

Asiatic Ideas

Table of Contents

Old xxiii: Orient and Occident ... NEW XV: The Orient.....	2
b. Appreciations and Expositions of Eastern Thought.....	33
a. Angkor Travel and Culture	39
e. Himalayan and Tibetan Travel	46
f. Indian Travel	84
g. East-West Cultural Interchange.....	146
h. Critique of Indian Culture.....	159
i. Unclassified.....	199
Phrases	224
a. Angkor Travel and Culture	229

Editor's Note: This file is an extraordinary mixture of random phrases, autobiographical travel notes, notes regarding ancient and modern Hindus, Buddhists and others, and an occasional book excerpt (often undocumented). We should remember that this is a workbook from PB's early years, and was never meant for publication. I suspect that a lot of the longer passages here were either never added to or removed from "A Search in Secret India" or "A Hermit in the Himalayas." Some of the material is either too scholarly, too esoteric, or too critical of India and the Orient to have made it into print.

While PB had his own judgmental responses to both native and colonial behavior, he refrained from publishing his criticisms, as he believed (rightly) that there is already sufficient acrimony and willful misunderstanding amongst religions and nations as it is. So we are here privy to some of his more pithy observations; as to whether he would have even agreed with them in his latter years – that we cannot know.

These pages, along with some of the Book Notes and PB's Travel Library files demonstrate the depth and breadth of PB's scholarship. While he downplayed that to such a degree that many people dismiss him as an amateur, in truth he was a diligent and thorough student of many philosophic traditions, and continued to read philosophic publications – primarily of Hindu and Buddhist writers – until his very last year on earth.

What we do know is that he formed his opinions from extensive and prolonged travels in India and its neighbors – including Tibet. There are notes here which indicate that he was in Tibet – and we have letters written by him to his former secretary Zohmah Charlot (see the file Zohmah Letters) which refer to his preparations and return from Tibet, as well as photographs of several places such as Lake Manasarovar which he took himself. This makes him one of the few westerners to gain access to Tibet in the early 1940s – making his observations all the more poignant, for they are of a nation that no longer exists as it did.

While this file was not explicitly marked by PB as part of his "Idea Series" notebooks, it is clearly marked as Old Category xxiii: Orient and Occident. It is my belief that it continued its independent existence (rather than being chopped up and folded into other locations of that

category) because it is largely a record of PB's years in India, including the six years he spent there during WWII. As such it is something of a journal or diary, and along with "A Hermit in the Himalayas," gives us a more complete picture of PB's life in the Orient than is found in "A Search in Secret India."

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. This file has been formatted but not proofread or fully annotated; 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

1¹

2

(2-1)² Thinking of you
and
sending best wishes
in love
and
Oneness³



Old xxiii: Orient and Occident ... NEW XV: The Orient

3

XXIII⁴

(3-1)⁵ [This Index needs correction and Revision]

¹ Front cover image (we recommend examining the original scan). PB liked to add a splash of colour to many things—his furnishings included sofas and a meditation chair upholstered in the vivid colours of sunset, for example. He had a habit of bringing colour into his environment also applied to his notebooks; he often used greeting cards as end papers, mainly for the images, rarely for the sake of the sender. – Timothy Smith (TJS), 2019

² The para on this page is entirely handwritten and unnumbered.

³ The original editor (probably Lorraine Stevens) inserted "Thinking of you and sending best wishes in love and Oneness" by hand.

⁴ "23" in the original.

Class XXIII]⁶

24-a. ANGKOR TRAVEL AND CULTURE

27-b. APPRECIATIONS AND EXPOSITIONS OF EASTERN THOUGHT

31-h. CRITIQUE OF INDIAN CULTURE

30-g. EAST-WEST CULTURAL INTERCHANGE

28-e. HIMALAYAN AND TIBETAN TRAVEL

29-f. INDIAN TRAVEL

26. SENTENCES

25-i. UNCLASSIFIED

4⁷

XXIII

5

XXIII

(5-1)⁸ The reference to the three books mentioned in the second chapter of HTBY⁹ should not be misunderstood. They were mentioned merely to illustrate one of the ways in which I was introduced to this teaching. There were other ways too. And these three texts contain only fragments of the hidden teaching, none is final or exhaustive. Again, important aspects of it were not written down but have been transmitted privately. Let nobody think I am engaged in any kind of revival work. The circumstances and habits, the outlook and aspirations of those who lived when these texts were written are quite foreign to us. It would be as foolish to adopt such teaching in its entirety as it would be to ignore it altogether. Today's need is not merely a synthesis of modern scientific ideas with ancient mystical ones, not merely a dovetailing of Oriental and Occidental teachings, but virtually a new creation to fit the new age now about to dawn. I therefore do not advocate the study of old Sanskrit texts as essential goal but merely as an incidental means and then only for those who like to do so. There are new forces penetrating this planet's atmosphere today and they demand a new inspiration, new thinking and new way of living. We have today what no previous generation has ever possessed.

6¹⁰

XXIII

⁵ The paras on this page are unnumbered.

⁶ The original editor inserted "This Index needs correction and revision" and "Class XXIII" and deleted "Asiatic" and "No 16" at the top of the page by hand.

⁷ Blank page

⁸ The para on this page is numbered 1.

⁹ Referring to "The Hidden Teaching Beyond Yoga".

¹⁰ Blank page

(7-1)¹¹ The question how far he would be prepared to travel in this quest has no geographical reference. It is a metaphorical one and refers only to the time he can give each day to the exercises, studies and devotions, as well as to the moral ideals he can bring himself to pursue. He is not asked for more than he feels he can humanly give under his present circumstances and responsibilities. As for going to India or elsewhere, that is unnecessary and even inadvisable. One of the greatest Western mystics I ever knew spent every day in the City of London, where he had a business to manage. He did his job and made a success of it, stuck to his ideals and became spiritually 'aware.' He was indeed an adept at meditation but he had never put foot in the [Orient.]¹² The seeker has indeed not very far to travel. Four hundred years ago Sebastian Franck, a German who had attained the full spiritual realisation, wrote: "We do not need to cross the sea to find Him – the Word is nigh thee, is in thy heart."

(7-2) Are there difficulties and dangers for the Westerner in Indian yoga? The answer is that this is true of some kinds of yoga technique but not of all, and for many Westerners but not for all. I have come across many cases during my travels where aspirants have wrecked health or mind through plunging blindly into yoga, and this is equally true of Indians themselves. It has always been my endeavour to protect readers of my books by communicating only what I know to be safe methods. I have deliberately kept silent about the others. However if the student keeps his feet on earth, if he does not renounce commonsense and a balanced life, and he stops practising if untoward signs should ever appear and consult an expert about them, there is really little to fear. Most of the people who have [gone astray through]¹³ yoga have been neurotics, fanatics and the mildly insane.

(9-1)¹⁵ The knowledge of the East and the science of the West can only help each other by their union. But in making welcome what comes from afar and from alien cultures, we should take care not to fall into the error of parrot – like imitation.

¹¹ The paras on this page are numbered 5 and 6; they are not consecutive with the previous page.

¹² The original editor deleted "He is dead." from after "Orient" by hand.

¹³ The original editor changed "fallen down on" to "gone astray thru" by hand.

¹⁴ Blank page

(9-2) If we are to take ideas from the Orientals, this is only to complement and complete those we supply for ourselves. If we are to learn from them, this need not and should not be at the expense of our own instinct for self-individualisation.

(9-3) Confucius did not deny the existence of spiritual worlds but taught that they should be left to take care of themselves, that men should concentrate on their practical duties here and now.

(9-4) Mahayana Buddhism emphasised altruism whereas Hinayana emphasised self discipline. Philosophy includes, couples and balances them, for both methods help to crush the ego. The Mahayana emphasis was not a merely sentimental corruption of the authentic teaching, as the opposing school alleged, anymore than the Hinayana was irreverent and insufficient, as its Brahmin critics alleged.

(9-5) Irwin Edman; "The Philosopher's Quest":¹⁶ There were still other currents. Bright young writers were importing strange doctrines from the East. It was pointed out that the United States had been built up by men of action, and as late as the Second World War, the miracle of production in the arsenal of democracy had shown what the breed of men of action could still accomplish. But now the sons of tycoons were falling delighted prey to the gospel of inaction, of leisure and of Buddhistic contemplation. With languid relish they ate only lotus leaves. Families whose enterprise and courage (and investments) had built up American civilisation were bathing in the exotic water of the mysticism of the Orient.

(9-6) Those immense silences of the Himalayas were like living in a completely soundproof room. They helped me to quieten the mind as nothing else. And there was more. The sharp air freshened the mind, the endless spaces gave it new perspectives.

(9-7) The pessimism which Orientals have produced in religion and literature, can be accounted for in part by the enervation of a tropical climate and in part by the ennui of a too-ancient history. But there still remains a third part – insight into Life.

(9-8) Aurobindo did not communicate with his disciples or others by speech, except on rare occasions or with those closest to him. Instead he wrote countless notes on small slips of paper and in a tiny pinched calligraphy.

¹⁵ The paras on this page are numbered 9 through 15a; they are not consecutive with the previous page.

¹⁶ The original editor underlined "Irwin Edman; 'The Philosopher's Quest'" and inserted quotation marks by hand.

(11-1)¹⁸ statement in the preface: "I have returned from the tropics to the northern hemisphere not merely for another visit but, at the bidding of health, for a permanent settlement. This is of no importance to anyone except myself. What is important however, is that [I]¹⁹ have returned from the East not merely physically but also spiritually. It may be that the striking coincidence of the two necessities was predetermined by the wise operations of fate, I do not know.

(11-2) My modest attempts to explain the importance and point out the merits of Oriental mysticism, were quite proper in their place and time. But I consider that the interpretative phase of my work has come to an end. In the prefaces to "The Hidden Teaching Beyond Yoga" and "The Wisdom Of the Overself," I hinted that wider experience and deeper knowledge, sharper reflection and [significant]²⁰ episodes were forcing me out of the narrow groove of being an uncritical enthusiast for Indian yoga as it exists to-day. That movement continued to its inevitable end. This is why I consider my return to the West as being not just a further phase of my varied bodily travels but a grand climax to my equally varied spiritual seeking.

(11-3) It is asked why I consider yoga unsuited to Western people. This statement needs clarification and qualification for as it stands it would be untrue. By the term 'yoga' is meant the precise forms of practice which are traditional to India and which originated thousands of years ago. They can be followed in their fullness only by renouncing the world entirely, entering the monastic order, retiring to forest mountain or cave retreats, abjuring all family social and national responsibilities, and accepting Hindu deities as objects of devotion. The average Westerner today is not in a position to do this, nor is he intellectually attracted to it. This is all I meant by criticising the suitability of such methods. The basic principle of yoga, which is the cultivation of power to withdraw attention from the external world to the internal self, stands for all time and all peoples. I therefore believe it better to separate it from the accidents and traditions of history and geography, to free it from local accretions and universalise it. But if this is done it is perhaps wiser not to use the term 'yoga' and thus avoid [confusion.]²¹

¹⁷ Blank page

¹⁸ The paras on this page are numbered 3 and 4; they are not consecutive with the previous page. In addition, there is an unnumbered para at the top of the page.

¹⁹ The original editor inserted "I" by hand.

²⁰ The original editor changed "unhappy" to "significant" by hand.

²¹ The original editor deleted the para after this para by hand. It originally read:

(13-1)²³ The white man regarded Asia as his lawful loot, his God-sent dominion, and he regarded Asiatics as ignorant heathens. His formidable guns, his technical equipment in warfare, frightened the Asiatics and they yielded easily. But the wheel turned. The little Japanese²⁴ tutored by Western masters humiliated the Russian bear. The little Indians led by Gandhi disconcerted and shamed the English lion into giving them their freedom. The white man feels once backward but now awakening Asia slipping through his fingers, his prestige going with it and he knows there is little he can do about it. The forces of Nature were bringing the white, the yellow and the brown peoples together that they might affect each other, and contribute to each other's wider and fuller development. The avoidance of contact was thus not possible. It was Japan's mistake in trying to shut herself up as a hermit kingdom, in the 19th century, as it was Tibet's mistake to do the same in the 20th century. If one thing is clear it is that a brusquely awakened Asia refused to drift helplessly but intends energetically to give a positive direction to its fate and fortune.

(13-2) We do not agree with the late Abdul Baha, the Persian Baha'i²⁵ prophet, when he expressed the belief that "the day is approaching when the West will have replaced the East in radiating the light of Divine Guidance." But neither do we agree with the Swami missionaries, when they express the belief that day is approaching when the West will look for illumination solely to India. The new spiritual impulse will not go out to the rest of mankind from India, despite what these swamis say, although it will unquestionably be indebted to India for some of its inheritance. Having travelled this wide globe I dare to affirm that it will proceed from a continent and people where it is least expected. But once manifested, history will show that the European people are going to be more responsive to this truth than any other people on earth. For Asia is the victim of her own decaying past, America of her own fascination for mechanical civilisation but Europe, as a victim of her own internal conflicts seeks solace in her suffering.

"(4) The readiness to go down on your knees for a minute or two, to abase the ego's pride in such prayer, is extremely valuable. This is what Jesus meant by becoming 'as a little child'; humility, inspired childlikeness, not".

²² Blank page

²³ The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

²⁴ "Japs" in the original.

²⁵ "Bahai" in the original.

(13-3) "Machines would remain because they are inevitable," admitted Gandhi. Therefore he proposed to make certain exceptions, such as the sewing-machine, to his opposition to them.

14²⁶
XXIII

15
XXIII

(15-1)²⁷ The immense industrial expansion which has taken so many millions [out]²⁸ of the open spaces of Nature and cramped them in town apartments, has also stimulated their intellect.

(15-2) Only those who have lived close to the mind and ways of Oriental peoples can see what is wrong with the Occidental ones. Only those who have done the opposite can see what is wrong [with]²⁹ the Occident itself.

(15-3) We must not fail to claim our legacy of Eastern wisdom, yet we need not do so at the cost of forfeiting in the act our legacy of Western science and discovery.

(15-4) Most people have to engage in some work, some profession or some business, and only a lucky few escape it and have unlimited time at their disposal. To follow all the techniques and practise all the exercises laid down by some of these teachers is possible only for such a few, even if it were desirable, which it is not.

(15-5) It is perfectly true that a sensitive man will find stimulus in the Orient and perhaps develop himself spiritually there, but it is equally true that he can develop himself by other means if he stays in his home country.

(15-6) The Orient, enchanting with its rosy dusty sunsets, its colourful garbs, its white-walled buildings, – yet repellent with its garlic smells, its hot sleepless nights, its tormenting mosquitoes, its dirty squalid alleys.

(15-7) A number of people have recently sought truth in the East.

²⁶ Blank page

²⁷ The paras on this page are numbered 4 through 16, making them consecutive with the previous page.

²⁸ The original editor inserted "out" by hand.

²⁹ The original editor inserted "with" by hand.

(15-8) The tiny trickle of persons who find their way to India, enthusiastically join its ashrams, and even wear its dress represents one form which this response has taken. But it is {neither}³⁰ a form which can solve the West's problems, nor one we can recommend to the modern world. We would not obstruct those who care for it, but we think there is a better way.

(15-9) A doctrine which is irrelevant to our needs and inapplicable to our circumstances, has a very limited value.

(15-10) The wisdom embedded in philosophy belongs to all the ages, and not to any particular time.

(15-11) Progression forwards, which is what we have witnessed in this scientific age, is not the same as progress.

(15-12) The world of continuous idleness which these yogis live, does not hold our interest.

(15-13) These new-old ideas, these Oriental practices, can be added without displacing our own.

16³¹
XXIII

17
XXIII

(17-1)³² Let us draw into ourselves the best thought of the Orient, as an adventure of the mind and as a help toward the solution of our problems. But we need not lose ourselves in it, for we have to live at home in the West and that perhaps should be held to as an effective safeguard against becoming dreamers of the exotic. The journey from foolishness to wisdom can be made in the roaring canyons of New York as well as under the silent motionless fronds of Indian Palm trees: it depends on the decision to take it and on the will of the traveller.

(17-2) It is good to go as a touring sightseer to those exotic Oriental lands but it is immeasurably better to go as a receptive seeker. "What can I learn there?" is a more profitable attitude wherewith to enter them than "What can I look at there?" Not to

³⁰ We have inserted "neither" for readability.

³¹ Blank page

³² The paras on this page are numbered 17 through 21, making them consecutive with the previous page.

imitate their people should be our aim, but to take their best and fuse it with our own. If we come among them and their literary and artistic productions possessed by thoughtfulness, tolerance, humbleness and aspiration, we shall return home enriched and enheartened indeed.

(17-3) There is wider general interest in these subtle Oriental ideas than ever before but there is not much evidence of wider general willingness to practice with fervour the goodwill, the forbearance and the compassion without which those ideas are half-dead, bereft of their best values.

(17-4) The notion that there will be a steady advance is not correct or at least is not reflected by the cases exhibited in life itself. Development is often slow and always uncertain, enlivened at long intervals by brief spurts of growth in knowledge and mastery in power but retarded by retreats, setbacks, failures, frailties and shortcomings.

(17-5) (G.M. ACLOM:) on AUROBINDO: "In [1912]³³ William Archer, the English critic, wrote a book ["India and the Future"]³⁴ on Indian Culture in which he described it as primitive, backward, and superstitious. In this criticism he included India's religion, music, art, and literature. Sri Aurobindo was so stirred by his reading of this book that he wrote another book in reply. His is called "The Foundations of India." I have just finished reading it and was shocked by the violence of the language and by the vehemence of the denunciations of Archer personally. It was like an enemy dancing over his corpse. It made me doubt whether Aurobindo is really a Rishi for I cannot believe that such a high person could become so negative and so violent."

[(b)]³⁵ Comment by HAROLD LASKI in a published letter on the aforementioned book

18³⁶
XXIII

19
XXIII

(continued from the previous page) "India and the Future" by William Archer. "On matters such as the supposed profundity of Indian philosophy, its supposed magnificent art, its bewildering pride in its genius for intuition I think it is conclusive. I'd like you to read it and then, if you agree with me, to give it to Brandeis to read. It convinced me that metaphysical results, like those of science are simply the result of

³³ The original editor changed "1915" to "1912" by hand.

³⁴ "India and the Future" was typed below the line and inserted with an arrow.

³⁵ PB himself inserted "(b)" by hand.

³⁶ Blank page

dirt and sweat and that the idea that there's a royal road to truth through the intuition of a genie travelling on a lonely hillside is not merely nonsense but also dangerous nonsense."

(19-1)³⁷ We may study Oriental ideas and religions, practices and philosophies, and yet remain loyal to our Western heritage of science and civilisation. We may enrich ourselves with Oriental culture and art and yet keep our own place in the Western world.

(19-2) It is true that we are not living in the age of Shankara and Chuang-Tzu. But it is also true that human beings still possess the same instincts, the same appetites and the same desires which they did then.

20³⁸
XXIII

21
XXIII

(21-1)³⁹ If the import of Oriental ideas is mixed with the production of home-grown ones, that will be all to the good. But to rely on the import alone, will not.

(21-2) It is a wise and necessary act to take the best of the past, but it is not enough to limit ourselves to the Western lands alone. There, in the peoples' of the rising sun, are quarries and mines to be worked also that are well worth the labour.

(21-3) It would be as imprudent to take everything we find in the Oriental thought as it would be to reject it.

(21-4) The eclectic study of religion mysticism and philosophy, taking parts from or outlines of, varied systems in the East and the West, in the past and the present, thus drawing upon the highest historic culture of the whole human race, has merits which a narrow study, limited to a single system, can never equal.

(21-5) The process is reciprocal. As Western culture has steadily penetrated and influenced the whole vast area of Asia so Eastern culture has begun to penetrate Europe and America. The latter is belated and light but growing rapidly.

³⁷ The paras on this page are numbered 21 through 21b, making them consecutive with the previous page.

³⁸ Blank page

³⁹ The paras on this page are numbered 22 through 31a, making them consecutive with the previous page.

(21-6) The Oriental is inclined to let well enough alone but the Occidental is not. He displays more initiative and energy.

(21-7) In all situations he must strive to distinguish and follow the lead of the Soul, subduing the clamour of the ego. The former will so guide him that all things will work out for the best in his spiritual welfare, the latter may merely make bad situations worse.

(21-8) Professor David Wright, "CAPITALISM"⁴⁰ (Economics Handbook Series): "The Orientals would appear to be moving in exactly the opposite direction from the people of the West."

(21-9) Let us be happy to owe what we can to Asia, to benefit by the historical fact of her existence, but let us not become submerged in any racial thought nor confined to any hemispherical attitudes. Nothing less than a totally universal, freely sought and quite unfettered wisdom ought to be our goal.

(21-10) The way of thought and life in the West largely follows a different path from that in the East. We are less occupied with the business of saving our soul than they.

(21-11) Asia is ancient.

22⁴¹
XXIII

23
XXIII

(23-1)⁴² If it is to serve us, it must be brought into relation with the needs, the circumstances and the conditions of life as we actually live it today.

(23-2) Ethiopia isolated herself and her ancient religion for centuries. But Mussolini broke rudely into this by his invasion and conquest. Now Tibet, with an even stricter isolation, has been forced to come into contact with the world – and the old ideas, the old ways, the old peace is going. The old religion will go along with it. Both Ethiopia and Tibet were fully entitled to live as they wished, as quiet hermit kingdoms. They

⁴⁰ The original editor inserted quotation marks by hand.

⁴¹ Blank page

⁴² The paras on this page are numbered 38 through 41; they are not consecutive with the previous page.

had a moral right to be left alone. But alas! the world holds opposing or aggressive forces, evil matches itself against each individual's good, each nation's good.

(23-3) The larger ideal of philosophy expresses all that is best in the thought of both Eastern and Western hemispheres. Both contribute to it.

(23-4) We Westerners ought to be humbler than we usually are in confessing that we need to borrow some spiritual bread from the Orient today as we did long ago. We ought also to be humble enough to confess those defects in our civilisation and culture which arise from our emphasis on the quest for material wealth or livelihood. But this said, let us firmly reject the absurd exaggerations of those Orientals, especially who accuse us of a materialism so gross that we are unable to respond to spiritual urges at all. This is nonsense. Although it is true that the Oriental's basic instinct moves toward religion. But in this modern era, it is being overlaid with those same urges which have made the West what it is today. The same process overtook medieval Europe. Let us all, then, face the truth about what is really happening to us, both here and there, to all races alike. For make no mistake it is a universal phenomenon. When the era of science overtook the West, the era of reason applied to mechanical development and external institutions, the push towards it was so great, the rewards so attractive that we lost much of our balance. The East is being drawn in the same direction, the chief difference being that it has started later in time and the same push is ominously beginning to appear all over the East. Will it not lead ultimately to the same defects? Not quite, for the Easterner has the spectacle of our own lop-sidedness to warn him whereas we had no living example to provide us with such a lesson. What is the meaning behind this universal process? For we cannot believe it to be accidental in a divinely-ordered world.

24⁴³
XXIII

25
XXIII

(continued from the previous page) Philosophy answers that it is a fated evolution, that man everywhere is intended to develop his intelligence and refine his feeling in all directions. It is not materialism to attend to physical matters, to work for one's livelihood, to seek the comforts and conveniences of applied science or even the beautiful homes of applied art. Man is a growing creature, his reasoned thinking demands that he seek the one and his aesthetic feeling demands that he seek the other. The materialism enters when, to get these things, we forget the daily need of prayer and

⁴³ Blank page

meditation, of listening for the voice of moral conscience and heeding the laws of spiritual balance.

(25-1)⁴⁴ You need go to no one and no where, if you are seeking God. If this is your sincere desire, you have no need to go outside your own consciousness.

(25-2) The smallness of outlook which suited medieval times does not suit modern times. The difficulties of communication have disappeared. No truly modern culture is complete, no adequately modern {civilisation}⁴⁵ is finished which fails to include specific reference to Oriental ethics, teaching religion and philosophy. Nor is there any real hope for better understanding, and consequently, more peace between the East and the West until there is more sympathetic knowledge of each other on this higher level. It is not too much to say that whereas such a meeting in the inner life is a promise of world peace, the lack of it is a threat to world peace.

(25-3) It would be injudicious to adopt from Oriental mysticism everything to be found in its texts. More prudent and practical would it be to adopt only what we as Occidentals can make our own, only what meets our real need.

(25-4) They are not called upon to dismiss from their mind anything that is valuable, useful or dependable in their Western experience.

(25-5) Why set geographical boundaries to the voice of truth? If it is to be heard there, in Asia, it must also be heard here, or it is not truth. Why make it a local affair? How much wiser the Biblical Psalm which challengingly proclaims: "Whither shall I go from thy Spirit?" or, "Whither shall I flee from thy presence?"

(25-6) Why imitate either the Past or the Orient? Why copy the ways of men who lived and live under such different conditions from those under which we have to live?

(25-7) We Westerners often find these Oriental ideas debilitating, and unfitting men for the life of action; there is too much abstract theory in them and too little practical usefulness.

26⁴⁶

XXIII

27

⁴⁴ The paras on this page are numbered 42 through 48, making them consecutive with the previous page.

⁴⁵ We have inserted "civilisation" for clarity.

⁴⁶ Blank page

(27-1)⁴⁷ Philosophy is not darkly pessimistic and fatalistic, as a surface view makes some think. But on the other hand, nor is it childishly optimistic and voluntaristic as some mystical cults are.

(27-2) It is highly significant that the scientific Western point of view is growing in the Orient and the mystical Eastern point of view is growing in the Occident. And this is happening despite all obstacles and oppositions.

(27-3) If we enquire why communism is now a sort of nemesis to the religion of Tibet and even begins to threaten India, we must remember that the villagers are ruled as much by superstition and fanaticism as by piety and wisdom. They are certainly not guided in their everyday living by the higher philosophic or mystic culture which mostly attracts the interest of foreigners to Buddhism and Hinduism.

(27-4) Any large Asiatic city will show today how far and how fast the modern ways, which means the Western ways, are replacing the old romantic and picturesque ones inherited from tradition. The Oriental mind is being affected by Western ideas and accomplishments. Let enough years of this modifying process go by and the intense religiosity or spirituality of this mind will be reduced, as the medieval European spirituality was reduced by the onset of sceptical science and mechanised industry.

(27-5) I have travelled the world and though I found some countries, some cities, some rural areas better than others, I did not find any one where I could feel it was the ideal. Indeed, the conclusion was forced on me that this was nowhere to be found except within myself. And even there I had to find my way to it by the hardest of explorations.

(27-6) Must he go to India to find the peace he seeks? For wherever he goes he will still take his ego with him. It will still have to be looked in the face and mastered whether he lives in an Indian ashram or an American apartment house.

(27-7) All my journeys had this final result – that they sent me back to the resources of my own nature. Those journeys had been part of my training, for they taught me the value of seeking within for my own path – not theirs.

(27-8) Its light is needed in all continents, its warmth by all people, for without it they perish.

⁴⁷ The paras on this page are numbered 49 through 56, making them consecutive with the previous page.

(27-9) Few Westerners want to travel in quest of Oriental wisdom, although many will travel as tourists. It requires a special avocation to go as a pilgrim to Asia and settle down there with a spiritual teacher in order to find one's own soul. It is indeed an evidence in favour of belief in reincarnation that a number of foreigners feel a compulsive necessity to do so, even though few are able to manipulate their circumstances toward this end.

28⁴⁸

XXIII

29

XXIII

(29-1)⁴⁹ Dr. Carl⁵⁰ Gustav Jung, and those disciples who practice his system of psycho-analysis, have shown some interest in certain Chinese and Indian Yoga systems. I, myself, once discussed the subject with him in his own home. But, despite his sympathetic interest, he advises Westerners [in various publications]⁵¹ to avoid any practical attempts to master Yoga.

Such attempts, he says, would be false and sometimes dangerous. The proper approach should be by way of strictly scientific and non-religious observation. Moreover, he condemns the personal asceticism and social withdrawals, which are usually associated with Yoga.

Now, such a view comes quite close at points to the Philosophic one, but it does not coincide with it completely. For the question must be asked how, by following the Western path of turning his eyes outward and his mind towards analysis, can man arrive at the same goal as by following the Eastern path of turning them inward and his mind toward self-quiescence? It is impossible for the result to be the same. Hence, Philosophy says, bring the two paths together; learn how to unite and keep a balance between them. This is modern man's need and duty.

Why then does Jung reject Yoga, despite the high praise he gives to Eastern wisdom in both his lectures and writings? He decries meditation, which is the heart of Yoga, as being unsuitable to Western man, just as Martinus, the Danish mystic, denounces it as dangerous to Western man. Now, both these authorities have a solid basis for their criticism, but not for their conclusions. As regards the unsuitability of meditation, since it is simply the deepening of the intuitive faculty in man, we can reject it only by saying that intuition is unsuitable to man. As regards its dangers, it must be asked why we do not disdain to use automobiles even though their use has proved dangerous to quite a number of people? It is true that there are perils in the practice of

⁴⁸ Blank page

⁴⁹ The para on this page is numbered 4; it is not consecutive with the previous page.

⁵⁰ "Charles" in the original.

⁵¹ "in various publications" was typed above the line and inserted with an arrow.

meditation, but they exist only for those who are unqualified to enter it and who should therefore leave it alone, or, for those who through ignorance or faulty character abuse it. In the category of the unqualified, we may place those who are seeking occult powers, strange phenomena, mysterious visions, sensational and dramatic experiences, or the satisfaction of mere curiosity. Whatever pathological results have

30⁵²
XXIII

31
XXIII

(continued from the previous page) emerged from their meditation, have done so because the people who practiced it had no business to be doing so. Among the unqualified we may further place those who are dominated by undesirable complexes, by negative feelings, by hidden fears; those who are wildly unbalanced and neurotically unstable. For the qualities they bring into meditation become even magnified by the stimulation in which it results. The gravest possible danger of meditation, and the one to which my friend, Martinus, usually alludes, is that if the meditator passes out of his body temporarily, there is a danger of the body becoming possessed by another entity. Let it be stated at once that such a danger could arise only during the trance state, and that few persons ever penetrate deeply enough to gain that condition. But, if a person is [intelligent, sensible, fairly balanced and of good character,]⁵³ he need have no fear whatsoever of meditation. And if his motive of coming to the practice is simply to find his True Self, his Best Self, and if he will reject everything else as likely to lead him aside from this path, and if he devotes part of his meditative time to constructive work in self-improvement as an essential accompaniment and preface to the work in mind-stilling, he is quite unlikely to come to any grief.

Since the means used by all religion, mysticism and philosophy is the denial of self while the end they propose is the realisation of the Overself; and since meditation in its most complete stage is such a denial and such a realisation, it would be folly to abandon meditation because of its possible dangers and delusions or because Martinus says it is an out-dated primitive technique for backward peoples of the pre-Christian era or because Jung says it is not suited to Western man. For consider that meditation's stillness is corpse-like, that its utter freedom from all emotional agitations virtually begins the ego's death and that the mental silence which ends thinking completes that death. Is not all this a dying unto self which allows the Overself to replace it in consciousness?

⁵² Blank page

⁵³ The original editor changed "intelligent, good character, sensible and balanced" to "intelligent, sensible, fairly balanced and of good character" by hand.

(31-1)⁵⁴ There are different versions of the AUM symbol, according to the language predominant in the different parts of India. Straight lines appearing in the Tibetan version which give it more strength than the Indian version. This corresponds with the comparative personal qualities of the plain-dwelling Indians and the mountain-dwelling Tibetans.

32⁵⁵
XXIII

33
XXIII

(33-1)⁵⁶ Let the Hindu squat in his ashram, and the Buddhist study in his monastery. We of the West must create a way of living which will achieve the same goals as theirs, but which will not desert our gains.

(33-2) Most of the academic books on this subject are well-sprinkled with Sanskrit⁵⁷ words, which counteracts their usefulness to the general reader.

(33-3) When we are importing so many things to feed our bodies, it is good that we are also importing the spiritual culture of the East to enlighten our minds.

(33-4) I respect the Buddhist wisdom of Tibet most profoundly, but must regretfully negative the theosophical claims for that country. It has never been proved that a mysterious conclave of sages sits assembled on the roof of the world, and there controls the world's activities.

(33-5) By sending Sri Aurobindo to gaol the English rulers unwittingly turned a politician, of whom there were so many, into a mystic, Oxford bred and modern minded, of whom there were none in India. The unexpected effect of their action was to give us all, Westerners as well as Indians, a unique expounder of Yoga and Vedanta in the most noteworthy development they have made since a thousand years.

(33-6) It is wise to draw from Asia those truths and practices which can help to sustain or inspire us. But it is unwise to tie ourselves to them alone and thus become confined within their limitations.

⁵⁴ The para on this page is numbered 5, making it consecutive with the previous page.

⁵⁵ Blank page

⁵⁶ The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

⁵⁷ "Sanskrit" in the original.

(33-7) The West thinks life is a ladder, the East knows it is a wheel. The West regards it as a climb, the East as a roundabout. The West sees a distant perfection towards which we progress and develop and evolve. The East sees that escape from the wheel can occur now or at any time. The West gives a beginning and so must give an end to the ladder. The East sees no beginning and no end in a circle.

(33-8) When the wisdom of the Orient is allied to the knowledge of the Occident, we may get closer to the truth – not before.

34⁵⁸
XXIII

35
XXIII

(35-1)⁵⁹ We should gratefully accept the wisdom of the Orient, and we should study it well. But we should study it critically too.

(35-2) We have [to]⁶⁰ assimilate these Asiatic influences and Oriental contributions, to add them in independence of thought to what is distinctively our own.

(35-3) It is a pleasant sentimentality to yearn for the medieval past, to take refuge from modern pressure in idealised traditions.

(35-4) Sri Aurobindo is dead! The great experiment, which was to have ended death and extended life, has failed. The great truth enunciated by the Buddha [and repeated by Maharshi,]⁶¹ that all compounded things pass and must pass through a cycle of birth growth decay and death, has been vindicated. ("Turn Eastwards")

(35-5) The mouth was much at variance with the rest of his face, and betokened kindness, when all else told of sternness. I read him to be a man with two hearts, who used one now and the other anon.

(35-6) The tides of life and destiny carried him as a boy away from his race. Time snatched the creed away before he had learned to understand it so that he grew up to

⁵⁸ Blank page

⁵⁹ The paras on this page are numbered 9 through 16, making them consecutive with the previous page.

⁶⁰ The original editor inserted "to" by hand.

⁶¹ The original editor inserted "and repeated by Maharshee" by hand.

meet men of every creed {with}⁶² equal friendliness. He kept this cosmopolitanism in his heart and mind.

(35-7) We want to adapt the wisdom known in the East to the age in which we live. This is important, for unless this wisdom receives such a development it will remain uncared for, or disappear from the world.

(35-8) It is an unconscious handicap to all who have investigated ancient Indian wisdom that they have taken one of its key words, Atman, invariably in the terms of our European term, Self. Every Sanskrit⁶³ scholar conning his texts in some Western university as every Indian pundit conning them with his foreign pupil translates this word precisely the same way. The term is currently used in the sense of self in India, but the conception of self to which it is applied bears no comparison with that principle of individual life which is referred to by our Western use of the word. It is a misfortune that having no equivalent to it among English words, our scholars lazily took the nearest to it instead of going to the trouble of coining an appropriate term as scientists coin new terms every year to fit their new discoveries. For the full implication of Atman is wholly ultra individual and in no way commensurable with self as we use the term. The consequence of this mistranslation has been an immense barrier to right comprehension amongst all Westerners who have grappled with this doctrine.

36⁶⁴
XXIII

37
XXIII

(37-1)⁶⁵ The Prophet was an old Biblical figure, bearded, haggard, gaunt, lean and wild-eyed. He had visited the West in his youth and knew it well. If he indicted it he did so from knowledge and not from ignorance. The Prophet prayed.

(37-2) Some of these Oriental hermits spoke with such verbal economy that one despaired of getting a satisfactory conversation with them. The Maharshi⁶⁶ was one of them. Others were so loquacious that their words tumbled over one another. Many of the lesser hermits belonged to this category.

⁶² The word is cut off by a hole punch in the original, we have inserted "with" for readability.

⁶³ "Sanskrit" in the original.

⁶⁴ Blank page

⁶⁵ The paras on this page are numbered 17 through 27, making them consecutive with the previous page.

⁶⁶ "Maharishi" in the original.

(37-3) Often, in some remote part of the interior of Asia, when he is out of touch with civilisation, the thoughtful unprejudiced traveller is led to reflect on this need of recovering some of the primitive simplicities and mingling them with our modern sophistications.

(37-4) When one compares the grey prosaic Eur-American lands with the colourful Oriental ones, one sees the power of climate to mould men and their civilisations.

(37-5) P. Jemnerat de Beerski: "Ruins in Cambodia." "Mystery, source of thought, is there any place in the world where you reign with greater force than here? This is indeed the land of mystery, the land where everything serves but to conceal, where leaves cover insects, where trunks hide beasts, where vegetation shelters temples, in their turn enshrining weird idols."

(37-6) The essence of Buddhism was summed up in a single sentence by a non-Buddhist writer; by the preacher in Ecclesiastes: "The day of death is better than the day of birth."

(37-7) The sunrays fell on a strange landscape. The western coast of Ceylon slipped past on the port side until early in the evening we reached Colombo.

(37-8) The ship traversed the long rollers of blue sea.

(37-9) Vincent Sheean says privately: "⁶⁷Indian critics of Aurobindo assert that in 1921 or 1923 when the famous Descent of the Supermind happened to him and his group of about 16 persons, Aurobindo and the Mother went insane and have been so ever since!"

(37-10) The recent findings of physical scientists are strikingly revolutionary when compared with the conclusions of those who worked in Darwin's day. But what is most astonishing is that they support the discoveries made by Asiatic thinkers who lived long before modern science appeared.

(37-11) Some of my Indian friends are alarmed and horrified when they contemplate the fate which is in store for their land, and it may be that the down arc of revolution will fling them into a more materialistic life for their own benefit.

38⁶⁸

XXIII

39

⁶⁷ The original editor inserted quotation marks by hand.

⁶⁸ Blank page

(continued from the previous page) It is ridiculous at a time when Chinese girls are dropping bombs on their Japanese foes from high-powered airplanes, when Hawaiian girls are taking dictation into shorthand and translating it on typewriting machines, and when Indian girls are practising all the jittery steps of Jazz in sophisticated city-centres as well as choosing their own husbands, it is ridiculous to ignore the mingling of ideas which have come to them by contact with the West. These girls once sat in a state of idle abstraction from the world! The Orient is becoming Occidentalised at a rapid rate. The process is inevitable simply because Oriental life, like our own medieval life, lacked certain elements which we moderns have added to render existence comfortable and less laborious. Our medieval European forefathers ate with their fingers precisely the same as my contemporary South Indian friends today. I am not enamoured of the medieval interpretation of life; its poverty of comfort and narrowness of outlook are neither simplicity nor spirituality in my eyes. The middle ages are remote enough in thought and habit to render them unattractive to the modern mind. The simple life is not incongruous with the electric light, nor the tranquil mind with auto cars – all depends upon how we use or abuse both light and car. Inner quietude is priceless, but it need not conflict with outer comfort.

(39-1)⁶⁹ Atman – one of the most important and basic doctrines in Sanskrit learning. To take Atman as self is to confirm and strengthen the very error which the doctrine of Atman seeks to refute! Such a procedure imbues the mind anew with the thought of ‘I.’ For in Atman there can be no such thing as a personal entity, no existence of an ego at all. Those who have studied both the Hindu Upanishads and the Buddhist Abhidhamma sufficiently and profoundly cannot fail to observe that Atman is merely the intellectual parallel and counterpart of Nirvana. And who has more strongly fought the belief in self than Buddha?

(39-2) As a counterblast to all belief in an eternal ego the Buddha said in the Maha-Punnam Sutra “You have to know fully causally and truly that no form whatsoever, no feeling, perception, mental constituents or consciousness whatsoever, be they past present or future, internal or external, gross or delicate, lowly or exalted, far or near, is either “mind” or “I” or “self” of mine. When he sees this clearly the instructed disciple of the Noble Ones becomes weary of perception, weary of the mental constituents, and weary of consciousness. Being thus weary he comes to be passionless, and being passionless he finds Deliverance. Being Delivered he comes to know his Deliverance in this conviction: “Rebirth is no more, I have lived the highest life, my task is done, and now for me there is no more of what I have been.

⁶⁹ The paras on this page are numbered 28 through 29, making them consecutive with the previous page.

(41-1)⁷¹ ZEN BUDDHISM is a form of mysticism, perhaps one of its highest if most puzzling forms, and not a philosophy. Therefore it is incomplete, one-sided. The evidence for this is inherent in itself for it disdains metaphysics, study, reason, and stakes everything on a flash intuition got by meditation. There is here no such check on the correctness completeness and finality of such an intuition as is provided by philosophy. A further evidence lies in the history of its own founder. Bodhidharma admittedly travelled China to give out his teaching yet, after his arrival, he contented himself with sitting in complete solitude for nine years at Sung-Shan, waiting for a prospective disciple to approach him. Had he been a sage, however, he would surely have filled those nine years with making his knowledge readily available to whoever was ready for it and if there existed no such elite, he would in that case have helped the masses with simpler if more indirect forms of truth.

(41-2) "Revered Nagasena, does the Buddha exist?"

"Yes, the Lord, exists."

"Revered Nagasena, is it possible to point at him and say, 'Here is the Buddha!'"

