmad Hamad. Taha Ali told his partner that a sum of money belonging to the business had been stolen, but Hamad did not believe him and there upon accused him of being the thief. They argued hotly over the matter but could reach no agreement so in the end, to settle the affair, both agreed to go to a fakir to have the matter decided. After the partners had stated their case, the fakir wrote some magical signs in charcoal on a piece of board, then washed off the writing and poured the water into a small coconut-shell bowl. After dipping a piece of bread in the water, he divided it in two and gave it to both partners to eat. Shortly afterwards, Taha Ali was taken ill and, returning to the fakir, told him that he had really stolen the money. After this confession his condition became worse and within a few hours he was dead! His family suspected poisoning and brought the matter before the authorities but, despite a medical examination, no poison whatever was found.²⁴⁹

(The above happened in 1903 and the case was in the hands of Mr Bonham-Carter, who was then Legal Secretary and Judicial Adviser to the Government of Sudan. Mr Carter made a report to the Government embodying the above facts)

134²⁵⁰

STORIES AND PREDICTIONS FROM INDIA

²⁴⁵ These extracts are from "The story of my life," by M. Taylor, edited by his daughter A.M. Taylor, page 247. — TJS '19

²⁴⁶ Blank Page

²⁴⁷ "-1" in the original.

²⁴⁸ The para on this page is numbered 6, and is not consecutive with the previous page.

²⁴⁹ The extract is from "The Egyptian Sudan: Its History and Monuments, Volume 2" page 499, by Sir Wallace Budge. — TJS '19

²⁵⁰ Blank Page

STORIES AND PREDICTIONS FROM INDIA

The Dervish's Prophecy

(135-1)²⁵¹ Baron Hellenbach [told]²⁵² of a Turkish friend of his, the Emir G.S., who was travelling from his estate one day to Agram, in very bad weather. On the road he overtook a Dervish going in the same direction. He drew up and spoke to him but the Dervish seemed unable to understand any language he could speak, so he invited him by a gesture to take a seat in his carriage. Having arrived at Agram he drove the man to the house of German Orientalist, Hiller,²⁵³ then living at Agram and went away. Later he received a letter addressed to himself but written in an Oriental language with which he was unacquainted. He put it aside but afterwards, on his return home, he sent the letter to Hiller, asking him to be good enough to translate it. It turned out to be a letter from the Dervish he had given a lift on the road to Agram and it took the form of a prophecy:

"Before the star of Day shall have run three times the full course of the four seasons, there will be blood and fire in the West. Following this you yourself will run great danger but you will escape. May security be your lot and may the flower of happiness never cease to flourish."

Baron Hellenbach comments on this prediction that his friend, Emir G.S. actually found himself in great danger when he was arrested during the Turkish Revolution as an opponent of the National Party and on account of some correspondence of his which had been found. Nevertheless he emerged unharmed from this [danger].²⁵⁴

STORIES AND PREDICTIONS FROM INDIA

The Dervish's Prophecy

STORIES AND PREDICTIONS FROM INDIA

Yogi's Power to Suppress Pain

(137-1)²⁵⁶ There was a member of the warrior caste who was very fond of tiger hunting. In his younger days he had spent some period of training under a teacher of Yoga and,

²⁵¹ The para on this page is numbered 15, and is not consecutive with the previous page.

²⁵² PB himself changed "tells" to "told" by hand.

²⁵³ The original typist deleted "Bar" from before "Hiller" by typing over the original word with /'s.

²⁵⁴ PB himself inserted "14th century anecdote" in the bottom margin by hand.

²⁵⁵ Blank page

²⁵⁶ The para on this page is numbered 7, and is not consecutive with the previous page.

being endowed with great force and determination, had developed some exceptional faculties.

Although²⁵⁷ he usually went hunting alone, moving through the forest on foot, he was persuaded by some English friends to accompany them on a hunt and on this occasion they²⁵⁸ were mounted on elephants, as English hunting parties often are. When the tiger was reached it attacked an elephant; one of the hunters lost his presence of mind, his rifle went off and the ball hit the Indian in his leg. The latter was hurried off to a surgeon as quickly as possible. The surgeon wanted to put the injured man under chloroform before extracting the ball. The Indian refused and said: "You may use your knife, I shall not feel any pain." The surgeon demurred, saying, "But if you were to make an involuntary movement it might be very dangerous." The Indian replied, "I will not move: Should I do so you may then use chloroform." The operation was performed, while the Indian remained perfectly conscious throughout, nor did he make a single movement. Although any other man in the same position would feel agonising torture, the Indian remained cool and composed and unmoved.

He was questioned by a European friend on the subject and answered: "I assure you that I did not feel the least pain. I fixed my consciousness in my head; it was withdrawn²⁵⁹ from my leg, and so I felt nothing there." Such was the amazing power of concentrating his mind which he had developed through Yoga [practices.]²⁶⁰

138²⁶¹

STORIES AND PREDICTIONS FROM INDIA
Yogi's Power to Suppress Pain

139

STORIES AND PREDICTIONS FROM INDIA
Yogic Healing: Driving Evil Spirit out of Girl's Body

(139-1)²⁶² At Audumbar, a large village in the Southern Mahratta province of India there is a place famous in the locality for the wonderful cures which have been performed there by the holy atmosphere generated in the place through the efforts of fifty Yoginis, or female Yogis, who sit in constant meditation in a mysterious, temple built underground. The river Krishna flows over the roof of this temple and the Yoginis

²⁵⁷ The original typist changed "As a rule he" to "Although" by typing over the original words with x's.

²⁵⁸ The original typist changed "he followed their custom of" to "they" by typing over the original word with x's.

²⁵⁹ The original typist changed "not in my leg" to "withdrawn from my leg" by typing over the original words with x's.

²⁶⁰ PB himself inserted "Story told me when travelling in India" in the bottom margin by hand.

²⁶¹ Blank page

²⁶² The para on this page is numbered 20, and is not consecutive with the previous page.

remain in rapt oblivion of the waters which roll over their heads. An²⁶³ amazing case of the removal of obsession occurred at Audumbar. The daughter of a rich man was brought there in the hope of a cure of her madness. Her parents were Brahmins of exceptionally high caste. The madness came upon the girl at the early age of fifteen, soon after she lost her husband. Since she lost her reason the girl shouted vile and filthy abuse at the top of her voice, to the horror of her parents. She was taken to the temple at Audumbar which is devoted to the god Dattatreya. Here a young Brahmin Yogi undertook her case. He said that only the previous night his Master had appeared to him in a dream and told him the girl would be coming. He was directed to watch her and then, when she began to utter abuse, to strike her gently in the face three times with a small handbroom dipped in the temple water tank.

He did this and at once a change came over the girl. She trembled and quietened down; the young Yogi seizes his chance and orders the evil spirit to leave her body. There are a few minutes of further struggle and then the girl looks round in bewilderment. She has regained her senses. "What am I doing here?" she asks. Her parents weep tears of joy at her recovery, and offer a handsome money present of 300 rupees to the temple priests.

The above cure was actually witnessed by a Bombay Parsee gentleman, Mr Byram Hormusji, who paid a visit to the place in order to investigate the reports of healing at this "Indian Lourdes."

140²⁶⁴

STORIES AND PREDICTIONS FROM INDIA
Yogic Healing: Driving Evil Spirit out of Girl's Body

141

STORIES AND PREDICTIONS FROM INDIA
The Fire Yogi of the Terai Jungles

(141-1)²⁶⁵ Far away in the unknown mysteries of the Terai jungles two European shikaris, one a forest officer and the other a Scotch planter strayed their way. They had to sleep under a tree at night having missed their way among the bushes. They were glad to be led away safely in the morning by a Tharu²⁶⁶ native. Later on they discovered that not very far from the place where they spent the night a mysterious human being sits at night in the company of a large ferocious looking tiger and a leopard and that the man has great powers over the life and death of people. The

²⁶³ The original typist deleted "I witnessed a Bombay business man" from before "An" by typing over the original words with x's.

²⁶⁴ Blank page

²⁶⁵ The para on this page is numbered 27, and is not consecutive with the previous page.

²⁶⁶ We have changed the 19th Century spellings of "Tharoo" to "Tharu" and "Jogi" to "Yogi" throughout this section.

Tharus worship him like God. And that once it so happened, the Tharu told them, a divisional officer when told about this fire Yogi, laughed at him and promised to arrest him for leading such a wild life. He was advised by the natives not to risk doing so, but the fanatically minded young man sallied forth alone with a rifle to bring back the Yogi and strictly deal with him in accordance with law. The man was seen approaching the place with his rifle ready for shooting by the spying Tharus, till when within a few yards of the Yogi, the man seemed to totter. He was also seen making efforts to aim at the Yogi, but his magazine fell with a crash and his corpse lay to be picked up the next morning.