"The Lord attained his final liberation. It is not possible to point to him and say, 'Here is the Lord.'"

"Why is it not?"

"Is it possible to point at a flame which is extinguished in the midst of a blazing fire, and say, 'Here is the flame?'"

"No, the flame is ended. It has disappeared."

"Similarly, the Lord has attained his final liberation. It is not possible to point at the Lord who has disappeared and say, 'Here is the Lord.' But it is possible to show the Lord in his aspect of righteousness which he taught and in which he survives."

"You are wise, revered Nagasena."

(41-3) And yet, if everything is incessantly changing, still there is a certain continuity of substance or essence throughout these changes which prevents us from asserting that it has become a totally different thing; if every human being is not the same as he was some time ago, still we have also to admit, with Buddha, he is not another being. The alterations we witness occur in the realm of form, not of essence.

⁷⁰ Blank page

⁷¹ The paras on this page are numbered 30 through 34, making them consecutive with the previous page.

(41-4) CHANDOGYA UPANISHAD: “Mind is the self – he who meditates on Mind as Brahman, he is, as it were, Lord and Master so far as Mind reaches.”

(41-5) “Who knows man, has discernment. Who knows himself has illumination.”
LAO-TZU.⁷²

42⁷³
XXIII

43
XXIII

(43-1)⁷⁴ Judged by this test one may search the world for years before finding a prophet who can pass it.

(43-2) The hallucination – for usually it is nothing less – that an ideal existence can be found by emigrating to some distant spot may be turned into a reality if he who suffers from it turns himself into a different man. To the extent that he removes weaknesses from his character and expels negatives from his thinking, to that extent only will his new life be a happier one.

(43-3) The consciousness which he has today was shaped, step by step, during a long process of evolution.

(43-4) His desire to find a new source of inspiration gets mixed with his curiosity about a new country and with his belief that India has a monopoly of spirituality. If he goes to India in quest of soul consciousness, it is because of this mental confusion.

(43-5) We should absorb the worthwhile tenets of Oriental doctrines, without letting ourselves be entangled in those which are worthless to us.

(43-6) What we accept from the Orient’s culture and what we discard, should be accepted or discarded within the scope of the Occident’s own central vision.

(43-7) The prudent course is to take from Asian culture what is best, truest and most useful in it.

⁷² “LAO TSE.” In the original.

⁷³ Blank page

⁷⁴ The paras on this page are numbered 50 through 62; they are not consecutive with the previous page.

(43-8) India's much-vaunted contribution of non-violence to the world's ethics was in fact, taken from the West, for Gandhi took it directly from Tolstoy.⁷⁵

(43-9) The true philosopher does not fall into the error of either ill-informed mystics or dogmatic materialists. The one glorifies either the ancients or the Orientals as being all-wise, thus idealising what he has no experience of since it is [so]⁷⁶ distant in time and space. The other ridicules this attitude and glorifies the moderns or the Westerners instead.

(43-10) Only he who teaches as a Westerner for Westerners, can evoke the best intellectual and emotional response from them. Only a few among them will accept and understand an Oriental teacher as fully as his own compatriots would. Even this is achievable only because their intuitive development is sufficiently advanced.

(43-11) A mere mention of the word yoga opens up exotic vistas in many minds.

(43-12) If the Orient gave us meditation and we gave it sanitation it would be a profitable exchange.

(43-13) The sleepy indolence of the Orient was a product of climatic religion and other factors but it could not withstand the impact of modern energies.

44⁷⁷
XXIII

45
XXIII

(45-1)⁷⁸ What happened in the end to my quest and my views in India did not however change my belief that the ancient culture of this country had a special contribution to make that was markedly needed in the balance of world culture. Therefore its spread to the West was something to be welcomed.

(45-2) The Eastern countries offer a calmer environment for the quest, a fully-worked out tradition and a personal training. These advantages are missing in the Western countries.

⁷⁵ "Tolstoi" in the original.

⁷⁶ The original editor inserted "so" by hand.

⁷⁷ Blank page

⁷⁸ The paras on this page are numbered 63 through 72, making them consecutive with the previous page.

(45-3) Islamic mosques are the most inspiring and beautiful buildings I know. They perfectly fulfil their function, drawing the heart by their exquisite charm and stilling the mind by their simplicity.

(45-4) If God is ever and everywhere present and if the soul is that part of this presence in everyone then it is clear that there is no need to go to India in search of it. To believe otherwise is to tie oneself unnecessarily to a shackling-iron. A man may never land on the shores of India but he may still find the soul and thus become aware of his relationship to God.

(45-5) The way to help the West is not by trying to impose a Hindu God to replace the Christian one, nor by propagating a foreign set of beliefs rituals and labels. This provokes imitation and counter-attack.

(45-6) The contrast between loquacious Americans of the cities and silent Arabs of the desert is unforgettable. The Bedouin can sit in a group and say nothing at all for hours! The desert's peace has entered into them to such an extent that the social duty of laryngeal activity is unknown among them, and regarded as unnecessary!

(45-7) How often, in the lovely hour of dawn or the silvery full-moon of midnight, in Africa or Asia, I watched in fascination the sight of the white-robed followers of Muhammad⁷⁹ kneeling on the flat house-roofs at the hour of prayer or seated on their little rugs in the forecourts of mosques!

(45-8) Those who say that cleanliness is next to godliness have either never had godly illumination or never been among some Oriental mystics.

(45-9) Buddha pictured life on earth in wretched colours.

(45-10) A public poll taken in London during 1950 ascertained that to nearly half the persons questioned, the meaning [of the]⁸⁰ word Yoga was quite unknown whilst about ¼ of the remaining persons questioned said that it was a religion.

46⁸¹

XXIII

47

XXIII

⁷⁹ "Muhammed" in the original.

⁸⁰ The original editor inserted "of the" by hand.

⁸¹ Blank page

(47-1)⁸² The Maharshi's⁸³ body lies buried in an Indian grave but his teaching lives inside the minds of all who can perceive its truth.

(47-2) Is spiritual enlightenment a matter of geography? Does it belong to one nation alone?

(47-3) SUFI TERMS: Enayat: Grace. Verd: Repetitive mantra used by the Dervishes. Musharaf: To feel the presence of God as Grace.

(47-4) Cairo's chief Sufi master offered me his bibulous exhilarations as divine inspirations!

(47-5) Their gurus are rightly revered but wrongly deified.

(47-6) A.R. Kelkar: It would be as much a pity for anyone to judge the Indian scene on the basis of John Wain's casual visit as it would be to judge England's similarly. India needs critics – one is tired of seeing somebody impressed by “the mystic ethos” etc. But it is too late in the 20th century to do another Beverly Nichols. John Wain: I am distressed my article caused annoyance and resentment among Indian readers. May I soothe ruffled feelings? The protesting and accusing letters fall into two classes. First, those who are annoyed I should have seen poverty, disease, insects or anything else of a regrettable nature. I understand the feelings of these people but can do nothing about them. To the reader who wants a publicity hand-out rather than impressions of the mixed India that actually exists, my article would naturally be offensive, and I might as well admit [it.]⁸⁴

48
XXIII

(continued from the previous page) I can't escape my obligation to tell the truth.

49
XXIII

(49-1)⁸⁵ The first people to take up the study of Sanskrit literature on a more extensive scale than any other in Europe, were the Germans. Among the small company of scholars who patiently thumbed the old Indian books – vehicle of the world's noblest

⁸² The paras on this page are unnumbered.

⁸³ “Maharishi's” in the original.

⁸⁴ Handwritten note at the bottom of the page reads “OVER”.

⁸⁵ The paras on this page are numbered 6 through 12; they are not consecutive with the previous page.

and loftiest thoughts as they are – during the previous century, they were pre-eminent. Max Muller, the most famous of all Orientalists, was a German.

(49-2) Sri Aurobindo, the invisible Guru of Pondicherry, spent almost the whole of every year shut up and unapproachable in the penthouse-tower of his ashram. No one penetrated to his seclusion except the Mother and a couple of the oldest disciples. His writings on philosophy are dull and questionable whereas his writings on yoga are alive and authoritative. The dry, late Victorian, [verbose and]⁸⁶ high-flown writing of Aurobindo does not make a difficult subject clearer nor an obscure one attractive.

(49-3) Most critiques of mysticism stem from a character and an experience which have certain limitations. Most are satisfied with current scientific psychologic knowledge because they know almost nothing of Oriental mysticism, which has thousands of years of experience and tradition behind it.

(49-4) Those whose talk or writing glibly opposes the Easterner and the Westerner as two fundamentally different persons forget that the basic needs of a human being still remain the same despite all changes of latitude and longitude. It is absurd to make the one spiritual and the other not.

(49-5) My thoughts reverted to that day in an Indian temple when, standing before the huge idol garlanded with strongly scented CHAMPAK blossoms, I had talked to a young priest about his religion.

(49-6) What of those seekers who live too far from India those whose circumstances, responsibilities or finances preclude them from travelling there?

(49-7) What can you do in India that you cannot do in your own land? The same struggle against the passions, the emotions and the ego which is taking place in the one country is taking place in the other. You cannot escape it by moving the body from one spot to a different one. What you have to do, [to achieve,]⁸⁷ is within yourself. If you are running to India for refuge, you will be forced to learn there that your only refuge is a purified character, a disciplined self.

50⁸⁸

XXIII

51

XXIII

⁸⁶ The original editor inserted “verbose and” by hand.

⁸⁷ “to achieve” was typed above the line and inserted with an arrow.

⁸⁸ Blank page

(51-1)⁸⁹ Instead of thinking {of}⁹⁰ the terms East and West as opposites, we would do better to think of them as they recently were, that is medieval and modern. For in the pre-Renaissance and pre-scientific eras we westerners were not much different from the easterners; indeed, the similarities are startling in covering so many small details. But the East is rapidly changing. It is moving along the same path which we took, only with the advantage of our own finished development to guide it, to warn it, and to quicken it.

(51-2) In the world of the Overself there is no antithesis of Orient and Occident, no duality of Eastern and Western ways leading to it. Such opposite concepts are man's own creations for all men, everywhere, are in the end forced by the higher laws to unfold their same latent qualities, capacities and faculties.

(51-3) It was not till a thousand years had passed since the introduction of Buddhism into China and not till four hundred years after Bodhidharma had brought the Zen form of it there that the koan technique assumed any prominence at all among the methods of meditation. Even to this day one of the two Japanese Zen Schools, the Soto, makes only little use of koans.

(51-4) J.V. KAPILA SASTRI said: "Let me look into your eyes." He took my head between both hands and gazed for a long time into my eyes. I felt that he was reading something there which no ordinary psychologist could ever read, that he was ascertaining the depth of my soul and not the characteristics of my personality, that he was measuring my potentiality for final liberating enlightenment.

(51-5) Counsel and customs which suited the Orient, with its greatly simpler conditions, may not suit the present-day Occident.

(51-6) Tibet fell because its feudal society propped up by a primitive religion could not remain permanently feudal in a modern world. Yet its leaders tried to keep it that way and silenced the minority of wiser Tibetans who wanted to make urgent and necessary changes.

52⁹¹

XXIII

53

⁸⁹ The paras on this page are numbered 13 through 18, making them consecutive with the previous page.

⁹⁰ We have inserted "of" for clarity.

⁹¹ Blank page

(53-1)⁹³ Just as the Westerner is feeding and clothing his physical body, furnishing his home, conducting his business and operating his factories with stuffs from all parts of the world, thus enjoying a fuller larger life than his forbears ever did, so he ought to feed his mind on ideas from all worthy sources and build it up in a healthy way. He ought to keep open the willingness to recognise and receive spiritualising impressions from outside. Their acceptance ought not to be allowed to imply the renunciation of what he has developed out of his own original resources. He need not give it up in order to take the other in. If any of these values is missing from a full culture, the latter is thereby and to that extent impoverished. Each has its distinctive offering to make. Let him accept it then. Let him assimilate all worthy elements but let him take care to do so from his own independent point of view. If he is to receive Asiatic ideas, let him receive them respectfully and appreciatively but let him not surrender completely and uncritically to them. Thus at the same time he will remain faithful to his own inner vocation and fulfil the purpose of this particular incarnation in the Western world.

(53-2) The mystical life is not what it was. In certain ways the mystic in modern London follows a different tempo and must adhere to a different technique in comparison with the mystic in medieval India or France. The fundamentals still remain, of course.

54⁹⁴

XXIII

55

XXIII

(55-8)⁹⁵ "Why go off to the East for light? If you believe in a World-Soul, then it should be possible to sit down even in a town like Dublin and look within until you contact that World-Soul and so gain all the spiritual light you seek. But perhaps your destiny compels you to go, for I foresee that you have an exceptional work to perform in threshing the corn of Eastern wisdom for the sake of Western students." – This was the advice tendered me by my beloved friend, the distinguished Irish poet "A.E." [a few weeks before he died.]⁹⁶ It was sound advice, as I found to my cost. Yet the force which drove me to disobey it, was overwhelming. It was, as "A.E." rightly surmised, my personal destiny.⁹⁷

⁹² The original editor changed "(XX)" to "XXIII" and "all" by hand.

⁹³ The paras on this page are numbered 77 and 29; they are not consecutive with the previous page.

⁹⁴ Blank page

⁹⁵ The paras on this page are unnumbered. This para is a duplicate of para 299-6 in Carbons 30.

⁹⁶ "a few weeks before he died" was typed below the line and inserted with an arrow.

⁹⁷ Handwritten note at the bottom of the page reads: "XXIII".

(57-1)⁹⁹ We are not undervaluing the past, however, it has definite value. But if men are to progress, they have merely to learn from it and then put it aside. They must look to the present needs. Modern men can find no foothold in systems which are based on needs of the past and which seem so utterly remote from contemporary life; in fact, if they are wide-awake they not only dislike them but not infrequently even distrust them.

(57-2) The old doctrines fall behind not in their content but in their form, not because the new times are better but because they are different. Do what we will to pretend otherwise, the world of Arjuna and Shankara remains separated from us by wide changes in the very fabric of living itself. The growth of knowledge and the width of outlook immensely exceed those of ancient times.

(57-3) If the man who has attained his own liberation turns away unconcerned from those who are still in the grip of ignorance, who else is to help them?

(57-4) The correct attitude is neither anti-Indian nor pro-Western. It is universalist. It considers both cultures have valuable contributions to make. But it also considers the time is ripe for a thoroughly universal attitude which refuses to identify itself with either of these two standpoints but rather takes a third which is superior to both, because creatively formed to suit the new present-day needs.

(57-5) Those who clamorously insist that humanity should turn for guidance not even to the East, but only to that part of the East which is confined within Indian shores and frontiers, are unbalanced extremists and narrow fanatics. They are obscurantists who ignore the contributions which mystics in nearly every western country and in nearly every pre-Christian and post-Christian century, have made.

(57-6) Where is the ashram which is a little kingdom of heaven on earth, whose members live in unity and harmony? We personally have never seen it.

⁹⁸ Blank page

⁹⁹ The paras on this page are numbered 172, 173, 87, 169, 170, 171, and 166; they are not consecutive with the previous page.

(57-7) Can the modern man honestly enter into sympathetic contact with these primitive types?

58¹⁰⁰

XXIII

59

XXIII¹⁰¹

(59-1)¹⁰² It is no longer enough to be merely western in standpoint. But this is not to say that we must consequently swing to the opposite extreme and adopt an Indian one, as some of those who have been unable to satisfy their spiritual needs in Christianity aver. On the contrary, the truth is to be regarded from a universalist standpoint, for this {is}¹⁰³ the only correct one. If it be sought as being merely Indian, its occidental seekers will go astray. It is not only because their needs are so exceptional and their situation so just as much because a dozen different traditional conceptions of truth now befog the Indian scene and bewilder the Indian seekers themselves.

(59-2) The philosophy of truth is not, and never was, the exclusive possession of India.

(59-3) How far is India really our spiritual superior, as the neo-Hindu spokesmen claim it is?

(59-4) A blindly imitative acceptance of archaic wisdom will not suit the modern world. An intelligent and conscious assimilation of its most worth-while portions will however satisfy an urgent need.

(59-5) "The West is not devoid of mysticism," admits Radhakrishnan in one of his London lectures of 1930. How much fairer this is than the cheap sneers of Hinduism's propagandists!

(59-6) Those who do not agree with our conclusions, who believe that only the East can save the West and that only a monastic abandonment of the world can save the individual, must be loyal to their own convictions and seek elsewhere. But the others who do see the force of our conclusions and who do seek a teaching which, modernised

¹⁰⁰ Blank page

¹⁰¹ The original editor changed "XX" to "XXIII" and "all" by hand.

¹⁰² The paras on this page are numbered 130 through 135; they are not consecutive with the previous page.

¹⁰³ We have inserted "is" for clarity.

and rationalised though it be, does not lessen any of their devotional ardour, must seek [it]¹⁰⁴ in philosophy.

(59-7) It would be interesting to speculate what manner of life the great Oriental yogis would have lived had they been born in Western countries, and what sort of modifications they would have introduced into their [teachings as a result.]¹⁰⁵

60¹⁰⁶
XXIII

61
XXIII

b. Appreciations and Expositions of Eastern Thought

(61-1)¹⁰⁷ The Tamil tongue is full of vowels and to listen to a Tamilian speaking is to hear a flow of half-chanted liquid sound.

(61-2) The ordered government which British rule brings with it.

(61-3) It might be thought that dependence on the interpreter is a source of weakness, but that depends on the interpreter. In this instance it was an added strength, for --X-- was a disciple of - Y - and had penetrated into the recesses of his master's mind.

(61-4) Whoever understands the workings of the Indian mind where it has not been changed by overmuch contact with Western men or modern thought, will understand its pessimistic trend. For it imperiously demands and strongly needs the consolation of a world-escaping religion. The undertones of Indian life are not happy; they speak of resignation and melancholy, of unalterable destiny and the insignificance of man.

(61-5) A journalist travelling in India, and a rationalist sceptic and cynic withal, I received my first lesson in an unforgettable philosophy from this strange little man. He showed me that much of our life is written beforehand.

(61-6) And then nearly a century ago came the planters of coffee, who cut down the primal forest jungle for their plantations. Thick woods, that gave habitation to every kind of wild animal and bird, from mongoose to monkey, and from screaming eagles to roaring leopards, disappeared before the white man. The sunlit tree tops now yield to

¹⁰⁴ The original editor inserted "it" by hand.

¹⁰⁵ "teachings as a result" was typed beside the para and inserted with an arrow.

¹⁰⁶ Blank page

¹⁰⁷ The paras on this page are numbered 1 through 14; they are not consecutive with the previous page.

the low scrawny tea plant. But all the forests are not gone, vast tracts of jungle still remain.

(61-7) The Blessed One found enlightenment under a wild Bo tree.

(61-8) The divine call which comes to us is from a land far away.

(61-9) There are 200 to 300 characters in Tamil: Tamil pundits claim that theirs was the first language in the world. Who knows?

(61-10) They kindled memories of other evenings spent in the secluded abodes of India's most remarkable men, the Yogis.

(61-11) The Western ways of living are entering into the existence of Asia's peoples. They find out that, in the management of external affairs there is something worth while in Western practice after all.

(61-12) Young India turns away from the hide bound notions of his forefathers and plays with militant politics.

(61-13) It is a striking dispensation of Providence which threw the fortunes of the two peoples of India and England together.

(61-14) The ancient mysticism of India is co-operant with the mysticism of medieval Europe in forwarding these same truths.

62¹⁰⁸

XXIII

b. Appreciations and Expositions of Eastern Thought

63

XXIII

b. Appreciations and Expositions of Eastern Thought

(63-1)¹⁰⁹ On the eve of Albuquerque's assault on Goa, a yogi predicted that foreigners from a distant land would conquer Goa. The first European State to dream Asiatic Empire was Portugal and its first great soldier sailor statesman to go to Asia was Albuquerque.

¹⁰⁸ Blank page

¹⁰⁹ The paras on this page are numbered 15 through 23, making them consecutive with the previous page.

(63-2) In moving around the world I could not help concluding that character was very much a matter of geography.

(63-3) We have grafted our Western ideas upon young Indian minds and now we must abide by the result. We have disturbed their mental equilibrium, in this we have done rightly but not enough.

(63-4) The work of Pioneers in Asiatic lore like Max Muller and of forerunners in Asiatic initiation like Blavatsky and Vivekananda has enlarged the religious and mystical horizons in the West.

(63-5) "Most anchorites strive only for themselves, and therefore fail; but those who truly know, engage themselves in service of the world" ...Bhagavatam.

(63-6) "Not by avoidance of activity, nor by renunciation either, may freedom of the soul be gained, or perfectness; only by constant service of the world may the great peace of Brahma be attained." ...Gita.

(63-7) If, O king, anybody could secure success from Renunciation, then mountains and trees would surely obtain it. These latter always lead lives of Renunciation. They do not harm anyone, they do not lead a life of worldliness and are all Brahmacharins. Behold the world moves on with every creature on it acting according to its nature, therefore, one should act. The man shorn of action can never attain success. ...The Mahabharata.

(63-8) Chinese historical chronicles go back to 10,000 years ago.

(63-9) When a Hatha Yogi has entered the state of self-suspended animation has stopped his blood circulating, his heart beating and his breath flowing in trance, is examined from medical standpoint, all of the body functions slow down to the point where they practically stop, the blood stream ceases to fill up with waste products, for there is nothing to eliminate. The digestive works, as well as the kidney and bowel activity cease. To all appearances, these signs should be an indication of approaching death, but the opposite is true. While there is no pulse beat, the electrocardiograph shows that the heart is still beating in an easy, perfect rhythm, and

64¹¹⁰

XXIII

b. Appreciations and Expositions of Eastern Thought

65

¹¹⁰ Blank page

b. Appreciations and Expositions of Eastern Thought

(continued from the previous page) apparently the germs slow down along with the rest of the organism. It is believed that this treatment will be beneficial in many degenerative, and infectious diseases. Medical observers say that it ought to be the means of giving the heart a complete rest as nothing else can, and thereby perhaps prolong life.

(65-2)¹¹¹ St Thomas and Cranganore: There is a small mosque in Cranganore,¹¹² which according to tradition, is the first mosque founded in the whole of India. It does not face Mecca, unlike the other mosques, but faces due east. Another peculiarity is that the Arattu procession of the Thiruvanchikulam temple circumambulates this mosque also.

(65-3) There are also several ancient Christian Churches in Cranganore,¹¹³ of which the one at Kottapuram (Southern extremity of the taluk) is, perhaps the best known. St Thomas, the Apostle, is said to have landed at the site of this church about two thousand years ago. This is said to be one of the churches founded by the Apostle.

(65-4) There survive the following ancient accounts of the sending of alms in honour of St Thomas by King Alfred I A.D. 883. Contemporary: "The year 883. Sighelm and Aethalstan conveyed to Rome the alms which the King had vowed to send thither, and also to India to St Thomas and St Bartholomew." –The Anglo Saxon Chronicle (B. Thorp's edition, II, 66)

(65-5) – Early 12th century: "Beyond the sea, to Rome and to Saint Thomas in India he sent many gifts. The legate employed for this purpose was Sigelinus the Bishop of Sherbourne who with great success arrived in India, and which every one at this age wonders. Returning thence he brought back exotic gems and aromatic liquors which the land there processes." –Said by William of Malmesbury between 1114 and 1123 A.D.

(65-6) – Early 12th century: Bishop Swithem "Who carried King Alfred's alms to St Thomas in India and returned in safety" Florence of Worcester, died 1117 A.D.

(65-7) – At least in two parts of India there were Christians in the pre-Cosmasian (ante circa 535 A.D.) centuries of the Christian era (1) in N.W. India – rather in Afghanistan and Baluchistan and the neighbouring regions included in the kingdoms of

¹¹¹ The paras on this page are numbered 24 through 29, making them consecutive with the previous page. This page is a duplicate of page 507 in Carbons 04 (Asiatic).

¹¹² "Cranganur" in the original.

¹¹³ "Cranganur" in the original.

Gondophares and 'Mazdai' of the first half of the first century A.D. where according to the

66¹¹⁴

XXIII

b. Appreciations and Expositions of Eastern Thought

67

XXIII

b. Appreciations and Expositions of Eastern Thought

(continued from the previous page) Acts of Thomas (apocryphae) of about 200 A.D. St Thomas preached and was killed and buried – there were Christian bishoprics in 420, 424, 484, and 497 A.D. as evidenced by specific mention in ancient Syrian documents brought to light at my instance by the late Dr. Muigana of John Rylands Library, Manchester. Christianity must have died out in that region sometime after 497 A.D. (2) Here too in the S.W. of India (as well as in Ceylon) and perhaps also in the east coast of India – in Mylapore near Madras, for instance – there were vast congregations of Christians under Persian Bishops in about 535 A.D. as attested by Cosmas Indicopleustes¹¹⁵ in his *Topographia Christiana*, and their descendants still survive in Travancore and Cochin as St Thomas Syrian Christians among other Christians of later, Portuguese days, but have died out in Ceylon and the east coast, the present day Christians of these two areas (Ceylon and the East Coast) being of much later origin in the Portuguese period of South Indian and Ceylonese history (since 1498 A.D.)

(67-1)¹¹⁶ The tradition in Travancore and Cochin is that St Thomas the apostle came here, was martyred, and lies buried in Mylapore Cathedral (Madras). So he must have died in two places, one the N.W. of India as The Acts says, and the other Mylapore as our tradition says.

(67-2) But one has to admit that the earliest recorded version of the tradition is found in Bar-Hebraeus and Marco Polo, both of the 13th century A.D. and in the same breath postulate (1) that what existed in South India in the 13th century must have existed there in the 1st century too, and that Christianity that does not exist in the Gondophares region (N.W.) now must have been non-existent there all through the centuries. – T.K. Joseph

¹¹⁴ Blank page

¹¹⁵ "Indikoplenstes" in the original.

¹¹⁶ The paras on this page are numbered 30 through 33, making them consecutive with the previous page.

(67-3) I have taken the abstruse Tibetan teachings, for instance, and shorn them of their formidable subtleties, their Oriental names and terms, their technical words and foreign phrases.

(67-4) The modernisation of Asiatic culture has begun. It will move along much faster than did the modernisation of your American culture. For it starts with the great advantage of benefiting immediately by our latest knowledge, a knowledge into which we ourselves had slowly to grow.

68¹¹⁷

XXIII

b. Appreciations and Expositions of Eastern Thought

69

XXIII

b. Appreciations and Expositions of Eastern Thought

(69-1)¹¹⁸ The Buddha holds a quarter of the human race to his ostensible allegiance. Few follow him completely now along the Middle Path which he chalked out; fewer still comprehend the intellectual side of his highly reasonable teaching. But in his own time he moved every class, from bejewelled courtesans to toiling peasants. For all the unlettered are not fools, and greatness can explain itself without words.

(69-2) The battering by Western influences is changing the whole organisation of Indian Society. It has been caught in the whirl of materialistic forces.

(69-3) They may win a higher civilisation out of India's many centuries of waiting.

(69-4) The mellow mind of

(69-5) A patience equalled only by that of the Chinese.

(69-6) The sayings of Krishna to Arjuna possess a worth even for the modern young man, did he but understand them aright. Lao-Tzu,¹¹⁹ the King of the Chinese philosophers and the philosopher of Chinese Kings, developed a teaching for all time, but alas we are too stuffed with intellectual conceit to listen. Egypt has left a marvellous memory, in the gigantic monuments which strew the land of the Nile, but her understanding of after-death mysteries, is not ours yet.

¹¹⁷ Blank page

¹¹⁸ The paras on this page are numbered 34 through 40, making them consecutive with the previous page.

¹¹⁹ "Lao Tse," in the original.

(69-7) I have taken the abstruse Tibetan teachings, for instance and shorn them of their formidable subtleties, their Oriental names and terms, their technical words and foreign phrases.¹²⁰

70¹²¹

XXIII

b. Appreciations and Expositions of Eastern Thought

71

XXIII

a. Angkor Travel and Culture¹²²

(71-1)¹²³ Here is a group of old buildings, the Ta Prohm, which the sun had burned for eight hundred years. Here a mossy Buddhist temple, a crumbling monastic house and a treasure depositary combine with invading forest to present a truly picturesque scene. The builders were wise enough to put an inscription from which one may read that more than forty thousand precious stones were kept in the treasury and that no less than two thousand resident priests officiated in the rites. The grounds are encumbered with thickly-growing tropical vegetations, with half-buried displaced blocks of stone, with lifeless statues, carved fragments and mere rubbish.

(71-2) I take leave when the rigorous heat reaches its apogee. When at last I descend from the blackness of this shrine and reach the fresh air of the sunlit terrace again, the feeling that I have returned from a journey to another world accompanies me.

(71-3) Moon-light visit to Angkor: A sampan boat landed me on the forest's edge. I walked along a narrow trail under the giant palms until an open space was reached where the prodigious picture of lowering temples and palaces shone suddenly in moon-light appearing as by magic in the very midst of thick tropic forest. Deathly stillness reigned where once there had been so much action and life.

(71-4) The huge tortuously-curved roofs of the temple came to a terminus in long tapering elegant horns, its gaily coloured walls shimmered vividly in the bright sun.

¹²⁰ This para is a duplicate of para 67-4.

¹²¹ Blank page

¹²² "Book 16," "(ANGKOR)" and "(d)" in the original; we have changed this to "a. Angkor Travel and Culture" throughout this section to match the internal toc in para 3-1.

¹²³ The paras on this page are numbered 1 through 6b; they are not consecutive with the previous page.

(71-5) Angkor SANSKRIT [INSCRIPTION:]¹²⁴ records installation of a temple image of Bhadresvara by the guru Shivasome,¹²⁵ of King Indravarman. Date assigned about 880 A.D. Verse 39 records that “Shivasoma¹²⁶ read the sastra from Bhagavan Shankara¹²⁷ whose lotus feet were rubbed by the heads of scholars like rows of bees. (my translation from French)

(71-6) Angkor fell a victim to the Siamese in the last years of the 14th century and its buildings were abandoned to the jungle. The monarchs who sat on its golden and garnet thrones, disappeared and their thrones with them. The Sages who taught Hindu-Buddhist saffron-robed monks in the temple abbey and monastery [vanished]¹²⁸ into the hills and jungles.

(71-7) A few stars began to shed their palpitating light which whitened the ruin around me.

(71-8) The full light of the moon in Indo-China contains a yellowish-green phosphorescence which weirdly bathes all these ruins.

72¹²⁹

XXIII

a. Angkor Travel and Culture

73

XXIII

a. Angkor Travel and Culture

(73-1)¹³⁰ When the inhabitants fled from endangered Angkor, the city deserted by men began to be inhabited by Nature. White ants, dampness and heat gradually destroyed the wooden homes which survived the invaders’ fires. Finally vegetation wrestled with stones and won. The leafy bo-tree, octopus-like a yard in girth, creeps slowly to certain victory over most buildings in Ta Prohm, insinuating its ashen-white paper-thin roots

¹²⁴ The original editor deleted “DECIPHERED BY D’ECOLE FRANCAISE d’EXTREME ORIENT,” from after “INSCRIPTION” by hand.

¹²⁵ “Sivasome” in the original.

¹²⁶ “Sivasome” in the original.

¹²⁷ “Sankara” in the original.

¹²⁸ The original editor inserted “vanished” by hand.

¹²⁹ Blank page

¹³⁰ The paras on this page are numbered 7 through 9, making them consecutive with the previous page.

This para is a duplicate of a paragraph on page 10 of Traveller’s Impressions.

between stones and around columns. They grow, extend and thicken into masterly rulers and handsome jailers¹³¹ who hold the structures in their grasp.

(73-2)¹³² {Deleted Para} Pithou which probably (according to Aymonier) was a religious seminary or college, the so-called royal magazines, and the Buddhist terrace. On both sides of the avenues, round the tanks, near the city ramparts enormous quantities of fragments of bricks, teles, and palmery testify to the density of the urban population in the palmy days of Kambuja. Kambupuriis now a complete ruin, and this is due to the vandalism of its conquerors and the rank tropical vegetation.

(73-3) The inscription of Bat Gum, which belongs also to this reign, is not half-heartedly Buddhist. The first stanza of the second inscription is specially interesting as the poet Ramabhagavata gives here a definition of Buddhism which he knows is something new and orthodox: "Let the Buddha give you the Bodhi, by Whom has been taught well the philosophy denying the existence of the individual soul and teaching the cult of the universal soul though (the two teachings seem to be) contradictory." The 30th stanza refers to the fervent belief of the minister in Buddhism: "He who acquired the knowledge (attained only) by Yogis by realising the identity of his own with the divine nature of Buddha."

(73-4) The inscription of Bayang, in Cambodia bears two dates 526 and 546 C.E. (604 and 624 A.D.) is the earliest dated one we possess. The artistic skill with which this inscription has been engraved shows a high standard of perfection compared with the earlier undated inscriptions. It begins like this: "He whom, by the constant practise of correct reflection and a peaceful frame of mind, the wise feel as being enthroned (in their hearts)... the inner light, whom they worship, desirous of attaining the Absolute."

74¹³³

XXIII

a. Angkor Travel and Culture

75

XXIII

a. Angkor Travel and Culture

(75-1)¹³⁴ The inscription is engraved on the right door-pillar of the temple of Po-Nagar to the left. It contains thirteen lines of writing. The language is Sanskrit. "Thou are in

¹³¹ The word is cut off by the right margin. Only "-ers" is visible in the original. We have inserted "jailers" from the duplicate paragraph in Traveller's Impressions.

¹³² The original editor deleted the contents of this para by hand.

¹³³ Blank page

thy very essence at one with whatever is in the world of God during its creation as well as in its dissolution; thou are the primordial energy of the existent and the non-existent. He whose intelligence is matured by the discrimination between what is real and substantial and what is not; who is worthy of regard; who makes the law prevail in the world by means of many, inherently excellent, good qualities which have their origin in his own nature, in order to protect good persons, be they born and unborn, in the Kali age when there is going on a struggle between the pious and the vicious.”

(75-2) It is engraved on the two faces of a pillar each containing 22 lines of writing. The language is Cham. “The Yuvaraja embellished and enriched Srisanabhadresvara; he increased the riches and the lands of the god; he acted with energy and resolution; the thought of the god Ishvaradevata,¹³⁵ otherwise known as Yogishvara,¹³⁶ was always present in his mind. By the force of effort and concentration of mind, he at last saw Ishvaradevata by a mental perception which went as far as Srisanabhadresvara. Then, without much effort on his part, Ishvaradevata became entirely visible (pratyaksa) to him. Then, as he was a man of the world, devoted to Srisanabhadresvara... knowing that the man enjoys prosperity in this world and in the other. (b) After that the Yuvaraja performed all kinds of good works and charitable acts. Then, knowing that the body and its pleasures are vain and transient, that it perishes and disappears, and that Srisanabhadresvara is the supreme god in this world, the Yuvaraja erected this statue.”

(75-3) Yasovarman the young king built the city of Angkor Thom, also the Bayon, the Western Mebou and other temples. This empire then extended over Siam, Cambodia, Cochin-China and Laos. He died 908 A.D. The great temple of Angkor Vat was not finished till reign of Jayavarnab 7th who died 1201. During his reign Cambodia reached its zenith. He possessed wealth and high territories. A few years before his death he renounced throne, crowned his son and went into monastic seclusion to meditate on the mysteries of Buddhism. He was the grandest of Angkorean kings. Angkor city was then famous for its immense treasures, gold and gems temples and palaces.

76¹³⁷

XXIII

a. Angkor Travel and Culture

77

XXIII

¹³⁴ The paras on this page are numbered 10 through 12, making them consecutive with the previous page.

¹³⁵ “Isvaradevata” in the original.

¹³⁶ “Yogishvara” in the original.

¹³⁷ Blank page

(77-1)¹³⁸ My rambles come to an end at its starting-point. Now I penetrate the interior of the Wat. A vestibule leads to open courtyards, alleys and shrines. In one sanctuary an assemblage of many statues lies scattered; it is the Shrine of the Thousand Buddhas. The place is torpid; environed by vague silence and undefined sadness. Under a covered gallery I find a flight of steps which lead to an upper floor. Here the light is poorer still, as befits the monastic chambers which lie around. The monks who lived here chose their habitation well. Once again I ascend an old stairway. It is set at an angle so close to vertical that the climb is dangerous and difficult. Moreover it is double the height of the last one. The old Khmers must have used ropes or wooden handrails to assist their exertions. By the light of barred windows I see the sign of the sacred serpent, symbol of eternity and mystic wisdom, again repeated on the walls. I discover that I have reached the highest storey.

It is unfortunate that the Wat is the best preserved and the least ruined of all the Khmer fanes. The Cambodian sculptors clearly worked on these walls after the blocks were already in position. They cut delicately and shallowly into the fine sand-stone to make these polished low reliefs and they worked so hard that hardly any available surface was left untouched. The long magnificently-executed friezes of the ground floor, the rich columns, with hardly a stone left uncarved, of the other storeys now disappear, as though the sculptors had almost been forbidden to touch the highest sanctuary. Did the architects wish that worshippers should here have no attention diverted by the attractions of form, should put their whole mind into contemplation of that intangible Spirit which is without form?

(77-3) Here is the very heart of the Wat. I stand, slightly awed before its most sacred shrine. Its gloom is fit for ghosts and such-like creatures of a twilit world. Strange squeaks and cries torment the air as gigantic grisly bats sweep agitatedly down-wards and skim blindly over my head, to rejoin their companions, who hang suspended by their claws from the ceiling. Broken statues of the Buddha mingle with decrepit figures of the gods, but a finely gilt well-preserved Buddha occupies the chief place. The primitive faith of Cambodia was most revered here. How many multitudes of kneeling adorers have you seen, O shrine? Yet most saw you from afar for the common herd were not permitted to penetrate to this point.

¹³⁸ The paras on this page are numbered 13 and 14, making them consecutive with the previous page.

¹³⁹ Blank page

a. Angkor Travel and Culture

(79-1)¹⁴⁰ Outside the cloister I stroll down a flagstone path and stumble through a series of galleries, pass a labyrinth of passages and hundreds of monkish cells and so back to the west gate, where the mysterious motif of the Four Faces adorn the canopy.

(79-2) Those who first came to Cambodia from India were adventurers and merchants. Who then brought the Indian creeds and cultures? They were pundits and ascetics, ascetic Sadhus.

(79-3) What was the fate of Angkor? In the 14th century came the Siamese invasion and devastated Angkor.

(79-4) When the first sod of Angkor was cut Sivasism had almost gone, Vishnuism had come and Buddhism was strong.

(79-5) From the third century B.C. the 1500 year old Khmer empire endured.

(79-6) The banyan and the bo-tree spreads its parasol of green leaves over ruined homes.

(79-7) The old walks shone strangely in the white incandescence of the full moonlight.

(79-8) Pyramid and Angkor. From a single wall of one of the Royal Palaces: The Inca builders were master craftsmen. Many of their efforts easily withstood the invader, and to this day it is quite impossible to insert a pen-knife between their stones, so perfectly were they cut – and this only the aid of axes made of bronze. A perfectly serviceable mortar was well known to them, but they could dispense with it. The Incas also had their engineers.

(79-9) At the roofed shrine of the Giant stone seated Buddha, approached by a long paved causeway, I squatted in front for a few minutes by the flagstones of the middle of the causeway. I received an encouraging message to proceed farther, a clear premonition of coming contact with the Khmer adepts that day.

(79-10) At Angkor you will see above certain temples, four giant stone heads, one set on each side of a square.

¹⁴⁰ The paras on this page are numbered 15 through 26, making them consecutive with the previous page.

(79-11) The night has surrendered herself to complete silence. No human voice, no animal cry, not a sound of any kind, breaks the stillness. I gaze up at the silhouettes of the beautiful sugar palm trees of Cambodia. There is a peculiar power an exalted strength, in these calm majestic faces.

(79-12) It has been battered by time and strangled by creeping jungle growth... Watched by eyes of the Bayon's 4 faces... the domed turrets of the temples. Empires raise themselves only to fall back after a while.

80¹⁴¹

XXIII

a. Angkor Travel and Culture

81

XXIII

a. Angkor Travel and Culture

(81-1)¹⁴² Angkor Vat: The chief sanctuary on 3rd (top) floor of the temple. I squatted, at several paces in front, of the shrine where a standing gold lacquered Buddha was with one hand raised in a world-blessing. At his feet reclined another statue, the dying Buddha (unpainted) with one hand under his Head and behind him 3 small Bodhisattvas paying respectful homage to their master. Very soon, lulled by the peace of the sanctuary and sensitive to its extraordinary subtle power, I unified myself with that Buddha. My gaze was fixed across the intervening paved floor and doorless doorway unfaltering upon the eyes of the standing Buddha, the others being shrouded in the darkness of that small room. We became ONE. A spiritual current passed perceptibly from the mysterious figure into my squatting cross-legged body. In those divine moments before sunfall, when a sublime inner detachment and peace had engulfed me, I knew that I had got from Angkor Vat that which I had travelled over many leagues to get.

(81-2) Angkor Vat has been plundered and emptied of its riches by the conquerors who drove the Khmers out of their capital.

(81-3) (Marchal¹⁴³ "Guide to Angkor") Some bas-reliefs show Buddha in the forest receiving the offerings of men and animals; one may see the four Lokapalas (Guardians of the World) on one of them each offering a vase.

¹⁴¹ Blank page

¹⁴² The paras on this page are numbered 27 through 36, making them consecutive with the previous page.

¹⁴³ This refers to "Henri Marchal" who wrote a guide to Angkor's temples.

(81-4) The Naga is to be met everywhere in Angkor, at the ends of balustrades; it is intended to represent the Cobra Capello. The Naga is the several-headed snake and the spreading of the 5, 7 and 9 and sometimes 11 heads under the shape of a fan offers a curve magnificent.

(81-5) Another decorative element used in Cambodia is the LION, half reared on his hind-legs at the different landings of the stair-cases leading up to the pyramidal storeys.

(81-6) There is a Khmer Museum in the Trocadero at Paris.

(81-7) These remains are of an art unique in the world and the only witness of a glorious epoch now disappeared. Forest trees have entwined the ruined sanctuaries between their roots. Such is the might of the jungle vegetation which seems to be waiting for the works of men to absorb and annihilate them.

(81-8) These gods with oval faces and almond-shaped eyes.

(81-9) "To us in Siam a name is a symbol which has mystic or mysterious significance and influence." Prince Varna Vaid Yalka of Siam.

(81-10) The Impassive face of Buddha

82¹⁴⁴

XXIII

a. Angkor Travel and Culture

83

XXIII

e. Himalayan and Tibetan Travel

(83-1)¹⁴⁵ – the precipitous sides of the mountain.

(83-2) – an awful precipice

(83-3) – the unparalleled landscape

(83-4) – the snowy mountains

(83-5) – steep cliffs

¹⁴⁴ Blank page

¹⁴⁵ The paras on this page are unnumbered.

- (83-6) – where the wide Ganges threaded the mountain valley
- (83-7) – the silver cone of the mountain
- (83-8) – the swiss alps possess less than half the grandeur or height of Himalaya
- (83-9) – the precise sharp contours and outlines of the heights are noteworthy
- (83-10) – there is variegated play of colours on the face of the Himalayas.¹⁴⁶
- (83-11) – the snowy flanks
- (83-12) – The torrent had worn a passage for itself through the rocks
- (83-13) – one climbed up the rocky and rugged path
- (83-14) – a frail and perilous bridge crossed the stream
- (83-15) – rock piled upon rock
- (83-16) – magnificent trees of great breadth and heavy foliage covered the sides
- (83-17) – we were perched on the summit like eagles
- (83-18) – the sunset sky is green and scarlet; the noon sky is mellow purple, yellowish edged
- (83-19) – wonderful Himalayan dawn, for while the plains are still sunk in darkness, the peaktops catch the first illumination, a red fiery hue that turns them into signal lamps hung in the heaven
- (83-20) – the night withdrew her heavy veil of gloom
- (83-21) – in the early morning light the most distant places stand out with amazing clarity
- (83-22) – at late dawn the lower heights turn deep purple, the loftier peaks are golden, whilst the background of both is grey darkness
- (83-23) – dark masses of rolling clouds precede the storm

¹⁴⁶ “Him” in the original.

(83-24) – we were on a natural rocky platform

(83-25) – the chaotic confusion of these hills was extraordinary, each branching out in various directions

(83-26) – the torrent rushes in a sea of foam and with incredible velocity; its waters dash madly down the descents, flinging spray in every direction and making a roaring raging noise, swollen and turbid

(83-27) – the green-mantled mountains, the dark forests of pine

(83-28) – it was a magnificent natural amphitheatre

(83-29) – we shivered with cold

84¹⁴⁷

XXIII

e. Himalayan and Tibetan Travel

85

XXIII

e. Himalayan and Tibetan Travel

(85-1)¹⁴⁸ – barren rocks

(85-2) – no living being was visible, neither bird nor beast could exist in this wild desolate ice-bound region

(85-3) – alders and larch grew by the riverside

(85-4) – the immense gathering of peaks which met the eye

(85-5) – Yews, cedars and firs fill the forest in the Jimna glen

(85-6) – brightly resplendent with snowy mantles

(85-7) – quartz and gneiss rocks line the valley

(85-8) – the rough and dangerous path led across the face of a precipitous peak

¹⁴⁷ Blank page

¹⁴⁸ The paras on this page are unnumbered.

(85-9) – ferns carpet the ground

(85-10) – the frail bridge that crossed the current was in a dangerously worn condition

(85-11) – snow filled mountain chasms

(85-12) – amid the raging elements

(85-13) – yawning abysses

(85-14) – Sundar Singh disappeared into Tibet after leaving Redushesh and crossing the Niti pass, he took the Pilgrim Route and there are chaltis or pilgrim shelter on the Route

(85-15) – thirty or forty bridges were crossed in two days alone on our journey to Jumnotri. It gave one the sensation of walking a gangplank. It was so narrow that only one person could cross at a time; there were no sides nor even handrails, while there were even not inconsiderably sized gaps in the floor, giving views of the raging torrent below. And if one does not keep to the centre, the other side of the floor is liable to tilt up and precipitate one into the water and rocks. If the weather is very windy the bridge always sways so much as to be useless.

(85-16) – awful precipices faced us, the path led directly up to them, and there was no burking the issue of their ascent. Upon hands and knees we scrambled like squirrels, holding on for dear life whilst we climbed upward. There were no plants or trees on the bare bleak face which we could grasp.

(85-17) – the sterile peak raised its head

(85-18) – the ridge glittered under snow

(85-19) – icy grandeur

(85-20) – coarse gneiss rocks abound here, while higher up is granite peaks

(85-21) – the rocky horror of the ascent

(85-22) – the variegated nature of the country here; carpets of richly-tinted violets alternating with hard frozen snow; wild raspberries growing plentifully

(87-1)¹⁵⁰ – the sight strains two hundred miles to the north, where the peaks are yet visible in this extensive view

(87-2) – the rushing valley stream boiled and hissed over the rocks, or became a tumbling cascade

(87-3) – we were walled in by abruptly-rising rock of fantastic shape, some of which assumed threatening overhanging positions, while tumbled down fragments of huge dimensions reminded us of the danger from falling stones

(87-4) – sunset turns the snowy tops to crimson and rose

(87-5) – I reached the crest of the ascent

(87-6) – the cliffs frowned forbiddingly above me

(87-7) – the pine-clad spur

(87-8) – the conical summit

(87-9) – the steep mountain flanks

(87-10) – the heights bristle with silver firs and lofty pines

(87-11) – the fragrant and beautiful flowers of these valleys

(87-12) – I waded through the snow which lay deep and soft upon the ground

(87-13) – this tremendous barrier in some places eighty miles wide between the plains of India and the plateau of Tibet

(87-14) – they rise to an elevation unsurpassed anywhere else in the world

(87-15) – amid these wild fastness

¹⁵⁰ The paras on this page are unnumbered. This page is a duplicate of page 643 in Carbons 04 (Asiatic).

(87-16) – lofty ridges cross and criss-cross each other in a of stupendous mountains

(87-17) – valleys are few while ravines are deep and narrow

(87-18) – these snow-crowned monarchs of the world

(87-19) – in clear weather there is extraordinary light-refraction and the Himalayas are visible at an enormous distance away through the pure atmosphere

(87-20) – few are the passes which intersect the Himalayas¹⁵¹

(87-21) – the exceedingly abrupt ascent and the descent is frightfully perpendicular

(87-22) – owing to the rarefied atmosphere, one has to stop continually to gasp for air

(87-23) – the frost-bound rocks are crusted

(87-24) – the mountain-torrents are full of icicles

(87-25) – on the summits bitterly cold icy winds blow furiously

(87-26) – shut in by these steep precipices

(87-27) – tier above tier, height above height, the ranges appear at first sight

(87-28) – the pyramidal peaks

(87-29) – the summits lift themselves almost into another world

(87-30) – the dazzling whiteness of the snow

88¹⁵²

XXIII

e. Himalayan and Tibetan Travel

89

XXIII

e. Himalayan and Tibetan Travel

¹⁵¹ “Him” in the original.

¹⁵² Blank page

(89-1)¹⁵³ – the unsullied pure-white snow

(89-2) – the deep winding valley of the Jumna, infinitely wilder than the wildest Scottish glen

(89-3) – where frightful abysses yawned below

(89-4) – rapids and falls occur near the Jumna source

(89-5) – a thousand rivers and streams and torrents spring from these mountains

(89-6) – to the Hindu, the Himalayan Mountains are the abode of their gods and of their siddhas; perfect adepts, both embodied and disembodied.

(89-7) – grassy carpets were used as resting places, their green hue embroidered with red strawberries and yellow primroses, growing thick and wild

(89-8) – The sacred Ganges was a dark and fast-flowing stream here

(89-9) – Gangotri lies hidden in a solitary valley extremely difficult to approach. Rough, flinty and painted stones, form the path, often loose and likely to fall with the traveller into the ravine below

(89-10) – the rising sun dispersed the heavy mists and purplish vapours of the plains below

(89-11) – its face was too perpendicular even to hold any snow and its ridge was a series of splintered crags

(89-12) – at these lofty heights the air is extremely transparent and one can look over vast distances

(89-13) – the serried tops that looked down on our pigmy world.

(89-14) – white pyramids of snow

(89-15) – the path had been washed away by heavy rains and falling rocks and was now scarcely perceptible

(89-16) – the gloomy canopy of the rain-filled sky outside the snowflakes fell, inside the glowing embers of my fire gave a cheerful tint

¹⁵³ The paras on this page are unnumbered.

(89-17) – it is not a curious thing that long-fallen snow does not reflect much glare; it is only the freshly-fallen flakes that reflect an intolerable and painful glaring light

(89-18) – sunbeams dance again when the cloud-rain disperses.

(89-19) – dawn painted its gorgeous hues on the mountain crest

(89-20) – there was but little light in the dense forest

(89-21) – the wide turbulent stream

(89-22) – piles of snow towered high

(89-23) – the sublime mountain scene

(89-24) – the snowy range

(89-25) – where the white peaks clustered

(89-26) – Kailas reared its

(89-27) – the snow-laden cones which jut up out of the serrated ridge

90¹⁵⁴

XXIII

e. Himalayan and Tibetan Travel

91

XXIII

e. Himalayan and Tibetan Travel

(91-1)¹⁵⁵ – for in these mountains the chief gods are said to dwell

(91-2) – the air was redolent with fragrance

(91-3) – the air was loaded with the gifts of richly-flowering plants

(91-4) – the supreme dominion of the Him

¹⁵⁴ Blank page

¹⁵⁵ The paras on this page are unnumbered. This page is a duplicate of page 645 in Carbons 04 (Asiatic).

(91-5) – hoar-frost sparkled in the moonlight

(91-6) – the light reflected with the dawning sun, from these frosted-covered¹⁵⁶ plants with brilliant splendour

(91-7) – mountains draped with thick tangled underbrush as the morning sun tipped the mountain top, I thought of all those who would greet it reverently throughout the Orient; I thought too of that rare remark of Thoreau's: "Millions are awake enough for physical labour, but only one in a hundred million for divine life."

(91-8) – Mt. Arunachala is called "The Southern Kailas"

(91-9) – the snow-laden mountains¹⁵⁷

(91-10) – the wild and desolate region which I was exploring

(91-11) – Only a month or two the path will have been encumbered by enormous falls of snow, making a heavy, deep and totally impassable barrier

(91-12) – the sun shown like sparkling balls against an azure sky

(91-13) – the long range of precipices

(91-14) – the sky attains a cloudless blue by day and an intense blackness by night. At these immense heights the stars possess a blazing brilliance which the dwellers on plains can scarcely guess at

(91-15) – I heard the ominous sound of falling rocks often and sometimes of moving glaciers

(91-16) – I plunged through the snow

(91-17) – black scarfed cliffs rose up on either side

(91-18) – the atmosphere is so clear at these great heights that even a slim fragment of moon affords sufficient light to guide one's path

(91-19) – the peak towered up above the valley

¹⁵⁶ The word is cut off by a hole punch. Only "fr-" and "-ed-covered" is visible in the original. We have inserted "frosted-covered" from the duplicate page 645 in Carbons 04 (Asiatic).

¹⁵⁷ "mts" in the original.

(91-20) – through a narrow defile I saw the blue glaciers

(91-21) – I touched it with numbed fingers

(91-22) – where snow ice and rock were piled in confusion

(91-23) – enormous boulders detached themselves from the craggy faces and fell headlong to the valley bottom. The action of the frost had shifted them

(91-24) – the ice-crowned peaks summits

(91-25) – this gloomy mountain gorge

(91-26) – deep in the interior of the Himalayas, these forests abound with silver firs, conical junipers, whip-branched, feathery larches, maple-trees, black pines, and birches

92¹⁵⁸

XXIII

e. Himalayan and Tibetan Travel

93

XXIII

e. Himalayan and Tibetan Travel

(93-1)¹⁵⁹ – the sun gilded the summits and then slowly reached this dark gorge

(93-2) – the mountain was scattering the mists from its shoulders

(93-3) – in the sunset the snow that lay upon the ground took a delicate peach-bloom tint

(93-4) – the dying sun moved amid a blazing mass of coppery red hues.

(93-5) – the peaks became dark and silhouetted against the changing lights of the sky

(93-6) – the ragged edges of the mist below me were illuminated by the declining sun

(93-7) – the pale glare of the snow under the bright moon

¹⁵⁸ Blank page

¹⁵⁹ The paras on this page are unnumbered.

(93-8) – the streams looked like silver threads under the moonlight as they coursed down the mountain sides

(93-9) – the temperature was at freezing-point

(93-10) – the pass was no longer blocked by snow and therefore could be traversed

(93-11) – the foliage was rank and luxuriant

(93-12) – I ascended the spur, whose top was clothed in heavy mist

(93-13) – even the grass and vegetation was coated with ice

(93-14) – the magnificent mountain view

(93-15) – He was sick and shivering among the snows

(93-16) – The ground and bush were infested with parasites such as mountain-ticks, loathsome and irritating creatures from whom escape was utterly impossible because they swarmed in such immense numbers

(93-17) – we camped in a dense forest

(93-18) – For the Himalayas have been thrown up out of an ancient ocean, where they were subject to the severest sea-action

(93-19) – the monastery was perched aloft on the top of a prominent spur

(93-20) – a thick mist cut off the view of the valley

(93-21) – we reached the hut at last, thoroughly sodden with rain and half frozen

(93-22) – a series of rugged peaks disclosed themselves to my view.

(93-23) – the raw biting winds

(93-24) – in this grand and majestic atmosphere, where the peaks looked up to the sky

(93-25) – the mysterious silence that envelops them

(93-26) – their immensity, their serenity

(93-27) – these calm caves. It is the sacred region of Hindus. The purity and peace of this region

(93-28) – these awe-inspiring surroundings far away from human habitations

(93-29) – when the silvery moon shines on the snow-white summits

94¹⁶⁰

XXIII

e. Himalayan and Tibetan Travel

95

XXIII

e. Himalayan and Tibetan Travel

(95-1)¹⁶¹ – so slippery is the path, that one stumbles at every few steps

(95-2) – the toilsome event

(95-3) – when the sinking sun reflects itself into these massy clouds that hang over the Him, red fire gives place soon to green [hues]¹⁶² and that again to a pallid weird tint

(95-4) – the arc of a quarter of the horizon was occupied by the great chain

(95-5) – the crest of frosted silver upon the Him

(95-6) – perpetual snow was sovereign upon Him

(95-7) – the white ridge stretched away in a long thin line that had no comparison anywhere else on this globe

(95-8) – the sharp conical peaks

(95-9) – the panorama impressed one for its stupendous height, its glorious colouring, its cloud-mantled unbroken girdle, and its

(95-10) – the cold bleak height was drenched by pitiless rains

(95-11) – B gave me a helping hand up the steep slope

¹⁶⁰ Blank page

¹⁶¹ The paras on this page are unnumbered.

¹⁶² The original editor inserted “hues” by hand.

(95-12) – heavy clouds canopied the range

(95-13) – the intense stillness of the air at night was broken at dawn by the twittering of birds and the whistling of insects.

(95-14) – The river torrent roared down the valley

(95-15) – my eye wandered over a depression in the ridge

(95-16) – I was now face to face with the outer range of the Western Himalayas. It was a

(95-17) – Here stretched the gloomy forbidding forest

(95-18) – my swift transition from the scorching plains of India to the everlasting snows of Himalaya

(95-19) – we had reached a part of our journey where ponies could not travel safely, and where we had perforce to continue on foot, the baggage carried on the coolie backs.

(95-20) – the magnificent forest-clad gorge

(95-21) – the village was nothing but a scattered collection of huts, but it was like paradise in this bleak place

(95-22) – at this early hour, the atmosphere was abnormally transparent and every part of the landscape glowed with pure colour

(95-23) – the snowy mass dazzled my eyes in the rays of sunlight

(95-24) – the aquamarine blue glaciers shone

(95-25) – the tops were set in frosted silver

(95-26) – where Kailas raised its gigantic head

(95-27) – the long sweep of peaks, whose heads were billowed in white clouds

96¹⁶³

XXIII

e. Himalayan and Tibetan Travel

(97-1)¹⁶⁴ – a scene of stupendous grandeur opened out before me

(97-2) – at the Tibetan Monastery, the sweet liquid notes of the temple bell. It was large enough to contain a village. I went up the worn wooden steps and passed into a long room with altars at the far end. Tiny oil lamps were placed before a carved Buddha. The roof beams and the supported pillars were fantastically painted in sacred red or yellow. Book outboards line the walls. The chief Lama's leathery wrinkled face never smiled. Chief Lama's yellow face was a mask of Tibetan impassivity.

(97-3) – the colossal granite precipices that front Kanchenjunga

(97-4) – Himalayas – the huge mountain wall that plays half across Asia.

(97-5) – the keen crisp air

(97-6) – where the snow-clad pinnacles raise their lordly height

(97-7) – the aerial pageant of white and blue clouds

(97-8) – the thunder volleyed over my head, the wind howled like a flock of demons

(97-9) – the crests of the long ridge

(97-10) – Bitterly cold winds swept over the foothills

(97-11) – I compared the bareness of this monastic place with the luxurious hostelryes of London

(97-12) – at night the thermometer is below zero

(97-13) – Ostensibly these men were followers of the Buddha

(97-14) – the theory is that the Dalai Lama, called "the Ocean of Wisdom" in Tibet, never leaves this world as the moment his body dies his spirit reappears in the body of a living infant and thus he continues to retain contact with his people.

¹⁶⁴ The paras on this page are unnumbered.

(97-15) – these Lamas are sometimes fine spiritual men but most often they have become indolent. They find easy money by preying on the superstitious folks

(97-16) – the wind screamed across the bridge

(97-17) – these natives are indifferent of Western standards of living and comfort and hygiene.

(97-18) – because my double-barrelled mind is so interested in ancient legends as in the latest statistics, I view the existence of these people as something one-sided, something only half-lived

(97-19) – here among these snows is the home of all the Indian gods.

(97-20) – In the apricot-coloured tint of the snows

(97-21) – nests of fluffy clouds settle for a moment on these mountains but swiftly become restless and run forward before the wind

(97-22) – these solitary Lamas are few, most herd in the monasteries so that the ones seem like Nature's Ishmaels.

98¹⁶⁵

XXIII

e. Himalayan and Tibetan Travel

99

XXIII

e. Himalayan and Tibetan Travel

(99-1)¹⁶⁶ – A dangerous precipice of great depth was below me

(99-2) – in this delightful forest, where flowering shrubs and stately trees made their home, I found a serene quietude that enthralled me. The luxuriant foliage was a shelter twixt the picturesque grandeur of the place, me and the world

(99-3) – although we were thoroughly fatigued, we could not stop our journey. It was essential to keep on until some shelter against the rain could be found, tentless as we were. And under an overhanging rock the shelter was eventually found. A blanket was strung up to its projecting face and thus we passed the night

¹⁶⁵ Blank page

¹⁶⁶ The paras on this page are unnumbered.

(99-4) – tired and hungry as we were, we dropped our baggage to the ground and set about preparing a meal

(99-5) – a forest-covered declivity stretched below me

(99-6) – the meal over, we resumed our ride

(99-7) – we settled down on the rough patchy ground for a bivouac and my bearer kindled a fire with dead leaves and twigs

(99-8) – there was an entire absence of water supply and we were all unutterably thirsty. No tea could be made that day. With dry tongues and parched throats we

(99-9) – the mountain scenery is unspeakably attractive. All around are white crests of the stupendous peaks that mark the Tibetan border, block the horizon. To stand in the noble presence of the Himalayas, is to stand in the presence of strength

(99-10) – Nature had torn this long stretch of mountains into the most variegated contours.

(99-11) – Most of the ridges are triangular, sloping up to a thin knife-top – where some have been suddenly cut short they have the effect of a group of intervening ridges of pyramids thrown together helter skelter

(99-12) – the enormous force which threw up the Himalayas

(99-13) – the snow lies in shapes of delicate trceries

(99-14) – sunrise paints rosy peaks, snows splashed with fire

(99-15) – the luminous, star-filled sky of a phosphorescent blue against which the sombre silhouette of the narrow trails will be blocked with snow for half a year

(99-16) – the gates of Paradise have been unlocked for me in Himalaya

(99-17) – where the river crawls like a snake along the valley bottoms

(99-18) – night tints of deathly paleness

(99-19) – the range is an endless succession of pinnacles

e. Himalayan and Tibetan Travel

e. Himalayan and Tibetan Travel

(101-1)¹⁶⁸ – the vacuous faces of these languorous lamas whose expressions were as inscrutable as those of a tabby-cat.

(101-2) – their cramped and narrow outlook

(101-3) – climate and lassitude have so much to do with the making of men's characters

(101-4) – angry storms flung themselves ceaselessly against the mountain flanks

(101-5) – hot-headed Indian [students,]¹⁶⁹

(101-6) – the mountain barrier the pony's back was loaded and we began to move

(101-7) – my bearers marched behind me, then followed the two coolies

(101-8) – we entered a wide valley. Journey to Pratap

(101-9) – the rugged heights were arrayed before me

(101-10) – a line of massive peaks tipped with snow

(101-11) – the glaciers rolled down the flanks to the bottom, feeding a swift flowing river

(101-12) – the lungs cannot get enough oxygen at these heights and so one moves with difficulty

(101-13) – the great Himalayas... its whiteness

(101-14) – the utter loneliness attracted rather than repelled me

¹⁶⁷ Blank page

¹⁶⁸ The paras on this page are unnumbered.

¹⁶⁹ The original editor deleted "without balances proportion, or experience" from after "students," by hand.

(101-15) – we bivouacked in the open

(101-16) – the trackless heights

(101-17) – the ascent became too steep to be made on pony-back, so I dismounted and followed the animal on foot

(101-18) – my pony was a splendid mountaineer and negotiated the worst heights successfully.

(101-19) – fir oak and pine filled the forest

(101-20) – the path ran along the mountain edge, with an abrupt descent of thousands of feet below
impenetrable solitude surrounded me

(101-21) – the wild seclusion of the scene

(101-22) – nothing broke the deep silence around me

(101-23) – Nature had set the Himalayas to keep guard over the plains of Hindustan, and they had done their work

(101-24) – and spread her pallor around the unforgettable scene

(101-25) – her grey silvery face looked down on a

(101-26) – the range of snow capped peaks

(101-27) – after we had made three miles, we halted for a rest and meal.

(101-28) – the rough trackless ground was full of pointed stones and flints

(101-29) – we reached a hamlet of four houses

102¹⁷⁰

XXIII

e. Himalayan and Tibetan Travel

103

¹⁷⁰ Blank page

(103-1)¹⁷¹ – below stretched the fearful descent 7000feet deep

(103-2) – the sky was the velour of pale steel blue

(103-3) – Sunset: a golden yellow sky with lines of vapour on the horizon below, their colours running from grey to purple, and as the sun fell the gold disappeared and blues and purples waxed in width across the sky, until the sun hid behind the peaks, leaving a short legacy of crimson and purple masses all around. The peaks turned greyish-black, under the white clouds, and stood up in strong relief. Then darkness supervened and stars appeared.

(103-4) – my servant was cooking. His brown face was lit up by the flames glow, while he stirred the boiling rice with one hand. I sat and watched him, varying my idleness by reading a little under a candle protected by a tin shade from the wind.

(103-5) – at last I had found my way to the Northern Snows

(103-6) – I compared the bleak poverty of this land with the favoured climates of temperate zones thinly inhabited and scarcely cultivated. Tibet made me realise

(103-7) – I camped beside the stream. A wandering poorly clad lama sat down before the tent door and stared with his expressionless eyes at me. He begged for some food which I readily gave him; then emboldened he asked for some money.

(103-8) – the barbaric size of the mountains

(103-9) – down below yawned a tremendous chasm

(103-10) – the rugged precipitous face of the mountains

(103-11) – its flanks were streaked with snow in the lower parts and entirely covered in the upper

(103-12) – huge boulders twenty feet long were perched

(103-13) – there was a very insecure footing on the crumbling path

(103-14) – the black silky-haired yak

¹⁷¹ The paras on this page are unnumbered.

(103-15) – the furious torrent flowed through

(103-16) – I had crossed the wet Himalayan gorges and was now within sight of dry Tibet

(103-17) – the greatest ridge of mountains on this planet. The longest chain of heights

(103-18) – plateau, the giant glaciers that rested on the peaks, these things will atone

(103-19) – the bitter winds sweep across

(103-20) – the entire panorama of snow-topped heights glittered with light

(103-21) – precipices of maroon coloured rock towered above me

(103-22) – the bare valley sides, the steep ravines

(103-23) – the height dominated the valley

104¹⁷²

XXIII

e. Himalayan and Tibetan Travel

105

XXIII

e. Himalayan and Tibetan Travel

(105-1)¹⁷³ – the bare craggy mountains.

(105-2) – the snowy fastness

(105-3) – snow-clad heights

(105-4) – these high valleys

(105-5) – the glare of the snow

(105-6) – there was scenery

¹⁷² Blank page

¹⁷³ The paras on this page are unnumbered.

(105-7) – the Tibetan tableland

(105-8) – a land swept by hail-storms often lengthened the twilight

(105-9) – The scenery was ineffably grand, despite its wildness, and produced an effect of sublimity

(105-10) – the river roared down the gorge

(105-11) – the snow-sprinkled paths and snow-topped mountains

(105-12) – bleak and bare rose the precipice

(105-13) – a superb view revealed itself at the top

(105-14) – the valley contracted to a mere defile

(105-15) – the peaks were tinged rosy red under the sinking sun's light

(105-16) – we were hemmed in by mountains

(105-17) – These great beings regard the human race with eyes of pity and insight, as did Buddha as they sit in silent meditation and invisibly broadcast their influence over the world radiating waves of spiritual benediction

(105-18) – Kang Rinboche – Precious Mountain

(105-19) – at these great heights, sever exertion must be avoided as far as possible by those who come from the plains, otherwise they get giddiness, [shortness and difficulty of breathing, a sense of heavy weight on the stomach, and a band of pressure around the forehead]¹⁷⁴ headache and lassitude, through the heart's working being considerably diminished

(105-20) – the Tibetans wisely prefer to take shelter against a large rock or boulder, rather than a hut, because of the warmth which the rock appropriates from the sun's rays during the day and retains at night. An inhospitable-looking granite boulder thus becomes a friendly aid in the constant fight with cold

(105-21) – the lakes surface was as smooth as glass

¹⁷⁴ "shortness and difficulty of breathing, a sense of heavy weight on the stomach, and a band of pressure around the forehead" was typed at the bottom of the page and inserted with an arrow.

(105-22) – at night, piercing winds swept along the surface of

(105-23) – Once the mighty mountain system which shut it off from the rest of the world was crossed, we stood on the most elevated plateau in the world. Behind the barrier of isolation flung up by the Himalayas, Tibet

(105-24) – the panorama of snowy peaks and mighty glaciers

(105-25) – the so-called tea of Tibet is not tea but soup. For it is salted and buttered and boiled.

(105-26) – the last outpost of the known world.

106¹⁷⁵

XXIII

e. Himalayan and Tibetan Travel

107

XXIII

e. Himalayan and Tibetan Travel

(107-1)¹⁷⁶ – The cliffs were topped by a group of monastic buildings, set up in terraces above each other

(107-2) – a lama in wine-coloured robes received me

(107-3) – the stream lost itself in the gorge, whose deep tortuous bed lay far below.

(107-4) – the lama wore a red band around his waist and a circular hat with turned-up flaps

(107-5) – the roof of each structure in the monastery became a base to support the next one

(107-6) – Tea: I sat on a fine Chinese rug, with a lacquered table in front of me. My host produced a large copper teapot, which was inlaid with silver and poured out a cup of buttery salty tea

(107-7) – The Buddhist Monks squatted in long rows upon the monastery floor., chanting their prayer in a monotone to the accompaniment of a muffled drum. The air

¹⁷⁵ Blank page

¹⁷⁶ The paras on this page are unnumbered.

was thick with incense

(107-8) – tall poplars, giant junipers, were among the trees planted in the monastery garden

(107-9) – the Abbot wore a hat lacquered with bright yellow and embroidered with gold

(107-10) – nothing but rock, ice, snow and shingle

(107-11) – the cube-shaped temple

(107-12) – Two lofty granite walls enclosed the valley

(107-13) – The inhospitable mountains

(107-14) – it is difficult for the inexperienced to endure these high altitudes

(107-15) – I pitched my tent on a strip of smooth rock

(107-16) – the sky was overcast and a murky mist obscured the view

(107-17) – the impressive steepness of the valley sides

(107-18) – the monastery had been built in a commanding position on the top of a cliff, as is common in Tibet

(107-19) – The immense monotonous plateau of Tibet stretched out before me.

(107-20) – I found shelter in a wretched, tumble-down stone hut

(107-21) – inside the temple a row of little lamps glowed before a finely carved figure of Buddha

(107-22) – a violent squall of icy wind cut a cross ones face like a sword

(107-23) – as we marched along the bottom of the valley

(107-24) – birches bearing a scanty foliage grew on the hill

(107-25) – where wandering nomad shepherds move across the plateau

(107-26) – the unparalleled landscape

(109-1)¹⁷⁸ For many years I was enthralled with the spiritual glamour of India. The need to go there became a strong one, and in the end I surrendered to it. I learnt what the grasshopping tourist never learns; saw what the professional observer rarely sees; for both tourist and journalist usually lack the aspiration, the patience and the preparations required to search for and discover what is really the best in any oriental country.

I found much in that country that was of great interest and greater value, but I did not find the fulfilment of my Quest. That did not come to me until I was back again in the other hemisphere. Indeed, the Cosmic Vision, which revealed the Presence of Infinite Intelligence throughout life, throughout the universe and throughout history, which explained so many of the Higher Laws to me, came incongruously enough while I was sitting in a hotel room in Chicago. With [this humbling insight,]¹⁷⁹ the need to go to India¹⁸⁰ disappeared. And I [then]¹⁸¹ saw that it was really an ancient complex – a kind of auto-suggestion – inherited from my own¹⁸² far, reincarnatory past. Indeed, I found out that if I had remained loyal to the inward direction I had originally travelled, I need never have gone to India at all, nor to those other Asiatic countries¹⁸³ where I sought for Truth. What I needed could be very well found [with]¹⁸⁴ in myself. But, I had accepted the suggestions out of my past as well as out of the lips and writings of other persons. And so I deviated from the inward way. The short-cut, which the journeys to Asia offered, turned out to be a long way, for I wandered over other men's roads, and, in the end, had to return, as we all have, to my own road. Indeed, there was nowhere else to go, and my Quest ended there.

The other ways were not without their usefulness and helpfulness, of course, but they lost that value the moment they were turned into substitutes for the interior way, which is unique and without a second, because each one of us is unique. Each gets his own special experience of life, makes his own special set of contacts with other persons, and meets his own particular destiny. In his reactions to and dealings with all this, he is really reacting to and dealing with himself. He is showing quarrelsomeness, or trying

¹⁷⁷ Blank page

¹⁷⁸ The para on this page is numbered 1; it is not consecutive with the previous page.

¹⁷⁹ The original editor changed "it, like" to "this humbling insight" by typing it below the line and inserting it with an arrow.

¹⁸⁰ The original editor deleted a comma from after "India" by hand.

¹⁸¹ The original editor inserted "then" by hand.

¹⁸² The original editor deleted a comma from after "own" by hand.

¹⁸³ The original editor deleted a comma from after "countries" by hand.

¹⁸⁴ The original editor inserted "with" by hand.

to conquer it; he is losing himself in the day's activity, or saving himself from it in a half-hour retreat. He

110¹⁸⁵

XXIII

111

XXIII

(continued from the previous page) is letting negative thoughts or feelings stay in his heart, or trying to drive them out of it. He is practicing a larger relationship and a kindlier attitude toward those he encounters in his day-to-day business, or he is failing to recognise why they – and not others¹⁸⁶ who are quite different – have been put into his path by the Infinite Intelligence. His environment is really a testing-place [and a disciplinary school.]¹⁸⁷

And so I come back to the statement that going to India, or going to any other place, in quest of spiritual enlightenment is not so important as going inside one's self, and discovering Who one is. Moreover, if some have gone to India to look for an incarnate Master, others have gone to Palestine to look for a disincarnate one. There they lingered at the holy places, the sacred monuments, the historic ground where Jesus walked and talked. But, the attempts of both kinds of seekers bear Real fruit only as and when they lead to the Seeking Within, for the indwelling Master, in the one case, or the indwelling Christ in the other. Yet, this final search the seeker could have begun anyway without leaving home. Indeed, the Maharshi,¹⁸⁸ himself, once said aloud: "Had I known how easy it was, I would never have gone away from home."

(111-1)¹⁸⁹ The old Oriental way was to tell the student to perform certain exercises blindly, to follow certain rules unquestioningly. The modern Western way is to give him the reasons for what he is told to do – so that he can work consciously and understandingly.

(111-2) Rules, customs, doctrines and methods which served a particular purpose in a given place at a particular time ought not be fossilised into dogmas to serve all people for all time. Let the best in them survive, certainly, and pass into present forms but do not let them tyrannise where new and better ones are needed for new and different situations.

¹⁸⁵ Blank page

¹⁸⁶ The original editor deleted a comma from after "others" by hand.

¹⁸⁷ "and a disciplinary school" was typed beside the line and inserted with an arrow.

¹⁸⁸ "Maharishree" in the original.

¹⁸⁹ The paras on this page are numbered 2 through 5, making them consecutive with the previous page.

(111-3) We still cannot say that the educated West is now more sympathetic toward such ideas; all we can say is that it is less indifferent, less antagonistic, and more receptive to them.

(111-4) Wherever you find these Buddha-figures and whether they are cast in metal or carved in stone

112¹⁹⁰

XXIII

113

XXIII

e. Himalayan and Tibetan Travel

(113-1)¹⁹¹ – This widespread faith of whose votaries could be found on the Russian steppes and Japanese shores, in Ceylon villages and Chinese Cities.

(113-2) – The great invocation which the lamas use and inscribe on their temple-flags or by roadside stone; “Om Mani Padme Hum” is also a phrase that holds the mind of Yogis throughout India; this mystical phrase, which when chanted and heard, when chanted correctly arrests the alien hearer and captivates his imagination, means three things, according to the depth of interpretation: “Hail to him of the lotus and jewel.” It is also an invocation to Buddha who is often represented holding a lotus flower with a jewel in it.

(113-3) – the venerated symbols of his religions

(113-4) – We threaded the narrow gorge between the mountains.

(113-5) – The torrent of water raged along like a mad thing

(113-6) – the trees mantled in green

(113-7) – I watched a whip-snake dart its unfailing aim at an insect, while the lower part of its body lay coiled around a twig

(113-8) – it could not be said that we walked; we hopped and leapt from one rock to another

¹⁹⁰ Blank page

¹⁹¹ The paras on this page are unnumbered.

(113-9) - The glaciers of Kailas and its sister peaks feed streams

(113-10) - heavy rains obliged me to seek shelter under a tree

(113-11) - I lay on my camp bed, listening to the occasional hooting of an owl.

(113-12) - The rains pattered on my tent walls

(113-13) - the path was exceedingly slippery and wet

(113-14) - Such is the grip of these lamas that a common Tibetan saying runs: "Without a Lama in front, there is no approach to God." And such is the grip of their religion that even professional bandits use the prayer-wheel and rosary, carrying them under their breasts of their sheepskin even when in the very act of threatening their victim with sword and gun.

(113-15) - I entered the temple through a carved and gilded door set in an enormously thick wall, inside I found gongs, drums, praying-wheels and red silk hangings

(113-16) - The Northwest Himalayan Scenery

(113-17) - The snowy range was shrouded in a dense wreath of mist

(113-18) - The mountains were clothed with forest from their base

(113-19) - White fleecy masses of cloud were laid against a deep blue sky

(113-20) - dense jungle covered the mountain face

(113-21) - rocky ravines had to be traversed

114¹⁹²

XXIII

e. Himalayan and Tibetan Travel

115

XXIII

e. Himalayan and Tibetan Travel

(115-1)¹⁹³ One of the sacred eighteen Puranas of the Hindus calls Arunachala Hill "The

¹⁹² Blank page

southern Kailas.” Parvati, the erring wife of Shiva, was sent from her home in Kailas to make penance at Arunachala, and there I have seen her statue in a little temple on the hillside with several huge stones guards, guarding the approach to her. To protect her whilst she is absorbed meditation.

(115-2)– Kailas shares with Arunachala the distinction of being the holiest height in all Asia. Buddhist and Hindu worship it, yet no Buddhist, no Hindu, is my Kailas. It is not so narrow as that. It is for all mankind, just as the great souls whose spirits inhabiting it are not so localised as to give their efforts for Asia alone; they too give themselves for the world.

(115-3) – One seems to have entered a ghostly world.

(115-4) – There was danger of a snow-storm so we hurried on.

(115-5) – Hailstones fell in large numbers, and then some thick flakes of snow. The sky became a sullen witness. The snow piled up around us, freezing our feet and legs, whilst a violent wind cut our faces. Still we struggled on. Knee deep though we were

(115-6) – Treacherous abysses waited for us.

(115-7) – the abnormal elevation and driving winds peeled the skins ins¹⁹⁴ from our faces

(115-8) – the melted snow revealed shrubs

(115-9) – pine trees reared their kingly heads

(115-10) – I saw a mountain-fox with a long handsome brush, reddish-grey coloured.

(115-11) – Gangotri was worth all the risks and hardship of attaining it. This vast rock-enclosed glen was inconceivably grand, majestic. The Ganges flowed over a single bed. The popularly supposed to be the source of the Ganges, the river really rises far higher up in a mass of frozen snow which arches it, and which is 300 feet high.

(115-12) – The bridges are often dangerous and slippery, as well as narrow, and so frail that they often produce giddiness in those who tread them nervously for the first time. The hill-men and mountaineers are simple illiterate people.

¹⁹³ The paras on this page are unnumbered. This page is a duplicate of page 655 in Carbons 04 (Asiatic).

¹⁹⁴ The word is cut off by a hole punch. Only “sk-s” is visible in the original. We have inserted “skins ins” from the duplicate page 655 in Carbons 04 (Asiatic).

(115-13) – Himalayan rivers are deep and rapid. Birch and cedar intermingle to make a dense forest. The cliffs rose like a perpendicular wall in front of us. The clefts between rocks were beds of shrubs and trees. Emerging from the dark and melancholy forest, a white glittering scene confronted us.

116¹⁹⁵

XXIII

e. Himalayan and Tibetan Travel

117

XXIII

e. Himalayan and Tibetan Travel

(117-1)¹⁹⁶ – rain fell without ceasing drenching us, and our belongings to the last fraction of an inch, tent skin and clothing, baggage, shoes and feelings were uncomfortably and unutterably wet. We took shelter under an overhanging rock at last, and tried to make some damp twigs burn, but they refused. It does not rain in the Him; a veritable deluge descends on you. But we could not tarry there, so the dripping travellers pushed on

(117-2) – climbing gorges and descending precipices, we became accustomed to insecurity of life.

(117-3) – The giant peaks tower amid their satellites

(117-4) – We plunged into the forest of pine

(117-5) – The rocky height was thickly clothed with brushwood.

(117-6) – Himalayan¹⁹⁷ animals are leopards, tigers, hyenas, jackals, bears, wild hogs and wild deer. And probably wolves

(117-7) – In this sequestered gloomy ravine, wild beasts make their home

(117-8) – The rocks were festooned with creepers

(117-9) – Wild roses gave live rally of their perfume

¹⁹⁵ Blank page

¹⁹⁶ The paras on this page are unnumbered.

¹⁹⁷ “Him;” in the original.

(117-10) – The stream bubbled through the rocks

(117-11) – Who can describe the exquisite charm of Himalayan moonlights. The mountain becomes less forbidding and more friendly under the soft mellow light, the frosted trees shine like mother-of Pearl.

(117-12) – The sure-footed sagacious hill-pony picked its way through the rocks and along precipitous paths, scrambled up the steep ascents

(117-13) – little houses nest on the cliff-sides

(117-14) – these hills are limestone

(117-15) – gloomy pines and rich rhododendrons abound

(117-16) – Thirty miles away the Him rises

(117-17) – the purple and brown tints of the hills

(117-18) – fog and cloud appear not seldom; sometimes storms rage with the fury of a hurricane. With thunderous noises like a battery of artillery in action.

(117-19) – lightning flashes in broad arrow-like shapes

(117-20) – flowers of every colour could be found

(117-21) – sage and thyme covered the ground

(117-22) – In the temple a Buddha figure sat in contemplative repose, modelled somewhat crudely I thought

(117-23) – the outer surface of the temple walls sloped inwards as it rose, giving the outline-effect of Egyptian Pylons.