The Forest Officer and the Planter decided to verify the existence of the Yogi. They were led to the spot by a Tharu. After a few minutes march they saw a naked Sadhu, ash-smear'd meditating in front of a camp fire. The two men thought they were concealing their presence when they were suddenly called into his presence by the Sadhu. They were astonished to hear their names uttered but they went to him. "Why have you come here?" asked the Sadhu to which the Forest Officer replied²⁶⁷ "for the sake of paying respects." The Planter was suspicious. To him the Sadhu asked what brought him there. He hesitated to which he said "Why not be frank and say it is

142

STORIES AND PREDICTIONS FROM INDIA

The Fire Yogi of the Terai Jungles

(continued from the previous page) curiosity." The Planter was genuinely shocked to see his mind so correctly read. The Sadhu said "Some years ago a young man was inquisitive why I selected this part of the Terais for my residence. I loathe human company, where jealousies and envy and distrust exist. I want to be away. I now live in the company of animals who are much more faithful. For instance I am always attended by a tiger and a leopard and I can summon the whole jungle if I mean to except the elephant." And so he whistled and to the surprise of the visitors they saw a real live leopard and tiger sitting on both sides of the Sadhu. The planter almost swooned when he was assured that no harm would be done. H -

This Fire Yogi was seen by many men with beasts, though of late little is known about him. But people still pray at the spot where he used to sit.

143

STORIES AND PREDICTIONS FROM INDIA

Yogi's Power over Wild Animal

²⁶⁷ The original typist deleted "that" from after "replied" by typing over the original word with -'s.

(143-1)²⁶⁸ S. Eardley-Wilmot,²⁶⁹ who was once Inspector-General of Forests to the Government of India, had the following experience many years ago. He organised a small shooting party into Nepal with another companion and four beaters, all mounted on elephants. Crossing the border they encamped near village eight miles in Nepal. His orderlies visited the village and returned with the news that the villagers knew of no tigers in the vicinity; nevertheless they had discovered an old man who made his living by selling charms to protect the cattle against any tiger. Mr Wilmot saw that the two statements contradicted each other and rightly guessed that the villagers were refusing information, partly because they did not wish to have strangers in camp near them and partly because they had a superstitious fear that the tiger would learn of their treachery and might make matters very disagreeable in future. He therefore sent for the charm vendor – a wizened old man – and by means of gifts persuaded him to join them in the hunt. The old man demanded to be placed on the largest elephant, explaining that the tigers would specially resent his appearance as their enemy. Next he drew a small bell from his robe and tinkled it for a little while, at the same time muttering some unintelligible sentences. After apparently receiving some whispered instructions he stopped and silently led the way through the forest, followed by the sportsmen who had mixed feelings about him. He halted at length on the edge of a small patch of jungle grass and said, “The tiger is there.” At first Mr Wilmot refused to believe him because there did not seem enough cover for more than a pig or deer, but eventually he discovered that a large tiger was lying crouched in the grass. It arose on being discovered but the hunters brought it down with a bullet in the shoulder, although it made no attempt to spring on them but just looked calmly at them. The old man tinkled his bell again and then led them on to another tiger, which allowed itself to be slaughtered without attempting to attack them. In five days they bagged no less than six tigers in this manner, the ease with which the old man discovered the tigers and the way they quietly submitted impressing the hunters as being distinctly uncanny. The old man then explained that he would not assist them anymore, as if they killed all the tigers his trade in charms would be ruined. Mr Wilmot tried to persuade the old man to accompany him back to the forest headquarters, to help him catch tigers who had eluded capture so far, but he said that he was too old to travel. He relented, however, on receiving a handsome present and consented to teach W’s native orderly a magical²⁷⁰ spell which would deliver the tigers into their hands. So he placed rice and spices in little rows and circles, lighted tiny oil lamps and taught certain incantations to the orderly. He refused to part with his bell, which he said he would give at death to his son.

The spell was tried some time later and was successful, as the tiger they were hunting appeared and walked calmly out of the bush and waded slowly across a river. Mr W let his companion have this tiger as his “bag” but his friend fired four shots at

²⁶⁸ The para on this page is numbered 12, and is not consecutive with the previous page.

²⁶⁹ Referring to Rear Admiral Sir Sydney Marow Eardley-Wilmot.

²⁷⁰ The original typist changed “charm” to “magical” by typing over the original word with x’s.

close range yet each failed to hit the tiger, with the result that the latter reached dense jungle and disappeared unhurt!²⁷¹

144²⁷²

STORIES AND PREDICTIONS FROM INDIA
Yogi's Power over Wild Animal

145

STORIES AND PREDICTIONS FROM INDIA
The Yogi Who Defied Death²⁷³

(145-1)²⁷⁴ A sorry looking young man, evidently a resident of the jungles, showing few signs of civilisation, appeared in [Lahore].²⁷⁵ His grotesque appearance became embarrassing to the Police who took him into custody suspecting him to be highwayman. But his resigned behaviour made an impression upon the Police who were later on told by their prisoner that he was a Yogi who had returned to human habitation after years of stay in the forests in the company of wild beasts. To testify what he said a public demonstration was arranged which was attended by prominent citizens of Lahore including the head of the Criminal Investigation Department of the Punjab Province. The first trick was that of burying the man. All precautions were taken to ensure his safe burial and not a hole was left for escape. After the ceremony was performed the party went over to the neighbouring terrace to have refreshments. It was nearly an hour when they returned to the hall and after careful inspection of the spot of the burial the place was dug. The Yogi was pulled out of it his face wreathed in smiles, assuring the audience that Yogic powers can defy death. He even challenged that he would remain in that position for a fortnight. But the judges refused to undertake the job on the plea that there was no time. He then prepared to sleep on a bed made of sharp nails specially sharpened on that occasion, he not only slept on it but had a huge stone broken on his chest when in that posture with no less than a heavy sledge hammer. On seeing his back there was not a mark of injury by the nails, neither by the breaking of the stone. Then they pricked his arm with a pointed long needle, which went right through. The doctors present and the audience were surprised to find no blood trickling out and the Yogi perfectly happy. The judges then tied a stone to the end of the needle. The audience was astonished to find the needle and the stone suddenly fling out.

²⁷¹ This section was paraphrased from "The Supernatural in India" by Sir Eardley-Wilmot, appearing in the Occult Review, Volume 8, page 151. — TJS '19

²⁷² Blank Page

²⁷³ Typed note at the top of the page reads: "Seen by the reporter of "Times of India" April 14."

²⁷⁴ The para on this page is numbered 26, and is not consecutive with the previous page.

²⁷⁵ The original typist typed "His name is Swami Hirananda" in the left margin.

(continued from the previous page) Yogi Hirananda, the author of these most amazing and sensational feats which have defied science and medical knowledge of our experts, confesses that he has learnt the art at the hands of a Yogi whom he met in the jungles. His Guru the Yogi he says is at least three hundred years old and shows no signs of aging. He himself does not know his own age, because he says there are no calendars or almanacs in the jungles. He last saw the Yogi, his Guru, some thirteen months ago, when the two parted at the spot where the Godavari river leaves the Vindhya mountains. He does not know whether he will be able to see him, because he wanders all over the jungles of India and has no fixed Ashram. Yogi Hirananda says that Yogic powers can be acquired by any man provided he is prepared to practise strictly in accordance with its tenets. He started when he was a young man. Once while on a visit to the Madras Zoological Gardens he saw a lion being ill-treated by the keeper. He was so much touched by the ill treatment that he leapt forward to the cage and called the lion whom he petted with his hand. The onlookers stood aghast at the sight some of them shrieking to fire brigade and the police. But the Yogi stood there unperturbed and the lion licked his hand with great tenderness and affection. There are people who still remember this incident. Yogi Hirananda claims that he can even tame wild beasts today. That there are Yogis who can draw water out of stone and who can fell a large tree with the touch of their finger.

(147-1)²⁷⁷ Mr R.T.M. Scott,²⁷⁸ an engineer and author of "The Mad Monk," was in Aden, Arabia, during January 1908. An Arab approached him and after²⁷⁹ some conversation made a prediction about his future. He began talking about military matters and Mr Scott thought that the Arab had mistaken him for an Indian Army officer. The man said: "Ha, sahib, will fight in great war of 1914." Mr Scott asked if he would be killed, and the Arab said he would be wounded and sent away from the fighting. The prediction of war service and wound turned out correct. The Arab also said that Mr Scott would have a son born in May 1909. He asked where the birth would take place and named every country he could think of, but the man shook his head to all of them.