118¹⁹⁸

XXIII

e. Himalayan and Tibetan Travel

119

XXIII

e. Himalayan and Tibetan Travel

(119-1)¹⁹⁹ – before the upheaval of the Himalayas, all this land was once the bed of a great sea. Beautiful ammonites and other fossils specimens have been found embedded here

(119-2) – the old man hospitably begged me to consider his hut my home, during the period of my stay

(119-3) – the gypsies of Europe came originally from Himalaya. An artisan I met and conversed with and who was on his way to the nearest town in British India in quest of work (I think he was a carpenter) was a Drom, a native aborigine of the Himalaya west of Nepal. They are a darker race than other Hindus and keep to themselves as do the gypsies and for centuries were slaves and serfs of the brahmins they are the primitive race before the Aryans came to India. The word Romany is undoubtedly derived from their name. for the word Dromani indicates a female drom.

Language of the gypsies bears so many words of Indian origin too. The droms must have been driven out by an invasion and sent on distant wanderings; their legend is

(119-4) – “The Guru Marpa answered, “That is well my son, And now thou art fitted to take thy departure, for I have shown to thee the mirage-like nature of all existing things. Realise this fact for thyself, going into retreat in mountain recesses, lonely caves, and the solitude of wildernesses.” – Milarepa. (Tibetan) Guru

(119-5) – Kanchenjunga rose, of red granite, icy avalanches and jagged ridge-tops, hidden here and there behind sullen clouds monsoon

(119-6) – the monastery Lamas were a dull-looking lot, each clad in a reddish-brown robe and with waist encircled by a girdle from which were suspended little bags, knives and other oddments. Their heads were either shaven or close-cropped. The road to the monastery was dotted with flagstaffs which were adorned by coloured strips of cloth inscribed with flags. The flags were red and yellow, Tibet’s sacred colours. The portico of the monastery was also gaily painted in bright colours

(119-7) – a wind came driving along the ravine, it a swarm of snowflakes

(119-8) – a scene of unforgettable,

¹⁹⁹ The paras on this page are unnumbered.

²⁰⁰ Blank page

(121-1)²⁰¹ – Bandarpunch wears its white night-cap on its head now that dusk has come and it must settle down for its night sleep.

(121-2) – The declining sun splashes the snows with gold and purple.

(121-3) – the waxing sun strips the peaks of their white veils of cloud and mist.

(121-4) – The giants of the Asiatic world (Him)

(121-5) – Those snowy walls which keep the dividing line between India and Tibet seem but a stone's throw away

(121-6) – the tigers ears were laid back

(121-7) – I hear the distant call of a wild stag in the early night

(121-8) – footmarks had been left in the ground

(121-9) – the day came on quickly. The blurred outlines became clearer

(121-10) – traditions say a few gifted Yogis who live in these lonely forests untouched by wild beasts even possess the power to call to themselves any of the savage creatures. Such is the power they have acquired over the animal kingdom

(121-11) – Our shamefaced acquiescence in supernatural belief

(121-12) – Incident of such a Yogi who tracked tigers by witchcraft for European hunters, see page 134 Wilmot's "leaves from Indian Forest."

(121-13) – the sun broke through heavy banks of mist

(121-14) – the events fell out as the seer had predicted

(121-15) – Nature perhaps the spirits turn away from us in disgust at our neglect of them but our newer beliefs will receive shock

²⁰¹ The paras on this page are unnumbered.

- (121-16) – We must keep a balanced mind
- (121-17) – It is difficult to find a foothold
- (121-18) – these towering fortresses of rock snow ice
- (121-19) – maidenhair ferns grow in long fronds
- (121-20) – I heard the hiss of escaping steam and the rhythmic throbbing of a piston
from a railway engine for the last time at Dehradun
- (121-21) – the yellow lemon light in the sky
- (121-22) – the sky was naked of a single cloud
- (121-23) – crows croak
- (121-24) – Nature shrivelled with heat
- (121-25) – fleecy clouds in the sky there are
- (121-26) – the wind rustles through the leaves
- (121-27) – the long wall of Himalaya topped with white
- (121-28) – the rugged mass of Him takes on a bluish tint at morn
- (121-29) – Himalaya looks down on India
- (121-30) – the lordly summits of Himalaya
- (121-31) – this high wilderness

122²⁰²

XXIII

e. Himalayan and Tibetan Travel

123

XXIII

e. Himalayan and Tibetan Travel

(123-1)²⁰³ – a continental mountain chain is really a wrinkle of the earth's crust which has accommodated itself to the diminishing diameter of the hotter interior

(123-2) – Himalaya has been depressed below the ocean for long epochs of time and has been overlaid with marine sediments

(123-3) – It is a basic principle of geology that where areas of the earth have sunk deepest they also rise highest. Hence we may conclude that an ocean-basin in Central Asia formerly lay where Himalaya and Tibet now are

(123-4) – Himalayas is 1500 miles long and averages 200 broad and from Kashmir to Assam is essentially a unity

(123-5) – This vast tract was under water continually for vast periods

(123-6) – Himalaya is the youngest, largest and highest chain mountains in the world

(123-7) – one need now know much of the mechanism of mountain building to see that

(123-8) – Nanga Parbat peak is the abrupt termination of Himalaya in the West

(123-9) – on the Tibetan hinterland

(123-10) – the ascent was gradual at first but later became very steep and very trying

(123-11) – mists hang around the mountain

(123-12) – with a loud roar the river dashed over the boulders which obstructs its course and went foaming down

(123-13) – the sunlight throws the whole mass of intricate ridges into sharp relief

(123-14) – our path was pitched somewhat steeply

(123-15) – we are now well up the flanks of the mountain

(123-16) – a biologist once said that Himalaya is nothing more than a gigantic graveyard where in countless millions of animals and doubtless human forms have been entombed. But when I enter a graveyard or a cemetery I am at once made aware of it and everything in me rises in distaste; my reaction on entering a cemetery is decidedly

²⁰³ The paras on this page are unnumbered.

unpleasant but my reaction on entering the region of earth's loftiest summits, Himalaya, is decidedly pleasant; I find it attractive and not repulsive as in a graveyard

(123-17) - where dense tufts of fern grow abundantly alongside the path

(123-18) - the steep narrow path led along the crest of the hill the range was generally enveloped in mist and rain during the summer months

124²⁰⁴

XXIII

e. Himalayan and Tibetan Travel

125

XXIII

e. Himalayan and Tibetan Travel

(125-1)²⁰⁵ - here the, was fit territory for me to pursue my investigations

(125-2) - these hardy and powerful Tibetan ponies are not infrequently extremely obstinate by nature

(125-3) - the strong-shouldered snow cloaked Himalayas remain for me the regal home of divinity on this planet. They are the primeval jewels set in a commonplace world. I hope one day to build my home on a mountain side in Kashmir or amid

(125-4) - the clouds effect are the most impressive in the world. Long bellying sails of cloud thousands of feet high, sail across from the Indian Plains and over the lower slopes to hurl themselves upon the mighty peaks

(125-5) - nature is notoriously inhospitable in these snow-swept regions, and yet I could not help feeling a sense of divine protection even while I moved through them

(125-6) - where glaciers hang suspended in mid-air

(125-7) - the icy flutings of the mountains

(125-8) - the snowy fortress of Everest

(125-9) - the approach to Darjeeling lies upwards through densely-tangled forests and tall thick jungled-grasses where malevolent tigers and snarling leopards still find a

²⁰⁴ Blank page

²⁰⁵ The paras on this page are unnumbered.

home

(125-10) – my almond-eyed, yellow -skinned Tibetan friend grinned perpetually

(125-11) – a great contrast to the melancholy habits of the Hindus

(125-12) – higher up the jungle yields to dark-green tea-plantations which have clearings

(125-13) – the one impregnable heights of Everest and Kanchenjunga have all but yielded to the assaults of man.

(125-14) – their turbans of white snow wind round and round their heads

(125-15) – the sky was hung with stars

(125-16) – somewhere in a marble palace of which a Mogul Emperor had declared “If there be a paradise on earth it is here.” I could well fit his saying to the Himalaya

(125-17) – those colourful hours immediately before nightfall.

(125-18) – the warm full hues of the sky

(125-19) – twig light with its marvellous suggestiveness

(125-20) – dawn touches the mountain with rose

(125-21) – to appreciate the symbolic value of these scenes

(125-22) – the fawn-coloured squirrel ran jerkily up to the roof; if its woolly tail held high aloft

(125-23) – thick folds of cloud were drawn like a curtain across the sky

(125-24) – A white silent world of untrodden snow

126²⁰⁶

XXIII

e. Himalayan and Tibetan Travel

127

(127-1)²⁰⁷ – the damp wood did not light easily and even when it caught fire at last it burnt with a sulky and smoky flame

(127-2) – spurs projected from the base of the great snow range in various directions

(127-3) – I contrasted this excessively damp climate with the excessively dry climate of Egypt

(127-4) – How this man could carry the clothing of a hot tropical climate in these snowy ice-cold heights exposing himself to cutting winds, and yet retain health and hardness is something not easy to explain

(127-5) – the wild frontier of Tibet

(127-6) – The mists have cleared, the rains have stopped and for a few hours brilliant sunshine prevails. I sit on the bed to practice meditation for the ground is now too water-logged for me to resume my seat there anymore, and gaze through the open window at the silver snow-peaks jutting up through banks of clouds

(127-7) – the valley is flanked by bare rock

(127-8) – those snows are never chilling in their aspect.

(127-9) – Peaks tower above the snows, their faces variegated by crevasses ice falls and grey crags

(127-10) – the last light of sundown

(127-11) – these vapours cover the land with a veil

(127-12) – the Ganges cuts its way through the mountains along extremely narrow valleys and very deep gorges fed by the glaciers of the snowy range.

(127-13) – Pine trees with long feathery tufts of leaves

(127-14) – giant rhododendrons clothed with gorgeous red

(127-15) – rivers roar through the deep gorges..flowers

²⁰⁷ The paras on this page are unnumbered.

(127-16) – winter turns the whole land into freezing blasts

(127-17) – the moving mists shroud the scene

(127-18) – the mists brood over the valley and vapours quiver over the peaks

(127-19) – the hills here are the foothills of Himalayas, and are composed of sandstone and indurated clay

(127-20) – the Ganges, having forced its way through the Him, becomes here a broad and magnificent stream which continues for 1200 miles to the sea.

(127-21) – the craggy range was clothed with lichens

(127-22) – superb blossoming wild flowers filled with the air with rich fragrance

(127-23) – pink lotuses blossomed on the Ganges

128

XXIII

e. Himalayan and Tibetan Travel

(128-1)²⁰⁸ – pilgrims filled their jars with the holy Ganges water to be sealed and taken to their distant homes, whilst professional water-carriers obtain certificates that their pots are really filled with the precious element, from a priestly official. the calm beautiful river

(128-2) – the Ghats of cut freestone – exceedingly broad flight of steps descending into the river, as at Benares, I traced the Ganges course until it lost itself in the meeting sky

(128-3) – a ridge of hills rises on the west bank, its sides covered with brushwood

(128-4) – the Dhun valley stretches away from Hardwar, through a forest of tall trees and blossoming rhododendrons. The white starry blossoms of corundas emanated a strong attractive scent.

(128-5) – bright scarlet and pink amaranths carpet the Dhun valley

129

XXIII

²⁰⁸ The paras on this page are unnumbered.

(129-1)²⁰⁹ The sacred cities and places of India are overgrown with the weeds of impossible legend and incredible fancies.

(129-2) Witchcraft, the black arts, flourish in Indian villages and among jungle tribes.

(129-3) He did not once remove his gaze from my eyes –

(129-4) His sparkling eyes – This Yogi in his mountain retreat –

(129-5) I wandered across – and then reached a spot strewn with huge boulders – around the foot of the mountain.

(129-6) The sun shone softly on the red-tiled roofs.

(129-7) A single plantain leaf is large enough to be used as a plate at meals, or stitched leaves of the banyan.

(129-8) At night numerous fireflies darted about.

(129-9) We descended at a drowsy little station where a couple of flickering paraffin lamps provided the sole illumination.

(129-10) An ox-cart took us across a mile of fields to the village.

(129-11) To touch the ground that afternoon with bare feet was like touching a sheet of hot iron.

(129-12) India possesses its scattered memorials of a proud past.

(129-13) He locked my gaze in his own unwinking, long-drawn stare.

(129-14) I met the Yogi trudging along the road –

(129-15) A red sunset shone through the waving palms.

(129-16) There, in the extreme South, in the triangular peak of the Indian peninsula, I found great Yogis. Ceylon is my Garden of Eden. I shall always love it and its happy people. It is unforgettably charming.

²⁰⁹ The paras on this page are numbered 1 through 23; they are not consecutive with the previous page.

(129-17) We should not carry a trace of contempt in our demeanour or we learn nothing that is of worth in this sensitive Hindustan.

(129-18) I never needed to throw a bridge across the racial gulf, for there was something in my western nature which yet understood the eastern mind without much difficulty.

(129-19) A few English traders and soldiers took India into their hands.

(129-20) Hidden away in the shadows [of]²¹⁰ old cypress trees in various parts of Syria are the tombs of great holy men of the past; to these places pilgrims still resort.

(129-21) The large Presidency cities are packed with discontent, given its leading by jobless university graduates turned politicians.

(129-22) The damp languid night –

(129-23) The black mass of the tower rises fantastically in the moonlight.

130²¹¹

XXIII

f. Indian Travel

131

XXIII

f. Indian Travel

(131-1)²¹² His serene figure sitting so motionless beside the lake, under the dying sun, hardly differs from that of a bronze statue.

(131-2) The India of palaces, pageants, gilded elephants and ornate jewels, is feudal.

(131-3) The holy of holies in Egyptian temples were always dark and gloomy, and approached by halls in which the light grew less and less as the worshipper advanced. So too are the interiors of the South Indian temples even today.

(131-4) It was a pleasure to listen to this polite Punjabi, this fine representative of a fine race, for I have always admired the Sikhs.

²¹⁰ The original editor deleted a comma from after “shadows” and inserted “of” by hand.

²¹¹ Blank page

²¹² The paras on this page are numbered 24 through 40, making them consecutive with the previous page.

(131-5) These mosques which raise their domed minarets against the skyline of every large-city in India.

(131-6) I met some herdsmen leading their cattle home.

(131-7) Through the clumps of drooping palms, and beyond the leafy banyan trees, I could see [the]²¹³ placid surface of a wide river gleaming in the sun.

(131-8) Among the sacred shrines of this place is the great Temple of Lakshmi, a legacy from immemorial antiquity. Its cloisters have sunk through age and now lie buried under the surface of the earth. Lakshmi is the much-sought goddess of Wealth in the Hindu Pantheon.

(131-9) The terrible leap of the tiger and the sudden thrust of the snake have exacted a ruthless toll of India, but worse than these have been the pitiless ravages of famine.

(131-10) Alas! The gorgeous East is no more – and I doubt if it ever was. The ornate trappings around a Rajah's court were after all but a colour spot upon the wide surface of this country.

(131-11) I turned my head to gaze meditatively through the hermitage window. The rising slope of a spur belonging to the Mountain of the Holy Beacon came into sight, its craggy face shimmering in ripples of misty heat.

(131-12) The western traveller meets with much that -

(131-13) The candles flickered feebly in my sultry room

(131-14) Wandering among the carved columns one gets the curious impression of having come upon some lost civilisation of the past – so different, within these temple walls.

(131-15) The coloured and crowded bazaar was a scene of bustling activity.

(131-16) The processional car and idols were stabled in a dark wood and corrugated iron structure, outside the temple.

(131-17) Those drowsy Indian afternoons are better spent on one's bed.

²¹³ The original editor inserted "the" by hand.

(133-1)²¹⁵ The bazaars buzz like a swarm of brown bees –

(133-2) A kite wheeled in the sun's blaze

(133-3) A loafer's arcadia

(133-4) The nocturnal terrors of tropical nights – insects-reptiles.

(133-5) The road wound along through gruesome-looking cactus and sparse jungle.

(133-6) I went to India to meet, not distinguished men, but wise ones.

(133-7) I think of the Surrey downs and green Essex flats-

(133-8) The massive grandeur of this temple

(133-9) The only available means of conveyance at that hour was a bullock cart. I hailed the driver and-

(133-10) Do I not still see those coloured palaces, now bereft of their glories, yet giving me reminiscent thoughts as I explored them.

(133-11) The breakers of Cape Comorin, where Roman and Phoenician ships sailed round India's southernmost point-

(133-12) The old temple by the Godavan, where this man with burning black eyes and emaciated body sought for Brahm. He sat there,

(133-13) – the fire-chariot (railway train)

(133-14) South India has less people than Northern India. It is less known to the English

²¹⁴ Blank page

²¹⁵ The paras on this page are numbered 41 through 60, making them consecutive with the previous page.

in the country, and less familiar to European readers. It is the most conservative part, too, where the old customs linger longest and the old ideas are hardest.

(133-15) The poverty in India is not merely drab, as in the West, but it is appalling. A single rupee tossed to the beggars at the veranda of my bungalow would sometimes put them into Paradise for three days. But Alexander was dissatisfied with a dozen kingdoms; he wanted the world. Such are the whims of ambition.

(133-16) What can you do with priests who teach the people to smear fat and red ochre on idols and make their offerings to that?

(133-17) My mind goes back to low white buildings and tropical gardens.

(133-18) The Orient has its perfumed glammers but it also has its bad drains; a colourful city life but also a dirty and diseased one.

(133-19) What sublime patience and enduring toil had worked upon these caves and rock-temples.

(133-20) The men were rising from their beds and some had gone out and sat before their huts, cleaning their teeth with quills made of bamboo.

134²¹⁶

XXIII

f. Indian Travel

135

XXIII

f. Indian Travel

(135-1)²¹⁷ The legendary miracles and traditional marvels which he related left me cold.

(135-2) – the hand of dead generations lies heavy over

(135-3) The village was nothing more than a heap of wretched hovels and tumble-down cottages.

(135-4) India is a country where the highest traditional wisdom is daily mocked by its lowest contemporary caricatures.

²¹⁶ Blank page

²¹⁷ The paras on this page are numbered 61 through 80, making them consecutive with the previous page.

(135-5) – they stand chest-high in the tank and pour pitchers of water over their heads.

(135-6) The massive wooden temple car was of such dimensions that all the efforts of hundreds of pullers only made it progress by a slow crawl.

(135-7) Indian society needs a little more fun, a little more laughter, and a little more humour.

(135-8) The calls upon my financial aid came with increasing frequency; within a week I had been magnified into a generous millionaire!

(135-9) India became like a hot-house, yet I did not dislike the sun. It was the moisture in the air, the perspiration on the skin that oppressed me.

(135-10) I am infatuated with the geometric motifs of Muslim art. How many times have I stood gazing from afar at some Indian mosque or entranced by the beauty inside some Egyptian one.

(135-11) An Indian discussion carries one back curiously to our own medieval age. It savours of the school-men bandying words in the air, the while ignoring facts which lie openly all around them.

(135-12) The cut of his suit betrayed Broadway, the contour of his jaw was unmistakably American. "Well, stranger," he exclaimed, cordially, "meet me! I'm from the States. If you can bring this Yogi fellow here it's O.K. with me!"

(135-13) In Punjab the native bearer addressed me "Protector of the Poor" also. "Do not scoff, Huzoor," he said.

(135-14) The unfit and unfed hordes of India.

(135-15) This unquestioning fatalism of the Indian.

(135-16) One sees red-painted images all over the land –

(135-17) A fakir²¹⁸ who sat immobile hour after hour, with folded legs and ash-smearred face.

(135-18) We strolled out under the palms.

²¹⁸ "faquir" in the original.

(135-19) As I travel amid the scrub and desert of parched plains with what gladness do I welcome the thought of England's fresh green fields.

(135-20) – the dull yellow sand of the desert, rising occasionally into little mounds.

136²¹⁹

XXIII

f. Indian Travel

137

XXIII

f. Indian Travel

(137-1)²²⁰ In many respects India is still the contemporary of medieval Europe.

(137-2) – a filthy ascetic with matted lousy hair and sore-covered body.

(137-3) Was it for this that I endured torturing temperatures?

(137-4) To make matters worse there are hardly any hotels in the south, so one must sleep in railway waiting rooms.

(137-5) When we discovered later that we had a common lingua franca in my stock of Sanskrit philosophical terms, his delight became both audible and visible.

(137-6) Since the first European nation thrust itself into India, vast changes have come over the land.

(137-7) Vasco de Gama made his memorable voyage round the Cape of Good Hope to the quiet port of Calicut, on the western coast of India.

(137-8) Europeans and Americans who have never travelled in the Orient can form but a faint conception of the over-powering beauty and startling clearness of the heavenly canopy which one beholds there. One obvious reason is that our skies are so frequently overcast by clouds that we see fewer stars and them dimly.

(137-9) Benares – I thought what we would have made this river bank had England been given a free hand, and I smiled. I thought, too, of the stately and regular stone building on Victoria Embankment in London, and that magnificent boulevard which

²¹⁹ Blank page

²²⁰ The paras on this page are numbered 81 through 98, making them consecutive with the previous page.

fronts it.

(137-10) My cockney friend shook his head compassionately. "I feels sorry for them," he said, "they ain't civilised! You just can't make them progress!"

(137-11) I walked with trepidation through those tropical nights whose black silence seemed to hide an intense animation and to cover the lurkings of countless living things.

(137-12) The premature ageing of these Indian women is a tragedy. In the West, woman no longer submits to the tyranny of the birth certificate, but here she anticipates it!

(137-13) This stagnant and superstitious land

(137-14) - the dusty villages of India

(137-15) How strange their forms appeared within their little shops by lamplight. (The Bazaar)

(137-16) The inexpressible serenity of his countenance awed me.

(137-17) The light hurt my eyes until I thought how welcome would be a full day of England's sulky horizon.

(137-18) The curved arches and carved arabesques of Islam draw me more powerfully than its dogmas.

138²²¹

XXIII

f. Indian Travel

139

XXIII

f. Indian Travel

(139-1)²²² Sometimes one felt the oppression of eternally sunny skies, too bright and too glaring to be comfortable, so that one longed for the sight of a dark cloud, the stir of a breeze, or the touch of rain.

²²¹ Blank page

²²² The paras on this page are numbered 99 through 111, making them consecutive with the previous page.

(139-2) Discomfort and even danger trod in my steps in this Land. Day after day the heat scorched, yet I learned to endure it; day after day pests of varying kinds arose to trouble me.

(139-3) I was following a path which led through a tangle of cactus bushes and low scrub.

(139-4) From this parched and desolate peak I saw the entire valley magnificently spread out. I could see the red dust suspended in the air.

(139-5) Little is known to the outside world about Nepal; even in India itself the ignorance of Nepalese affairs is not far short of that in Europe.

(139-6) The pitiful whine of the beggars is still in my ears, the resigned faces of the lepers are still in my eyes, the shrivelled stumps of the mutilated still horrify me.

(139-7) As I sat in this stuffy quarter of this stuffy city, I thought of the things I would do if it were handed over to me. First and a paramount necessity – I would have a squadron of “sweepers” thoroughly clean and disinfect the entire city. Then I would collect all the beggars, all the self-mutilated objects of charity, all the wandering lepers, and arrange to put them into useful work, or a home for the incurable. I would install electric lighting, a clean water-tap system [and]²²³ start a local newspaper which would seek to foster civic pride.

(139-8) The venerable old hermit smiled disdainfully at the hurrying crowd, at the taxis and tramcars which represent part of modernity’s contribution to the city’s life. It was dignified old age gazing down at restless youth.

(139-9) – the flat-roofed houses of the town, with their picturesquely-carven doorposts.

(139-10) – here and there small groups of white and crimson water-lilies were dotted about the “tank” -

(139-11) The flat rice-fields stretch away to the hills, divided by low earthen ridges.

(139-12) – huge uncouth water buffaloes, grey and black in colour laboured on some farms, treading out the maize.

(139-13) It is a common thing to see these holy men in the scantiest of rags, and they have reduced their belongings to an absolute minimum, as befits the wandering gypsy-like life which most of them lead. A coconut shell water-pot, complete with lid, handle

²²³ The original editor inserted “and” by hand.

and spout, a begging bowl and a linen wrap for carrying a few other articles, represents their usual outfit.

140²²⁴

XXIII

f. Indian Travel

141

XXIII

f. Indian Travel

(141-1)²²⁵ Agra Fort is contained with lofty walls, moated and battlemented, and is built of giant slabs of red sand-stone. Within are white marble palaces, a-sheen in the sun – fit stages for the most enchanting tales from the Arabian Nights.

(141-2) – and then pass through lofty guard-houses.

(141-3) – the grotesque mingling of splendour and squalor that is India.

(141-4) A child, whose pretty silk coat was embroidered with gaudy tinsel, whose feet were shod in yellow leather slippers.

(141-5) – his long raven-black hair was thickly matted

(141-6) – a dilapidated old mosque

(141-7) – the master was an old man of venerable appearance and apostolic bearing.

(141-8) Tourists who indulge in a frenzied rush through the country cannot possibly know India, but Britishers who dwell in their world apart for twenty years do not know it either. To understand this misunderstandable land one must live with the Indians – and especially with the Indians of the Interior, of the villages, the plains and mountains.

(141-9) – I flitted direct from the gorgeous palaces of Maharajahs to the shabby huts of ascetic hermits.

(141-10) The sight affected me. Three hundred earnest faces appeared in the Mosque's dim light; three hundred pairs of eyes seeing naught but Allah.

²²⁴ Blank page

²²⁵ The paras on this page are numbered 112 through 128, making them consecutive with the previous page.

(141-11) We wandered into a little Mosque. My companion bowed and prostrated himself in prayer, the while I sat in reflective meditation upon the environing presence of Allah, the One.

(141-12) He was no anaemic-looking saint but a powerfully built man, vigorous in movement and muscular in limb.

(141-13) "My son, I have entered the place where all is one, where there is neither Truth nor the seeker after Truth."

(141-14) – the heads of the coconut trees were bowed with their rich fruitage.

(141-15) India is a country of striking contrasts: I have found men there – and not a few either – who lived lives of immaculate purity. Yet in the South I have seen great temples provided with brothels for the profit of priests and convenience of pilgrims.

(141-16) I sought the company and conversation of India's wise men.

(141-17) Clive, the bank clerk, brought India within British influence. Disraeli, the Jew, brought it within the British Empire.

142²²⁶

XXIII

f. Indian Travel

143

XXIII

f. Indian Travel

(143-1)²²⁷ I listened to the hooting of owls in the garden at night

(143-2) He wore a little white skull-cap with openwork edge-

(143-3) – the scarlet fez

(143-4) But the hour for midday prayer had arrived and my companion asked to be excused. His servant brought a shapely brass water tub and basin, and,²²⁸ after washing himself, he sank down in prayer.

²²⁶ Blank page

²²⁷ The paras on this page are numbered 129 through 144, making them consecutive with the previous page.

²²⁸ The original editor inserted a comma by hand.

(143-5) Behind the facade of India's political trouble looms the dark shadow of economic trouble. A vast primitive agricultural population finds itself in distress and listens to the politician who offers a panacea. Their grievances are genuine and obvious but the cure for them is not so obvious. It is not only a matter of headwork, but of heartwork: some good-will is needed.

(143-6) - to enlighten the uninitiated. Tormented India!

(143-7) - half-veiled women moved silently by

(143-8) On these festival days the little town shuts up shop and puts on its best clothes, the women wearing bright gaudy raiment, and swarm through the streets towards the great temple.

(143-9) - the South is the picturesque part of India.

(143-10) I stood in the courtyard as twilight descended. I walked to the tank to watch the last and laggard bathers finish their ablutions. I sat down on the flat stone and fell into a profound meditation - how many hours it lasted I cannot say, but the moon had climbed high in the sky when I opened my eyes and returned to the earth-world.

(143-11) Beyond the drab uneven tract which ran for nearly two miles outside the ashram windows, I caught a glimpse of a tall temple tower. It stood up like a great symbol of this religious land, and day after day, week after week, it reminded me of what lived deep in the South Indian heart.

(143-12) There is very little romance in India, either in its social life of its cities or in the villages of its flat plains.

(143-13) These Hindus are quick to enter into familiar conversation. "Who are You?" asked a lawyer I met in the station while walking up and down a platform. "Where are you going?"²²⁹ Without waiting for my reply he proceeded to give me his own biography.

(143-14) - alien conquerors that we are

(143-15) - a burnt-out, sapless people

(143-16) - the grim shackles of caste

²²⁹ The original editor inserted quotation marks by hand.

(145-1)²³¹ I am getting too wise to absorb such preposterous stories. "Tell that to the Marines!" I exclaimed involuntarily. "To which persons do you wish me to tell that?" he inquires solemnly, not understanding my allusion.

(145-2) This atmosphere of sodden heat was disagreeable.

(145-3) - the brass water pot upon her head shone in the sun -

(145-4) In the silent forests where the great Rishis' Upanishads were composed.

(145-5) The beggars and guides spoiled India's show-places for me as they spoiled Naples for Emerson.

(145-6) - the sad squalor of the villages

(145-7) In the West the sun pours out a welcome benediction; here it pours out malediction.

(145-8) - the fierce sun and lambent air of the Orient

(145-9) It is futile to make superiority a question of skin.

(145-10) South India: some men went about naked to the waist.

(145-11) - kites, those unattractive birds, flew around the ashram and then darted off towards the town.

(145-12) The traveller who comes with fresh eyes and sees the squalor of Indian villages and the obvious poverty of the peasants, wonders.

(145-13) This strange land, where so many pass their days in silent weeping and their

²³⁰ Blank page

²³¹ The paras on this page are numbered 145 through 165, making them consecutive with the previous page.

nights in noisy sleeping.

(145-14) – the panoramic plain was encircled by low hills

(145-15) – at day break people appear on the banks of the sacred ponds to wash and bathe themselves and then to pray to the rising sun.

(145-16) History is ever changing and methods with it.

(145-17) Indian commerce cannot hope to escape the touch of progress. The peasant clings like a leech to his wooden plough, but younger generations awake-

(145-18) I went for a stroll through the narrow streets of the old town. Several houses were so rickety as to appear in the last stages of collapse; the walls were rotting with age, while the roofs were peeling with decrepitude.

(145-19) In India the English dance and dine and drink; this is their life.

(145-20) Writers of lurid fiction have created a picture of the Oriental as a subtle, unaccountable and even sinister person. I found him, on the contrary, to be a simple, understandable and kindly person.

(145-21) It was hardly the spot to take a lesson in Yoga, this busy street in the heart of Calcutta's business quarter, but nevertheless I heard some memorable things there.

146²³²

XXIII

f. Indian Travel

147

XXIII

f. Indian Travel

(147-1)²³³ In the bazaar, where pyramids of food-stuffs are heaped up on little booths.

(147-2) Sweating officials sit under fans, whose slight particular wisp of coolness mocks their general discomfort, and wish that India had never been discovered.

(147-3) If I want vivid romance and colourful sights I shall know where to look for them

²³² Blank page

²³³ The paras on this page are numbered 166 through 177, making them consecutive with the previous page.

next time; not to the East shall I go but to the West! There is far more to appeal to the ready imagination in Paris than in –

(147-4) Midsummer in the plains of the South scorches the body and depresses the mind – often like the hottest room of a Turkish bath. Breathing becomes difficult and debility becomes easy. Even to touch a brass door handle with the hand is to burn the flesh; eternal vigilance must be exercised as soon as one begins to move about.

(147-5) When I went among the Yogis and asked them for the secrets of their beliefs and practices, I set out a little better equipped materially than Anquetil du Perron, who set out in November 1754 for India, also, to obtain the sacred books of Zoroaster for Europe and to learn the secrets of the Parsis. He carried only two shirts, two handkerchiefs, a pair of stockings, a Bible and a volume of Montaigne's Essays. It took him three years to travel from Pondicherry In French India to Surat, the headquarters of the Parsis, in the midst of miseries and difficulties. I have done almost the same journey in three days, thanks to the railways built by British enterprise.

(147-6) We sat on low divans which were ranged along the walls all around the room. This fine old Cairene mansion was built round a square central court in which a gurgling fountain and a few leafy palms were the chief features.

(147-7) – the beautiful Arabesque decorations

(147-8) – my host served some tiny cups of delicious Yemen coffee as a ceremonial welcome.

(147-9) Roses showed their fragrant petals, lavender raised its slender head and violets revealed their pretty faces in this attractive Egyptian garden.

(147-10) It is admittedly difficult to comprehend the Orient, the ways, character and habits of thought of its peoples. It is ten times more difficult to comprehend those enigmatic men, the mystics of the Orient.

(147-11) – the long panorama of Indian life

(147-12) – the Aryans who broke through the northern passes and spread themselves out all over the land.

148²³⁴

XXIII

f. Indian Travel

(149-1)²³⁵ – Ship for the mysterious East

(149-2) India's charming mood of medievalism

(149-3) The Indian spring was burning away into summer.

(149-4) – the long black lashes of his eyes drooped until they covered the brilliance which shone beneath them.

(149-5) A Marwari money-lender entered the carriage at the station and soon fell into talk with me. His sharp features and money-loving eyes did not attract me but he was very alert mentally and full of questions about the West.

(149-6) – there is plenty of colour here, too; the entirety is thickly wooded. Green fronds adorn brown trees which rise up out of red earth, and flowers are plentiful enough.

(149-7) – All trees on the rubber estates are planted with perfectly spaced symmetry. These tall graceful trees combine to form an army in extended formation.

(149-8) Men whose jaded and jaundiced eyes told of the late malaria epidemic.

(149-9) The steep gradients, the snow-covered crags of Himalaya.

(149-10) The most historic description of one such rope trick appears to be that of Ibn Batutah, an Arab or Morish Sheikh of Tangiers in the "Volume of Travels," in the middle of the fourteenth century. The first recorded mention of this trick in India is in the ancient Shastras and Sutras. Shankaracharya,²³⁶ over a thousand years ago, in his great work Vedanta Sutra, has given not only reference but also an excellent explanation of this feat. In Sutra 17 of the Vedanta Sutra – "the illusory juggler who climbs up the rope and disappears differs from the real jugglers who stand on the ground," etc. From this it is clear that the trick was well known in this mysterious land over a thousand years ago.

(149-11) They chew betel-nut without end, blackening teeth and reddening lips.

²³⁵ The paras on this page are numbered 178 through 197, making them consecutive with the previous page.

²³⁶ "Sankaracharya" in the original.

(149-12) These peasants and townsfolk are quite contented with what any European must regard as acute discomforts.

(149-13) Girls whose brief beauty ends with married life and much childbearing.

(149-14) Low-caste women passed by me, their breasts hanging low and flaccid – fruit of much childbearing.

(149-15) – the high purpose of my pilgrimage

(149-16) Small shrines line the banks and are even built on the rocks that jut out of the river.

(149-17) He wore the triple-sacred Brahmanical thread.

(149-18) – float lazily on the still lagoons of Travancore

(149-19) – the suffocating heat of summer on the plains

(149-20) – melancholy marshes of _____²³⁷

150²³⁸

XXIII

f. Indian Travel

151

XXIII

f. Indian Travel

(151-1)²³⁹ Over the well had been built a “pikotah” or water-lift. This curious, ancient and wooden engine had for its principal part a long beam, worked like a lever. The latter was balanced upon an upright post and as a man walked up and down its length so its ends rose and fell in harmony. A bucket was tied to one end and this sank into the water at each fall, being full when lifted up again. These Indian wells are usually much wider than our European ones.

²³⁷ 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.

²³⁸ Blank page

²³⁹ The paras on this page are numbered 198 through 211, making them consecutive with the previous page.

(151-2) A tall Muhammadan²⁴⁰ with a red fez was chanting the evening prayer as he stood facing the setting sun, in the direction of Mecca.

(151-3) - the bowed endurance of toiling peasants

(151-4) All those strange, colourful and diverse components which make up the Indian scene.

(151-5) - women who live frustrated lives under the grim shadow of purdah

(151-6) - in the dazzling Indian light, it stood out in sharp shadows

(151-7) My bearer servant assumed an attitude of paternal protection toward me. He carefully analysed the bills which washerman, milkmen and the like presented me. He persisted in paying the coolies himself when he travelled, and if they demanded more, he would turn round and violently abuse them, adding insult to injury by saying "And your grandmother was a monkey!"

(151-8) - my spiritual adventures under an Oriental sun.

(151-9) The tiger hides in the jungle

(151-10) A large "tank" was stretched out before me, the trees throwing branch-shadows into its still surface.

(151-11) _____" he said, in excellent English.

(151-12) Next day the sun seemed unusually intense; its heat beat down on the cracked thirsty earth till I felt like groaning. I lost all taste for food. To stay within the bungalow was to stay within a furnace; to venture outside for a walk was to invite a fresh flow of sweat.

(151-13) - and deserts stretch across the country

(151-14) It may be one of the mysteries of divine purpose why a mere handful of Englishmen who were a 15,000 mile sea journey from home and help, were able to conquer within a few years one of the world's most extensive empires. It may be that we shall never learn why the gods that govern destiny literally gave India into our hands. But what is plain to see is that one consequence has been to bring Indian religious and philosophic knowledge before Western truth-seekers at an earlier date and in greater fullness than could have happened normally.

²⁴⁰ "Muhammedan" in the original.

152²⁴¹
XXIII
f. Indian Travel

153
XXIII
f. Indian Travel

(153-1)²⁴² The fishing boat hugged Africa's shore. Its old-time carved mast and single high white sail looked picturesque.

(153-2) – ghastly-looking beggars, deformed travesties of humanity

(153-3) The rocks flung back the heat like the sides of a furnace. In the cooler chinks between the stones, little green lizards had set up their abodes.

(153-4) The silent feet of camels passed through the dust²⁴³ of the street.

(153-5) I bow again mentally before his feet.

(153-6) In the burning stillness of this air

(153-7) Ceylon returns to memory as a land of thick foliage, where giant palms drooped their magnificent leaves towards the reddish earth, and where scented winds pleased the nostrils.

(153-8) There were stars innumerable overhead-
– the sun was implacable

(153-9) My bearer chased a cobra out of the house

(153-10) Their turbaned long-robed figures formed a picturesque group

(153-11) -this swarming Eastern city, a motley gathering of house-roofs, minarets, temples and palm trees.

(153-12) The great forests and thick palm groves of Ceylon form a welcome contrast to

²⁴¹ Blank page

²⁴² The paras on this page are numbered 212 through 228, making them consecutive with the previous page.

²⁴³ The original editor deleted a period from after "dust" by hand.

the flat and parched plains of India.

(153-13) His only garment was a string, which served as a waistband, to which was attached a small calico bag in front covering the parts.

(153-14) -the fast-darkening day
-outside in the lonely night, jackals barked -

(153-15) As I gazed on the temple walls, on these sculptured gods in attitudes of abandoned voluptuousness, these deities of Hindu legend depicted in amorous pleasantries, I received disturbing reminders of that sex element which plays so large a part in Indian symbolism.

(153-16) The fakir²⁴⁴ had a tame green parrot which looked at me from its perch.

(153-17) It is easy to walk in Miss Mayo's track and attempt to startle the Western reader's feelings with so-called "exposures" of degenerate India – her sex hysterics, human sacrifices, barbaric superstitions, incredible filth, unbelievable insanity, amazing self-tortures, and stupid religious ceremonies.

154²⁴⁵

XXIII

f. Indian Travel

155

XXIII

f. Indian Travel

(155-1)²⁴⁶ Forever at the back of my mind there is a secret fear that some reptile may suddenly cut my pleasure short. I ask myself why has She (Nature) made death lurk under-foot on dry land and in the water?

(155-2) Pondicherry – Houses that have known no paint for a generation – salt-crusted walls – briny flakes on woodwork-sagging doors – ghostly streets – dreamy lazy natives – a ghost harbour – reminds one of a faded picture.

(155-3) From the quays come all that motley group of noises which one hears in all the harbours of the world. The anchor is pulled up with a metallic whirr of machinery and

²⁴⁴ "faqueer" in the original.

²⁴⁵ Blank page

²⁴⁶ The paras on this page are numbered 229 through 239, making them consecutive with the previous page.

a clanking of chains, and the eager ship began to steam out of the great harbour of Colombo.

(155-4) Bombay: The movies provide humanity with a little vicarious romance, a little comfort, and a little excellent entertainment in this jaded disillusioned era.

(155-5) Out in Europe with what glee would I welcome the sun, how ready I was to play truant to the town and rush off to dream in its golden rays, but here I have begun to look on it with something of dread; there is a malign influence hid within its tropic light; it hurts the unwary Westerner quickly and occasionally kills, while the unlucky native is deprived of that energy which is needed if he is to conquer nature and wrest a worthwhile livelihood from her.

(155-6) This East, which is as careless of the hours as the East I used to picture in my youth, and upon whose track I travelled half the world, is receding into past history. When motor garages and movies begin to appear all over the land, as they are

(155-7) In the sunny days of our Eastern supremacy

(155-8) The agile gharri moves skilfully through the crowded streets

(155-9) Pilgrims swarm in the narrow streets during festival periods and sweetmeat stalls do a brisk trade.

(155-10) The post office peon brought me a letter

- offered me a dish of rice and brinjal (a native vegetable) (the egg-plant)
- the malarial climate of Madras
- long-bearded Mussulmen passed me on their way to the mosque.

(155-11) My Muslim friend rose and bade me farewell. "Peace be with you" he said and looked me in the eyes. I gave him the conventional reply "And with you, peace."

156²⁴⁷

XXIII

f. Indian Travel

157

XXIII

f. Indian Travel

(157-1)²⁴⁸ Had I endured all the hazards of travel through dangerous regions in order to

²⁴⁷ Blank page

fall victim to a mere mosquito? Was malaria borne by that tiny insect, to take me captive?

(157-2) The people came to their doors and stared at me in surprise for – X – though a large village, is well off the beaten track.

(157-3) You English have brought us good roads and excellent railways,” he said, but

(157-4) Cape Comorin faded out of the picture. The steamer churned its way across the strait. Then Ceylon, whose luxuriant vegetation and thick tree growth contrasted vividly with the dry plains of India, the bare tracts of grassless land. Through softly perfumed groves the train ran, across charming scenery. I breathed the damp, cinnamon-spiced, scented air of an island Eden.

(157-5) I walk homewards in the dusk
– the muffled tread of pattering naked feet
– in the course of my journey
– Bombay, the blistering heat
– through the teeming bazaar
– in secluded little-known monasteries

(157-6) On the road we passed some herds of cattle going home to the tinkling music of their bells. In the approaching shadows their forms grew fainter and fainter.

(157-7) Herein dwells a funny thing worth recording as an example of what is possible in a temperature of 100° Fahrenheit. A certain chief disciple, despite his Bombay University education and two or three degrees, was not satisfied with the modest title bestowed on his Master and insisted on replacing it, so far as he alone was concerned, by the somewhat treasonable pomposity “His Divine Majesty.” The passing of years, however, brought increase of age and with that a little more circumspection, and the pressure of the sceptics’ ridicule finally completed his conversion to the path of commonsense until he accepted the more modest designation.

(157-8) The snake’s head was held high and the forked tongue darted in and out without relapse – The ashramites are averse to killing a snake.
– But when it sighted or heard me, it raised itself up expanded its hood, and hissed.

²⁴⁸ The paras on this page are numbered 240 through 248, making them consecutive with the previous page.

²⁴⁹ 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.

(157-9) Ramiah – It was dark and time to return from this jungle which stretched into sinister places where beasts stalked on silent padded feet. Now night would soon be here.

158²⁵⁰

XXIII

f. Indian Travel

159

XXIII

f. Indian Travel

(159-1)²⁵¹ – a Pushtu-speaking Pathan from the Frontier, with an umbrella tucked under his arm and a white cart with –

(159-2) – all men of some wealth and attended by servants who darted out of third-class carriages to inquire after their welfare.

(159-3) I found the glare intolerable. I pulled down the sun-shutters over the compartment window – those wooden screens which hang halfway down the window.

(159-4) – the vernacular newspapers are plentifully spattered with unpleasant advertisements, cures for sex ailments and panaceas for barrenness.

- The rice-stalks standing in water
- the vivid green of a teeming rice-field
- passionless and purposeless rice
- my “bearer” or “valet” (not “boy”)

(159-5) Bending over the earth in his green rice-field, the Madrasi peasant makes a modest, all but naked brown figure, polite, courteous.

(159-6) The tall pyramidal towers of the great pagoda at T’Mallai

(159-7) The glare was very trying as I tramped between the pinkish boulders.

(159-8) A holy mendicant sat at the entrance to the temple, holding out his begging bowl.

²⁵⁰ Blank page

²⁵¹ The paras on this page are numbered 249 through 264, making them consecutive with the previous page.

(159-9) Panahs who lived in wretched mud huts which were without door or windows

(159-10) I made no efforts to be enrolled as a disciple of these men.

(159-11) The women idled on the little balconies which projected beyond the first-story windows.

- camels, pilgrims a foot and _____²⁵² congested the narrow street -

(159-12) - I have no Telegu and this man had no English. I looked around for an interpreter.

- The beggar gazed at me out of his sunken sockets.

(159-13) Rumours spread through the city bazaars with astonishing rapidity, while what they lose in truth they gain in colour.

(159-14) In Indian villages you will find medievalism in the crudest form; you will find men putting cow-dung upon open wounds in the delusion that they are using an efficacious ointment.

(159-15) I think that elephants are animals of high intelligence I have seen an elephant shed tears at the sight of its mate in illness!

(159-16) - scorched russet rocks stood up here and there

- The setting sun enwrapped every object with its fiery gold.

160²⁵³

XXIII

f. Indian Travel

161

XXIII

f. Indian Travel

(161-1)²⁵⁴ Temple - Wandering through the outer precincts, peering into the dim arcades.

(161-2) - his dark Dravidian appearance, so different from the lighter Northern races.

²⁵² 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.

²⁵³ Blank page

²⁵⁴ The paras on this page are numbered 265 through 277, making them consecutive with the previous page.

- the bejewelled Rajahs
 - the tranquil East
- In the village pot-bellied babies run about stark naked

(161-3) I lived in the Ramaknohna Monastery at Benares; stayed in ashrams in other towns, so picked up the atmosphere.

(161-4) At Gaya I met three taciturn Tibetan pilgrims

- (161-5) I walked into the darkness, swinging my iron lantern
- I went out into the blinding light of mid-day
 - I walked alongside the colonnaded walls of this immense enclosure.
 - the only pictures in the room were cheap gaudy lithographed prints
 - beggars crawled and moaned in the dust around the temple gate

(161-6) It was saddening to gaze at these grey memorials of a noble faith gone to decay, these sepulchral survivals.

(161-7) Many peasants merely scratch the surface of the soil. It is no wonder that their crops are poor and few. One farmer with whom I remonstrated on this account and to whom I suggested deep ploughing, answered that he feared to turn the earth deeper because that might release evil spirits who lurk under the soil!

(161-8) India has filled her pantheon with a multitude of Gods, but high above the small shrines the supreme, the all-embracing spirit of -

(161-9) The pendulum of Asiatic life has swung vigorously to the opposite direction.

(161-10) Parallels between pre-war India and medieval Europe are fairly thick

(161-11) I found myself in a setting of Oriental splendour like that dearly beloved of some opera-goers.

(161-12) Indian roads, with their multitude of wayside shrines

- (161-13) A peasant-cart passed slowly, pulled by two great grey water-buffaloes.
- with the sudden fall of tropical night
 - tall shapely coconut trees swayed by the bank
 - evening brings its ceiling of silver stars
 - the strong sunshine was falling upon the brown earth and the red rocks of the mountainside.

(163-1)²⁵⁶ The dumb and helpless land which was India is quickly passing.

(163-2) Yogi Ramiah has built his hermitage under one of the giant boulders which are found near the foot of this hill.

(163-3) We wonder what manner of people are those who dwell-

(163-4) Oxen pulling the plough with slow deliberate movements -

(163-5) White-shrouded men prowling around the station during the night halt.

(163-6) These gurus live in the solitudes of the Himalayas beyond Hardwar.

(163-7) A gigantic mausoleum of white marble built by a lover for his beloved. Sunset came on apace and the cypress trees took on the colour of Indigo. Their shadows looked back at me from the water. Then darkness fell and the Taj turned to a glimmering piece of fairyland.

- Was it to bless the eyes of remote centuries that the artist-builders of Agra and Bijapur carved these polished gems of Indo-Persian architecture, I muse? And how pleasant to sit and linger here before such shapely testaments of beauty, one's mind enwrapped in the mantle of solitary contemplation, without having to run the gauntlet of a host of beggars for whom one feels mingled irritation and pity, and a crowd of parasitic babbling guides, for whom one has no use.

(163-8) Malaria is easy to catch but hard to get rid of.

- the malarial mosquito of the jungle is an unpleasant host -

I began to be increasingly overwhelmed by that vague sense of oppression and apprehension which heralds the coming of an attack of fever. There was a continuous ringing in my ears, a painful tightness around my brain. My sleep was fitful and broken and I was tormented with strange dreams. I suffered from intolerable thirst alternated with peculiar shakings and shiverings. Memory of those days wears thin.

²⁵⁵ Blank page

²⁵⁶ The paras on this page are numbered 278 through 285, making them consecutive with the previous page.

My mind descended into vagueness – blurred. The fever spread and soon I was utterly devitalised; brain and body like spent flames.

(163-9) For days I had been intermittently down with fever, which persistently snuffed at every passion, even the passion to live. The physical weakness induced by tropical fever is extraordinary, and one drags the body about as a painful burden.

164²⁵⁷

XXIII

f. Indian Travel

165

XXIII

f. Indian Travel

(165-1)²⁵⁸ I met no other Englishman during the whole of my stay near Tiruvannamalai, but once I encountered the sweet Danish women who run a mission high-school in the little town. I felt sorry for them, these two noble self-sacrificing women, for what a contrast was this swelteringly hot place with their cold Denmark! Here they had lived for years, uncomplainingly, educating a handful of boys in English, the three R's and other subjects. But faith was strong in their hearts and in the name of Christ they were doing this work. The work that such people do and have done in schools scattered all over India is worthy of more recognition on its material side, though with their spiritual ministrations I am not concerned.

(note "dispensaries and hospitals")

(165-2) Somnathpur Temple stands in the centre of an enclosed court. Not a square inch of the surface of three stellate towers is without decoration, yet there is no feeling of superfluity in this impressiveness. I visited it in Mysore State. One inscription in Kannada characters says that this place was the holy hermitage of Vasishtha. The Temple is nearly seven hundred years old. It is Hoysala style. At Harihar (elsewhere in Mysore State) there is a Kannada inscription which refers to Somnathpur Temple and says that the Brahmin village attached there to "was so full of learned men that even the parrots were capable of holding discussions in Mimamsa, Tarka and Vyakarana!"

(165-3) – for Deccan motor tour -
– cotton fields
– it was an uninteresting stretch of country

²⁵⁷ Blank page

²⁵⁸ The paras on this page are numbered 286 through 292, making them consecutive with the previous page.

(165-4) It was afternoon. The sun was unbearably hot and I retired to indulge in the charms of a siesta.

(165-5) These little girls are quite pretty but, exposed to the extreme heat of the South and the drudgery of labour and childbearing, they soon wither and lose their youthful beauty.

(165-6) – a small ring-snake which was spotted like a panther moved across the path. They are very poisonous creatures, these ring-snakes, so I elected to leave it alone and moved off. I had nothing in my hands or pockets to attack it with or to defend myself, anyway.

(165-7) – images of innumerable gods and demons decorate the towers. A lingam of darkstone.

166²⁵⁹

XXIII

f. Indian Travel

167

XXIII

f. Indian Travel

(167-1)²⁶⁰ The European can make his retreat to the hill-stations in summer, and while at home he can have a punkah-fan working to vibrate the stuffy air, but the peasant knows nothing of these things.

(167-2) These Indians treated me with a respect that was almost embarrassing, considering that I held no official title, no social status high enough to warrant it. Indeed, at times it bordered on veneration itself.

(167-3) I knew how to handle Orientals, how to win their sympathy and service, by the simple direct method of being myself.

(167-4) Their Eastern habit of folding their arms and staring helplessly at their fate.

(167-5) Their civilisation was crystallised for hundreds of years-

(167-6) – a sunset of lurid splendour

²⁵⁹ Blank page

²⁶⁰ The paras on this page are numbered 293 through 307, making them consecutive with the previous page.

(167-7) - in the temple there arises the sound of drum-taps mingled with the shrill notes of a silver pipe

(167-8) - an inquisitive throng surrounded me

(167-9) - lean goats wander beside the road in quest of scraps of food.

(167-10) Buildings at Benares are tumbled perilously along one side of the Ganges.

(167-11) In the sultry afternoons you will find men sprawled across their thresholds, asleep, or lolling in blissful unconsciousness under a scrawny tree. Everyone takes a siesta after lunch and a deadly silence stills the few activities of the place.

(167-12) The room was furnished with a bed that sported a mosquito-net which was ironically useless. Holes big enough for crows to fly through gaped in each side as well as at the top.

(167-13) The dreaded Monsoon brings depression and dismay in its train. Irritating sandstorms herald them, oppressive silence of the animal kingdom announce them. They turn the fields into lakes. Sudden and tremendous falls of temperature at night play havoc with the health of the unprepared.

(167-14) Food in tropical heat becomes unpalatable, and drink - unless artificially cooled - unhealthful.

(167-15) I thought of these teeming toiling millions who manage somehow to keep afloat upon the sea of existence, pouring their petitions the while into the deaf ears of India's plentiful gods.

168²⁶¹

XXIII

f. Indian Travel

169

XXIII

f. Indian Travel

(169-1)²⁶² A peasant, naked above the loins, drenched to the skin and up to his knees in

²⁶¹ Blank page

²⁶² The paras on this page are numbered 308 through 322, making them consecutive with the previous page.

the mud of the paddy fields in the rain-favoured areas – but away from these cultivation is made possible by tanks and wells and reservoirs. The tank is an artificial lake and it often has all the beauty of the natural one. Imagine an expanse of water covered with pink and purple lotus flowers; in the background rise gaunt and splintered hills, a chaos of loam and rock –

(169-2) The Madrasi, obedient to the call of the land, is essentially an agriculturist. The village is the unit. There is no danger of his becoming industrialised. In the whole of Southern India there are only four cities with a population exceeding a hundred thousand.

(169-3) T'mallai Temple. Its lofty pyramidal portal figures carved in deep relief – its columned portico

(169-4) – these South Indian temples are generally planned as follows –

(169-5) – a wayside shrine, smelling of oil and fading yellow marigolds.

(169-6) India abounds in temples

(169-7) The languages of these Dravidians – Tamil, Telegu, Malayalam and Kanarese – are strangely related to tongues spoken by people as far distant as the Hungarians and the Australian aborigines. Here is pregnant matter for some philologist to play with.

(169-8) – jackals whined close outside.

(169-9) The woman wore a sari so thin that her form was delicately and attractively outlined, and pinned into the black of her raven hair was a single jasmine flower. Her young lips were arched like a Cupid's-bow.

(169-10) A few buffaloes were lying contentedly in the mud

(169-11) Mystery broods over the place.

(169-12) As one probed beneath the surface of superimposed civilisation, one began to realise that the Oriental naturally prefers indolence to activity, illiteracy to education, and only the force of economic need drives him to fight his tendencies, whereas the Occidental possesses a born instinct to be active and to know the “reason why” of things.

(169-13) I gave him the friendly Hindu greeting, with raised hands and palms pressed together, which carries the silent meaning “I and you are one.”

(169-14) Above the noise of the street rose a clatter of drums and a beating of some weird melancholy instrument. A funeral procession moved along, the corpse stretched on a bier and plainly visible.

(169-15) Sarnath is the ancient headquarters of Buddhism.

170²⁶³

XXIII

f. Indian Travel

171

XXIII

f. Indian Travel

(171-1)²⁶⁴ – the holy man carried a small basin-shaped drum which he struck with a short strap. He drummed away at his tabla, as it is called, without ceasing.

(171-2) I was led by my guide through the city alleys of Cairo and then through narrow deserted back ways.

(171-3) The fakir threw himself into a state of catalepsy

(171-4) – “Come to my tent at the setting of the sun,” he said.

(171-5) – coffee was served on a gilded table with tiny square tops.

(171-6) – the moon crept up behind the silhouetted palm trees, its light playing weirdly on the restless fronds.

(171-7) “My son, you seem troubled,” wrote Ramiah in Telegu.

(171-8) Ramiah had visited the most illustrious gurus of the South. I questioned him about them.

(171-9) The sun shone pitilessly down but I was amazed to discover the Yogi with face uplifted and eyes steadily gazing at the shining orb.

(171-10) – these quiet inactive recluses

²⁶³ Blank page

²⁶⁴ The paras on this page are numbered 323 through 339, making them consecutive with the previous page.

(171-11) – these sadhus represent a deplorable waste of productive energy in a material sense.

(171-12) With his Oriental fatalism he seemed quite ready to accept this unpleasant situation, but I thought otherwise.

(171-13) My thoughts recurred to that eventful day when

(171-14) – The next day dawned oppressively warm, amid the raucous cawing of many crows.

(171-15) – he lay upon a luxurious divan.

(171-16) – I asked, with a sudden thought:

(171-17) The grim red sandstone walls, of Agra Fort, hide a great secret. Their formidable plainness gives little hint of the glorious arabesques and golden minarets, of the white marble Muhammadan²⁶⁵ architecture which rises like an ethereal vision to greet the visitor who penetrates it. There is no mosque in all the world like the Pearl Mosque. Domes, cloisters, courtyards and corridors, are all of stainless white, as fresh today as when gay King Charles was on the throne of England. The Saracenic arches have the most exquisite proportions. But it is when we wander through the Royal Palace – a dream of shining marble and golden domes – that even a cold Westerner must forget himself and lay excited emotions of wonder as ready tribute upon the altar of worship.

172²⁶⁶

XXIII

f. Indian Travel

173

XXIII

f. Indian Travel

(173-1)²⁶⁷ I roll through the streets of Madras in a silent-running jinricksha.

(173-2) The tropic sky hangs low over the head of man at night.

²⁶⁵ “Muhammedan” in the original.

²⁶⁶ Blank page

²⁶⁷ The paras on this page are numbered 340 through 361, making them consecutive with the previous page.

(173-3) At first I was puzzled by the curiously blank expression in the eyes.

(173-4) I saw the figure of a man standing motionless under a tree. It was Ramiah.

(173-5) The Yogi sat self-absorbed, evidently seeing nothing and hearing nothing.

(173-6) In this part of the tropics, where you can enjoy or suffer a twelve months' summer, time becomes something of a torture.

(173-7) Sarnath. I saw the vast ruin of the first Buddhist monastery in the land, built by the liberal hand of King Asoka. Remnants of wall and heaps of stone, they testify to the regrettable defeat of Buddha's rational teaching in religious and irrational India.

(173-8) The kind of face one sees in those medallions of Mogul Emperors, housed in South Kensington Museum at London.

(173-9) The snakes and rats, the flies and mosquitoes – not to list other unmentionable insects – completed his rout.

(173-10) The half-sleep that is Indian life in villages and small towns.

(173-11) Some Tibetan lama expounding the doctrine of the wheel of life to his hearers.

(173-12) – exhausted and overpowered by the lack of air

(173-13) – extensive jungle covers the hill area

(173-14) – bejewelled Rajahs, who move amid the ornate trappings of barbaric pomp

(173-15) – the dense jungle

(173-16) I walked under the arched branches of giant banyans.

(173-17) The young green rice reflected the sunshine from flooded fields.

(173-18) She was a beautiful child of the Eastern sunshine.

(173-19) – the closely clustered houses.

(173-20) It was strange to see this typical survival of ancient usage coupled with the anachronism of –

(173-21) – the monotonous rattle of Tim-Toms came from the temple, a continuous

beating which never varied its tone nor changed its time.

(173-22) – indifferent, even when a covey of sparrows swooped down on the open baskets of a seller of grain, he did not trouble to scare them away. (Miraj)

174²⁶⁸

XXIII

f. Indian Travel

175

XXIII

f. Indian Travel

(175-1)²⁶⁹ – in the weird light of an Indian dawn-

(175-2) T'mallai: I stood on a projecting ledge, half way up the steep ascent of T'mallai Hill and looked out over miles of sun burnt country to the brown loam of a distant range of hills. The overwhelming beauty of my surroundings made a poignant contrast with the corrosive bitterness of my thoughts.

(175-3) South Indian Travel: It is difficult to make one realise the terrific heat down here in the South. We are constantly being simmered by the blazing sun.

(175-4) A troop of grey-faced monkeys leapt among the branches

(175-5) Away to the West stretched tangled forests.

(175-6) The sharp Himalayan wind pierced through my coat and cut me to the bone.

(175-7) I passed through and across the sunlit temple courtyard into the shadowed colonnade.

(175-8) The heat-smitten air touched my face

(175-9) – the stunted bushes, boulder-strewn tract

(175-10) The Cobra, rearing its hood in magnificent malignity

(175-11) The white arches of a mosque

²⁶⁸ Blank page

²⁶⁹ The paras on this page are numbered 362 through 377, making them consecutive with the previous page.

(175-12) – the black wings of a crow

(175-13) It is a stifling night, moonless and torrid.

(175-14) T'mallai: An amusing incident. One afternoon I retired to my cottage for a quiet siesta, and having stretched myself out comfortably I took up a book with the idea of reading myself to sleep. Ten minutes later I became aware of something moving at the window which adjoined the bed. Turning my head I saw the quaint face of an inquisitive monkey, its watery eyes peering at me through the wire grille which I had nailed up over the window to keep out unwanted snakes. The little creature had climbed up to the window and was taking stock of the room. Meanwhile the dog, Chakkie, which had accompanied me and lay on the floor near my bed, noticed the monkey and flew forthwith through the open door which had been left open for the sake of air and left, barking, at the animal. The monkey took shelter on the tiled roof where Chakki was unable to follow it, and thereafter ensued a comical concert – hisses from the monkey and barks from the dog.

(175-15) The idyllic quietude of the scene -

(175-16) A Parsi girl, wearing a long silk sari wrapped around the body and pinned artistically in her hair.

176²⁷⁰

XXIII

f. Indian Travel

177

XXIII

f. Indian Travel

(177-1)²⁷¹ Monkeys: Monkeys in South India form a large part of the animal population, and once I saw two of them enter a railway carriage and chatteringly take possession of a seat!²⁷²

(177-2) The monkey's eyes twitched as he regarded me. I held a piece of food before him and the thin lips of his wide mouth moved slightly. I withdrew the food and his hands went to his tail, gripped it by the end, and lifted it up and down in annoyance.

²⁷⁰ Blank page

²⁷¹ The paras on this page are numbered 378 through 383, making them consecutive with the previous page.

²⁷² The original editor inserted an exclamation mark by hand.

The melancholy irritation of his face was indescribable. It did not last long, but gave way to an aspect of resignation.

(177-3) The monkeys live in little families or large tribes, perched on the rocks or swinging across the few trees which exist there, their shrill cries -

- Their favourite haunt was on the trees around the pool
- The monkey sits on an overhanging branch and scratches himself.

(177-4) The monkey perched itself on a boulder and watched me gravely. It was a small grey-haired creature, not larger than a fox terrier, and its face was inexpressibly quaint. A wistful yearning was in its eyes and I took this to be nothing more than a yearning to share some of my food. I drew out my camera and tried to snap it but at the click of the shutter the animal grew alarmed and fled precipitately into the bush. Knowing something of its habits, I waited patiently. Five minutes later I saw a pair of watery brown eyes peeping at me from behind the boulder. Quite reassured, it crept up to the top and assumed its former seat. I threw it a few spoonfuls of food which it scooped up in its dun-coloured right hand and then ate greedily. Its next act was to blink wistfully at me again through those queer half-drooping eyelids.

(177-5) Watching the human qualities displayed by these creatures their affection for their mates, their instruction of their young, their intelligent daily living, I would often meditate upon the origin of monkeys. Are they degenerate men, as some assert, or are they aspiring animals, as Darwin confidently thought he had established? Science is not so certain today as it was in his time.

(177-6) A lad with sunken cheeks approached me, clasping his hollow abdomen, and then pointing to it with his index finger in a pitiful attempt to make me understand that he is starving. I give him some food and a little money. Thereafter he became one of my retainers and arrives daily for his allowance.

(177-7) - the dull drone of the music, whose melancholy quarter-tones
- The temple lay stretched in the smiling sunlight.

178²⁷³

XXIII

f. Indian Travel

179

XXIII

f. Indian Travel

(179-1)²⁷⁴ One needs to walk [carefully]²⁷⁵ through this path for both sides bristle with cactus plants.

(179-2) A long clump of ferns screens one side of my hut.

(179-3) One thing I miss. I wish I had a Frigidaire here in India, so that I could park myself inside it.

(179-4) – the snake’s glittering eye was fixed intently on me

(179-5) – snakes were in the roots of trees-

(179-6) I was struck by the peculiar combinations of colour which appeared on the lizard’s body.

(179-7) Chakki disliked crows and would invariably leap up barking from his siesta to chase off these sinister visitors.

(179-8) Travelling through the thick tropical tangle of Ceylon, one comes with pleasure upon unexpected villages, their neat and coloured cottages a delight to the eye.

(179-9) I crossed a small court laid with coloured mosaic tiles, and entered the mosque.

(179-10) I traversed a maze of narrow lanes and dark roofed-in alleys.

(179-11) It was a building covered with exotic ornament.

(179-12) I crossed through fields where the yellowing corn was ripening for harvest.

(179-13) The floor of this ancient building has sunk under the strain which the feet of many centuries has imposed upon it.

(179-14) I passed under a narrow arch into the wide monastery courtyard. (Sevasram, Benares.)

(179-15) A few solemn-looking statues dot the public gardens of Calcutta.

(179-16) He never asked you to exhibit the palm of your hand that he might gaze at the lines there in. He simply went into a trance-like meditation and then rattled off your

²⁷⁴ The paras on this page are numbered 384 through 400, making them consecutive with the previous page.

²⁷⁵ The original editor inserted “carefully” by hand.

past history or predicted the future with astonishing accuracy. Above all, he refused to accept any payment for his gift, though he would not refuse the offer of food or a simple piece of cheap cloth if these were offered to him voluntarily. I gauged my informant's recital as being on the side of probability for he was himself a shrewd man, capable of criticising religious humbug of the kind which abounds in India.

(179-17) Life in Benares was like this. Fakirs with an eye for business would hear of me and come to my abode. Charlatans, beggars and religious humbugs would approach me. Experience gradually taught me and I soon learned to detect the genuine from the false and with a wave of the hand I would dismiss the latter before they could begin their wordy requests.

180²⁷⁶

XXIII

f. Indian Travel

181

XXIII

f. Indian Travel

(181-1)²⁷⁷ The Tibetan Buddhist monk at Gaya presents me with a bead necklace.

(181-2) The terrible figures of Want and Woe walk through this hapless land.

(181-3) All the life of T'mallai is concentrated in and around its temple. Under its coloured stone carving women stand and gossip, men buy and barter, pilgrims mutter and pray... The sub-inspector of Police sets the giant doors of the temple-car lock-ups open, and the keepers display the huge silver car-idol before me, expecting me to stand in awe, in wonder and admiration. But my heart turns from it all. These colourful monstrosities mean nothing to me. Idol-worship. "Revere Krishna in your hearts," I would like to tell the crowd of fifty which has now collected around me, "and destroy these structures of wood and silver."

- Giant silver horses rose rampant from each corner, while gay clothes decorated it. A great arched tower was built on the platform. In it sat the idol, an inanimate figure gazing stolidly at the thousands of animated figures which surrounded the car in noisy admiration. He carried jewels worth a fortune. The pullers heaved at the ropes but all their efforts resulted in movement of about one inch at a time.

(181-4) - this saintly and squalid land of Hindustan

²⁷⁶ Blank page

²⁷⁷ The paras on this page are numbered 401 through 410, making them consecutive with the previous page.

(181-5) One is instinctively wary of these tales for the Indian chronicles hardly have the air of true history.

(181-6) “The race of Emperors whom it has pleased heaven to place over us as rulers” said Sudhei.

Chronological inexactitude and historical vagueness occur all too frequently in their conversation.

(181-7) India needs to be pioneered. The Man must arise who will initiate some vast effort of industrial endeavour and commercial enterprise. There are unmeasured possibilities of wealth within India’s soil. The produce above and the minerals below can contribute much more when better exploited.

(181-8) The old Indian view of the phantasmagoric nature of existence – that it does not exist outside the bony structure of man’s skull – naturally provokes much laughter from the profaner European.

(181-9) The country was uneven, hillocks springing up in all directions.

(181-10) Desolate stretches of red-brown earth, broken by cactus and an occasional casuarina plantation. A clump of bamboo mingled with the palms and tamarinds lining the route.

182²⁷⁸

XXIII

f. Indian Travel

183

XXIII

f. Indian Travel

(183-1)²⁷⁹ – the sombre green of a casuarina plantation was relieved by the brilliant flame-coloured flowers of the tiger lily.

(183-2) The grey stone steps leading down into the tank were thronged with devotees performing their ablutions before proceeding to worship in the little shrine which stood close by.

²⁷⁸ Blank page

²⁷⁹ The paras on this page are numbered 411 through 430, making them consecutive with the previous page.

(183-3) He gazed at me stolidly but did not venture to reply. Evidently –

(183-4) The Bazaar, vendors of brass bowls, vendors of coloured toys for the children.

(183-5) Stimulated by curiosity, I peeped inside-

(183-6) As I emerged from the clump of bushes, I was about to stretch myself out on the rough ground for a rest when my eye caught the unmistakable pattern of a snake's skin lying between the stones. It was green, with regular lozenge-shaped markings of brown.

(183-7) The Brahmin looked superior to the average grade of priests. He had a high forehead, an arched crown to the head, an aristocratic nose and a benignant expression around the mouth.

(183-8) Several washermen and housewives were kneeling on the stone steps of the tank, beating out the washed clothes,

(183-9) – those pleasant-sounding, meandering Tamil names

(183-10) – the tall pagoda pointed its flat top to the white glare of India's sky.

(183-11) Against this colourful background they live a drab existence.

(183-12) – in remote villages in the interior

(183-13) I looked over the parched countryside.

(183-14) The train thundered over the rails for three hours until it stopped, hissing, near midnight, at a gloomy empty station.

(183-15) – this queer fantastic world of half-crazy fakirs²⁸⁰ and self-torturing Yogis.

(183-16) – the huge ship slid gently away from the dock-side and we were off.

(183-17) – the advanced twilight set the palm tree in violet silhouette against the sky.

(183-18) – the moon hung above the arid airless desert

(183-19) – an impassive Tibetan monk sat near the gate

²⁸⁰ "faqueers" in the original.

(183-20) – a long file of camels plodded and slouched through the desert sand. Finally they halt and squat – away.

184²⁸¹

XXIII

f. Indian Travel

185

XXIII

f. Indian Travel

(185-1)²⁸² – their protruding lower lips and long – like faces give them an air of superior wisdom.

(185-2) – a little stony track twisted and turned its way up the hillside.

(185-3) He crouched on his heels, slapping a large drum with his hands. After a while he tapped them quicker and louder until the air filled with the throbbing sound of his tom-tom.

(185-4) – this strange community-

(185-5) Amid all these wanderings I had at the background of my mind the vague intention of harvesting material for a book.

(185-6) I turned toward the East for a second time, but now better equipped with the lessons of experience and the light of understanding.

(185-7) – his lips murmured a few prayers; his eyes stared absently into space, and his thin folded arms clutched the sides of his body.

(185-8) I looked upon the whole proceeding as a piece of harmless childishness, but so unshakable was the credulity of my companion that he spoke of it with profound veneration and deep respect.

(185-9) The bullocks strained at the cart with dilated nostrils.

(185-10) – the sound of lowing cows directed my steps toward a field where I found a red-turbaned cow-herd.

²⁸¹ Blank page

²⁸² The paras on this page are numbered 431 through 455, making them consecutive with the previous page. Typed note in the left margin reads “Nos. 436/445 left out by error”.

(185-11) I momentarily forgot I was entering a Brahmin's house until the sight of my companion (guide) removing his shoes with ritual solemnity before crossing the threshold, reminded me of this fact.

(185-12) His mien was grave and dignified, as be fitted a cultured representative of the Brahmins. His manner was habitually imperturbable, his light-brown face was topped with a turban made of red silk. He was a well-behaved servant who always stood retiringly a few paces away, waiting for me to speak to him before he ventured to address me.

(185-13) – a poor woman, clad in a dingy red sari, passed us.

(185-14) – Lassitude overpowered me.

(185-15) A part of the country still covered with primeval jungle.

186²⁸³

XXIII

f. Indian Travel

187

XXIII

f. Indian Travel

(187-1)²⁸⁴ One afternoon I sat on the stone flags leading down into the tank, notebook in hand, trying to pencil a few jottings. My head was filled with scraps of dialogue, pictures of quaint scenes, and portraits of queer types which passed through my daily life there. Moreover, I still loved to brood over ponderous problems and thoughts would circle around them like vultures around a corpse. Hatless, I thought possibly I might develop enough hardihood to withstand the reputed dire effects of the fierce Southern sun. Instead, I succeeded eventually in developing sunstroke and paid the right price for this inexcusable bit of foolishness. Anyway, as I sat beside the placid pool on this afternoon, a shadow fell across the white page of my notebook. I looked around and beheld my friendly sub-inspector of Police. He was a Hindu, short, slim and good-looking. Usually there was a harassed look upon his face for his duties were onerous. "Want to see a show tonight?" he asked in his laconic way. "Big Temple car festival. Idol, procession, singing, ceremonies, and all that." I jumped up and accepted on the spot. "It is extremely kind of you to come such a long distance to tell me," I said

²⁸³ Blank page

²⁸⁴ The paras on this page are numbered 456 through 461, making them consecutive with the previous page.

gratefully. "Not at all," he answered. "I have been up on the hills after some fellows in a criminal tribe who failed to report, and looked in on you on the way back. Do come." And so it was arranged.

(187-2) Occasional clumps of shrubs struggled above the rocks varied by dusty stunted thorn trees.

- the rocky mount bathed in the hot sunshine.

(187-3) One day this bazaar will be rebuilt from one end to the other. The little booths will become sprucely-kept glazed shop-fronts, and the foodstuffs and sweetmeats will be wrapped in Cellophane to keep the flies out.

(187-4) The trackless jungle-forests on the Nilgiri hills, haunted by wild beasts, hide a few yogis and ashrams of a real order.

(187-5) My feet trod the soft felted thickness of a Numdah rug. It was a colourful piece of work, boldly dyed in cream, rose and turquoise. The pattern revealed tropical flowers and strange curling leaves embroidered in wool upon the hairy fabric.

(187-6) The exotic prose and colourful poetry of Oriental writers bear an attractive fragrance which should appeal to jaded Western senses.

188²⁸⁵

XXIII

f. Indian Travel

189

XXIII

f. Indian Travel

(189-1)²⁸⁶ In India I learnt to be a little wary of Mother Earth and to become less of a worshipper of lovely nature. Throw yourself down on the ground beneath a palm tree and you may throw yourself on a snake or a scorpion!

(189-2) - which stand out of the blackness like lovely jewels of the night.

(189-3) The sanctuary doors rolled open. Within stood a giant idol made of various metals, among which silver predominated. It was studded with rubies, diamonds, pearls and other precious stones and loaded with priceless gold and jewellery.

²⁸⁵ Blank page

²⁸⁶ The paras on this page are numbered 462 through 474, making them consecutive with the previous page.

(189-4) I could see through the unglazed window the portentous pagodas of the temple.

(189-5) At last the doors are pushed open and the huge, gaudy idol confronts me.

(189-6) It is a festival night and the great temple is lit up by myriad lights, all gaily twinkling in the tropic blackness.

(189-7) Where the towers of the Temple of Arunachala thrust their flat brown heads into the sky.

(189-8) Mystics and marvels of India – the dust and disease which lurk –

(189-9) The lad did not know the English word for “hungry.” I certainly did not know the Tamil words for “What do you want?” So he pointed a thin finger at his abdomen. I noticed its concave appearance. I Understood.

(189-10) My Tamil visitor did not speak for several minutes. Out of the folds of his dress he took a green pepper leaf-betel, it is called – placed a little lime in it-Chuman, the Tamils name it, added some bits of Areca nut and a trifle of spice – cardamom seed, I think it was. This operation completed, the whole was inserted in his mouth to be endlessly chewed and chewed.

(189-11) Following relates to life in the Hall, Kinnemooti. The language which Krishnamurti had learnt in the mission school was somewhat queer.

(189-12) I think the Maharshi²⁸⁷ took very little heed of time.

(189-13) I set myself the formidable task of learning Tamil. I had picked up several phrases of Hindustani during my travels, through my attempts to study the half dozen dictionaries and conversation guides which I had bought on landing in Bombay. But so far I was unable to catch hold of a single Tamil phrase. It defied my aural and mental vigilance – did this many-vowelled, half-chanted Spanish-like language.

190²⁸⁸

XXIII

f. Indian Travel

191

XXIII

²⁸⁷ “Maharishee” in the original.

²⁸⁸ Blank page

(continued from the previous page) So I resolved to take the thing seriously and begin a proper study. There was only one book available at the place—a book which had been lying about for thirty years probably, but it served my purpose. The Madras Presidency contains perhaps the hardest and easiest tongues in India, if not in the world. Away up in the Malish districts there is a tribe of simple, half-savage people called the Khonds. They live in the forest among the rocky hills. To learn the Khond tongue you need not learn more than three or four hundred words, and some are remarkably easy and apt. “Miau” is the Khond word for cat. “Kwach” is for duck, literally transcripts from nature. Tamil writing is all angles and corners. Tamil shares with Armenian the dubious honour of being the hardest language in the world to learn. I heard a missionary once say that scholars have spent a lifetime but failed to master it.

(191-1)²⁸⁹ In a Buddhist Temple: The figure stands against a bare wall. A monk bows at its feet chanting some low-voiced litany. The gold lacquer on the Buddha’s impassive inscrutable face has long since worn away.

(191-2) The flamboyant colourings of the Siamese Temples seize you by their boldness.

(191-3) The Buddha seemed beyond all human feeling. He looked down upon our petty existence with a kind of indulgent irony not bitter but compassionate. He had done with the excitements of passion, the terrors of personal life.

(191-4) The monastery stood in a wide compound – a

(191-5) The hieratic posture of the Buddha seated on his lotus leaf.

- The monastic ceiling was supported by lofty columns of which some were gilt and others lacquered –

- Buddha sat reflecting on the transitoriness and suffering – but his statue was aloof and remote, detached and distant. I moved quietly so as not to disturb his reflections. He did not seem to need the world and the modern world thinks it does not need him. I left him to his peace – to his intense self-absorbed dream.

- A momentary ray touched the Buddha’s face with gold.

(191-6) The forest groves were composed of plantain trees and coconut palms; the former opulently flaunting their fruit and the latter slender and gaunt.

(191-7) The Buddha meditated sadly on the mutability of all things.

- The Blessed One, whose sitting figure loomed out of the darkness.

²⁸⁹ The paras on this page are numbered 473 through 479, making them consecutive with the previous page.

192²⁹⁰
XXIII
f. Indian Travel

193
XXIII
f. Indian Travel

(193-1)²⁹¹ The Areca Palm with its drooping –

(193-2) From the jungle came the sawing noise of the cicada

(193-3) The sky blazed with countless stars

(193-4) The fronds of the palm trees crackled in the breeze

(193-5) Bats gyrated around the hall

(193-6) – the wobbling canopy of my bullock-cart

(193-7) – the evening sun had left a red glow in the sky

(193-8) But the townsfolk form only a fraction of its population. The real Egyptian, as the real Indian, is the peasant who still lives largely in primitive style and can neither read nor write

(193-9) The oblong, tile-floored building

(193-10) The peasant woman (Indian) was carrying a highly-burnished brass water pot.

(193-11) The hoarse chatter of the crows in trees

(193-12) Benares: Pilgrims crowded the broad crumbling stone waterside steps or sat under the shelter of palm-leaf awnings.

(193-13) A woman came down to the river-side with a varied assortment of brass pots and jars, which she scrubbed and rubbed with mud until they shone like bright gold.

²⁹⁰ Blank page

²⁹¹ The paras on this page are numbered 480 through 500, making them consecutive with the previous page.

(193-14) From this hill-top I looked down upon Cairo, a scene dominated by shapely domes and slender minarets.

(193-15) Jackals yelped in their disagreeable manner

(193-16) Mosquitoes droned ceaselessly

(193-17) We sat upon the roof-terrace in the moonlight.

(193-18) Indian cattle are generally much smaller and much milder than their European relations.

(193-19) An electric fan spun noisily in suspension from the ceiling.

(193-20) Monkeys are numerous and quite often watch their chances to play the thief with one's food at meal-times, altho' as a rule they are too smart to let themselves be caught during the times when they hover around one's rooms.

(193-21) Crows caw greedily when food appears and they will vie with the monkeys as thieves. I once saw a crow and a monkey make a simultaneous and spontaneous dash for the remains of my lunch when I was going off and happened to look back over my shoulder for a moment. Both arrived at the plate at precisely the same moment. The crow cawed indignantly, the monkey shrieked and then the latter used its intelligence (or is it animality?) and struck the crow a light blow in the face with its right fore-law. The bird cawed again indignantly as it retreated and lighted on a rock, there to watch bitterly (enviously?) while the monkey finished my meal. How it must have meditated on the injustices of life!

194²⁹²

XXIII

f. Indian Travel

195

XXIII

f. Indian Travel

(195-1)²⁹³ Twilight in the tropical lands is a short and swift affair.

(195-2) The flat rice-fields were under water and peasants stood on their swampy

²⁹² Blank page

²⁹³ The paras on this page are numbered 501 through 519, making them consecutive with the previous page. This page is a duplicate of page 117 in Carbons 04 (Asiatic).

terrains regardless of the possibilities of rheumatism.

(195-3) Yes, grave wisdom and strange secrets are still to be found in the East, although they are hid, like diamonds, and do not lie on the surface.

(195-4) It is a part of the interior of India that is seldom visited.

(195-5) The steel rails glinted in the tropic sunlight as the train came rattling over them.

(195-6) I experienced all the intoxicating thrills of archaeological discovery; all the irrepressible symptoms of archaeological anticipation.

(195-7) How far can the inert uneventful monotonous and sterile lives of these Yogis, with their days entirely blank of action, be justified?

(195-8) These artificial ponds, though made by man, are fitted by nature, for they are entirely dependent on the monsoon rains, which annually lash the earth.

(195-9) The train was rattling northward across the brown plains.

(195-10) He received me with much courtesy and readily consented to give me an audience.