²⁷⁶ PB himself inserted "and GREAT WAR FORETOLD" by hand.

²⁷⁷ The para on this page is numbered 19, and is not consecutive with the previous page.

²⁷⁸ Referring to Reginald Thomas Maitland Scott, who was an Engineer in India before returning to Canada to write novels. —TJS '19.

²⁷⁹ The original typist changed "offered" to "after" by typing over the original word with x's.

His son was actually born in May 1909, in Ceylon, a country which Mr Scott did not expect to visit and failed to mention.

A third prediction made by the man in answer to the question as to the first thing Mr Scott would do when eventually he returned to England. The Arab replied that he would give a dinner to one of the highest-ranked generals in the world. At the time the thing seemed utterly ridiculous as Mr Scott was not personally acquainted with any such high officers, but years afterwards, on arriving in England, he found that the officers of his regiment were giving a dinner to the Duke of Connaught, a Field Marshal in the British Army.

In 1910, the editor of the Ceylon Times mentioned to Mr Scott that a strange rumour was circulating through Indian bazaars that there would be a great war in 1914, and that there was just one chance of avoiding the war. That chance could come only by two men joining their efforts in a determined effort to stop the threatened war straightway. Those two were Teddy Roosevelt and King Edward 7th. These two men had an appointment to meet, and the Indian rumour saw in this meeting the only chance of escape from war. But King Edward died on May 7th, 1910 while Roosevelt was journeying to keep his appointment!

148²⁸⁰

STORIES AND PREDICTIONS FROM INDIA
Arab's Predictions Fulfilled and Great War Foretold

149

STORIES AND PREDICTIONS FROM INDIA
Tashi Lama of Tibet

(149-1)²⁸¹ The Tashi Lama of Tibet²⁸² who was recently reported to have left Peking with an army of 30,000 Chinese soldiers who are heading for Lhasa, and who is trying to obtain control of Tibet in succession to the recently deceased Dalai Lama, is credited with remarkable powers. From a lama whom I met while he was on pilgrimage to Buddha-Gaya, the sacred Buddhist site in India, I learned about these powers the following stories.

When he made his flight^A from Tibet some years ago, following strained relations between himself and the late Dalai Lama, on one occasion the latter's soldiers from Lhasa were almost upon him and his party,²⁸³ when a sudden downfall of snow fell with overpowering heaviness and cut off his pursuers... Another time, on the same

²⁸⁰ Blank page

²⁸¹ The para on this page is numbered 13, and is not consecutive with the previous page.

²⁸² Referring to the Panchen Lama.

²⁸³ The original typist deleted "little" from before "party" by typing over the original word with x's.

flight, he arrived at a [large]²⁸⁴ lake in the mountains. His enemies were following closely and the only route²⁸⁵ open was a long fatiguing circuit around the lake. The Tashi Lama halted and sat down in deep meditation for some minutes. When he arose he gave orders that the entire caravan would have to spend the night on the shores of the lake, despite the danger from the pursuing soldiers. This was done and during the night a heavy frost fell and covered the lake with ice and snow. Before dawn and while it was still dark, the Tashi Lama and his three hundred followers crossed quickly over the ice by the shortest route and thus made their escape. When the enemy arrived the sun was already high in the sky and its rays had melted the ice. They had to take the long roundabout route around the lake.

Another story of the Tashi Lama's powers is current in India, which he visited many years ago. He was asked by an English officer whether he possessed any supernatural powers but he only smiled and remained silent. A little later, however, he completely disappeared. Everyone wondered what had become of him. A new guest happened to enter and saw the Tashi Lama sitting in his chair, while all the others were rushing about searching for him!

^A This flight took place in 1923. The Tashi Lama is the Spiritual Head of Tibet. He was followed on his flight by three hundred riders, many of them being cultured Abbots and Lamas of the monasteries. They escaped through the wild and impenetrable Chantang country, pursued by several military detachments.

150²⁸⁶

STORIES AND PREDICTIONS FROM INDIA
Tashi Lama of Tibet

151

STORIES AND PREDICTIONS FROM INDIA
Lamas Who Could Stop Rain

(151-1) Mrs²⁸⁷ Alice Elizabeth Dracott travelled with her husband, who was prospecting for manganese, into the hill State of Sikkim, which lies between Tibet and India and is little visited by Europeans. It was during the rainy season and His Highness the Maharajah invited them to witness a Lama Dance, which was to take place in the open and when resplendent silken robes are worn by the lamas. Mrs Dracott asked the Maharajah whether the lama's robes would not be spoilt by the rains but he answered: "I do not think so because my lamas will chant the mantra (magical invocation) to keep off the rain."

²⁸⁴ "large" was typed in the right margin and inserted with an arrow.

²⁸⁵ The original typist deleted "way of es" from before "route" by typing over the original word with x's.

²⁸⁶ Blank page

²⁸⁷ This para is a duplicate of para 177-3.

On the day of the Dance there was a heavy downpour and the Dracotts started out wearing waterproofs and carrying umbrellas, yet when they reached the Palace courtyard where the dance was about to begin, there was no rain, and throughout the ceremony the courtyard was quite free of rains!

Seer Who Traced Missing Pet Dog

(151-2)²⁸⁸ Another time Mrs Dracott, when she was back in India, lost her favourite dog while they were in camp. The dog had chased a deer and thus lost its²⁸⁹ way, for it²⁹⁰ had been absent all day and darkness came without its return.

Mrs Dracott walked alone along the road for some miles calling out to the dog without response until she arrived at a travellers' rest-house where she took shelter for the night. She had come to the conclusion that some wild animal had made a prey of her beloved dog and consequently she was extremely unhappy. She spent a wretched restless night and in the morning met a poor villager, who in response to her enquiry after the missing dog, said: "I am only a poor ignorant man but if the protector of the poor will deign to come to a man I know, he will say where the dog is." The villager took her to the town in his vehicle and stopped in a narrow dirty bazaar street. He then took her into the house of a seer, a tall man wearing a long green robe. The latter opened a book containing pictures of natural objects and asked her to place her finger on one of the pictures. Then he said: "You have come about a lost dog. The dog is not dead but is in great distress of mind. Return by the same road that you have come and at four o'clock to-day you will get news of the dog, and at sunset she will be restored to you." Although she offered him a larger sum he refused to accept more than half a rupee in reward.

Driving back in a carriage, at four o'clock she met a man who, in response to enquiry said that he had found a dog, whose description tallied with that of the missing one. The man led her across many fields and eventually brought her to her own dog, which lay under a tree, evidently hoping that someone would come for it as the district was quite unfamiliar and it had lost the scent home. And the time was sunset, as the seer had predicted!

Fakir Who Stopped Steamer!

(151-3) An engineer who was employed on one of the river steamers which operate between Goalundo and Seragunge relates the following: The route took his steamer through a jungle area and past the hut of a fakir who lived in the jungle by the river bank. He devoted himself to solitary meditation here and would not leave his hut to go to a village for food, so that he depended on passing boats for his food supply. Quite

²⁸⁸ This para is a duplicate of para 177-4.

²⁸⁹ The original typist changed "her" to "its" by typing over the original word with x's.

²⁹⁰ The original typist changed "she" to "it" by typing over the original word with x's.

frequently the river steamer was held up in some mysterious manner when passing near the fakir's hut. Nothing was wrong with the engines yet the boat could not go forward. The native crew would say that it was due to the fakir and that if they would be allowed to take him some food and vegetables, everything would be alright again. The captain ridiculed this story but usually, in desperation as valuable time was being lost, he allowed the crew to lower a boat and take food to the fakir. As soon as his men returned the steamer went forwards again without hindrance.

152²⁹¹

STORIES AND PREDICTIONS FROM INDIA
Fakir Who Stopped Steamer!

153

STORIES AND PREDICTIONS FROM INDIA
Fakirs Who Brought Rain to End a Drought

(153-1)²⁹² Mrs Flora Annie Steel, the famous writer of Anglo-Indian novels, had an interesting experience of the powers of fakirs when she went out as a young woman to India with her husband, who was an officer in the Government service. He was stationed at Kasur, a town in the Lahore district of Northern India and the two were the only Europeans resident in the place. No rain fell for nine months, the monsoon had utterly failed and the winter rains gave no sign of starting. The whole area became drought stricken. So one day the Municipal Committee of Kasur informed Mrs Steel that they had decided to invoke higher powers to end the drought. Twelve Muhammadan fakirs and twelve Hindu yogis would sit naked in the sun, without food or water for twenty four hours, and concentrate their minds on obtaining rain. The Committee was sure that the fakirs would succeed. This curious method of rain-getting began on Sunday afternoon.