(195-11) It is a moot question whether or not enlightened exploitation of an Oriental people by a Western one is to be preferred to its impotent decay.

(195-12) His stiff, frock-coated conversation, his stilted ponderous sentences, his narrow outlook and lack of imagination, bored me.

(195-13) We made our way along a narrow irregular street to a large house concealed behind high walls.

(195-14) A few hundred flies had immigrated to this room and set up a colony.

(195-15) The aloof absent-minded manner of this hermit

(195-16) When the last stars were vanishing and the sky itself paling into the grey light that precedes dawn -

(195-17) The Maharshi's²⁹⁴ Hall stands in a clearing at the foot of the hill.

²⁹⁴ "Maharishee's" in the original.

(195-18) He had never conversed with a white man before.

(195-19) Heat and humidity held Madras, as usual

196²⁹⁵

XXIII

f. Indian Travel

197

XXIII

f. Indian Travel

(197-1)²⁹⁶ The pillared halls of the monastery were pervaded by an atmosphere of sleepy tranquillity and the monks moved about the place with an absent-minded, detached air that fitted them well.

(197-2) I stood upon the slope and looked out over the –

(197-3) I contrasted the appalling hot damp climate of Madras with the unpleasant cold damp climate of England in winter, and chose the latter.

(197-4) Lake Manazowar, Tibet: The storm-swept lake is also profoundly sacred in their eyes. The mountain rises abruptly from the trackless plain not far from the frontier. There is nothing but bleak, height-bordered wilderness for hundreds of miles in every other direction, with only an occasional hill-perched Buddhist monastery or temporary tent-village to relieve it as it broods unchanged over this snowy fastness and civilisation is still absent.

Here is a region which has always been shrouded in mystery, which remains even in this twentieth century aloof, like a hermit among the world's places. The ground everywhere is hard and frozen; keen and violent winds descend into the glaciers and cut relentlessly across their surfaces. The climatic rigours of excessive cold and piled snow render it nearly inaccessible for nearly three-fourths of the year to the traveller. I have lived at various points along the Indo-Tibetan border and sampled a mite of the atmosphere which surrounds the Himalaya's region. Dizzy heights and rugged precipices topped by the continuous snowy line of Himalaya meet one's gaze everywhere.

One might walk on foot or ride on horseback along the thread-like trails for miles without meeting a soul. Silence rules all day like a sovereign, until the afternoon thunder growls across the ridges and valleys and pinnacles of the mountains like the

²⁹⁵ Blank page

²⁹⁶ The paras on this page are numbered 520 through 529, making them consecutive with the previous page. This page is a duplicate of page 119 in Carbons 04 (Asiatic).

detonation of a high explosive. Most evenings are heralded by lightning.

(197-5) I was aroused in the morning by the warm rays of the rising sun and sat up with an exclamation of surprise. All around me I heard that clamorous awakening of nature which comes after an Indian dawn.

(197-6) – his legs were crossed under him-

(197-7) – this large-mouthed little man, Gandhi

(197-8) – the Maharshi's²⁹⁷ close-cropped grey head

(197-9) Those lovely hours of quietude

(197-10) How I sighed for the coloured flowers and fresh grassy lawns of England. How drab this Indian landscape.

198²⁹⁸

XXIII

f. Indian Travel

199

XXIII

f. Indian Travel

(199-1)²⁹⁹ The tonga is a two-wheeled smooth-running little carriage. The driver sits in the front near the tail of his horse, and the passenger half sits and half crouches in the rear.

(199-2) Some of these dark-skinned people who passed by me wore gorgeous-looking flowing robes; others were clad only in rags and tatters. Such is the motley which goes to make Bombay.

(199-3) The Indian dhobi or laundryman provided me with quite a problem. He does his best, by repeated slashings upon hard jagged flat stones on the river-side, to destroy your shirts in two washings. Should the quality of your wear be strong enough to resist this treatment, he will then do his utmost to cause your cotton drill suits (which must be changed and washed a few times weekly) to shrink rapidly until the sleeves retire up

²⁹⁷ "Maharishee's" in the original.

²⁹⁸ Blank page

²⁹⁹ The paras on this page are numbered 530 through 538, making them consecutive with the previous page.

toward the elbows and the coat runs away from the waist.

(199-4) – he uncrossed his legs slowly and rose

(199-5) The clean shops of the European quarter in the Mall soon offered a pleasant contrast with the unhygienic booths of the area where I had emerged.

(199-6) In the hotel, waiters with white Eton jackets, white trousers and coloured cummerbunds. The rooms were attractively clean and decked out with potted palm trees; the electric fans whirled coolness into the air. (Colombo)

(199-7) The train moved through beautiful scenery. Steaming rice-fields alternated with multitudinous tree-tops, and native huts and houses nestled in the sides of grassy hills. Sometimes we would see a large bungalow prettily emerging from the masses of pink convolvuli which half covered it. Everything grows luxuriantly here in Ceylon for the hot damp –

(199-8) In the mean mud hovel of this poor Indian peasant, the straw-filled hole in the wall which did duty for a window, the dark smelly room which housed his cow as well as his children, there was nevertheless a resigned will.

(199-9) – The Mosque. I walked shoeless across the soft red carpet inside the mosque. It was the hour of evening prayer and the devout were already crowding through the doors. Two great lanterns, which were suspended from the roof, shed their light on the scene.

(199-10) -- One instinctively dreaded the contact of malignant reptiles
--He sat in rigid contemplation of this divinity.

200³⁰⁰

XXIII

f. Indian Travel

201

XXIII

f. Indian Travel

(201-1)³⁰¹ I passed on to the famous Golden Temple, given over to the God Shiva. The stream of worshippers seemed an endless one. Lovely flower garlands were constantly

³⁰⁰ Blank page

³⁰¹ The paras on this page are numbered 539 through 545, making them consecutive with the previous page.

being carried in and gave a gay colour to the scene. Devotees touched the stone doorposts with their foreheads as they left the temple, and then, turning round startled in momentary surprise as they beheld the infidel. I became conscious of an invisible barrier between me and these others, the barrier between white and brown skin.

(201-2) Eventually I entered a street where the houses were well built and superior, and the compounds were spacious and trim.

(201-3) Every twelve years a (Brahmin) holy man is supposed to return and see his birthplace, and then go wandering again.

(201-4) By Mulbagala Black magicians type abound in India. Where I once worked as Distillery Officer at Durgaon, on the Nerbudda River, there were many Black Magicians among the Bhils. The latter tribe have real powers. For a few annas it is possible to procure their services to injure an enemy. I tested the truth of a legend that if you do not offer food to a Bhil who takes a fancy to it he will turn it to poison. A Bhil came up once and fancied some of my dinner. I did not offer it to him, nor did I eat it. I waited, and two hours later the food turned green. I offered it to a crow, who ate it and fell dead. Black magicians usually have a horrible death as retribution. They are sometimes killed by the spirits they use. They correspond to evil witch doctors. A favourite method used by the blacks to injure or kill a person (for their clients) is to stick needles in a lemon and put it near the house of the person. The lemon represents his head, and the needles are injuring his head by some magical process.

(201-5) Hut Life In Ashram, etc. Each morning these men and women go through a ritual of ablution in the sacred pool.

(201-6) The bluish black night sky was now dotted with the patterns of constellation, But dampness descends upon the slumbering earth. With the Indo-Chinese night both mosquitoes and damp combine to spread fatal fevers.

(201-7) In this forest Nature is magnificently opulent and plants her palms with thickly-sown seeds.

f
202³⁰²

f
203

(203-1)³⁰³ Even to-day fever carries off to the burning pyre large percentages of

³⁰² Blank page

Cambodians who venture to live in this district.

(203-2) But the placid life of peasants and villages flows on.

(203-3) They are contented under the worst conditions, so fatalistic is their outlook.

(203-4) Scene on British Indian Steamer: In the sailor's quarter deck at extreme stern, one and a half dozen Muhammad sailors of the crew bring out their cheap straw mats, lay them on deck, prostrate before setting sun and pray quietly. I am impressed by their reverence as they watch the dying sun.

(203-5) The bullock-carts cover consisted of matting stretched on cane framework.

(203-6) He wore the trident mark of his sect painted on his forehead after the morning worship

(203-7) She had her hair dressed with the centre parting and low bring back of the neck common to Tamil women.

(203-8) The broken or decayed walls of old Madras mansions.

(203-9) Ant invasion – Sometimes I would spend an odd quarter of an hour studying the psychological equipment of these queer little creatures. Once I found a long line of black ants on the march from the foot of a tree to my hut. They moved in perfect order, the vanguard had already reached their objective and were even now attacking my store of sugar fiercely, despite the fact that it was kept in a tin reputed to be airtight. Saddening experience however, had already taught me that airtight was not at all the equivalent of 'ant-tight.' I hastily diverted the foremost members of the army corps into other directions, but with a curious obstinacy, the retiring ranks refused to fly, but continued the attack with unabated ardour. I kept on pushing away the new arrivals, but to no purpose. Hundreds more arrived to take their place.

(203-10) I would stray out of the compound sometimes, and go towards the little town, a short way. Sitting down on a stone beside the road, resting awhile, a herdsman might come up to me, stand and stare with whole souled curiosity upon the foreigner who represented a race rarely crossing his orbit.

³⁰³ The paras on this page are numbered 546 through 555, making them consecutive with the previous page.

³⁰⁴ Blank page

(205-1)³⁰⁵ Ashram Life: "Rajoo, fetch me some water from the pool," I said weakly. "And don't forget to boil it, otherwise I shall probably have fever to-morrow, and you may lose your master. Which will mean no more rupees for you, my son!" A startled look came into his face. "Sahib," he replied.

(205-2) Dr W. Durant's description of Gandhi, whom he met, I believe is worth repeating: "Picture the ugliest, slightest, weakest man In Asia, with face and flesh of bronze, close-cropped grey head, high cheek bones, kindly little brown eyes, a large and almost toothless mouth, larger ears, an enormous nose, thin arms and legs, clad in a loincloth, standing before an English Judge in India, on trail for preaching non-co-operation to his countrymen. From 1920 to 1935 this naked weaver was both the spiritual and political leader of 320,000,000 Indians."

(205-3) There are five kinds of Hermits in Tibet; the book hermit whose object in secluding himself is to attain knowledge; the "good works" hermit who [seeks]³⁰⁶ the goal by diligence in good works, and who may be either a lama or a layman; two other kinds, both of whom aim at acquiring peculiar powers. The book hermit is a lama who shuts himself in a cave in the mountains or in a cell in the lamasery for a term of nine years, nine months, and nine days for the purpose of prayer and study. He may engage in conversation twice a day; in the morning and once in the evening, but he does not show himself. His visitors are friends and relatives or if he is wealthy, business men seek instructions about his property. When he is prepared to talk, he rings a bell. He has generally two meals, but sometimes only one. When he has completed his exact term he comes out and there after enjoys great repute as a lama of great knowledge and one whom the gods are likely to favour. The good 'works hermit,' relies on deeds rather than on knowledge and remains a hermit until he dies. Good works are manifested through six different agencies, namely through the eyes, by regarding Chojong, lamas holy mountains, – through the ears, by listening to lamas talks and to the scriptures – through the Mouth, by reciting scriptures, by praying, and by good talk – through the body, by fasting and making prostrations – through the

³⁰⁵ The paras on this page are numbered 556 through 558, making them consecutive with the previous page.

³⁰⁶ The original editor inserted "seeks" by hand.

³⁰⁷ Blank page

(continued from the previous page) hands, by turning prayer wheels and making prayer-flags – and through the feet, by circumambulating holy mountains and making pilgrimages to the holy places. But it is the mind that matters. If this mind is bad, it is like a lake of poison; if the eyes are bad, they are like pools of blood, if the mouth is bad, it is like the flames of fire; if the hands are bad, they are like swords; and if the feet are bad, they are like lightning, that is to say, as deadly to man's soul as his feet are to innumerable insects. The 'good works' hermit rises three hours after midnight, rings a bell and to let the gods know that he is about to pray. All the day is occupied in reading prayer books, praying and doing good works through the six different agencies; and he has only one meal daily; at mid-day. His method of praying in the evening is as follows; facing the west, where abame lives, he stands with palms together, supposedly enclosing a jewel, and touches successively first his forehead, then his lips, then his breast. In touching the forehead, he invokes the body of Buddha, who resides in the crown of the head. In touching the mouth, he invokes Buddha's laws, And in touching the breast, he invokes Buddha's mind. He then kneels down with palms flat on the ground and makes a single kotow. These two performances are repeated one after the other many hundred times; if the lama's physique is very strong, he may repeat tens of thousands times. Each day is the same until he dies. He may live thus for thirty years.

(207-1)³⁰⁸ How can one give oneself up to the pleasure of an artistic meditation when these same meddlers press upon your heels and repeat their request for baksheesh with endless monotony? It seems that one can do little in India, or in the east, for that matter, without baksheesh. I know that wherever I went around the country this constant demand for "a few annas" finally wore down my temper. Yet I ought to have learnt tolerance.

(207-2) These weeks gave me the deepest thrill of my visit. They were worth all the hazards and handicaps I have endured.

(207-3) Maharshi³⁰⁹ is found of His dog Chakki.³¹⁰ I noticed during my travels that several yogis, not the wandering kind, of course, kept dogs. But never once did I see

³⁰⁸ The paras on this page are numbered 559 through 561, making them consecutive with the previous page.

³⁰⁹ "Maharishee" in the original.

³¹⁰ "Chakky" in the original.

one who kept a cat. One Yogi told me that the Yogis abhorred cats as belonging to some unclean psychic influence.

208³¹¹

XXIII

f. Indian Travel

209

XXIII

f. Indian Travel

(209-1)³¹² When Britain began to send out trading vessels to gather Indian goods little did she know that she was also sending the first heralds of conquest.

(209-2) In ancient times the lion roamed through India. To-day it is almost extinct.

(209-3) Curry and cloves give an exciting stimulus to taste.

(209-4) The British brought lawyers with them [to India. When they]³¹³ came justice was swift in its workings.

(209-5) When I first went to India to learn more about the mysteries of Yoga I was following in the footsteps of the famous Chinese Pilgrim-traveller, Huien Tsang, who had journeyed nearly 1500 years before me from China to India and to the University of Nalanda expressly to study yoga, for which it was then famous. But in those days teachers were wiser than now, for the practice of Yoga was combined with the study of such scientific and philosophic knowledge as then existed. Consequently all applicants for admission had to face a guardian who appeared at the door of the University and asked them difficult metaphysical questions through a small window. This was done to test the intelligence. Only about twenty percent of the candidates passed this preliminary examination and were permitted to enter. The rest had to return home [mortified.]³¹⁴

(209-6) I smile involuntarily when I think of those remote European and American hotels, those titanic caravanserais where I once sipped tea amid ornate surroundings filled with all the comfort and luxury that the ingenuity of man can devise. I am no less

³¹¹ Blank page

³¹² The paras on this page are numbered 562 through 570, making them consecutive with the previous page.

³¹³ The original editor changed "to India before they" to "to India. When they" by hand.

³¹⁴ The original editor deleted the para after this by hand. It originally read:

"(66) Those who can neither create a satisfactory present nor a worthwhile future, create a glorious past."

happy here, however, than there: certainly my hyper-sensitive nerves are less troubled, my companions quieter and more restful, in this simple unfurnished chamber.

(209-7) I shall try to explain the extinct arcana of Asia, to interpret its invisible spirit; and to cast some fresh ray of light amid its grey shadows.

(209-8) The wooden doors of the temple have been eaten by time; rotted away and disappeared.

(209-9) The scorched torpid air was alive with mosquitoes and midges. White egrets fly from their perches, beat their upward way with their wings and then disappear towards the west.

210³¹⁵

XXIII

f. Indian Travel

211

XXIII

f. Indian Travel

(211-1)³¹⁶ I first put down my thoughts in the haphazard way in which they come.

(211-2) "Buddhist monks were born travellers and missionaries, whilst it seems a paradox to speak of Brahmins bringing oversea to far distant countries the very code of Manu which forbids them any sea-voyage. All the same such was the case... this enigma" Professor Foucher.

(211-3) From Foucher. "Kambuja was originally a vassal kingdom of Fou-nan, which dominated most of the Indo-Chinese Peninsula, in the sixth century it rebelled and became in its turn Suzerain over what is now Cambodia Siam and Laos, From the ninth to the 13th centuries the soil of Cambodia became covered with numerous Hindu-Shrines. The old capital stood on the north of the vast lake called by the natives Tonlesar, i.e. "Fresh water sea."

(211-4) I hear a soft step behind me and instantly sense a human presence. I turn my head. And flash my torch in the other man's face. He holds out his hand as if to restrain me to turn aside this sudden flood of dazzling light and I lower it halfway. For his face has reassured me: it is gentle benign and sincere.

³¹⁵ Blank page

³¹⁶ The paras on this page are numbered 571 through 576, making them consecutive with the previous page.

(211-5) When Alexander's Greek Legions were fighting the petty kings of the Punjab, Migratory Indians were settling along the banks of the Mekong and grafting their culture on that of the original Chinese type inhabitants who were snake worshippers. Later came the gentle missionaries of the Buddha who in their turn grafted their faith on the Brahminical-Chinese Existent one. Brahma had to share the allegiance of his votaries with Buddha.

(211-6) Arunachala, South India's sacred mountain is identified in Hindu Mythology with the Shiva, the patron God of the Yogis, who is said to have appeared on in the night on its summit in ancient times in the ruddy vesture of a flame. The present writer has himself seen a vast luminous cloud move slowly and softly around the hill at night, glowing with a weird phosphoresces, when no moon or starlight was present and for which no natural force could have been responsible.

212³¹⁷

XXIII

f. Indian Travel

213

XXIII

f. Indian Travel

(213-1)³¹⁸ Tiruvannamalai, Taluk (small district) pronounced (Tiruvahnna mali) a spur of the Javadi Hills (locally known as the Tenmalais "south hills") runs into it, it is a malanous range. It is inhabited by Malaryalis, a body of Tamils who at some period settled upon these hills and now differ considerably from their fellows in the plains in their ways and customs. On them are large blocks of 'reserved' forests in which grown sandal wood and teak trees.

(213-2) Tiruvannamalai Town Headquarters of the Taluk, the population is mainly Hindu, with a fair sprinkling of Muslims³¹⁹ and Christians. The name means "holy fire hill" and is derived from the isolated peak at the back of the town 2, 668 feet above sea, which is a conspicuous object for many miles around. The Hill and temple, commanding the Chengam paso into the (important) town of Salem, played an important part in the Wars of the Carnatic. Between 1753 and 1790 they were subject to repeated attacks and captures. From 1760 the place was a British Post and Col Smith fell back upon it in 1767 as he retired through the Chengam pass before Haidor Ali and

³¹⁷ Blank page

³¹⁸ The paras on this page are numbered 577 through 579, making them consecutive with the previous page.

³¹⁹ "Mussalmans" in the original.

the Nizam. In 1790, Tippu attacked the town and captured it... One sanitary control was that cholera used frequently to break out at the annual festival and be carried by fleeing pilgrims far and wide through the district. The great want of the place was a proper water supply, and lengthy experiments have now matured in a waterworks.

(213-3) The domes and columns of its palaces, mausoleums and mosques rise up out of the dried-up Deccan desert to remind one that the town was once starred in Indian medieval history. Here is the Great Mosque, second largest in the whole country, impressive in its enchanting grandeur, but pathetic in its loneliness of deserted halls and corridors. Here, too, is the curved head of Shah Adil's mausoleum, carrying the second largest dome in all the world. This weird building possesses a whispering gallery which echoes back one's voice seven times. The effect of those repeated and dying echoes is truly ghostly, for one's words are sent back as though uttered by invisible phantoms. Even the Traveller's Bungalow in which we sleep is a gem of Muslim architecture. Once it was a little mosque built under the shadow of the Great Dome. How sepulchral it seems when we sit down in the evening to our curry and

214³²⁰

XXIII

f. Indian Travel

215

XXIII

f. Indian Travel

(continued from the previous page) rice! Next morning I wander among the deserted palaces and then sit down to watch the domes and minarets glisten in the early morning sunshine, and to meditate on the lost grandeur of these dusty memorials of a bygone Eastern empire.

(215-1)³²¹ The European in myself rose in rebellion. I think of those fierce, bearded kings whom the accident of birth had flung up to perilous good fortune, and who had lorded it in this place for their brief lifetimes. I image them sitting in the Hall of Private Audience to hear petitions from troubled subjects, the while captive ladies of the harem peep out behind latticed windows and sigh. And now their palaces are but cemeteries of ancient splendours.

I think, too, of that time when, by the magnificent marble tank in the garden of the Taj Mahal, I sat and pondered on the extraordinary beauty which the hands of man can evoke. I had just come from the white palaces of Agra, which gleam like buildings out

³²⁰ Blank page

³²¹ The paras on this page are numbered 580 through 581, making them consecutive with the previous page.

of a scene in Arabian Nights. The four famous tapering minarets rose against a pearly sky. The hands of my watch went around but still I lingered...

(215-2)³²² I do not leave the city before encountering a benevolent looking Muhammadan³²³ fakir,³²⁴ who has attained wide local reputation as being the holiest man of the district. I do not doubt this statement; goodness is plainly written on his face; but when enthusiastic persons show me his footprint sunk deeply in a broad rock and tell me that he caused it to appear by stamping his foot when a sceptic demanded proof of his miraculous powers, I sadly turn away.* (footnote:* One can find similar myths in other parts of India, though this was the first occasion when I had seen it created during a man's lifetime. At the hill of Bhurmoilla there is a footprint of the god Vishnu imprinted in stone; at St Thome there is a rock which retains the faintly discoloured impression of the foot of St Thomas, made after he was wounded by an arrow more than a thousand years ago; at Buddhagaya there are no less than twenty footprints of Gautama Buddha, all unnaturally large-as though size indicates sanctity! One, indeed, is two feet long! And in a Delhi mosque the keeper will show you a footprint neatly made by the historic Muhammad³²⁵ Shah in marble. Commonsense, plus a little understanding of Oriental mentality, indicates that all these visible tokens of the miraculous are nothing more than

216³²⁶

XXIII

f. Indian Travel

217

XXIII

f. Indian Travel

(continued from the previous page) the handiwork of pious devotees, ho think it necessary to bolster up a single fact with fifty fictions.)

We drive westwards again and ultimately pass through the old town of Miraj, where men foregather from the surrounding country to sell their produce and to trade. One slips back to the early medieval period in its streets, which are covered with thick sandy dust. We travel slowly onwards through the...

(217-1)³²⁷ Bombay is only half Indian... An English friend took me into a marble-paved

³²² The original editor inserted para number "581" by hand.

³²³ "Muhammedan" in the original.

³²⁴ "faqeer" in the original.

³²⁵ "Muhammed" in the original.

³²⁶ Blank page

³²⁷ The paras on this page are numbered 582 through 586, making them consecutive with the previous page.

club near the sea front for a smoke and a drink. We listened idly to the orchestra play its lifting tunes... Black smoke belched out of the tall chimneys which landmarked the mill quarter... It is a country of inevitable incongruities, a land where the ridiculous dogs the steps of the sublime, where repellent monstrosities are coupled up with ennobling ethics. Squeaking grey-faced monkeys jumped about with babies clinging to their stomachs.

The Krait is one of the most venomous snakes in India. I grew uneasy at the thought of treading on one.

The forest-solitudes and cave-recesses have hidden thousands of men trying to find salvation.

(217-2) As we drove through the ancient streets I descended now and then to make a few purchases. There was very little obtainable in the way of edibles, and less still for my European taste. Nevertheless, here were plenty of plantains – those diminutive bananas which grow freely all over India – and nuts, as well as small sapless oranges. I bought these and a few other items. The solemn-looking shop-keepers in the bazaars squatted right in the middle of their piled-up wares, their baskets and open sacks, which were arrayed along the front of their comically tiny shops.

(217-3) He wore a long-skirted coat with a high tunic collar; his trousers were of that weird type reminiscent of European trousers worn a century or more ago, which sheathed, (He belonged to the court of a Rajah) themselves tightly around the legs but expanded themselves above the knees.

(217-4) A young Brahmin got into the compartment. His hair glistened with oil and was curled up into a top-knot. He walked in with a dignified air, as one proudly conscious of his own worth.

(217-5) A creed of resignation comes naturally under the burning Eastern sun.

218³²⁸

XXIII

f. Indian Travel

219

XXIII

f. Indian Travel

(219-1)³²⁹ Every sanyassi carries his calabash or water-pot, made from a gourd-shell,

³²⁸ Blank page

³²⁹ The paras on this page are numbered 587 through 608, making them consecutive with the previous page.

and his bamboo staff. The pot hangs from his waist and the staff is held in his hand.

(219-2) There, at the foot of the red peak, rose the long low white building covered with red tiles where dwelt the Maharshi.³³⁰

(219-3) At Bijapur the bazaar gleamed blue and yellow in the sunlight, the bathing was crowded with men and women

(219-4) The fakir, carrying all his worldly possessions slung over his shoulder, walked slowly on; perhaps he had already wandered a thousand miles on his feet, which were grey with dust.

(219-5) The fakir's impassive face – the string of brown beads around his neck.

(219-6) Lazy oxen lay slumbering under the shade of palm trees. The Sadhu's thin body was besmeared with ashes. He carried a water-pot and a staff. He was a man of about 50 years of age.

(219-7) In a certain Indian temple, where brown faced worshippers pass and re-pass in silent reverence, one can see the following phrase, incised in the stone: "Power of Will is the whip which lashes man on to success!"

(219-8) Low roofed huts built of mud and straw straggling along in a crooked line, composed the village. Round flattened cakes of cow dung fuel lay drying in the noonday sun before some of the houses.

(219-9) Some of the huts were no more than the crudest so shelters, mere lean-to's, squat thatched roofs resting on a single wall and a few upright posts.

(219-10) A cloud of mosquitoes descended but left me unbitten. Somehow the tribe has never favoured my flesh though the brown ants always made full amends for their neglect by biting me well and hard around the feet, ankles and legs.

(219-11) Benares was built close on four thousand years ago and the stuffy houses, noxious smells, crumbling walls, and overpowering psychic atmosphere fully attest its age. The past lies heavily upon Benares.

(219-12) Yogis who live in lonely caves or secluded forests

(219-13) And so we walked and talked in the white dust of an Indian road.

³³⁰ "Maharishee" in the original.

(221-1)³³² His habit of unexpectedly emitting a jet of blood-red saliva – sign of betel-nut chewing – upon the ground rather repelled me until I resigned myself to accept it.

(221-2) I looked up to the snowy peaks of the Himalayas and then lowered my gaze to the dense forest-covered slopes which stretched along the border. How impressive was the great mountain ridge!

(221-3) In the bazaar my eyes were attracted by an old image of the Buddha carved in reddish stone, I bargained with the merchant for it and soon succeeded in carrying off this curio.

(221-4) I mused on the irony which had covered the prehistoric belt of ice that stretched from the Himalayas across the Deccan, with the burning tropic India of to-day.

(223-1)³³⁴ India, who has sunk so low in the scale of nations, may yet rise again to become the moral leader of the world. A country with such elevated thoughts at its heart cannot die.

(223-2) I left Europe some years ago in search of Oriental wisdom, as Anguétel du Perron had left it nearly two centuries earlier, only for me there will be no discovery of

³³¹ Blank page

³³² The paras on this page are numbered 609 through 612, making them consecutive with the previous page.

³³³ Blank page

³³⁴ The paras on this page are numbered 1 through 13; they are not consecutive with the previous page.

new Upanishads to crown the end, because I seek a higher life, not rarer books.

(223-3) – than the process of absorbing a more scientific civilisation has been for the East.

(223-4) What will ultimately issue forth from the intercourse of India and the West is not readily shown forth at present. May one hope that the best of both will join in mutual assimilation?³³⁵

(223-5) Although I have deliberately turned away from the portals of contemporary Indian ashrams and given up many of the hopes and beliefs they once aroused in me, I still revere and study the writings of old Indian seers, which remain as grand and as true as ever.

(223-6) The likelihood of increased interest in Indian Yoga makes it more important than in pre-war days to understand its real character and present condition.

(223-7) Occidental superiority in science, machinery, war, commerce and industry in the past is unquestioned.

(223-8) The West must work out its own salvation by its own efforts. But it should draw on the old wisdom of the East while doing so.

(223-9) The Indian traditions tell of a mystic science called Yoga, the adepts in which could work happenings little short of miracles.

(223-10) I must make it quite clear to an unfamiliar European audience that the real Yogis are neither showmen nor mountebanks.

(223-11) Allah Akabar! It is fit that a chapter written of the mysticism of lands which fly the Islamic Crescent and Star should call upon the name of the Compassionate, the Merciful, at the beginning of the work. Such is the custom of those lands; such shall be the custom of the present writer.

(223-12) – these moss-covered books mean little to me when considered on account of their age, but much when considered on account of wisdom.

(223-13) Most Europeans are so convinced of the superiority of the West that they have never troubled to inquire what there is of worth here.

³³⁵ The original editor changed a period to a question mark by hand.

g. East-West Cultural Interchange

g. East-West Cultural Interchange

(225-1)³³⁷ – the worship of the West has gone. They know, now-these young men – that we are gods with feet of clay.

(225-2) – the image of the local deity is exposed only on festival days.

(225-3) I am presented to the chief temple priest, and old –

(225-4) “All things proceed out of the same spirit, and all things conspire with it... This thought dwelled always deepest in the minds of men in the devout and contemplative East... Europe has always owed to Oriental genius its divine impulses.” R.W. Emerson in “Divinity School Address.”

(225-5) We have taken Asia under our tutelage but it has never occurred to us that India, in her turn, might well take us under her own.

(225-6) My ultimate aim is to effect a synthesis of West-East thought. Truth is universal. The West has a good enough light of its own, and spiritual traditions that are fairly satisfactory for those who like them. It is purely a matter of personal temperament that I go East at times to pick up more pebbles of Truth.

(225-7) As I gazed at the temple my mind wandered back – Did some group of exodus come here from ancient Egypt and intermingle their influence with that of the dark-skinned Dravidians, descendants of the pre-existing indigenous inhabitants of India before Anjunsaraved.

(225-8) It is not necessary to exalt Asia at the expense of Europe nor vice versa. Neither continent does more than contribute its quota of special vices and virtues.

(225-9) Buddha, “The Light of Asia” has shone down in Ceylon, Burma, Tibet, China and Japan for hundreds of years.

³³⁶ Blank page

³³⁷ The paras on this page are numbered 14 through 26, making them consecutive with the previous page.

(225-10) Armed with the theories of Yoga on the one hand, and with the latest findings of Western psychology on the other, I thought one might explain many an alleged miracle.

(225-11) The ancient mysticism of India is co-operant with the mysticism of medieval Europe in forwarding these same truths.

(225-12) We not only owe our religion to the East but also our mysticism. Some of the men returning home from the medieval Crusades brought occult theories and Kabbalistic practices with them.

(225-13) Critics like Sir M. Monier Williams write "The Yoga system appears in fact to be a mere contrivance for getting rid of all thought or of concentrating the mind with the utmost intensity upon nothing in particular." Sir Williams was an enthusiastic Christian – so enthusiastic that he lost a little impartiality when writing about other faiths.

226³³⁸

XXIII

g. East-West Cultural Interchange

227

XXIII

g. East-West Cultural Interchange

(227-1)³³⁹ Fractions of the Indian scriptures have found their way into Western hands through the labours of a few scholars.

(227-2) I am neither an over-enthusiastic advocate, nor a critical adversary of Hindu religion.

(227-3) What determines this large difference in outlook between the Indian and the British people? I am inclined to refer it all to a single cause – disparity of climate.

(227-4) The general tendency among all the Asiatic countries is still to look to India – and not Tibet – as the centre of traditional wisdom, the source of true religious and philosophic culture, and the repository of living authority concerning Yoga. This tendency is not a mistaken one.

³³⁸ Blank page

³³⁹ The paras on this page are numbered 27 through 37, making them consecutive with the previous page.

(227-5) Here is a man of that primary stuff of which the grand prophets were made. A conversation with him carries my mind back to those spacious days when Asia's illuminated seers gave her greatness and wisdom.

(227-6) Is it too much to expect that a race shall one day arise which will unite the Eastern attitude of introspection with the Western spirit of observation.

(227-7) The time is near at hand when the East and West can no longer go on living in "thought-tight" compartments.

(227-8) The common notion that it is useless to enquire of the darker skinned peoples what wisdom they have kept in their ancient coffers of learning, is absurd, just as the Brahminical attitude of superiority, which habitually underestimates the worth of our Western civilisation, is equally absurd.

(227-9) The finest minds of the Orient have loved abstract thinking, as the finest minds of the Occident have abhorred it. We in the practical West are not easily tempted to desert the tangibility of this world of bricks and timber for the airiness of the world of pure thought.

(227-10) The mystic inner tradition of both Buddhism and Hinduism overflowed the Indian frontiers and became at once the solace and support of the people so different as the nomad Tartar herdsman tending his lonely flock, the cultured Chinese mandarin enjoying the arts and comforts of a highly civilised city, and warring Cambodian kings returning from battles to build vaster palaces and grander shrines.

(227-11) We should receive the thought of Asia gratefully but not blindly. We should let its streams mingle with our own and not overwhelm us utterly.

228³⁴⁰

XXIII

g. East-West Cultural Interchange

229

XXIII

g. East-West Cultural Interchange

(229-1)³⁴¹ Against Kipling's famous but false couplet, I would match the wise one of Goethe's: "Orient and Okcident sind nicht melir zu trennen." (The East and West are

³⁴⁰ Blank page

³⁴¹ The paras on this page are numbered 38 through 46, making them consecutive with the previous page.

no longer to be separated).

(229-2) France, with its artistic scepticism, is my mental home but India, with its probing beneath thought itself, remains my spiritual abode.

(229-3) India has begun to discard her traditional ideas about life.

(229-4) India, the land of Fatalism and Passivity, through the rebel tide of youth, is rising to falsify this description.

(229-5) We should welcome truth wherever we find it, irrespective of whether its colouring be Oriental or Occidental. If in our search we recognise it in Indian texts we should accept and incorporate it in the store already accumulated. But this is a different matter from limiting ourselves only to those texts and rejecting those of other lands or of modern times. Because some Indians a few thousand years ago touched truth, are all men for all time to imitate their approach and discourage the progressive spirit?

(229-6) Those holy Rishis³⁴² of old India who set down their high thoughts in sparkling phrases of the Upanishads and painted their sacred visions in the Sanskrit Vedas-

(229-7) This dual understanding of mine, this comprehension of the contending forces of Asia and Europe, proved to be of some service - to slough off my European skin. I can transfer myself from the Asiatic standpoint to the European without difficulty and without a minute's delay.

(229-8) The fact that ash-smeared fakirs or repulsive and dirty ascetics have been often mistaken for true Yogis does not make them such. European travellers, as well as the ignorant native populace, are not always in a position to distinguish between the genuine and the pseudo varieties. Stupid acts of self-martyrdom are not the true yoga. Their madresses would be scorned by the genuine, who regard the body as a sacred temple for the holy Guest, the immortal Soul, and treat it accordingly.

(229-9) It would not have been fitting for us to tamper with the text of such an illumined personage as the Rishi. Therefore we have made a literal translation but at the same time endeavoured to do so in a manner that would yield the clearest light on the Upanishad's exact meaning. In a few cases words have been added in brackets where the transition from Sanskrit to English inexorably demanded them in order to make the sense complete.

³⁴² "Rishees" in the original.

³⁴³ Blank page

(231-1)³⁴⁴ When the Greek legions of conquering Alexander came back to their native shores and hung up their swords and shields for a while, some of them related to their relatives and friends strange stories of men whom they had seen in India – men called yogis.

(231-2) What we might learn from India includes the virtue of modesty, the value of simplicity, the meaning of faith in the spiritual and finally –

(231-3) Another reason why I introduced these three titles into the prefatory chapter was that they were also symbolic and representative of major tenets of our philosophy. Thus the Bhagavad Gita stood for inspired action, Gaudapada's Commentary on the Mandukya Upanishad for Mentalism, and Ashtavakra's Song for the concentration on Pure Thought.

(231-4) And I think India will be all the better for the change since spiritually she is at a low ebb, and materially she looks like taking the same road which the western races have taken – a road that leads to a miserable dead-end. The culture of India is so conservative that only emancipated virile youth can change it. And youth has begun the change. It has begun as a little stream; it will finish the course as a resistless tidal current.

(231-5) The Tamil literature of Southern India is a mine of treatises on Yoga and mysticism. Yet the Dravidians, the race which created it, existed in India prior to the coming of the Aryans, prior to the arrival of the Brahmins and their wisdom. It is a pity that most of this literature still remains untranslated, because it was written by adepts in their respective arts, though many took great pains to veil their writings in symbol and metaphor so that students must dig hard and think perseveringly in order to arrive at the correct meanings why these Tamil adepts grudged their secrets to posterity.

(231-6) What is the origin of the institution of caste, for instance? The system was unknown in India before the Aryans arrived. They were a light-coloured people, as you know, and the Dravidians are very dark. They wished to keep their stock pure, to remain apart racially and therefore established this rigid system of the caste.

³⁴⁴ The paras on this page are numbered 47 through 54, making them consecutive with the previous page.

(231-7) There is a reciprocal movement between the East's denial of dying gods and the West's acceptance of them.

(231-8) Here in Asia the oldest surviving cultures of the world are fighting their final battles; here the most mysterious and most uncomprehended ideas have held sway, of which the occultism of the West is but a misty reflection.

232³⁴⁵

XXIII

g. East-West Cultural Interchange

233

XXIII

g. East-West Cultural Interchange

(233-1)³⁴⁶ Self-tortures such as iron needles inserted under the ribs, and walking on sharply-spiked sandals.

(233-2) When the divine grace is fully operative-

(233-3) We despise Orientals because they lack qualities which we possess, but we forget that they have similar reasons for despising us.

(233-4) - for India has awakened from the slumber of centuries and will yet take her place in fulfilment of the high destiny reserved for her.

(233-5) A re-statement of Eastern thought in the words of the West.

(233-6) Asia is learning the power of technical knowledge, the advantage of material comfort and the necessity of bodily hygiene.

(233-7) Ananda Metteya was the first Buddhist missionary to the West. Though he came from the East, he was a Westerner.

(233-8) Do not confound the mechanically aroused ecstasy of the Dervish with the thought-conquering concentration of the true Yogi. The first is on a lower level than the second.

³⁴⁵ Blank page

³⁴⁶ The paras on this page are numbered 55 through 71, making them consecutive with the previous page.

(233-9) India no longer averts her face in disdain from the bustling Western ways.

(233-10) It is a far cry from the tutelary deities of Asiatic temples to the pneumatic riveters of American workshops. But the thin brown Oriental is somehow making the leap.

(233-11) Asia is my ancestral home. Wherever my spirit has wandered in the past, it has mostly taken birth in the beloved lands of the East.

(233-12) The chronological and psychological interval between this pre-Christian-era science of Yoga and its twentieth century representatives, is extremely wide.

(233-13) Will it ever be possible to weave Western and Eastern ideals into unity?

(233-14) To sit adored in a public ashram like an idol in a public temple.

(233-15) The awakening of national self-respect had to come, and it has come through the younger men.

(233-16) We have tried here to define our position in relation to Indian Yoga and Indian yogis.

(233-17) The great spiritual teachers of men flourished in the East. Does a Westerner do wrong if he inclines his face toward the lands of the rising sun and enquires what they still hold for him?

234³⁴⁷

XXIII

g. East-West Cultural Interchange

235

XXIII

g. East-West Cultural Interchange

(235-1)³⁴⁸ Is the East profound and mysterious or is it silly and childish? The answer is that a few Orientals are the former and perhaps most are the latter. But the average European is unable to distinguish between them.

(235-2) First as an expression of the divine creative power is the sun. What wonder that

³⁴⁷ Blank page

³⁴⁸ The paras on this page are numbered 72 through 77, making them consecutive with the previous page.

the Hindu is bidden to face it when he prays on arising, and to pray to it again before dusk?

(235-3) Asia and Europe have met and become acquainted. As a result the intellectual, political and social ideas of the West are being taken up by the East, which hopes to find in them welcome liberation from the cramped and unprogressive existence which has been its past lot. But what has this inter-communication brought to us?

(235-4) I was deeply impressed by the intense fervour shown everywhere by the followers of the Prophet. Once at sundown I met a long line of camels making their slow heavy way across the Rajputana desert. Suddenly the animals were halted and a drawn-out shrill cry filled the air. It was the familiar Muhammadan³⁴⁹ call to prayer. The riders leapt off their animals, the latter kneeling on their forelegs, and prostrated themselves on little rugs in silent worship. It was a picturesque and colourful scene – one that grips memory.

(235-5) The Chinese temperament was too realistic to follow the Indian into a merely metaphysical view of life and too practical to run away with it into an escapist view. Indeed, the very name of the principal religion of China – Confucianism – is the Doctrine of the Mean; the Mean being the middle point between two extremes, the balance between two sides. Even the two most celebrated Chinese mystics exhibited their national tendencies in their writing and philosophically united the idea of real being with the idea of illusory being. Such were Lao-Tzu³⁵⁰ and Chuang-Tzu.³⁵¹ Like the Indians, the Chinese were ready to find out what other-worldliness had to offer them, but unlike the Indians they were not ready permanently to forsake the worldly life while doing so. Even the Buddhist school, which has lasted longest and remained strongest in China, is the one named “The Round Doctrine,” meaning that it is widely rounded to include both the spiritual and the material. This is the “Tendai” school.