Monday came - a hot, airless day - and the holy men still squatted in the dust and heat engaged in motionless meditation. Nothing happened till 4 a.m. Tuesday when Mrs Steel was awakened by a splash on her nose. At the same moment her husband called out: "Good Lord! It's raining."

Five minutes later the place was swamped and Mrs Steel's house was streaming with water, as the walls were made only of half-burnt bricks. She was kept busy tearing down pictures and curtains, pulling the furniture to the centre of the drawing room and covering them with rugs and carpets. At 5 a.m. in the dawn the rain still fell in tremendous sheets and the position became somewhat dangerous, for the horses had to be led to a shelter which stood higher than their usual outhouse. At 6 a.m. a servant was sent to her bungalow from the town committee. He half-swam and waded his way to their place, which stood about half a mile from Kasur itself. He had a note tucked

²⁹¹ Blank Page

²⁹² The para on this page is numbered 17, and is not consecutive with the previous page.

into his turban and when Mrs Steel read it, it said: "This is not rain. It is the flood of God!" The rain fell for four hours from its commencement of the cloudburst, and then it stopped²⁹³ suddenly. Though there had been no storm or cyclone, nevertheless the pitiless downpour had been so heavy that everything in the town was sodden. When Mrs Steel's husband wanted to go to his office, he had to put on his fishing wading trousers and then splash knee-deep across the high road. At a canal station some miles away, two officials measured no less than 24 inches of rain, though Kasur never received more than 13 inches during the entire year. A foaming river half a mile wide now separated Mrs Steel's bungalow from the town, so that a boat had to be used to bring supplies in, and the water did not subside for ten days. The fakirs had brought rain with a vengeance!

154²⁹⁴

STORIES AND PREDICTIONS FROM INDIA
Fakirs Who Brought Rain to End a Drought

155

STORIES AND PREDICTIONS FROM INDIA
Danger of Trying To Rob a Holy Man

(155-1)²⁹⁵ Sadhu Sundar Singh is a young holy man who travelled a good deal in Northern India and Tibet to instruct villagers in spiritual matters. He disappeared in 1929 while crossing the mountain passes into Tibet and has not been heard of since. One day while he was travelling on the Northern frontier of India towards a village, he noticed two men who were some distance in front of him when one of them seemed to disappear suddenly. After a little while he came up with the second man who pointed to the recumbent figure of a man lying on the ground covered with a cotton sheet. "My companion has died while journeying with me," he said. "I am a stranger in these parts so will you please assist me with money for his burial?" The Sadhu invariably carried little or no money with him, depending on chance hospitality for his sustenance. At the time he had only a farthing on him, which had been given him to pay the toll of a bridge he had to cross on his own journey, and also a blanket. Out of the goodness of his heart, he gave both the farthing and the blanket to the man, and continued on his way. He had not travelled very far, however, when the man came running along the road and overtook him, falling at the feet of the saffron-robed holy Sadhu, and crying out, "My friend is really dead!" The Sadhu looked in non-comprehending surprise at him. The man then explained that he and his companion made it a practice to exploit travellers by pretending that one of them had just died. This had been their means of livelihood for years, he said, but that day when he returned to call his friend, there was

²⁹³ The original typist changed "ceased" to "stopped" by typing over the original word with x's.

²⁹⁴ Blank Page

²⁹⁵ The paras on this page are numbered 16, and are not consecutive with the previous page.

no reply and no movement; on lifting the cotton sheet he was horror struck to discover that the man was really dead. "I am glad it was not my turn to play the dead man to-day," he added. However, the wretch ascribed the death to the fact that they had robbed a great Sadhu and he had come to beg forgiveness from Sundar Singh. In return the Sadhu freely forgave him and then spoke to him of spiritual matters. The upshot of the conversation was that the former thief asked him to make him his disciple and thereafter, for some time, he accompanied Sadhu Sundar Singh on his travels as a disciple.

(155-2) Another story related by Sadhu Sundar Singh is that while he was travelling afoot through the jungle of Thoria, he looked for a spot to rest for the night on an exceedingly dark night. At length he found a cave where he spread his blanket and slept for the night there. When dawn broke he arose and²⁹⁶ discovered that a large leopard was lying still asleep close to him. He went away quietly and was not attacked. "Never to this day has any wild animal done me harm," he said a few years before he disappeared into Tibet in 1929.

156²⁹⁷

STORIES AND PREDICTIONS FROM INDIA
Danger of Trying To Rob a Holy Man

157

STORIES AND PREDICTIONS FROM INDIA
Another Prophecy by Same Brahmin; Death

(157-1)²⁹⁸ The same Brahmin who foretold Mr Hodges rise to the Governorship of Bombay is concerned in the following. A young man and his wife arrived in India from England, he having been appointed to a lucrative position at Surat. They had an only child with them and were very much attached to each other. He left her and the child with English people at Bombay, while he went on to Surat to rent a house engage servants and make everything ready for her arrival. This took two or three weeks. The evening before the young wife had arranged to leave Bombay for Surat she was sitting in a mixed circle of ladies and gentlemen, when the Brahmin was brought to the verandah by their host, who introduced the former to the company and in a joking spirit asked him to tell the destiny of the lady. To the surprise of everyone he looked very penetratingly at her and said to the host in Hindustani: "Her cup of felicity is full but will soon disappear; a bitter drink awaits her for which she must prepare."

²⁹⁶ The original typist deleted "to his horror" from before "discovered" by typing over the original words with x's.

²⁹⁷ Blank Page

²⁹⁸ The para on this page is numbered 2, and is not consecutive with the previous page.

Her husband had written that he would meet her boat at Surat on arrival but he did not appear when she got there. Instead an English friend of his took his place and informed her that he was dangerously ill. By the time she got to him he died in a paroxysm of fever.

158²⁹⁹

STORIES AND PREDICTIONS FROM INDIA
Another Prophecy by Same Brahmin; Death

159

STORIES AND PREDICTIONS FROM INDIA
The Brahmin's Prophecy Regarding Governor of Bombay

(159-1)³⁰⁰ Many years ago Mr Crommelin was Governor of Bombay but was preparing to relinquish his Governorship at the beginning of the following year and return to England. Although Mr Hodges, who was in command at Surat considered the succession to Governorship to be his right, the post was offered to Mr Spencer, who was second in the Council.

It happened that when Mr Hodges had been serving his probation as a younger man in the Indian Service, he had become acquainted with a Brahmin who was well known in Bombay and Surat as possessing extraordinary prophetic gifts. The Brahmin made predictions long before events happened and they were always fulfilled. He was well known among the Hindus but little known to the English, and he became very friendly with Mr Hodges, so much so that an affectionate regard developed between them, which was reciprocal. The Brahmin was also noted as a pious and good man and Mr Hodges was always kindly and considerate towards the natives.

When they met Mr H was probationer at Cambay but the Brahmin informed him that he would be gradually promoted and go to other stations in the service; that he would rise to be in command first at Tellicherry and then at Surat, while he would close his career by becoming Governor of Bombay. Mr Hodges had spoken of these Brahminical predictions to his English friends so often that the native became known to them as "Mr Hodges' Brahmin."

When however Mr Spencer was appointed to succeed the departing Governor of Bombay, Mr Hodges was dismissed from his post at Surat and suspended from the Service. He sent for the Brahmin who was then living at Pulparra, told him what had happened, how all his hopes had been bitterly disappointed, and then reproached the Brahmin for his failure and for holding out false promises. The Brahmin coolly replied: "You see how I stand on this verandah but the apartment to which it leads is inside? Mr Spencer has reached the verandah but he will not enter the palace of the Governor. He has set his foot upon the threshold but he shall not pass within. Despite all

²⁹⁹ Blank Page

³⁰⁰ The para on this page is numbered 1, and is not consecutive with the previous page.

appearances to the contrary you shall attain the honours I foretold and will fill the high post to which he has been appointed. A dark cloud is before him."

This strange prediction became known to the circle of Mr Hodges' friends and through them it became a topic of discussion in English houses at Surat and Bombay. Suddenly an express messenger arrived from England with the annulment of Mr Spencer's appointment and with the appointment of Mr Hodges to the post of Governorship. Mr Spencer thereupon embarked for England and a month later he was followed by Mr Crommelin, leaving Mr Hodges in full charge as Governor of Bombay.