(235-6) Man must look again to the mysterious Orient, birth-place of all things divine.

236³⁵²

XXIII

g. East-West Cultural Interchange

237

XXIII

g. East-West Cultural Interchange

³⁴⁹ “Muhammedan” in the original.

³⁵⁰ “Lao-Tse” in the original.

³⁵¹ “Chuang-Tsu” in the original.

³⁵² Blank page

(237-1)³⁵³ Sanskrit Study: Here a fresh difficulty arose. The decipherment of those texts involved a knowledge of such subtle shades of verbal meaning as only those who had spent a whole life-time poring over them could possess. For the language in which they were inscribed – highly technical Sanskrit – was the most developed and therefore the most difficult of all ancient cultural tongues. Such a knowledge was possessed only by the respected class of men called Pundits. These erudite scholars were usually apprenticed to Sanskrit learning and literature almost from their infant days, with the result that its numerous nuances of significance were mastered by the time they reached early middle age. The simplicity of their lives, their great devotion to financially unprofitable studies and their unique services in preserving the classic lore for ages by remarkable feats of memory, and in saving thousands of manuscripts from destruction by intolerant invaders, had always excited my admiration and respect.

(237-2) Since those far-off days when Sir William Jones brought the Sanskrit language to the notice of the savants of Europe, a stream of sparkling Indian thought has been flowing into the pool of Western philosophy. Schopenhauer, with prophetic penetration, perceived this coming change, and write: “The Jnana of the Hindu³⁵⁴ is equivalent to the ‘Gnosis’ of the Greek philosopher; both mean ‘knowledge’ in its highest and truest sense. Ah, if we could unite Oriental insight, thought-depth, with Occidental energy, practicality and capability.”

(237-3) I took the trouble of looking up the meaning given to the Sanskrit word “Shraddha,” which is one of the six subsidiary qualifications required of the aspirant to the knowledge of higher Vedantic philosophy. Here are the results: (1) Monier Williams’ massive Sanskrit dictionary 1 laconically defines it as to have “trust”; (2) Govindananda in his work the “Ratna-Prabha,” defines it as meaning “a respectful trust in all higher things.” (3) Venkatramiah in his version of the “Aitareyopanishad,” says it means “faith in the Vedantic verities as inculcated by the preceptor.” (4) Vasudeva, the ascetic, gives its significance as “the strong faith in the words of one’s teacher,” in his “Meditations.” But what is the esoteric and therefore the truest meaning of “shraddha?” (6) My own interpretation is “that faith in the existence of truth, that determination to get at truth, come what may, which would make one a hero even in the face of God’s wrath.” (5) Professor Girindra N Mallik, M.A. defines it as “faith in the contents of the scriptures.”

238³⁵⁵

XXIII

³⁵³ The paras on this page are numbered 78 through 80, making them consecutive with the previous page.

³⁵⁴ “Hindoo” in the original.

³⁵⁵ Blank page

(239-1)³⁵⁶ My attempts to clarify the attitude which I had adopted toward yoga, mysticism and religion has only partially succeeded in its objects, and still there seems to be a considerable amount of confusion and misunderstanding as to what my views really are. Readers still demand a more explicit statement of my present position and this I propose now to give.

Let it be perfectly clear at the outset that I condemn neither religion nor yoga, but staunchly uphold them. So far as religion consists of a sense of reverence for a higher power and an attempt to live a good life in accordance with the ethical injunctions of the great religious founders, it is a definite necessity for the mass of humanity. So far as the practice of yoga consists in the effort to control thoughts and to subdue worldly attachments, it is an invaluable way for distressed hearts to find peace, an excellent means of obtaining that sharpened attention which is required for the adequate consideration of philosophical questions, and, in its advanced stages, a beautiful path to rapt ecstasies.

Holding such views as to the importance and personal value of both religion and yoga for the great majority of mankind, it is natural that I should have nothing but respect and regard for those who faithfully follow and practice their yoga, their religion or their mysticism. On the other hand, what can honest men give but contempt and indignation for those who become pious hypocrites in the name of religion, parasites on society in the name of yoga, or exploiters of superstition in the name of mysticism? Ought he not to make a strong protest against unbalanced abuse and incorrect practice of yoga which leads to the most unfortunate physical and mental results? Ought he not also to protest against the mistakes of mystics when they take advantage of the much abused word "intuition" to propagate their own personal imaginations as scientific certainties?

It will be seen that I am for a calm and dispassionate appraisal of these important matters and that I wish to avoid either blind unthinking adherence on the one side, or foolish, hasty scepticism on the other. I could not have arrived at such an attitude of candid examination, I believe, if I had not had the opportunity of studying impartially various manifestations of yoga, religion and mysticism, not only in India but throughout the world, for more than a quarter of a century. And I have had the advantage of knowing these matters from the inside as well as outside.

³⁵⁶ The paras on this page are numbered 81, making them consecutive with the previous page.

³⁵⁷ Blank page

(241-1)³⁵⁸ Here in the Arcot Province this phenomenon of fire-magic is so common that I have not hitherto thought it worth recording. The fire-walkers of Arcot are famed throughout the South, and there are many of them. Even the little town of Tiruvannamalai, where I reside, has a quarter where several mud-houses hold a whole tribe of them. These people are chiefly potters by trade. Once a year they stage their show, under the leadership of the High Priest of their own temple. They have a little temple perched on the summit of a hill. They walk in procession to the temple about the middle of the year (the date is fixed by the calendar of religious festivals) and then perform their magic. They are illiterate uneducated people, simple, living close to nature, as their houses are on the outskirts. I questioned the High Priest very closely about their secrets and this is what he told me:

“Everyone who is to take part in the fire-walk – and all members of our people (we are Harijans, outcasts) usually engage in it by their own desire – everyone has to prepare for forty days beforehand by leading an ascetic life. They must eat once a day only, and not engage in sexual intercourse. They must take solemn vows in the temple, under my direction, at the beginning of the forty days, to abstain and to keep their minds engaged in prayer as much as possible. If a man attempts the fire-walk and gets scorched, we take it as a sign that he has not kept his vows, and generally when he is accused he confesses that it is so: But the majority walk successfully through the ordeal and vindicate our ancient custom.”

I asked to what did he attribute this power of resisting the heat. He replied: “It is through the power of faith, devotion. We have intense faith in our own deity, whom we worship, and we dedicate this festival to him. We believe that he protects us from the fire in return for our devotion and asceticism.”

“Why do you carry on this custom?” I asked.

“It is a demonstration to show the power of spiritual things over material,” he answered. “It strengthens our own religious faith, and may affect others. To us it is a proof of the existence of our deity.”

(241-2) In the watches of warm Indian nights, I could reflect and ponder upon these elevating truths.

³⁵⁸ The paras on this page are numbered 82 through 83, making them consecutive with the previous page.

³⁵⁹ Blank page

(243-1)³⁶⁰ It is not possible for either Indians, whose minds are obscured by slavish acceptance of dead traditions, or Englishmen, whose superior minds are membraned by superior detachment from the inner life of a totally alien race, to arrive at a loose estimate of the value of those forces which are working so powerfully within India's life today.

(243-2) Modern India is really medieval Europe transplanted to an Eastern clime. Religion in both cases plays and played a dominant part. Men turned their intelligence to the creation of theological problems in the Middle Ages, and then spent centuries arguing about them. Those who travelled did so in order to make long pilgrimages to holy shrines. The populace was enslaved by stupid customs and deeply-rooted superstitious notions, kept alive by a powerful priesthood. The intelligentsia debated whether an angel could stand on the point of a needle, or engaged in splitting metaphysical hairs. Though these amusing things have died out of the present day West, they have not died out of the present-day India. It is pitiful to find her pundits and priests still cherishing notions which were platitudes in Medieval Europe, but which the modern world disregards scornfully. Most Indians still believe in charms and spells and witchcraft; so, four centuries ago, did most Englishmen. Most Hindus will believe any barbarous nonsense if only it is told them by a priest; so, four centuries ago, did many Englishmen.

(243-3) If Hindus wish to bankrupt themselves over their children's weddings, it is none of my business, but I can see nothing for these extravagant and costly ceremonies except that they bring a momentary flash of colour into the otherwise drab existence of the Indian peasant.

(243-4) We must not fear to test the ancient knowledge and so far as it is sound, it will survive. We must explore the newer knowledge and not turn timidly from its unfamiliar paths. We must wed ancient wisdom to modern. It is absurd to follow either blindly. That in many ways the men of thousands of years ago thought and felt differently from us is undeniable. Take even such a wonderfully inspired work as the Bhagavad Gita, from which so many millions (including myself) for so many centuries have drawn light and hope and peace. Yet it does not hesitate to insist upon even the

³⁶⁰ The paras on this page are numbered 84 through 87, making them consecutive with the previous page.

most spiritually advanced men offering to the Gods sacrifices of animals birds and cakes upon altar fires. Which of us Westerners would derive inward joy and emotional uplift from watching, as I have watched in North India, a number of screaming goats stabbed and flung on blazing flames? Let us not mislead ourselves in this matter.

244³⁶¹

XXIII

h. Critique of Indian Culture

245

XXIII

h. Critique of Indian Culture

(245-1)³⁶² Louise Maunsell Field, writing a review of "A Search in Secret India" in a New York literary journal, once asked a pertinent question. She said: "The sympathetic reader, following Paul Brunton's experiences, his encounters with other Masters more or less resembling the Maharshi,³⁶³ cannot but wonder how much influence these Indian mystics have on the teeming millions of their fellow-countrymen. Can the intensely spiritual, somewhat rarefied atmosphere wherein they live and move penetrate the lives and thoughts of those many others?"

This same question kept on coming into my mind too. I was forced in the end to give it a negative answer. But this very answer was one of the contributing causes which led me to seek and find the higher teaching.

(245-2) The vigour which India once showed in the realms of philosophy and mysticism has vanished. Even the fervour with which it is still pursuing religion has become mechanical and made-to-order. For it is passing through a phase in its evolution which Europe passed through a few hundred years ago. Philosophy, mysticism and religion flourished triumphantly in the leading European countries during the medieval period but broke down and have largely passed away in influence and power and prestige under the impact of the spread of modern knowledge and the application of rationalistic science and inventive technology to life. India today is going through precisely the same phase that Europe has already travelled. The half-feudal structure moving of society is collapsing. The prestige of priests and mystics is tottering. Political changes and economic needs are delivering heavy blows at the ancient ideas which once supported India so well but which have become misfits in the new world of this 20th century. The notion that India is and will ever remain "spiritual" is an illusion that is being exploded before our eyes. Her fate is driving her to take the same road

³⁶¹ Blank page

³⁶² The paras on this page are numbered 1 and 2; they are not consecutive with the previous page. This page is a duplicate of page 545 in Carbons 04 (Asiatic).

³⁶³ "Maharishee" in the original.

that medieval Europe was driven to take. She will enter increasingly on the development of rational outlook and material civilisation, with the consequent rejection of superstitious belief and post-death paradises. But she will not travel so foolishly far along this road as did the West. For the influence of her whole tradition, the atmosphere of her whole environment and the warning voices of her living leaders will combine to check her from becoming unbalanced. She will pause and note the woe and destruction that has fallen on ruined Europe and she will ask: "Is this to be the end of the new road?" She will pull herself up in time.

246³⁶⁴

XXIII

h. Critique of Indian Culture

247

XXIII

h. Critique of Indian Culture

(247-1)³⁶⁵ The fundamental basis of Hinduism is a conception of God which is at least as lofty as that to be found in any other religion. But time, which develops the physical sciences of the human race, degenerates its spiritual sciences. So India has cluttered up the primal purity of its faith with a miscellaneous assortment of customs which cramp and devitalise the people. Stupid and cruel practices do not become less stupid and less cruel because they receive the sanction of religion. Caste, purdah, early marriage, untouchability, extravagant expenditure on marriage, the unfair laws of inheritance, the countless idiotic duties prescribed by priests, and a host of minor stupidities of which the absurdly exaggerated notion of cow-dung's value is a single sample – these do not help India, they hinder her. They have become embedded in the religious culture of the country and only an iconoclastic ruthless hand can extract them. I am not suggesting that India should throw her faith overboard. I am simply suggesting that this extraction should be made despite the fanatical opposition of priests and the outcries of orthodox old fools. I am the last man who would like to see India turn atheist, like Russia. It is because I love the lofty philosophy of the Upanishads and the inspiring records of India's great Seers, that I would like to see the vile superstitions which batten parasitically upon the life-blood of the people, driven from the land. I would like to see a new Hinduism arise, purified and set free from its diseases. I would like to see the people unchain themselves from the idiotic custom-prisons into which they have been forced by unspiritual priests who have substituted the letter for the spirit, external ceremony for internal faith. I would like their doped condition to come to an end and the attitude of self-reliance to run like fire throughout the country.

³⁶⁴ Blank page

³⁶⁵ The paras on this page are numbered 3 through 6, making them consecutive with the previous page.

(247-2) Village life suffers from the defects of senility. It lies in a rut – a rut of dirt disease laziness inefficiency, squalor and poverty, ignorance and uneconomical custom. It is in urgent need of reform. The peasants need to be taught how to farm more sensibly; they need to be taught the use of iron ploughs and to give up the bit of twisted wood which served the ancients but shames the moderns. Everyone – men women and children – need to be taught to respect privacy and cleanliness in such simple things as attending to the calls of nature, and not to degrade themselves by imitating the animals. They are human beings and ought to construct simple screened latrines or to dig walled pits, rather than ease themselves

248³⁶⁶

XXIII

h. Critique of Indian Culture

249

XXIII

h. Critique of Indian Culture

(continued from the previous page) in public trenches in the street. They need to take some of the gloom out of their dark houses by putting in windows, by admitting more light. One feels sorry for these victims of unhealthy customs, and realises how strong is the need of fresh vitalising reforms.

They need to plant more fruit and vegetables and less rice. They ought to substitute wheelbarrows for their heads when moving loads of muck, dirt or manure.

These reforms must come from external influence, from European interference, if you wish, for initiative is not an Indian gift. I venture to suggest that the Indian government could scarcely perform a more useful service with so little trouble than to carry out the following plan: Let them translate Mr F.L. Brayne's little book "Socrates in an Indian Village" into the principal languages of the country and have it printed in cheap pamphlet form. Let the study of this booklet be made compulsory in every school in India, whether village room or grand university, so that the younger generation will start equipped with these ideas. There is no hope in India from the older men. Greybeards are stuck in their grooves; they are in a rut. But from the younger ones – yes. Young iconoclasts, custom-breakers, are needed.

(249-1)³⁶⁷ Yet something of tangible worth exists behind a number of these superstitions, though how great or how small this number is, I cannot say. It might pay a European to sift them scientifically. Mr Miles, in "Land of the Lingam," tells how an English friend

³⁶⁶ Blank page

³⁶⁷ The paras on this page are numbered 7 through 8, making them consecutive with the previous page.

of his, resident in South India, had suffered for thirty-five years from eczema, having spent a small fortune on doctors but to no avail. At last he agreed to let his native bearer apply a thickish red fluid a few times to the skin. The Englishman was permanently cured. Yet the successful remedy turned out to be nothing more than blood from the throat of a certain kind of lizard!

(249-2) Moreover such is the misuse of philosophical terminology by those who would dilute it with religion and such is the misunderstanding of Sanskrit words which have passed through the alembic of theological pedants and theosophical pundits that we shall have to re-define afresh every important technical term as it appears. Nor shall we hesitate to invent new words if necessary, to explain our meaning where the old ones fall short of it, for the dictionary is our servant, not our master. And every word will be an English one. We soon weary of reading an article whose solid English pages are stippled with unfamiliar unintelligible Sanskrit words. The West will not absorb Oriental wisdom unless it is entirely presented in Western language.

250³⁶⁸

XXIII

h. Critique of Indian Culture

251

XXIII

h. Critique of Indian Culture

(251-1)³⁶⁹ The Prime Minister of an Indian State, whom I happened to be visiting several years ago, said to me during a conversation in his office: "Your book about the Yogis has circulated too widely for my liking amongst the educated generation of Indians. People like myself, with a modern outlook, have been trying for years to uplift this particular generation from the superstitious backward inert medieval and mental attitudes which are so responsible for the poverty, dirt, illiteracy and misery of the masses whom they should lead. People like you are being quoted here both to sustain the faith in all those undesirable attitudes and to support the exploitation of religious impostures and mystical apathy which have harmed India for centuries. Thus you are helping to undo our good work and to retard the progressive movement in modern Indian life." This statement struck me at the time with the force of an abrupt shock. I had not dwelt in thought on this situation before. I am grateful to Sir Shanmukhan Chetty, then the Prime Minister of Cochin, for having given me this food for many month's thought and for having contributed towards my general awakening.

³⁶⁸ Blank page

³⁶⁹ The paras on this page are numbered 9 through 12, making them consecutive with the previous page.

(251-2) But I began to understand why the world's scriptures are well packed with marvels. Sensible men today adopt a critical attitude and refuse to swallow half the wonders which are tacked on to a religious message. The additions have undoubtedly been made by over-devout followers. It was highly instructive to me to watch how a similar group of legends was already forming itself around the Maharshi's³⁷⁰ name during his own lifetime. What amazing wonders will not spring up after he is gone! It is necessary for me to describe things as I find them, not as I would like them to be, and I regret to record that I gathered a crop of stories which were the result of worship that cared more for adulation of a personality than regard for truth. There is a right channel and a wrong channel for the guru-worship which prevails among Indian devotees, and foolish ascriptions to the gurus, of nonexistent miracles is unfortunately quite a common thing all over the country. Fortunately my inner insistence on the truth, the whole truth, and nothing but the truth, put all these tales into the crucible of investigation whence few emerged.

(251-3) Indian music is inexpressibly mournful.

(251-4) The young university-bred [town-fed]³⁷¹ Indian is more interested in modern politics than in ancient Yoga. Quite possibly he regards the venerable bearded Yogi as a museum specimen.

252³⁷²

XXIII

h. Critique of Indian Culture

253

XXIII

h. Critique of Indian Culture

(253-1)³⁷³ India suffers from the complaints of old age, just as America suffers from the complaints of adolescence.

(253-2) India is the slave of its past tradition. It traces out the life-course of almost every Hindu, leaving him no more initiative than an amoeba.

(253-3) Again and again I was told before the war that Gandhi, by his new instrument of soul force, would bring peace to the whole world. But what I actually saw was that he

³⁷⁰ "Maharishee's" in the original.

³⁷¹ The original editor inserted "town-fed" by hand.

³⁷² Blank page

³⁷³ The paras on this page are numbered 13 through 21, making them consecutive with the previous page.

could not bring peace to his own country, could not stop the growth of Hindu-Muslim strife.

(253-4) Excerpt from "All India Literary Annual" for 1945: by Professor M. Sreeramamurty, M.A., L.L.B. "Even our religion has had to receive the sanction of the West before we ourselves could venture to trust it... Paul Brunton and a whole host of India's foreign admirers are regarded by us with effusive gratitude just because we ourselves have never known what attitude to adopt toward greatness in things Indian." (Comment by P.B: This is a misapprehension. I have never given such sanction.)

(253-5) I discovered long ago that nothing can be done in India without several loud consultations, unnecessary harangues and animated conferences, and even then it is often not done!

(253-6) Vishnu is being dethroned, Shiva is being dispossessed and Rama is being banished into exile.

(253-7) "Once we have entered into relations with the outer world we must renounce it or ourselves; our mentality as it has developed precludes the possibility of Indian renunciation. Our path to freedom leads over conquered nature. Thus precisely the ideal of the Indians is attained by opposite means." These were the conclusions of a sharp observer and profound thinker, Count Keyserling, who formulated them after himself travelling in India as a student of its inner -

(253-8) Sir Shanmukham Chettiar, formerly Prime Minister of Cochin and once head of a Government of India Mission to Washington, made the following significant admission in his convocation address to the Annamalai University, 1943: "I have often asked myself the question: "Why is it that, in spite of all its great philosophy,³⁷⁴ the Hindu religion has not kindled this spirit in the hearts of its votaries? The spirit of social service seems to be alien to our temperament and upbringing."

(253-9) The Oriental Pundit who does not hesitate to pour out his contempt upon Western science thereby betrays his narrow mind and narrow existence.

254³⁷⁵

XXIII

h. Critique of Indian Culture

255

XXIII

³⁷⁴ The original editor inserted a comma by hand.

³⁷⁵ Blank page

h. Critique of Indian Culture

(255-1)³⁷⁶ India's way of salvation will come in her renunciation of barbarous superstitions, however sanctified by religion; in forgetting the nonsense of her past and turning her face toward the future. The old men look wistfully toward the past, but the young men turn ruthlessly away.

(255-2) India needs more science and sanitation, less religion and superstition.

(255-3) To this day no one really knows whether India's most renowned philosopher, Shankara, lived about 500 B.C. or 500 A.D. A thousand years more or less means nothing to the old-time Oriental, apparently. Of course, our Western professors may give you Shankara's "precise" dates, but the latter are nothing more than guesses.

(255-4) These priests, these sacerdotal despots, are the mainstay of India's superstition.

(255-5) A cynic said that the difference between certain creeds which exist in India is that some believe in one God and three wives, but others believe in three Gods and one wife. Thus there is something to suit varying tastes here, you will observe, and no Caleb in search of a creed need leave this land disappointed!

(255-6) Traditions linger in this land to a degree which the virile, innovating West can hardly credit.

(255-7) I was annoyed by the temple priests – wretches who pretend to worship Buddha but really worship the purse – vile beings who pester every visitor with continuous demands for money. One receives such requests every few yards so that what should be a sacred and hallowed walk becomes a happy hunting-ground for mere mercenaries. O Gautama! How sad I felt that these parasites should pollute the sacred precincts of Buddh-Gaya.

(255-8) The race possesses a fatal fluency of talk-fatal, that is, to all action.

(255-9) Why do these Hindus continue to live by laws fixed by dead priests thousands of years ago?

(255-10) The straightforward concrete and fact-regarding Western mind is sometimes no match for the subtle tortuous and fact-disregarding Eastern mind.

(255-11) This slave mentality accepts merciless famines in a spirit of spineless fatalism.

³⁷⁶ The paras on this page are numbered 22 through 33, making them consecutive with the previous page.

India has yet to learn to be vital and self-reliant.

(255-12) You might as well talk Aquinian theology to the average Christian as talk Vedanta metaphysics to the average Hindu.

256³⁷⁷

XXIII

h. Critique of Indian Culture

257

XXIII

h. Critique of Indian Culture

(257-1)³⁷⁸ This eager hunger for university degrees is pitiable. India's need is not more lawyers or politicians with empty letters trailing after their names, but qualified industrialists, men with a knowledge of technical crafts and manufactures.

(257-2) India's curses are rapacious priests who turn religion into a business, inherited ignorance which lets thrive vile superstitions, and dishonest _____³⁷⁹ who trade on the credulity which afflicts seventy-five percent of the people. The cure of these things is Western education and sound instruction. India's greatest oppressors do not come from the grey West, but from within herself.

(257-3) The young town-bred Indian, who thinks of nothing but politics and yet does not care for the niceties of political forums, because he prefers the excitements of violence.

(257-4) Gandhi would throw Western science plus Western systems of medicine into the dustbin. But when Gandhi had appendicitis he threw his own doctrines there and submitted to an operation by an English surgeon. The fact that he picked them up again when he was well makes me think Do these people live to justify doctrines?

(257-5) Try and talk philosophical Hinduism with the wretched priests who supervise the beheading of goats on the threshold of a temple of Kali; try and discuss Vedants with the poor crazed superstitious folk who stoop to touch the sacred blood of the slaughtered goat with their pious hands!

³⁷⁷ Blank page

³⁷⁸ The paras on this page are numbered 34 through 41-a, making them consecutive with the previous page.

³⁷⁹ 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.

(257-6) It is quite inaccurate to talk of the ascetic-minded East as against the sensual-minded West. In the matter of sexual passion, let me say bluntly that the inhabitants of Egypt, of Arabia, of Persia, of India and of China do not lag one whit behind the inhabitants of any European or American land I have known. How else explain the forty-million population rise in India alone from census to census

(257-7) We have mentioned before that this does not represent the best thought of India although it does represent the best known thought of that country. This is a statement which will of course be immediately denied by all those mystics – mostly Indians – who confuse the popular, the traditional or the conventional with the best and who uncritically accept it as the height of human wisdom.

(257-8) Such is the East. This is why I cling to my Western heritage of common sense.

(257-9) The village elders were gathered on a raised platform in front of a communal building which served as town hall. They chatted and chatted, as is the way of old men.

258³⁸⁰

XXIII

h. Critique of Indian Culture

259

XXIII

h. Critique of Indian Culture

(259-1)³⁸¹ The plagues, dirt, poverty and superstition of present-day India find their parallel in the plagues, dirt, poverty and superstition of medieval Europe. Belief in witchcraft and practice of witch-burning were as rife then as belief in bhuts (evil spirits) and practice of puja-majic are rife in India today. The open street-sewers of London have vanished completely but the open street-sewers of India remain. When chloroform was first introduced into England, its use was widely denounced as atheistic, just as Gandhi now denounces the use of modern surgery and power machinery as Satanic. What has been responsible for the advances in Europe? There is but one answer – reason, and its scientific application.

(259-2) When an Indian takes to the pen, he writes English either extremely well or extremely badly. There is no halfway measure in his talent. Since it is easier to write badly and since English is an alien language to the country, much of the English-written literature of India provokes a smile.

³⁸⁰ Blank page

³⁸¹ The paras on this page are numbered 42 through 49, making them consecutive with the previous page.

(259-3) – this piece of work was an oblation to their god.

(259-4) – Providing people only with the ceremonial nonsense of their religions, priests were unable to lift the land toward a true spirituality, yet they hindered the material development which was essential to raise the standards of living and education.

(259-5) It is open to anyone to become a begging friar, but only those who are accepted and trained by a teacher of the order can become a sanyassin. The Sadhu's life offers an easy means of escape to the lazy man. He can spend a life-time without doing a single stroke of work, and the pious or the charitable will give him food and shelter.

(259-6) The Bengali journalist is fond of elaborate Macaulay-like sentences.

(259-7) I learned to be a little wary in dealing with most Asiatics. Too often there is something ulterior back of a visitor's mind; too often does he make the most oblique advances to gain his point.

(259-8) Young India is ceasing to listen to the sacred voice of its ancient law-giver, Manu, and is beginning to listen to the bitter voice of Marx. Although this noteworthy change is symptomatic of the iconoclasm and materialism of our time, it is even more indicative of the evil time descending on religion.

260³⁸²

XXIII

h. Critique of Indian Culture

261

XXIII

h. Critique of Indian Culture

(261-1)³⁸³ As schoolboys we were proudly informed by a teacher that India was a bright jewel in the British crown. As an adult we discovered for ourselves that India was a dark spot on the British crown. For the degradation and misery of the masses, the illiteracy and exploitation of the peasants, the indifference and luxury of the rulers, the wooden ploughed fields and periodical famines, the backwardness and unemployment in industry, were not a state of affairs of which the British ought to be very vain.

³⁸² Blank page

³⁸³ The paras on this page are numbered 50 through 59, making them consecutive with the previous page.

(261-2) The villager who went, when he was ill, to a fakir³⁸⁴ to exorcise the evil spirit; the townsman who proceeded to the temple priest to purchase a cure from God – how long can they withstand the impact of modern knowledge? The answer is provided by the meteoric leap of Asia from medievalism to the mind of the 20th century. The department of theology at the University of Istanbul is dying for lack of students.

(261-3) Indeed, how many Indians of the educated classes have confessed to me that they owed their intellectual recovery of yoga or their revived faith in religion to my writings!

(261-4) It is right that we should use the Orient's traditional and living wisdom but not that we should be dependent on it alone.

(261-5) To a European, the music of India is a mournful cacophony, an intolerable dirge. It is not music but a prolonged wail.

(261-6) The degeneracy and corruption of the East, in so far as it exists, is due not to their sublime teachers but to the handiwork of man.

(261-7) Time is wearing the gilt off old India's idols. The prestige they command is beginning to wane among the youthful citizens of the towns.

(261-8) The young men, with one eye cocked on the West, propose that India shall progress; Gandhi, with one eye cocked on the past, proposes that she will regress.

(261-9) Young India has rebelliously and lately thrust aside the old standards; for weal or woe the god of atheism is entering the pantheon, notably in the Bengal and Bombay Presidencies.

(261-10) It is unnecessary to fall into that deplorable adulation of all things Indian which over-enthusiastic Westerners unfortunately do, thus creating for themselves a delusion which is false as a contempt for all things Indian.

262³⁸⁵

XXIII

h. Critique of Indian Culture

263

XXIII

h. Critique of Indian Culture

³⁸⁴ "faqeer" in the original.

³⁸⁵ Blank page

(263-1)³⁸⁶ I believe that Kathleen Mayo was as much sent by God to sting the Indians into doing something for downtrodden women, as any of their own prophets who bring spiritual messages. For God works in mysterious ways.

(263-2) Asia has been dazzled by the white man's physical victories. She must assimilate his civilisation as best she can, but she need not fall into the error of being dominated by it.

(263-3) These Hindu pariahs accept their pitiable lot of outrageous poverty in a yielding manner which the more rebellious and Western poor would never agree to.

(263-4) Under the cloak of present Indian piety, these men sanctioned inhuman practices, barbarous customs and cruel superstitions.

(263-5) I may be pardoned if I obtrude a personal note in this account and recall the fact that generally I have tried to portray the pleasanter types of Indian, for I want to win a little more sympathy from the average Westerner for this much-maligned and little-understood race. Nevertheless I have tried not to stray into mention of those few whose memory is not so pleasant.

(263-6) The plain fact is that all denunciations of things Indian present one side of the picture alone. There are many good things which one could say about the Hindus and their ways – things which offset, to some degree, the inherited evils.

(263-7) The industrialisation of India will make its real appearance only when the spirit of joint stock enterprise makes its appearance.

(263-8) When will the new India arise, free from its burden of useless customs and outworn traditions!

(263-9) In reading the Oriental writings, we must beware of the high-flown language and the eulogistic metaphors.

(263-10) Let us sift these practices for what is serviceable to us without falling into the foolishness of blindly and uncritically adopting them wholesale.

(263-11) "I am skimming through Rolland's 'Life of Ramakrishna but somehow feel he is not writing about the Indians we know. Had he ever been to India? Of course not!' " – from a letter from a European friend who has spent her life in India.

³⁸⁶ The paras on this page are numbered 60 through 71, making them consecutive with the previous page.

(263-12) But the India of today is largely a caricature and contradiction of these early ideals.

264³⁸⁷

XXIII

h. Critique of Indian Culture

265

XXIII

h. Critique of Indian Culture

(265-1)³⁸⁸ I do not assert that these things are wholly imaginary but that the superstitious minds of the people have distorted the facts.

(265-2) It is unfortunate that these philosophies live mostly as memories of India's past greatness.

(265-3) The great disparity between English and Indian outlooks in life is emphasised especially in the matter of work.

(265-4) India needed, and needs the efficiency, hygiene and honest administration which the West can give it.

(265-5) Obscure, irresponsible newspapers abound in India. They delight in misrepresenting the facts.

(265-6) The Indians give an easy credence to these tales.

(265-7) There are many old Brahmins who offer romantic defiance to progress. They prefer the ancient ways of living, the stereotyped lines of thought. They would rather drink dirty well-water than finger these "new-fangled" taps.

(265-8) The ancient East had great mystics and celebrated thinkers of whom she could well be proud. But a people cannot live on a great spiritual past forever. It has to make the present great too. This, it must sadly be noted, it has failed to do.

(265-9) Although masquerading under the same name, these fakirs do not represent the honoured class of real yogis, who deserve high respect. There has been much falling off

³⁸⁷ Blank page

³⁸⁸ The paras on this page are numbered 72 through 83, making them consecutive with the previous page.

in attainment compared with their great predecessors.

(265-10) Truth and fiction are so mingled in these accounts that a sane scepticism is necessary.

(265-11) If the two worlds of East and West are ever to be linked, it will be through iron circumstances forcing it.

(265-12) Western inventions and Western ideas have taken permanent root in India; the modern incursion is too emphatic to be denied or opposed. Is it not better, then, to adopt a balanced sensible view, to cling only to the past where it is worthwhile, and to desert outworn fanatical or uneconomical ways? All that is true and useful in European and American ideas and goods should be made freely available for the proper service of Indians. It is only in such ready commingling, both here and in the West itself, that both will benefit, both will become reconciled despite external differences, and both will be ultimately perfected. India can and should keep all that is best in her cultural inheritance, yet she can also imitate the West in wise restrained material development, in the swift use of new inventions. Thus posterity will be made to prove that the adventurous English did not enter India without a higher purpose than they were conscious of.

266³⁸⁹

XXIII

h. Critique of Indian Culture

267

XXIII

h. Critique of Indian Culture

(267-1)³⁹⁰ But a Pundit guide was indispensable for study. It would be quite useless for me or even for the average educated Indian to approach India's literary heirloom and search for her subtlest traditional wisdom without the help of one of these scholarly exponents. Yet it would be equally useless to place myself in the hands of the average conservative Pundit for he generally followed a cramped religious line or at best a scholastic approach to the question of truth, whereas I had now lost most of my interest in such an approach, although I readily granted its usefulness to others, and could only view things honestly from a rational and scientific angle. Both the selection of suitable texts and the quality of his interpretations would be coloured by the nature of his belief: he would expect me to swallow his whole pantheon of untenable superstitions, as well

³⁸⁹ Blank page

³⁹⁰ The paras on this page are numbered 88 through 90; they are not consecutive with the previous page.

as many other matters that offered affronts to reason. The verbal protest of disbelief on my part would immediately certify me as unfit and unworthy to profit by his assistance and place me with the outcastes beyond the sacred shrine of his learning, nor would I care to hurt the man's conscientiously-held religious feelings in such a way. How then could I hope to find the books I cared for when he would disdain them for those that suited his personal taste?

(267-2) Many available translations are wooden and dull because of their literal correctitude, their miserable attempt to preserve the letter of the text whilst squeezing out its spirit. The consequence is that their work becomes half-meaningless to Western readers. Here we shall endeavour to avoid such versions and to mould our interpretations in easier and more expressive if literally laxer forms. What is overlooked by those who make such absolutely literal but not literary translations of Oriental texts is that their versions often convey no definite idea to the mind of the reader but only empty phrases.

(267-3) Scarcely is a child out of its mother's womb when she begins to think of arranging its marriage

268³⁹¹

XXIII

h. Critique of Indian Culture

269

XXIII

h. Critique of Indian Culture

(269-1)³⁹² It would be more true [nowadays]³⁹³ to say of the Orientals what Swedenborg said of the 18th century European people: "The Christians are in fact so corrupt that the Lord has betaken himself to the Gentiles and the angels have slender hopes of the Christians. When the Gentiles are instructed in these spiritual matters, they are in a clearer, more interior perception or intuition than the Christians; and many more of them are saved." The Shangrians who regard themselves as the spiritual elect of this planet are merely living on worn-out secondhand faded glories; they are taking to themselves what properly belongs to ancestors who lived thousands of years ago.

(269-2) Why is it that the [Oriental]³⁹⁴ masses live in materially degraded and mentally

³⁹¹ Blank page

³⁹² The paras on this page are numbered 91 through 92, making them consecutive with the previous page.

³⁹³ The original editor inserted "nowadays" by hand.

³⁹⁴ The original editor changed "Indian" to "Oriental" by hand.

enslaved surroundings? And are they not mostly famished men with skinny bodies and hollow stomachs in this land of many paupers and a few potentates? Is it unreasonable to expect that the [holy men]³⁹⁵ should, by their transcendental wisdom and spiritual forces, have kindled such great inward and outward development amongst their own peoples as to place them in the vanguard of nations? Yet the very reverse seems to be the case. [They themselves]³⁹⁶ give various and conflicting answers to these pointed queries. What credence can be given to their answers? Shall we remind them, with Carlyle, "there is your fact staring you in the face." Anyone who studies the history of bygone [Orient]³⁹⁷ or travels through present-day [Orient]³⁹⁸ will know that no words can get rid of this uncomfortable fact. The suffering and ignorant masses have not had their sufferings removed nor their ignorance dispelled by the holy men whom they have fed and supported. There have been honourable excellent and admirable exceptions, such as Swami Vivekananda of course, who have devoted their lives to service or instruction, but they have been few and far between. What then does this mean? It can only mean that the efforts of the mystics were primarily directed for their own benefit, on the one hand, and that they lacked either the desire or the capacity to assist the masses, on the other hand. This is not necessarily to their discredit if we regard it as an indication of the limitations of mysticism itself; it stands to their discredit only if they make exaggerated claims on its behalf as they usually do.

270³⁹⁹

XXIII

h. Critique of Indian Culture

271

XXIII

h. Critique of Indian Culture⁴⁰⁰

(271-1)⁴⁰¹ It is my maturest conviction that if the Western multitudes are to be saved from materialism, only Western thought and Western men will ever do it.

(271-2) For instance, the custom of drinking water in which a guru's feet has been washed has often been regarded as a holy act. We regard it as a dirty one.

(271-3) The tendency to imitate every detail of Indian mysticism's ways of thought and

³⁹⁵ The original editor changed "Yogis" to "holy men" by hand.

³⁹⁶ The original editor changed "The Yogis" to "They themselves" by hand.

³⁹⁷ The original editor changed "India" to "Orient" by hand.

³⁹⁸ The original editor changed "India" to "Orient" by hand.

³⁹⁹ Blank page

⁴⁰⁰ "II" in the original.

⁴⁰¹ The paras on this page are numbered 93 through 107, making them consecutive with the previous page.

life can lead only to intellectual atrophy and spiritual stagnation.

(271-4) I am convinced that the West will not find a spiritual path satisfying to its needs merely by turning to the East, but will have to evolve one creatively out of its own resources.

(271-5) Those who thrill to the statements of these old books – and rightly so – can only thrill to the actual spiritual conditions of present day India by being blind dreamers, perceiving their own rosy dreams and not the dark realities.

(271-6) To persist in living in an atmosphere of unreality is to stagnate indefinitely.

(271-7) Nothing of moment to humanity in these critical times need be expected from these ineffective mystics. They have no sympathetic understanding of the world in which they exist.

(271-8) Our western teaching may and should be supplemented from the Indian but should never be displaced by it.

(271-9) The Oriental imagination quickly gets to work and asserts the existence of miracles which have never occurred.

(271-10) The spiritual life is a universal possession, not a continental one.

(271-11) They have gone too far, and in their extremism and fanaticism have lost sight of the end for which all this is after all but a means.

(271-12) These swamis who have gone forth with the idea of changing the world into a greater India have not understood the world.

(271-13) The biographies of most Indian saints are full of fabulous narratives which impose great strain upon our credence.

(271-14) Romain Rolland wrote in a letter (May 22, 1929) “Do not dream of India’s being an end for me... This is only one more rung of the ladder. I shall never cease climbing onward.”

(271-15) St Paul’s advice to the Philippians is good today for all [Occidentals:]⁴⁰² “Work out your own salvation.”

⁴⁰² The original editor changed “Accidentals” to “Occidentals” by hand.

h. Critique of Indian Culture

h. Critique of Indian Culture⁴⁰⁴

(273-1)⁴⁰⁵ A change in longitude will hardly change an obtuse mind. Those who were spiritually unreceptive in England are unlikely to become spiritually receptive in India.

(273-2) The Indian approach has lost its allure for me, the turbaned swamis and ash-covered yogis have become mere mortals where once they were nigh to the gods.

(273-3) And he confided to a friend on April 27, 1941, when nearing the end of earthly life, "I see how life has gone on from illusion to illusion. In wishing to react against one, I fell into another."

(273-4) When Aldous Huxley turned his pen and faculties from the sensualism and scepticism which misemployed them so brilliantly for many years, he turned for spiritual light to the turbaned swamis of the Ramakrishna Mission. But can his searching end there?

(273-5) The compassion for human suffering which Jesus showed, the sympathy with human seeking which Buddha showed, are not very prominent traits in the yogis. J and B tried to save men; the yogis try to hide from them.

(273-6) It is difficult to date the origins of yoga with exactness. the ancient Hindus did not care much to keep exact historical records for time had far less importance among them than it does with us.

(273-7) It was this same High Lama whom I met at Angkor who foretold that the world's spiritual enlightenment would next come through a Western channel. The fulfilment of this prediction cannot be far off now.

(273-8) "Oriente lux" is a saying which may once have had a good deal of truth behind it, but a good many centuries have now passed since any great light came to the world

⁴⁰³ Blank page

⁴⁰⁴ "II" in the original.

⁴⁰⁵ The paras on this page are numbered 108 through 118, making them consecutive with the previous page.

from those colourful lands which summer _____⁴⁰⁶ under an Eastern sun.

(273-9) Can he learn that philosophy is not in the ashrams of India alone, but in the cities of Europe, the deserts of Africa and the libraries of America as well?

(273-10) Ariel: "The Hindu devitalised negative way is not suited to West."

(273-11) Another disagreeable result of this arrogant belief is the parallel belief that the race has not only been chosen to be a sacred one but also to be an exploiting one. God has given it permission to invade, conquer, rob and govern all other races.

274⁴⁰⁷

XXIII

h. Critique of Indian Culture

275

XXIII

h. Critique of Indian Culture⁴⁰⁸

(275-1)⁴⁰⁹ The issues at stake are too important and too serious to let sentimentality get on top of them. My personal regard for yogis like Ramana Maharshi⁴¹⁰ ought not be permitted to do secure the impersonal mystical intellectual and practical needs of mankind today.