160³⁰¹

STORIES AND PREDICTIONS FROM INDIA
The Brahmin's Prophecy Regarding Governor of Bombay

161³⁰²

STORIES AND PREDICTIONS FROM INDIA
Fulfilled Prediction

(161-1)³⁰³ The Reverend W.A. Wigram, D.D. lived for ten years among the tribes³⁰⁴ of Eastern Kurdistan, and learned to speak their language and understand their superstitions. He knew one tribe which employed a seer or holy man, who was consulted on all matters of importance. Once when they contemplated making a certain raid on a Muhammadan tribe, he warned them that disaster would befall them. (They were Kurdish Christians.) "If you go out to battle now," the seer said, "you will flee seven ways before the Muhammadans, and though our Chief will be saved by a willow tree, death will be my portion." Despite his advice, the raid took place and the tribe was routed by the Muhammadans and scattered. A stray shot³⁰⁵ put an end to the life of the holy man, whom the enemy had intended to spare. The chief of the tribe took to flight, his own life being saved by clinging to a projecting branch of a willow which overhung the river Zab which he was attempting to swim. Thus the prediction was fulfilled.³⁰⁶

³⁰¹ Blank page

³⁰² "-2" in the original. PB himself inserted "finishing chapters" in the upper right margin by hand.

This is perhaps referring to PB's own planned publication, or perhaps referring to nearing the end of this collection of tales or something else altogether. — TJS '19

³⁰³ The paras on this page were numbered 1 through 2 and unnumbered; they were later renumbered to 9 through 11. They are not consecutive with the previous page.

³⁰⁴ The original typist deleted "wild" from before "tribes" by typing over the original word with x's.

³⁰⁵ The original typist deleted "random" from before "shot" by typing over the original word with x's.

³⁰⁶ This extract is from "Psychic Research" journal, volume 24, page 413. — TJS '19

(161-2) Another case which Dr Wigram observed in Kurdistan is the following. In the village of Amadia a child was lost and after a vain search its parents went in despair to an old priest, who was renowned for his knowledge of magic. The latter took a pebble from a running stream and ground it to powder, muttering invocations over it meanwhile. He then wrote a long series of names of different localities on slips of paper; these and the powdered pebble-dust were strewn on a basin of water taken from the running stream. Invocations were again chanted and the slip of paper which floated first to the side of the basin was taken out. It named a certain place, a pass high up between two mountains. The parents went there and sure enough found the dead body of their child, who had climbed up the mountain pass as far as it could go until it sank exhausted and died.

A Curse Fulfilled

(161-3) Herr J.A. Sauter a German who lived for 15 years in India as a teacher, [up till the War,]³⁰⁷ came across a solitary hermit named Kurumba who had a sinister reputation. It appeared that five years before, he had lived in another district where he was well known as a kind of wonderworker and fakir, often being called to heal those who were ill by means of his magic. One day he walked into a garden through an open gate and held out his begging bowl. It happened that this was the house of an inspector of police, who was a Muhammadan. The inspector's servant was about to give the man some alms when the inspector himself appeared and harshly ordered the servant back, ordering the wizard to be off or else he would be arrested. The latter gave the inspector a fixed sinister look and uttered a curse, "Cursed be thee and thy house! May the earth swallow thee and thine. Never again shall sleep descend on them." With that he gathered some dust and threw it up in the air. The inspector laughed at the threat and, going into the house, returned with a stick, but the man had disappeared. Next morning his ten-year old son was found in bed, groaning and writhing in pain. His power of speech was gone and he was unable to answer his parents' questions. In despair the inspector sought out the hermit and asked for mercy, but the latter refused to be moved. The boy died in a week. Every night the father went out to the cemetery and wept. He was unable to sleep and the insomnia eventually drove him insane, so that he had to be taken to an asylum. Thereupon the authorities took the matter up, and the wizard disappeared from the district suddenly.

³⁰⁷ "up till the War," was typed above the line and inserted with a caret.

³⁰⁸ Blank page

³⁰⁹ Handwritten notes read "70" and "Emily Laulein".

(163-1) The [fifteen-year old]³¹⁰ sister of Prince Pratinidhi Pant of Gaganbawada,³¹¹ a South Indian State, was suffering from tuberculosis. The doctors had tried their best but failed to cure her. It was considered a bad omen because if a princess dies unmarried in India, the death considered as signifying coming misfortune to the whole dynastic family. Her condition grew worse and it was obvious that she was nearing her end. Now with the approach of the summer season, the Governor of Bombay and most of the nobility adjourn for the hottest months to Mahableshwar, a hill station. So the prince took his sister there, where they met a friend who said, "Doctors have failed, so let us try a yogi." He recommended a Yogi who lived in a little village in the Deccan, whither they journeyed. The yogi instructed her to adopt a perfectly simple life, asked her to have complete faith in his spiritual power to heal her, and to take no more medicines. The prince was somewhat sceptical and disbelieved in the Yogi but the girl trusted him. She returned home with the prince and he kept on securing medicines for her in a last hope of helping her. She followed the Yogi's instructions however and in time was completely cured. The prince was delighted and attributed the cure to the doctors' treatment eventually having proved successful. He told his sister that he would give a banquet in honour of the doctors. The girl said the honour was not theirs but the Yogi's. "Do you know," she said, "what I have been doing with the medicines you supplied? I have been throwing them away secretly!" This convinced the prince that he was wrong and he generously went to the Yogi and offered him the sum of five thousand rupees in gratitude. But the Yogi merely said: "You had better throw those rupees away like the medicines. It is not money that brings a cure but faith in spiritual powers." He refused to accept the money. The prince now has a great esteem for the Yogi and pays him a visit from time to time to show his respects.

Another Yogic Healing By a Yogi Who Has Not Spoken For Ten Years

(163-2) Near Madras there lives in a lonely bungalow a man who is called "The Silent Swami" (holy man) and who spends nearly the whole of each day sunk in trance. He has not spoken to anyone for ten years, being under a vow of silence. Once he was a sepoy in the army but after his service he became a pupil of the famous Muhammadan fakir, Marakayar. Once he was attacked by a drunkard, who pulled his beard and shouted disgusting epithets at him. A mob collected and wanted to lynch the ruffian

³¹⁰ "fifteen-year old" was typed above the line and inserted with a caret.

³¹¹ Referring to Ramchandra Neelkanth Bawadekar (1650-1716), also known as Ramchandra Pant Amatya - a minor Prince of the Marathi empire.

but the Yogi intervened and wrote with charcoal on a piece of paper: "If you beat this man, it is the same as beating me! Please let him go." Through this incident he became known to some people of wealth in Madras and thus this bungalow was built for him; up to that time he had lived on a piece of waste ground exposed to all the changing seasons without shelter.

There was a lady at the court of Garhwal, which is a small State tributary to the Nizam of Hyderabad, who had a child that suffered from some severe ailment. By some odd coincidence the lady heard of the "Silent Swami." Such was her anxiety for her child that she journeyed to Madras and begged the hermit to grant his blessing and heal her little boy. The blessing was given and from that date the child made a marvellous recovery. The incident came to the notice of the Queen of Garhwal, who also visited the hermit. Her Highness presented him with a purse of 600 rupees, which he refused to accept. She pressed him, however, and then he wrote a message saying the money could be used to erect bamboo fencing around his compound so that he should secure more privacy in his solitary life. This was done.

164³¹²

STORIES AND PREDICTIONS FROM INDIA

Another Yogic Healing by a Yogi Who Has Not Spoken for Ten Years

165

STORIES AND PREDICTIONS FROM INDIA

The Pathan's Ghost

(165-1)³¹³ [Lieutenant-Colonel]³¹⁴ Ralph W. Nicholson relates a story which he heard when he was stationed in the North West Province of India. A young man who came to dinner told of a terrible experience he had had with a Pathan's ghost when he was sharing a large bungalow with two other men, all of them being employed on the Bombay, Baroda and Central India Railway at Surat. The rent was remarkably low and they thought themselves lucky to have secured such a cheap bungalow. The first night two of the men retired to their respective rooms, while the third man, named Woodburn remained downstairs to put out the lamps. He was bending down in a corner of the drawing room when he felt someone near him. Looking up he was surprised to see a tall Pathan dressed in white robes and glaring at him. Woodburn asked what he was doing there. The intruder made no answer but hissed through his teeth. Woodburn hit out at him but to his horror his fist passed right through the man, who still remained there. Woodburn spoke again and then the Pathan faded out of sight. All the doors and windows having previously been fastened, Woodburn knew that no one could have entered from outside. White and trembling he hurried upstairs

³¹² Blank Page

³¹³ The para on this page is numbered 21, and is not consecutive with the previous page.

³¹⁴ "-Colonel" was typed above the line and inserted with a caret.

and told his friends what had happened. He also said that he³¹⁵ the Pathan had threatened his life and [he]³¹⁶ said he would not spend another night in the bungalow. After much remonstrance during which his friends pointed out that they could not afford to throw away the money paid for a month's advance rent, he agreed to complete the month provided they all three slept in one room and kept a light burning all night. During the month the other two men also saw the Pathan while the most blood-curdling screams, accompanied by hissing, would frequently come at night from the drawing room. Further, several times stones were thrown at them from outside and they were often struck.

Once a sailor, friend of theirs, who was in the coastguard service, came for a brief stay. He refused to believe in the apparition and was quite willing to sleep in the room next to the drawing room to show his scepticism, but he took a loaded revolver and his cutlass. During the night he was suddenly awakened and had the unpleasant feeling of someone unfastening the straps of his charpoy (string-bed). He leapt up at once and saw a tall Pathan standing near the bed. He spoke to him but had no reply, so he picked up his cutlass and made a lunge at the intruder. He was horrified to find that the cutlass went right through the figure and got stuck in the door panel, while the Pathan remained, seemingly unharmed, and hissing through his teeth. The sailor became frightened and ran upstairs, shouting: "I've seen him!"

As a consequence of these experiences, the records of Surat were searched as far back as fifty years and it was found that the house had always been known as "The Ghost Bungalow" and that few natives would willingly pass it after dark. Further it was discovered that the tomb of a Muhammadan lay at the rear of the bungalow, and that this man was believed by the people to have been something of an evil sorcerer, and that his ghost was responsible for the apparitions.

They moved out at the end of the month but Woodburn still went in dread, because the Pathan had threatened his life. Six months later he died of cholera and the doctor who attended him said that the attack was so slight that no one else would have died from it, so that he considered that the death was rather due to the mental shock poor Woodburn had sustained.

166³¹⁷

STORIES AND PREDICTIONS FROM INDIA
The Pathan's Ghost

167

STORIES AND PREDICTIONS FROM INDIA
The Fakir and the Novelist

³¹⁵ The word following this one was deleted; it is completely illegible.

³¹⁶ PB himself inserted "he" after "and" by hand.

³¹⁷ Blank Page

(167-1)³¹⁸ Mrs L. Adams Beck,³¹⁹ who is well known as a novelist, historical biographies and, philosophical works, under the name E. Barrington had very remarkable experiences in India which she visited in her youth. At Benares where this young impressionable woman was staying, an ugly fakir came to her hotel, and squatted before her without being asked to do so. Mrs Beck was rather alarmed at the uncomely behaviour of the Indian ascetic and asked him the explanation of the unwarranted arrival. "Don't be frightened" he said "I have been ordained by the Almighty to tell you your future. You are destined to be great." Miss Beck, amused by the fakir's remark offered her hand for reading, but the man refused saying that true yogis do not require hands to read the future. They can see the images of future before the [screen {of the} imagination.]³²⁰ "This memsahib (European lady) writing."

Mrs Beck replied laughingly "All memsahibs write" meaning letters and receipts. "Yes but this memsahib write books."

At that time Mrs. Beck had never written even as much as a line in any paper neither did she intend taking up the pen for the purpose. When his prediction was ridiculed he soberly remarked that the mysteries of the future were as clear to him as daylight and that every word of what he said would come true. He also gave a correct account of her past life, including what had happened in England and other foreign countries where he could never have travelled. The Yogic powers possessed by the fakirs did enable him to foretell accurately what the future held out for the young English lady, as later on Mrs Beck wrote no less than twenty books some of which have become famous.

Astounding Feat of Magic

(167-2) Mrs Beck relates a story told her by a [British]³²¹ Naval officer. When his ship was stationed at Bombay a Fakir came on board the ship and offered to show the officers some feats³²² of his Yogic³²³ powers. The Officers were not inclined to listen to the prank of the pretender and were about to throw him overboard then a senior officer induced them to just have a look for fun's sake. The fakir stood a large brass jug filled with water on the deck: then went a long distance on the deck from the jug. In the

³¹⁸ The paras on this page are numbered 22 through 23, and are consecutive with the previous page.

³¹⁹ Referring to Lily Adams Beck, Canada's first prolific female fantasist. She traveled to India and the Orient in the 1900's. — TJS '19.

³²⁰ "screen" was typed in the left margin and inserted with a forward slash. We have inserted "of the" for readability. The original typist deleted "and as such he cou" from after "imagination" by typing over the original words with dashes.

³²¹ "British" was typed above the line and inserted with a caret.

³²² The original typist changed "tricks" to "feats" by typing over the original word with dashes.

³²³ The original typist changed "magic" to "Yogic" by typing over the original word with dashes.

presence of the officers he beckoned the jug³²⁴ with his finger. The water in the jug rose up coiled like a snake, crept over the edge and then slipped down the sides in perfect order as if it was a live reptile obeying the

168

STORIES AND PREDICTIONS FROM INDIA

Astounding Feat of Magic

(continued from the previous page) commands of the fakir. The water continued to flow along the deck to the great astonishment of the officers who began looking at each other in great bewilderment, till the fakir still at the farthest end of the deck beckoned with his fingers to stop. It then halted. He asked³²⁵ the officers if they still doubted the powers of Yoga to which an officer replied "Yes, I remain still unconvinced perhaps you have a trick." Hardly had his sentence finished than the Fakir's finger went up to command the water which began flowing out on the deck from the spot where it had acquired {mobility.}³²⁶ This process continued till the jug was emptied, all in the presence of the officers who later on testified to it.

169

STORIES AND PREDICTIONS FROM INDIA

Sorcery – The Leopard-Man

(169-1) A few years ago [in 1924]³²⁷ a man was devoured by a leopard in the Kajo-kaji³²⁸ district. His remains, consisting of an arm and shoulder, had been dragged away and hidden up a tree about twice the height of a man from the ground, as is the habit of a leopard, to prevent a hyena reaching them. Such a depredation had not occurred for several years, and the natives immediately said: "It is Geborin, the leopard-man, come back." Within twenty-one days seven people more were killed by a leopard, five of them in one village alone, and other persons were badly mauled. The headman³²⁹ of the village and other elders from the locality went to see the District Commissioner, an Englishman, about it. He presented them with a large snap-trap which he possessed and gave instructions how it was to be used. The natives laughed and said that it was useless and that Geborin, the leopard-man, would never go near a trap. They explained that he had it in his power to summon leopards and control them – sending them out to punish enemies or for revenge. They said that they knew that the depredations were

³²⁴ The original typist deleted "water to rise up" from before "jug" by typing over the original words with dashes.

³²⁵ The original typist changed "assured" to "asked" by typing over the original word with dashes.

³²⁶ We have changed "immobility" to "mobility" for clarity.

³²⁷ "in 1924" was typed above the line, we have inserted it here per context.

³²⁸ Referring to Kajokeyi.

³²⁹ The original typist changed "chief" to "headman" by typing over the original word with /'s.

caused by Geborin's spirit turned loose in a leopard. This Geborin was an old man and they asked permission to pacify him as they had done in former days, i.e. by sending him a young girl who would remain with him until she had a child. The District Commissioner refused to do this. The headman and his deputation replied that something must be done and they offered to collect some gifts of goats and cattle, if the Commissioner would arrange to bring Geborin to the village on a certain day, when they would have the gifts ready. This was done. Since that day the leopard disappeared completely. The people said that Geborin had kept his side of the bargain and had withdrawn his spirit from the leopard.

Sorcery

(169-2) A British officer tells this story of an old woman who had been punished by a headman named Gooma, of the village of Wau, because when she cursed anyone she summoned a bird, and if the bird came and sat on her shoulder, that person generally died. "Gooma hates witchcraft," said the officer. "He had the wind up badly over a young fellow about twenty-six years old who had a spell put upon him by a sorcerer whom he had crossed in the matter of a woman. The sorcerer cursed the young fellow with death and then three white birds settled on a tree above his hut and never left the branches night or day. The sorcerer said they would not move until he died. Gooma asked the British officers to interfere. Two of them rode out to the village to dislodge the birds, but mistook the way – a thing that would be put down to the power of the sorcerer. They arrived at the wrong place and when finally they got back to the right place the young fellow, who had been strong and healthy, was dead."

170³³⁰

STORIES AND PREDICTIONS FROM INDIA

Sorcery

171³³¹

STORIES AND PREDICTIONS FROM INDIA

Colonel Fawcett's Mysterious Experience with Fakir Who Became Invisible

(171-1)³³² Colonel P.H. Fawcett,³³³ the famous explorer who has been missing for some years in the South American jungle, told a friend about a mysterious experience he had many years ago while serving in the Army. He was stationed at Trincomalie, on the

³³⁰ Blank Page

³³¹ "-3" in the original.

³³² The para on this page is numbered 4, and is not consecutive with the previous page.

³³³ Referring to Percy Harrison Fawcett DSO, who influenced Rider Haggard and Conan Doyle.

– TJS '19

north-east coast of Ceylon. About seven miles away there are the Hot Wells of Konniar, which is a spot of traditional holiness whose origin is connected with legends from the most ancient days of Ceylon. Colonel³³⁴ Fawcett heard of a local belief that at certain dates invisible beings gathered at the wells in assembly, so he went on a visit to the place to investigate. There are seven wells surrounded by a low stone wall, with a small Buddhist temple nearby, while the place is surrounded by dense tropical vegetation – palm and coconut trees. A dilapidated one-roomed bungalow, which served as a shelter for pilgrims during the rainy season, stood about a hundred yards away from the temple. After spending a night, sleeping in a corner of the stone wall, Colonel Fawcett arose at dawn and went off to bathe. After that he walked a little way round the place and reached the dilapidated bungalow. He noticed a fakir squatting in the doorway – a tall man, of middle age, with long matted hair and a benevolent expression on his face. He was dressed in a white cotton waist cloth and wore a string of beads around his neck. Two companions – followers or disciples – were with him and preparing a fire for cooking food. Colonel Fawcett tried to get into conversation with the man but received no reply to his question.

During the following weeks Fawcett visited the wells several times. The fakir was still staying there. Fawcett kept on approaching him. Finally the fakir broke his reserve and became conversational. He discussed matters of religion and philosophy but nothing else interested him. He rarely spoke even to his attendants, who kept a little way apart. Fawcett was anxious to test the power of the Fakirs, of which he had heard much, and invited the man to come to Trincomalie and visit him in his bungalow.

One morning the colonel sat,³³⁵ in his bungalow,³³⁶ in the Fort [writing.]³³⁷ It was before midday and extremely hot and the rest of the officers were asleep, except for a sentry who was on guard at the entrance gate to the Fort and who marched in the shade of trees around the Fort green back to the gate, thus guarding the officers' bungalows which were built on to the green. Suddenly the bark of a dog drew Colonel Fawcett's attention to the door, where he saw the Fakir of the Hot Wells salaaming, together with his two disciples. This time the man wore a white turban and a cotton cloth thrown over one shoulder. The fakir and the men seated themselves upon the floor and stayed for an hour, talking with Fawcett, who pressed him to perform some Yoga feat. Eventually the man yielded to the request and, from where he sat, opened and shut an inner door which was five [or six]³³⁸ yards away. Then the fakir invited him to be at the local mosque at half past seven that evening, when he would give him a powder which was to be swallowed and which would produce a dream at night, conditionally on

³³⁴ The original typist deleted "There" from before "Colonel" by typing over the original word with /'s.

³³⁵ PB himself inserted a comma by hand.

³³⁶ PB himself inserted a comma by hand.

³³⁷ "writing" was typed in the right margin and inserted with an arrow.

³³⁸ "or six" was typed at the end of the line and inserted with an arrow.

Fawcett returning to the mosque the following day at noon and relating his dream to the fakir.

At 7:30 Fawcett went to the mosque and was admitted by an old priest, who however said he did not know anything of the fakir. As the priest knew Fawcett and the latter mentioned his appointment he invited Fawcett to come inside and search the mosque. There was no one else in the place. Fawcett left the mosque disappointed and inquired of a passing native but he too had not seen any fakir. Fawcett was about to go home when the gate of the Mosque opened and the fakir came out. He held out his hand silently, gave Fawcett some powder, shut the gate and was gone. Fawcett swallowed the powder which looked and tasted like tobacco ash. That night he had a vivid dream. At noon next day he returned to the mosque, according to arrangement. The fakir was not there and no one at the

172

STORIES AND PREDICTIONS FROM INDIA

Colonel Fawcett's Mysterious Experience with Fakir Who Became Invisible

(continued from the previous page) mosque had ever seen him. Fawcett enquired in the district, through which the fakir must have passed to get to the mosque, but no person had seen him pass, the day before or that day. On his return to the Fort, he examined the Guard Book, but no mention of the three natives was in it, as it should have been. The corporal of the guard and the sentry who had been on duty the day before had never seen the Fakir and his two disciples. Fawcett went to the Hot Wells again but nothing was ever heard of the fakir there again.

173³³⁹

STORIES AND PREDICTIONS FROM INDIA

Love and Romance: Memory of Former Birth and Fulfilled Prediction

(173-1)³⁴⁰ In French Indo-China, there is a journal called Revue Caodaiste published in the capital city, Annam. On several occasions during the past few years the editor had heard rumours concerning the strange powers of a child who was said to be able to remember former existences on this earth and in the same country. At last, in August 1930, the editor made a special journey to the village where the child lived in order to investigate the rumours. He discovered that the little boy's name was Pham-Van-Non and that he was seven years old. When he began to investigate, the editor was unable to secure any information of value because the child became frightened at the presence of one who was a stranger to the village. Nevertheless, as the case seemed to be of special interest, the editor made a different arrangement for the inquiry. He arranged for the child to be taken to the nearest village where there was a resident teacher, with

³³⁹ "4" in the original.

³⁴⁰ The para on this page is numbered 5, and is consecutive with the previous page.

whom the child could live while undergoing education and with whose help the inquiry could be conducted. The village was called Tan-Phu-Thuong. Soon after this the following extraordinary things happened.

One day little Non was playing beside the road, when he met his grand-uncle going out into the fields, leading an ox.

"Where are you going uncle?" he asked.

"I am going to cut some wood to build a new house," replied the old man.

"Give up your plan," said the boy, "it will be useless to you because I can tell you now that you will be dead in ten days."

The old villager laughed at the prediction, considering it as childish prattle, and went on his way. However, when he returned home in the evening he repeated the prophecy in a joking manner, both to the child's parents and to some of his friends in the village. Exactly ten days later the old man suddenly died. This fulfilment of the prediction created a great stir in the village and soon many people came to visit the boy to ask questions concerning the future. To those who spoke to him concerning affairs of greed or immorality, the boy gave brusque or irritable answers, but he spoke gently to others. It was in the course of these talks that he made several references to his own previous reincarnations on earth. Among other statements he said: "I was formerly in a woman's body and the mother of a very important man, M-C- who lived at Song-Tra. In front of the house where I used to live in my last life, there still stands a grove of trees. I can remember very well having driven a long nail into an areca tree, which is still standing in the same place. What is really curious is that this very day, in that house, they are now celebrating the anniversary of my last death. What a pity it is that I cannot be there to take part in it!"

This revelation excited tremendous curiosity in the locality, and several people set off immediately for the village of Song-Tra, which was some distance off, to find out whether or not the boy's words were true. They were amazed to find that every detail tallied exactly with the facts. It was actually the anniversary of the death of the woman he had named, a fact which little Non could not possibly have been aware of. Moreover the nail was found in the tree, embedded in the bark. The village was many miles distant and it was certain that the boy had never been taken there.

More interesting still was his statement, on another occasion, that he had been the lover or betrothed in previous lives, and several times, of a little girl who had been born on the same day as he had. He added that the little girl's mother was an actress named Tang-On and gave the name of the village where the latter was living. The investigator took Non in a river boat and eventually arrived at the village where he theatrical troupe was playing. The boy pointed out immediately a little girl dancer. On inquiry [from]³⁴¹

³⁴¹ Handwritten note in the bottom margin reads "over".

(continued from the previous page) the latter's mother, it was learned that the child had been born on the same day as Non.

(Details of this case were published in Revue Caodaiste, issue of February 1931, Annam, French Indo-China.)

175

STORIES AND PREDICTIONS FROM INDIA

Yogi Who Is Marvel with Figures

(175-1)³⁴² At³⁴³ [Bajrajogini,]³⁴⁴ Dacca, in Bengal, there lives a Yogi named Somesh Chandra Bose. He is now 44 years old. He is a quiet modest man, apparently of frail physique but really possesses great powers of endurance. He is a prodigy with figures and numbers, can do any sum in his head instantly, even huge mathematical calculations. He can work out a multiplication of 100 digits by 100 digits, extract the square root, cube root, fourth or fiftieth root of any number, and do it within his head! To understand the value of his feat let three men take three different numbers of [say]³⁴⁵ three³⁴⁶ digits and then raise those numbers, say to the 109th power. The maximum will then be 327 digits. To prepare the result may take those men anything from one to several [hours working on paper.]³⁴⁷ Somesh Bose, when presented with the result, will then instantaneously extract the 109th root - and do it correctly!

In the case of the multiplication of a sum of 100 digits by another 100 digits, a good mathematician will take a number of hours to work it out even with the help of paper and pencil, but Bose can do it in a half hour. And the result will consist of a line of 200 digits. If, next, you ask Bose "What is the 34th number from the left of the 79th step?" of that huge mass of figures, he will immediately give the correct answer.

Calculations involving trillions of years are like child's play to him and he gives the answer within one second. He can be tested with any sum and always he is correct and quick, and he does it without writing anything down - all in his head. He attributes his powers to his practice of Yoga, for he spends a good deal of his time in meditation, and has developed abnormal concentration. His wife died some years ago and now he meditates every week continuously from midnight Sunday to 7 a.m. Tuesday, because that time is sacred to his wife's memory, and he claims that during his meditation he enters into the company of her spirit. He says: "I nearly went mad

³⁴² The para on this page is numbered 8, and is not consecutive with the previous page.

³⁴³ While this particular version was not found, there are many references to Somesh Chandra Bose's mathematical skills in journals circa 1930-1931. — TJS '19

³⁴⁴ "Bajrajogini," was typed above the line and inserted with a caret.

³⁴⁵ "say" was typed in the right margin and inserted with an arrow.

³⁴⁶ The original typist deleted "four or more" from after "three" by typing over the original word with x's.

³⁴⁷ The original typist changed "hours. Somesh Bose" to "hours working on paper."

with despair when I lost my young wife, because we were both studying Yoga together. I wandered about aimlessly until I met a great master in the Himalayas, who is nearly two hundred years old. My teacher taught me how to meditate so that in time I was able to become aware of my wife's spirit."

Bose lives on only a bottle of milk per day. In 1923 he went on a visit to America and there was induced to give a demonstration of his remarkable powers with numbers to the professors of Columbia University, New York, who tested him rigidly but found him always correct. In 1929 he fasted for twenty four days and did not even touch water during the period. Here is a sample of the sort of thing he does: Bose was asked, "What is the cube root of 319939120659919123?" Immediately he flashed back to the professors, "683946." And he was [correct!]³⁴⁸

176³⁴⁹

STORIES AND PREDICTIONS FROM INDIA
Yogi Who Is Marvel with Figures

177

STORIES AND PREDICTIONS FROM INDIA
Yogi Who Ate Nothing for Three Years

(177-1) At Trivandrum, the chief town in the state of Travancore, in South India, there one day appeared a mysterious Yogi who took up his seat under a banyan tree on the northern bank of a pool. He took a little milk or a banana as his food about twice a week for a few months but, gradually extending his fasting intervals, he eventually stopped taking all food. He sat, crouching day and night before his sacred wood fire, ignoring all persons and refusing to answer any questions, not even looking anyone in the face. When the Maharajah of Travancore, on one occasion, stopped near the Yogi and addressed him, the latter however made no response. And so, without shelter other than the tree afforded him, exposed to blazing sun by day and chills by night, to monsoon rains and endless dust, he lived for three years without touching any food, a spectacle of wonder to the orthodox Hindus of the town, who came morning and evening in numbers to pay homage, which was ignored. At the end of the three years he died, and his death as reported in the English-edited newspaper, Civil and Military Gazette of Lahore.

Fakir Who Set Shop on Fire By Magic

(177-2) One June evening there came to the bazaar at Amritsar a fakir, who went from shop to shop asking alms. He drew blank, however, for the shopkeepers repelled him,

³⁴⁸ PB himself inserted "Interviewed him in Calcutta" in the bottom margin by hand.

³⁴⁹ Blank Page

while one of them rebuked him sharply, saying: "You are dressed in fine style. Why should you bother me for farthings?"

Now the fakir was wearing a fine new muslin robe and the merchant's remarks made him angry, so he took off his robe and, having obtained a burning charcoal, burnt the sheet in the open street right in front of the shopkeeper, destroying it completely. Then he went away. Not long after flames broke out inside the shop of the merchant who had taunted him. As soon as they were put out they broke out afresh in another part of the shop, and when these were extinguished they flamed up somewhere else. Thus all efforts proved in vain and the shop was burnt down, while the neighbouring shops were also burnt or seriously damaged. The merchant realised that the calamity was due to some black magic on the fakir's part, and so sent servants to find him in order to remove his displeasure, but the fakir could nowhere be found.

Lamas Who Could Stop Rain³⁵⁰

(177-3) Mrs³⁵¹ Alice Elizabeth Dracott travelled with her husband, who was prospecting for manganese, into the hill State of Sikkim, which lies between Tibet and India and is little visited by Europeans. It was during the rainy season and His Highness the Maharajah invited them to witness a Lama Dance, which was to take place in the open and when resplendent silken robes are worn by the lamas. Mrs Dracott asked the Maharajah whether the lama's robes would not be spoilt by the rains but he answered: "I do not think so because my lamas will chant the mantra (magical invocation) to keep off the rain."

On the day of the Dance there was a heavy downpour and the Dracotts started out wearing waterproofs and carrying umbrellas, yet when they reached the Palace courtyard where the dance was about to begin, there was no rain, and throughout the ceremony the courtyard was quite free of rains!

Seer Who Traced Missing Pet Dog

(177-4) Another³⁵² time Mrs Dracott, when she was back in India, lost her favourite dog while they were in camp. The dog had chased a deer and thus lost its³⁵³ way, for it³⁵⁴ had been absent all day and darkness came without its return.

Mrs Dracott walked alone along the road for some miles calling out to the dog without response until she arrived at a travellers' rest-house where³⁵⁵

³⁵⁰ This additional information was include with the title in the original: " – from "The voice of Mystic India" by Alice E. Dracott"

³⁵¹ This para is a duplicate of para 151-1.

³⁵² This para is a partial duplicate of para 151-2.

³⁵³ The original typist changed "her" to "its" by typing over the original word with /'s.

³⁵⁴ The original typist changed "she" to "it" by typing over the original word with /'s.

³⁵⁵ Incomplete – the end of this para can be found in para 151-2.

(178-1) {*Deleted para*}³⁵⁷ character.³⁵⁸ His scholastic ambitions have utterly gone, his desires for worldly success have disappeared, his interest in games, sports and other youthful diversions has collapsed. But something new has replaced them. It is nothing less than a sublime thirst for the higher life of the soul, a continuous aspiration for spiritual realities.

Because all these changes have their root in the kiss which Hazrat Babajan, the Muhammadan woman fakir, has bestowed on him eighteen months earlier, the young man approaches the old lady and asks her about his future. What is he to do? She directs him to find a spiritual teacher. He inquires as to where this boon is to be obtained. She waves her hand vaguely into space.

Meher ventures forth in search of a master. He visits several holy men in the locality, whose reputes are well known. Later, he goes farther afield to the villages and up-country districts within a hundred miles or so of his native Poona. One day he walks into a little stone temple near Sakori. It is a poor, humble shrine but it is the abode of a very holy man, or so the villagers say. Here he comes face to face with Upasani Maharaj. Meher has found his master.

The young aspirant after holiness makes periodic excursions from home to visit his teacher. Sometimes he stays with him for a few days; once he remains for four months. He is being perfected, made ready for his mission, is his later assertion. One evening he collects about thirty of his former schoolmates and boyhood friends in Poona, utters some dark hints of an important meeting, and brings them to the little temple in Sakori. The doors are locked. Upasani Maharaj rises and addresses the gathering. He talks to them of the necessity [of]³⁵⁹ spiritualising their lives, informs them that he has made Meher the spiritual inheritor of his own mystic powers, and announces to³⁶⁰

³⁵⁶ "-74-" in the original.

³⁵⁷ The text of the entire page was crossed out by hand, and the other side of the page was likely reused for the material in this file.

This extract describes Meher Baba's encounters with Hazrat Babajan and Upasani Maharaj. — TJS '19

³⁵⁸ Incomplete – the beginning of this para was not found in this file.

³⁵⁹ "of" was typed above the line and inserted with a caret.

³⁶⁰ Incomplete – the end of this para was not found in this file.

Index of Titles by Category

Articles taken from Print

- Stories and Predictions from India, 69
- Write Biography 'Mr Jacob of Simla', 62

PB's own writings

- Early Journalistic Writings, 2
- Glossary, 32
- Mysticism Is a Stop – Not a Goal, 35
- Response to Evelyn Platek, 34
- Sri Ramana Was a Pure Channel for a Higher Power, 45
- Talks in Prague (1946) – The World Crisis, 55
- Uncategorised Paras, 17, 48

Writings by PB's students or peers

- Letters from Engelina Van Praag and Arthur Broekhuysen, 37
- PB's Notes from His Contemporaries, 30
- Sherry Wessleman – On So-called 'Evil', 41
- Swedish Study Guide Excerpt, 15
- The Transcendental Meditation Movement, 26
- TMP Mahadevan, July 1970, 31
- Two Letters Regarding the 20th Anniversary of Ramana's Death, 43
- Untitled Interview, 61