(275-2) The intellectual and scientific advances of the modern world call for a satisfying formulation of mystical experience which shall at least not be ignorant of their achievement nor inferior to their own formulations.

(275-3) Environment alone does not give spiritual enlightenment. You may squat in an ashram till Doomsday and emerge as much in the dark as when you entered it. Unless the proper inner conditions have been established, unless the mentality and character have been prepared and purified, travelling to the East or sitting at the feet of the gurus can lead only to the hallucination of enlightenment.

(275-4) Assal Bey told me in Egypt that Inayat Khan, the celebrated Sufi master, thought the world's next spiritual revival would come out of the West and travel east. He also

⁴⁰⁶ 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.

⁴⁰⁷ Blank page

⁴⁰⁸ "II" in the original.

⁴⁰⁹ The paras on this page are numbered 119 through 128, making them consecutive with the previous page.

⁴¹⁰ "Maharishree" in the original.

said that spirituality was known in the Orient in ancient times but has been dropped or forgotten now and that it will be brought back to the Orient by western people; Inayat also thought that as the East looks up to the West because of its might and power, it will also follow the West in accepting spirituality and spiritual revival.

(275-5) They become in time hopeless addicts of exotic swami-stuff, blinded believers in Utopian ashrams where paradise may be found on earth.

(275-6) Philosophy can not cramp itself into the limitations of a single national culture. In method and thought it must go forth into a truly cosmopolitan position. The racial exclusiveness which grows out of the mind-narrowing concept of the Chosen People.

(275-7) It took a long time to disabuse me of this notion that the tropical jungles of Hindustan or the snowy wastes of Himalaya secreted this earth's wisest men.

(275-8) Here in Asia is a golden lode of wisdom waiting to be worked. What the Asiatic peoples have failed to do with it does not matter; what the enlightened twentieth century can do with it does matter.

(275-9) Today many are forced by destiny to be Yogis who do not escape into Ashrams, men in the world but not of the world.

(275-10) India is no more spiritual than Hollywood, nor is research among a lot of half-lunatics called esoterics or swamis more spiritual than acting in a studio. But then she won't believe me as she take her emotions for truth and my words for opinions.

276⁴¹¹

XXIII

h. Critique of Indian Culture

277

XXIII

h. Critique of Indian Culture⁴¹²

(277-1)⁴¹³ Philosophy does not ask us to take our spirituality from India or, for that matter, from any other country. It is truly universal and strides all frontiers.

(277-2) It is difficult to credit the Indian traditions of these matters, because of their

⁴¹¹ Blank page

⁴¹² "II" in the original.

⁴¹³ The paras on this page are numbered 129 through 142, making them consecutive with the previous page.

notorious habit of embellishing such stories and of exaggerating them.

(277-3) One rather expected, from men who professed to be so spiritual, criticism that was more gracious, with more comprehension and less redolent with ill-will.

(277-4) It is vain to expect that a race of superior beings will emerge from these ashrams.

(277-5) It purports to be an exposition of Indian philosophy but I found it to be an exposition of Indian nonsense!

(277-6) Maharshi⁴¹⁴ tells his questioners to know the Self but he does not tell them how they can do so.

(277-7) It is unlikely that new ideas can penetrate such cloistral fortresses as these ashrams.

(277-8) The war renewed Eur-American interest in India, an interest which inevitably overflowed into its culture, religion and mysticism.

(277-9) He will profit more by becoming the admirer than the disciple of these outstanding figures of the Indian yogic world.

(277-10) If I have called back their attention from the historical accident which makes such mysticism predominant to the metaphysical and practical necessities of finding our own living form of mysticism, I have rendered a real service.

(277-11) Truth arises in, and belongs to the human race generally. Its birth is not limited to, nor is it to be kept for any sincere country or people.

(277-12) I have witnessed with amazement the names and lives of yogis living in my own time becoming the source of unjustified legends.

(277-13) We in the West have our own prophets who can match with the East for amiable foolishness. In both hemispheres the prophets are usually linked up with a tale of marvels.

(277-14) No handful of dreamers hiding themselves in an abode away from the world and fearful of its common everyday existence is likely to affect or elevate the world.

⁴¹⁴ "Maharishee" in the original.

⁴¹⁵ Blank page

(279-1)⁴¹⁷ For instance, the tale of every holy man is highly coloured in the telling. His mere cure of a swollen ankle in Panchgani is reported at Patna as the healing of a hundred lepers.

(279-2) Let us utilise contributions from every quarter of the compass, but let us do so only to formulate our own individual wisdom. They are to help us, not to dominate us, for our efforts must be a creative one.

(279-3) This insistence on the rigorous following of external forms, together with this negligence of the internal spirit which should be the main object of those forms, is more harmful in the mystical world than in the religious one.

(279-4) The injustice of granting to one people and one century alone the right to salvation is plain and obvious.

(279-5) The indifference of most Indian mystics (Sri Aurobindo shines out as the most luminous exception) to the gigantic conflict then being waged for humanity's soul, was in the end the result of an incomplete metaphysical approach, an antiquated practical approach and a self-centred mystical approach.

(279-6) It will not be enough merely to modify the Oriental disciplines and doctrines to render them congenial to Occidental man. A creative endeavour to bring forth the wisdom embedded in our own deepest consciousness is also needful. Nor will it be enough for a single man to make this endeavour. A collective contribution will be required.

(279-7) Dr Kenneth Walker, a Harley Street surgeon, exceptionally sympathetic towards mysticism and Indian thought, nevertheless speaks for many Eur-Americans when he says that yoga is incompatible with Western ideals and its practice therefore impossible for them.

(279-8) Few are competent to write a trustworthy account of these unusual men.

⁴¹⁶ "II" in the original.

⁴¹⁷ The paras on this page are numbered 143 through 152, making them consecutive with the previous page.

Oriental pens leap into exaggerations and improbabilities over the top of every encouraging fact.

(279-9) Their pronouncements especially should be taken with a little salt. As a European but trained in both Eastern and Western modes of thought, I could not help being sometimes amused at this difference between their Orient and the Orient of history and fact. They cherish odd beliefs.

(279-10) The Neo-Brahmins offer a carefully expurgated system of Hinduism, all sugar and no gritty sand! They have dropped the curtain on the idol-worship and kept careful silence on degrading customs.

280⁴¹⁸

XXIII

h. Critique of Indian Culture

281

XXIII

h. Critique of Indian Culture⁴¹⁹

(281-1)⁴²⁰ The front-rank position which Indian yoga holds in the mystical world may easily make it the chief claimant to humanity's attention when humanity turns appreciatively towards mysticism. But such a position is itself partly the outcome of India's having retained the medieval way of life longer than the Western nations. There was plenty of mysticism in medieval Europe. It was India's failure to keep pace with Western intellectual and physical development that permitted her to retain her mystical predominance.

(281-2) Hatha Yoga is a system for the mental babes and boobs of this world who, being unable to use their head to think with, use it instead to stand on! There is no objection to people using their head in place of their feet and vice versa if they prefer to do so, so long as they do not delude themselves and others that this is a spiritual path to the kingdom of heaven. Many yogis who have done all the 64 postures, mentally and spiritually are just where they started years ago.

(281-3) We have to be factual and take Indian Yoga as we find it historically existent today, not as two-thousand-year old texts say it ought to be. It is antiquated in its historic associations and limited in its practical applications. It shows no direct

⁴¹⁸ Blank page

⁴¹⁹ "II" in the original.

⁴²⁰ The paras on this page are numbered 153 through 156, making them consecutive with the previous page.

connection with the intellectual needs and environmental circumstances of twentieth century life.

(281-4) The attitude of the younger generation of educated Indians towards their holy men who withdraw from society and squat in ashrams, is summed up by an unsolicited remark which was made to me in 1944 by a twenty-seven year old official of the Reserve Bank of India, Madras Branch. He said: "We young Indians feel that X is a famous yogi, is a shirker and that he has given no help to India."

(281-5) Because I was once responsible for turning a number of eyes towards India in search of light, I now feel morally responsible for turning most of them back homewards again. This is not to be misunderstood for it is not the same as asking people to ignore India. No! I say that we all should study and digest the Oriental wisdom. But I also say first, that we should not make it our sole and exclusive diet and second, that we should cook, spice and serve it in a form suitable to our occidental taste.

282⁴²¹

XXIII

h. Critique of Indian Culture

283

XXIII

h. Critique of Indian Culture⁴²²

(283-1)⁴²³ A notion has been sedulously spread by these swamis and accepted by their credulous followers, that the western half of the planet is a materialistic one whereas the Eastern half is a spiritual one. The fallacy here is a simple one. The outstanding material progress made by the West during the past century and a half is mistaken for a denial of all spiritual values. The merely hereditary and often quite hollow formal attachment to religious dogma and custom in the East is mistaken for an acceptance of those values.

(283-2) Why should I waste my time and bore my readers with the discussion of problems which do not really concern, and have no vital interest for contemporary Western man? He is not troubled by whether he should enter an ashram, or not become a monk or be converted to Hinduism. There is neither use nor sense in whipping these dead horses. My pen must deal with live issues. The West is not interested in criticism of the East's obsolete mystical institutions, antiquated ascetic practices and superstitious

⁴²¹ Blank page

⁴²² "II" in the original.

⁴²³ The paras on this page are numbered 157 through 159, making them consecutive with the previous page.

theological beliefs All this is meaningless and irrelevant in the modern setting.

(283-3) I rejoice in the inspiring life and lofty teaching of Sri Ramakrishna. We are all the richer for his having lived. But then I also rejoice in the life and teaching of many others, of Plato, St Augustine, Meister Eckhart, St Teresa, Al Gazzali, Kabir and Emerson, to mention a mere few. If anyone asks me to become an exclusive follower of Ramakrishna's teaching and personality, to become a convert to the cult which has formed around his name, then I shall refuse with all my will. For I must find a way of thought and life appropriate to my own need, my own time and my own place.

284⁴²⁴

XXIII

h. Critique of Indian Culture

285

XXIII

h. Critique of Indian Culture⁴²⁵

(285-1)⁴²⁶ We are too civilised to sit on a bed of spikes, too active to squat a lifetime away in an ashram, too intellectual to accept mythological stories written for primitive tribes and too aware of science's creative usefulness to be willing to condemn it outright as Satanic because it was not mentioned in these stories. Every form of spiritual escapism, whether a revived medieval European or a dying modern Indian, which evades these problems is merely a narcotic which dulls our intelligence.

(285-2) Those who sneer at Western materialism and fondly imagine that it is going to be superseded by Eastern spirituality had better get themselves acquainted with the facts first. There is plenty of materialism in Asia, only it takes a different form. It is evidenced in religious hypocrisies, for instance, in barbarous customs sanctioned and sanctified by the priests. And there is plenty of spirituality in Europe, if you know how to look for it. Here it appears as organised charity for the sick and poor, and as pity for suffering animals.

(285-3) If you listen to the propagandist theosophists, they will tell you that Tibet is the spiritual headquarters of the Universe. If you listen to the missionary swamis, they will tell you that India is the spiritual centre of the Universe. My experience has shown me that Tibet is only the spiritual headquarters of Tibet and that India is only the spiritual centre of India. The source to which we almost instinctively turn when we are in quest

⁴²⁴ Blank page

⁴²⁵ "II" in the original.

⁴²⁶ The paras on this page are numbered 160 through 163, making them consecutive with the previous page.

of spiritual light must no longer be sought outside ourselves. It must be sought within our own heart.

(285-4) Under dubious auspices, a charming and idealistic young Indian has been put forward for many years as the World-Teacher who is to save mankind. We have been waiting for some tangible evidence of his divinity, but apart from the sincere emotionalism of gulled and gullible followers, such have not been forthcoming. We have been waiting to see a single miracle performed that could be witnessed or investigated by any normal man, but we wait in vain. We have been

286⁴²⁷

XXIII

h. Critique of Indian Culture

287

XXIII

h. Critique of Indian Culture⁴²⁸

(continued from the previous page) watching for signs as to how he proposes to renovate the world radically, but apart from some poetical and platitudinous literature, some feeble lectures and vague exhortations, his efforts have and are likely to have no more effect upon fallen mankind than tiny drops of water falling on a mountain of granite.

(287-1)⁴²⁹ It is foolish to seek holiness geographically or holy men in particular places. I have found that one man may live in a Himalayan abode and be a scoundrel and another man may live in a Bowery slum and be a saint. Wherever they live, men always carry their own thoughts and their own selves with them. The Soul which is the object of our quest, is within us. The Master, who is to guide us upon our quest, will appear whenever we are ready for him and wherever we happen to live or else we will be led to him. There are men in the West, in Europe and America not less wise and noble than any men in Tiber and India. If we have not met them "the fault is on ourselves, dear Brutus," primarily in our unworthiness, and secondarily in our incapacity to recognise what is beneath the surface.

(287-2) A European visitor to an ashram wrote in a letter to me: "They are very kind to me here but the noise is awful, chanting aloud litanies, public worship. These is too much hymn-singing, etc. I shall go completely crazy if I stay here long. They begin at 5

⁴²⁷ Blank page

⁴²⁸ "II" in the original.

⁴²⁹ The paras on this page are numbered 164 through 166, making them consecutive with the previous page.

a.m. Yesterday they had a party in which the various deities presided and partook of all the eatables, of course in human form. This is all a bit too much for me when I am told the Goddess Parvati and Mother Cauveri are on my left and Krishna and Hanuman are on my right. It may be so, but that's not what I want. So I am off. It's too much outward devotion here and not inward, at least among the devotees. The surroundings are not the kind I can be happy in. Their idols are too hideous and grotesque to the extreme and so very cruel. There's nothing beautiful and pleasant to the eye, or romantic. I have passed that kindergarten stage, so I shall be leaving."

288⁴³⁰

XXIII

h. Critique of Indian Culture

289

XXIII

h. Critique of Indian Culture⁴³¹

(289-1)⁴³² Some of these old yogas were curious, some alluring and other horrible. Thus one required him to let his body enter regularly into sexual intercourse but to think all the time about the act's animal ugliness and evil consequences. He was to do this until the sight of a naked female body aroused revulsion, its white gleaming limbs seemed more hideous than attractive and its invitation to coitus filled him with disgust. Another method required him to sit on a fresh corpse in the pitch darkness of a cemetery at midnight and think solely of the quality of fearlessness. These apparently were Indian versions of the attempt to take the kingdom of heaven by violence. In Bengal and Tibet they are still practiced by some fanatics. Yet more aspirants are likely to fail with them than succeed. In the one yoga, such failures would result in greater sensuality than before and in the other in greater fear than before. Nevertheless their effectiveness may be granted. But, we ask, is it not better for civilised modern seekers to use more refined and less drastic methods?

(289-2) Let it be granted that these sages of antiquity and saints of medieval times did attain the highest spirituality. Let it even be granted that here and there in India or Tibet a few men have even attained it today. But what is that to us, who have to [live in]⁴³³ the totally different conditions of the West, who have become used to different habits of thought and different accompaniments of feeling, and who have not the

⁴³⁰ Blank page

⁴³¹ "II" in the original.

⁴³² The paras on this page are numbered 167 through 168, making them consecutive with the previous page.

⁴³³ The original editor deleted "conditions of the West, who have become used to different habits of thought and different accompaniments of feeling, and who have not the totally" from after "live in" by hand.

lifetime leisure that these monkish men have. The conclusion is inescapable that we have to work out a way of salvation to suit our own circumstances, our own way of living and our own mentalities. We have to find God in the midst of city toil and not in some sequestered ashram, in the midst of troubles and not in flight from them.

290⁴³⁴

XXIII

h. Critique of Indian Culture

291

XXIII

h. Critique of Indian Culture⁴³⁵

(291-1)⁴³⁶ If the task were not so distasteful to my peace-loving temperament, it would be a necessary duty to write a sequel to that immature book, "A Search in Secret India" about my later experiences in a country so elusive to a foreigner. The more I penetrated beneath the surface of men and institutions, the more my early enthusiasm evaporated. The better I came to understand the thoughts and deeds of "Secret India," the better I realised how deceptively rose-colored were the spectacles with which I first viewed them. A truly scientific estimate of such matters would have uncovered the whole picture, the dark side no less than the bright one. The existence of this side is well known to thoughtful and educated Indians themselves. But the years have passed and I shall certainly never attempt to do work of this unpleasant and unappealing character. Nevertheless it is most needful to the few earnest seekers after truth, as distinguished from the many uncritical seekers after personalistic emotional satisfactions, to know that I have revised most of my former estimates and come to modified conclusions and that, in short, my realisation that the West must work out its own salvation is based upon mature experience and profounder reflection. Not by turning solely eastwards, as superficial enthusiasts would have us do, nor by turning solely westwards, as the white-race superiority complex would suggest, but by taking what both have to offer as the starting point only for our own new twentieth century quest, shall we work out this vast problem of giving a spiritual significance to modern man's life in the most effective and satisfying sense of the them.

292⁴³⁷

XXIII

h. Critique of Indian Culture

⁴³⁴ Blank page

⁴³⁵ "II" in the original.

⁴³⁶ The paras on this page are numbered 169, making them consecutive with the previous page.

⁴³⁷ Blank page

(293-1)⁴³⁹ The highest achievement of the yoga of body-control which is effected through certain breathing exercises is the state of utter unconsciousness of the physical body and of the physical world. Although this also effectively stops the process of generating thoughts, its result must not be confused with that stoppage which is attained in the intermediate or advanced mystic exercises. It is quite true to say that before or during the deep-trance state to which these breathing exercises eventually lead, the yogi's body can show remarkable powers; it may be buried underground for hours or even days and emerge unharmed; it may be stabbed with knives but suffer hardly any loss of blood; its heart and lung action may cease entirely so far as finger and stethoscope tests may be able to ascertain; and corrosive poisonous acids may be poured into its stomach without hurting its membranous lining.

(293-2) Long years of persevering full-time effort and the protective solitude needful to obtain them are beyond the ambit of the average Westerner's life. Serious dangers to the sanity, health and even life of the practitioner of these breathing exercises run alongside them. Up and down the length of India we have personally met and pitied living human wrecks whose bodies or minds were broken in the vain effort to win these strange powers. The world hears from time to time of the few successes. We however have heard also of the many failures. The successes deserve investigation by science to enlarge its comprehension of the human body. The failures deserve remembrance as constituting a red warning-signal to let the risky breathing exercises alone. The path of the philosophic student is a different one. Moreover it is a practicable one. It does not make abnormal demands upon his external mode of living. It will not confer these wonderful bodily powers upon him but it will confer wonderful mental powers. However the point which it is particularly desired to make clear here is that although this type of yogi may gain these physical powers he gains nothing better in terms of consciousness than deep sleep and that although his ignorance of the Overself is as complete as the ordinary man's the philosopher achieves an awareness of the Overself.

⁴³⁸ "II" in the original.

⁴³⁹ The paras on this page are numbered 170 through 171, making them consecutive with the previous page.

⁴⁴⁰ Blank page

(295-1)⁴⁴² In our book, "A search in Secret India," we described the case of a Hatha yogi whose heart appeared to stop at will. Several years later a French physician travelled to India, bringing with him certain scientific instruments with which to investigate yogic powers. Another yogi known to us was examined by the doctor and the electric cardiograph was applied to the yogi's heart after it had apparently ceased to function. The result on the instrument showed that the heart-beat was extremely slow but quite perceptible beating still continued. Thus the evidence of unaided sight and touch on the part of the observer was actually refuted by the accurate findings of a delicate instrument.

(295-2) "By doubting we come at truth," were the words which Cicero set down in Latin to guide the thoughtful among his fellow Romans. But our yogic friends do not care to become his disciples. Hence their strange disregard of actuality and their lofty flights into fantasy.

(295-3) An ashram should be a place where one could go to get the benefits of a spiritual atmosphere, metaphysical discussion, mystical meditation and exemplary living; but the gap between what should be and what is, is often unfortunately too wide to be ignored. Those who look for little utopias in little ashrams may find them. But it will be only at the price of substituting imagination for reality. Unfortunately, wishful thinking finds this easy. Cosily huddled, half-asleep or fully a-dream in their ashrams, what did the war mean to them? It meant nothing where its thunder did not actually break in upon their complacent lives.

(295-4) It is better to have no teacher at all than to have one who has psychologised himself into the delusion that he has reached the God-realised state, who mistakes self-deception for self-realisation.

(295-5) The truths contained in Asiatic wisdom are of tremendous value but the West will not care to appreciate them unless they are offered without the labels of Asiatic names, especially religious ones, and without the weight of Asiatic tradition.

(295-6) My exposure of the demerits and dangers of yoga brought as expected a storm of criticism and a shower of disapproval from Hindus who thought I had attacked their religion. These people confused truth with superstition, and mistook my scientific impartiality for the superiority complex of the average Westerner.

⁴⁴¹ "II" in the original.

⁴⁴² The paras on this page are numbered 172 through 177, making them consecutive with the previous page.

(295-7)⁴⁴³ The loveliest of sights is the sunset's transformation of Himalaya's snowy summits from [pure]⁴⁴⁴ white to pale gold, and then to rosy pink. And then to wait, in the him shed expectant atmosphere for night!

296⁴⁴⁵

XXIII

h. Critique of Indian Culture

297

XXIII

h. Critique of Indian Culture⁴⁴⁶

(297-1)⁴⁴⁷ People who do not know what they are talking about, who lack the sense of responsibility for one's statements which is engendered by the scientific training of the West have mixed up with yoga much that is totally irrelevant such as childish superstitions, religious fancies and magical practices.

(297-2) Yellow-robed ascetics will offer you sacred ashes, fat prohibits (purohits) will whisper miracle-working mantras in your ear, but both are merely exploiting human superstition.

(297-3) The yoga of body control has a distinct and useful place in human life and constitutes a valuable system of practice. But when we hear exaggerated claims on its behalf then it is time to remind its intemperate advocates that no amount of standing on their head will ever bring them into the realisation of God.

(297-4) In a region where yogic aberrations and mystical excesses abound so freely, the value of a scientific attitude is immense.

(297-5) The views explained in my later books though first formulated by ancient Oriental sages, have never gained prominence in the Orient. This is another reason why I assert that we of the West have to shake ourselves free of spiritual subservience to decaying traditions and work out our own salvation.

(297-6) The religions of Europe are torpid; its cults are in a state of apathy. Those

⁴⁴³ Para 295-7 is labelled "XXIII" in the original.

⁴⁴⁴ The original editor inserted "pure" by hand.

⁴⁴⁵ Blank page

⁴⁴⁶ "II" in the original.

⁴⁴⁷ The paras on this page are numbered 178 through 186, making them consecutive with the previous page.

leaders who have conquered the small groups of occult and mystical students possess no influence with the people at large because they possess no spiritual power; they pour but a continuous cascade of words. The crowd who follows them confuses this windy rhetoric with spiritual reality.

(297-7) If those of higher ideals and unselfish character withdraw from society, leaving the world to be run by more materialistic and selfish persons, then society will certainly degenerate.

(297-8) I understood perfectly well what was going on in his mind, but pretended to be quite ignorant of his objectives. I met his Oriental obliqueness with an air of innocent unfamiliarity, and enjoyed the same.

(297-9) Hatha yoga has its place for those who like it. But everyone should know that it is not possible to breathe yourself into a noble character. And without (himself) such a character the kingdom may only be glimpsed but never entered.

298⁴⁴⁸

XXIII

h. Critique of Indian Culture

299

XXIII

h. Critique of Indian Culture⁴⁴⁹

(299-1)⁴⁵⁰ All this happened a very long time ago. Life moves on. Humanity is concerned, urgently and forcibly, with the present. It must ask, "What contribution can a country make today?" Not, "What contribution did it make 5,000 years ago?" The answer will hardly be a satisfactory one.

(299-2) According to the system of Patanjali, the aim of a yogi should be to stop all movement of the mind and body. Consequently he cannot but become a recluse if he is to follow this system completely.

(299-3) We shall read these old texts not to treat them as final authorities but to verify our own thought and we shall quote them only to illustrate it.

⁴⁴⁸ Blank page

⁴⁴⁹ "II" in the original.

⁴⁵⁰ The paras on this page are numbered 187 through 194, making them consecutive with the previous page.

(299-4) If one could buy spiritual self-realisation for the price of a ticket from any European city to any Indian ashram, it would not be worth having. The fact is that a man carries himself about wherever he goes, that the real work to be done must be done inside his own heart and mind, not inside an ashram, and that no such geographical transplantation has even half the value admirers believe it has. Going to live in an ashram to get inner peace is like taking drugs to help one sleep. The longer you take them the harder will it be to regain natural sleep. The petty squabbles and ignoble jealousies of ashram life bore the intelligent travelled man.

(299-5) The gurus can easily persuade his followers to believe anything or to submit to any suggestion because he previously persuades them to think rationally only from the premises (promises) he supplies.

(299-6) If those of higher ideals and unselfish character withdraw from society, leaving the world to be run by more materialistic and selfish persons, then society will certainly degenerate and thus bring karmic suffering upon itself. Wisdom however dictates the reverse policy.

(299-7) A mind that is continually turned inward upon itself tends in time to exaggerate its own importance. This is why ascetics and monks are often mildly unbalanced or unduly self-obsessed.

(299-8) "Although in the past all the great spiritual teachers have arisen in the East, there are still many men there who are quite devoid of spirituality." These words are not our own nor were they written by a Westerner. They are the words uttered by Abdul Baha during an address delivered in Paris and printed in the report.

(299-9) If the hatha yogis are right, if the way to the kingdom of heavens is nasal and atmospheric, then why should we trouble to become unselfish, disciplined and intelligent? Why bother to improve our characters at all? No! the wise student does not need breathing exercises although he may use them.

300⁴⁵¹

XXIII

h. Critique of Indian Culture

301

XXIII

h. Critique of Indian Culture⁴⁵²

⁴⁵¹ Blank page

⁴⁵² "II" in the original.

(301-1)⁴⁵³ The disillusionments brought by protracted experience have compelled me to distinguish between adepts by name, who are amusing, and adepts by nature, who are amazing.

(301-2) We must direct a pointed finger towards the distinctive features – both meritorious as well as disadvantageous – of yoga.

(301-3) Nobody needs to go to India merely to learn how to become a monk or a nun. He could learn this from medieval Europe which, spiritually, was in exactly the same state as medieval India and partly the same as modern India. Nor has this tradition yet disappeared from the West. When war broke out in 1939 there were over 10,000 monasteries and convents in Germany alone.

(301-4) If such a way of thought and life seems alien and fantastic this is because it was created in the atmosphere and suited to the environment of ancient Benares rather than modern London. It is not a hasty dismissal arising from prejudice but a considered statement of fact derived from scientific disinterestedness, to say that our road is [a]⁴⁵⁴ different one.

(301-5) The phraseology of such writings must accord with the needs of a scientific age.

(301-6) Exotic ways of living, thought and technique will fit the Western man like too-large or too-small suits of clothes.

(301-7) These vague ideas, these entirely uncritical and adulatory estimates of Hinduism, these Vedantic enthusiasms, are not likely to commend themselves to the practical Western mind. They are a kind of Idolatry, if it may be called so, for everything born in India, however bad it is.

(301-8) Why did Jesus warn men not to look for the Christ-self in the deserts or the mountain caves? It was for the same reasons that he constantly told them to look for it within themselves, and that he counselled them to be in the world but not of it.

(301-9) It would seemingly be futile and irrelevant to indulge in controversy against the upholders of mysticism and asceticism. These are not live problems for modern man. But the spread of Hindu cults in the West advocating them may make them so before long.

(301-10) Today, the statements of mysticism must achieve human interest and popular

⁴⁵³ The paras on this page are numbered 195 through 204, making them consecutive with the previous page.

⁴⁵⁴ The original editor inserted "a" by hand.

readability, the doctrines of mysticism must be modernised and the techniques of mysticism shaped with scientific precision.

302⁴⁵⁵

XXIII

h. Critique of Indian Culture

303

XXIII

h. Critique of Indian Culture⁴⁵⁶

(303-1)⁴⁵⁷ It is better to sit safely in the monastery inside you than to squat precariously in a monastery outside you.

(303-2) Time, history, change, events – these things are not meaningless. Those who sought truth in ancient times had to seek it through a much more limited personal experience, a much more restricted environmental range. We today have the possibility of an immensely larger number of personal contacts and tremendously extended are of enquiry.

(303-3) The older Orientals and the sentimental Occidentals may not like the fact, but there it is staring every globe-trotter in the face – the civilisation of the West is fast becoming the civilisation of the world. Go where you will, from the drab vast plains of China to the muddy banks of falling Nile, you will see this truth exemplified. Indians who represent themselves to be the advance-guard of our time, are really in the rear of their age. They have no eyes for the winnings which applied science has gathered together; they do not hesitate to denounce the indubitable benefits of modern civilisation, though they are always ready to use them. They affect to be pioneers of a simpler age, when they are nothing more than the late camp-followers of the present one. Their attempts to expound a “higher” mode of living are less instructive than amusing.

(303-4) The voice of reason is stifled at subtle hints about adeptship and sly innuendoes about apostleship.

(303-5) If there is a definite relation between spiritual insight and outward conduct, then we are forced to conclude that whatever else has been gained from these years of (nomadic life), there is no evidence that insight has been gained. (monadic)

⁴⁵⁵ Blank page

⁴⁵⁶ “II” in the original.

⁴⁵⁷ The paras on this page are numbered 205 through 214, making them consecutive with the previous page.

(303-6) Those who publicly hailed Indian yoga and championed it as likely to prove a saviour of the suffering West, were its ministrations to be accepted, can no longer hold this belief without deceiving themselves.

(303-7) The purely Indian form of yoga makes no appeal. It is too foreign to his traditions and too irrelevant to his mode of life.

(303-8) The truth is that the old books have served their purpose, that they lay down injunctions which are too remote from the lives of twentieth century men.

(303-9) The West must find its own dynamic inspiration, must follow a practicable teaching suited to its own thought and not inconsistent with the demands of reason, must evolve a modern technique that is not too far from common life to get itself practised.

(303-10) Men with energy crushed it by ascetic practices until the state of a hibernating toad became their highest goal. Men with good will denied it by withdrawing from society and leaving the fields of activity,

304⁴⁵⁸

XXIII

h. Critique of Indian Culture

305

XXIII

h. Critique of Indian Culture⁴⁵⁹

(continued from the previous page) guidance and leadership free for more selfish men, so that the general welfare inevitably suffered.

- the harm these gurus do is proportionate to the faith they arouse.

(305-1)⁴⁶⁰ With his ideas for social reform and political betterment can he agree to close his eyes to all that vast contribution to human comfort and convenience which Western invention has brought into existence? Must he step back through the centuries and forget that modern science and modern sense have ever been born? What European of balanced mind and travelled experience can do this? And one wonders how many Asiatics who have imbibed European learning can do it either.

⁴⁵⁸ Blank page

⁴⁵⁹ "II" in the original.

⁴⁶⁰ The paras on this page are numbered 214 through 218 making them consecutive with the previous page.

(305-2) Such ideas are quite unsuited to present-day mentality; such practices quite alien to present-day character.

(305-3) We are not a mere transcriber of Hindu thought. Some Hindus and their Western converts who believed so once, see their mistake now and many others will see it later before our pen is through with its job. We must forestall any Indian critic here and now, by reminding them that we are teaching this not as an Indian tradition but as a universal one. The present fact is indeed that we no longer regard ourself as an exponent of any particular ancient Indian system. We wish to speak only of such knowledge as lives within us, as we have arrived at through our own thinking, experiment and research, but which is nevertheless firmly based upon a re-formulation of the hidden wisdom of Asia. We claim no special merit for original doctrine but only for original synthesis of existing doctrines. Our talents have been employed in the direction of choice rather than invention. Yet this was no small matter. If we escaped with our sanity it was only at the cost of gigantic efforts which may render smooth the path of those who shall follow when we have gone. That which guided us through this labyrinth was the light of our own philosophic experience.

(305-4) If, in their despair of finding spiritual nourishment in the available orthodox sources and in their dismay at the failure of contemporary ethics, Western seekers after truth should throw themselves completely into the exotic and mysterious waters of Asiatic mysticism, their major problems would still remain unsolved.

(305-5) Those who are so fascinated by the ancient tenets and methods that they surrender themselves wholly to them are living in the past and are wasting precious time relearning lessons which they have already learned

306⁴⁶¹

XXIII

h. Critique of Indian Culture

307

XXIII

h. Critique of Indian Culture⁴⁶²

(307-1)⁴⁶³ Those who are so fascinated by the ancient tenets and methods that they surrender themselves wholly to them are living in the past and are wasting precious

⁴⁶¹ Blank page

⁴⁶² "II" in the original.

⁴⁶³ The paras on this page are numbered 219 through 220, making them consecutive with the previous page.

time relearning past. They are ignoring the lessons of Western civilisation. Why were they reborn in the West if not to learn new lessons? Let them absorb whatever is good and useful and true in the old teaching but let them give it the new form required by our altered conditions of life. They must be flexible enough to adapt themselves to the demands made by the present. Those teachers who have not perceived this continue to teach the old methods alone. They are phonographically handing down that which they have received by tradition. If they had realised inner spirit of their inheritance rather than its musty outer form, they would become utterly free of the past. For then they would stand alone in the great Aloneness. And out of such a spirit they would instinctively give what is needed now, not what was needed in past centuries. We may welcome the knowledge and custom which have come down to us from those who have loved before but we must not become embalmed in them. Our times are not theirs, our world shows large differences from that in which they dwelt and our needs are peculiarly our own. Nature will not permit us to revert in complete atavism even if we try for disappointment calls us back in the end. Here is today's book of life, she says, read it and master the fresh lessons it offers you.

(307-2) We are more interested today in twentieth-century man's search for life's meaning and not with second century man's search. The goal of both is the same because the Overself is timeless, but the way to it cannot be the same for not only has evolution changed his environment but it has also changed the man himself. We have to find a new approach to an old objective. A Teaching must be related to its times. It is not enough to give us today what helped a few thousand Hebrews or a few hundred thousand Hindus, all mostly living a pastoral life thousands of years ago. Give us that, yes, but give us also what will help two thousand millions living all over this planet under post-war conditions. We cannot go back to live under ancient skies except imaginatively. That we live in this amazing twentieth century is itself sufficient ground for a way of thought and life which shall have twentieth century inspiration. Spiritual illumination comes to lead us forward, not backward. When today all mankind are on the move after their greatest war,

308⁴⁶⁴

XXIII

h. Critique of Indian Culture⁴⁶⁵

309

XXIII

h. Critique of Indian Culture

(continued from the previous page) when the most drastic upheavals and the most

⁴⁶⁴ Blank page

⁴⁶⁵ "II" in the original.

dramatic changes of their whole history are occurring, how can the quest of man's divine self self-fulfilment remain static, immobile and unaffected? To believe that after these unheard-of experiences, intelligent men and women can be induced to go on facing twentieth century problems with second century attitudes, is merely to deceive oneself. That there are still some mystically-minded persons and enthusiasts for Oriental monasticism who think otherwise merely betrays, first, their lack of intelligence and second, that the war passed over their unreflective heads as though they were sleeping Rip Van Winkles.

(309-1)⁴⁶⁶ Those who are satisfied with the ancient outlooks and ignore all the later ones should be consistent and retire from the modern world physically, as they have retired from it intellectually. They should refuse the results of every human invention since Upanishadic days and discard the clothes, food, instruments and vehicles unknown then.

(309-2) The present danger is not in Westerners turning to India but in turning to India for the wrong things. Let them turn in great numbers to the ancient Indian mystical literatures for spiritual help; this will be a wise and welcome move. But let them not turn to ancient Hinduism and become its ill-fitting proselytes, nor to contemporary Hindu mysticism and become its blind followers, nor to yogic ashrams and become their escapist inmates. Above all, let them remember that spirituality has never been in the past and certainly is not in the present the sole monopoly of Indians, nor most highly attained by them alone. Therefore western men should seek their spiritual help from India as one contribution among several and not limit themselves to its particular form alone. Huxley, Heard, Maughan and Isherwood are but Western babes in the Vedantic wood. The swamis being themselves lost in it can never lead them out of it. They talk of the universal nature of truth but in the talking and despite it set up a cult, start a sect, promote vested interests and compete with rival organisations. They talk of the universal nature of truth but insist on harking back to past presentations of it. They denounce the sacrilege of the twentieth century creatively giving birth to its own original presentation. They talk of the universal nature of truth but use the parochial language of Indian mythology, Indian religion and Indian yoga. Vedanta is a labyrinth. That I once wandered in this wood, too, was inevitable. That I was able

310⁴⁶⁷

XXIII

h. Critique of Indian Culture

⁴⁶⁶ The paras on this page are numbered 221 through 222, making them consecutive with the previous page.

⁴⁶⁷ Blank page

h. Critique of Indian Culture⁴⁶⁸

(continued from the previous page) escape it was a miracle. Although the rare treasures in it which make the adventure worth while, the mistake is to remain in it overlong to the point of failing to fulfil the duty of this present twentieth-century incarnation. For we have new treasures to find; new lessons to learn, new responsibilities to carry out. In its own homeland, Vedanta has remained little more than a negative and neglected cult. Exported to an alien land, it has even less chance at all of rising above that miserable status. What the West needs and must find is something so compellingly contemporary as to inspire it to be creatively good and positively spiritual.

h. Critique of Indian Culture

(313-1)⁴⁷⁰ Saracenic architecture has brought me many happy hours. How often have I been attracted by some mosque's tall tiered minarets gracefully tapering upwards and striking the eye with a pleasing effect! How instinctively have I moved towards the noble splendid and arched gateway, crowned with a graceful bulbous dome and leading into an enclosed garden! How satisfying has it been to tread the courtyard's oblong worn marble paving-slabs. How slowly have I paced the cypress-bordered walk by the fountain-fed short canal! How have I passed through open loggia and beneath the exquisite triple arches of the main pavilion itself to sit down finally and rest on the matted floor! How appreciatively have I gazed at the sumptuously-carved window tracery in pierced stone-work, at the fascinating symmetry of its geometrically-patterned forms. How deep the joy I have derived from the beautiful characters of the Arab script in which the Prophet's supreme metaphysical declarations are painted on the walls! Everywhere perfect taste is displayed.

(313-2) The Westerner's difficulty in reading the Upanishads is that he finds they exhibit no orderly system but rather reveal their philosophy in disjointed fragments.

⁴⁶⁸ "II" in the original.

⁴⁶⁹ Blank page

⁴⁷⁰ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

(313-3) The difficulty of dealing with these Indian Pundits is that they merely echo back their scriptures. We get no original thinking, no fresh view upon a subject. The modern standpoint needs no vindication to-day.

(313-4) Although for the ardent student an introduction to Sanskrit terms would be best as he would already be familiar with fine shades of their meaning, still their face is so unfamiliar to the general educated public that to help them it is wiser to invent the more familiar Greek or Latin derivatives.

(313-5) The medieval European monk with his tonsured head and dark brown gown is the parallel of the Indian ascetic with his long hair and reddish-yellow robe.

(313-6) What an Oriental may think really beautiful, an Occidental may think merely grotesque.

314⁴⁷¹

XXIII

i. Unclassified
Asia

315

XXIII

i. Unclassified
Asia

(315-1)⁴⁷² The attitude which accepts everything and expects nothing is often found among the impoverished lower classes of the Orient, although less than before.

(315-2) I have excavated some truths out of the Orient's past and published a moiety of them, but I have rejected many more as unsuited to my time.

(315-3) Though this female hermit had spurned the world for twenty years, the world did not spurn her. Peasants and proprietors came to visit her from all over the island and neighbouring districts.

(315-4) The Taoist adept, Lu Yen, who flourished in the eighth century, is the authority for the following sayings, which reveal the profound wisdom to be discovered in Chinese lore: "When the light circulates, the powers of the whole body arrange

⁴⁷¹ Blank page

⁴⁷² The paras on this page are numbered 7 through 12, making them consecutive with the previous page.

themselves before the throne, just as when a king has taken possession of the capital and has laid down the fundamental rules of order, all the states approach with tribute. The light is the master" – "The light of Heaven cannot be seen. It is contained in the two eyes." – "The secret of the magic of life consists in using action in order to achieve non-action." – "All changes of spiritual consciousness depend upon the heart." – "When a man can let his heart die, then the primordial spirit wakes to life."

(315-5) "The Islamic prayer is recited by all true Muslims five times a day. The first repetition comes at sunrise, the second when the sun hangs highest in the sky, the third about 3;00 PM the fourth at sunset and the fifth at bed-time. This prayer – not including the quotations from the Koran which are chosen at random – has as its object the promotion of Islam (essalam, "peace") in the mind of the worshipper, and the awakening of noble qualities, which are of God, in man. This concentration on the idea of God makes the cornerstone of Islam."

(315-6) Among the Tamils I heard the saying that "it is no use blaming the arrow when there is an archer behind it."

316⁴⁷³

XXIII

i. Unclassified
Asia

317

XXIII

i. Unclassified
Asia

(317-1)⁴⁷⁴ "Every kind of Sadhana except that of Atma-Vichara presupposes the retention of the mind as the instrument for carrying on the Sadhana, and without the mind it cannot be practised. The ego may take different and subtler forms at the different stages of one's practice, but is itself never destroyed... The attempt to destroy the ego or the mind through Sadhanas other than Atma-Vichara is just like the thief turning out a policeman to catch the thief, that is himself. Atma-Vichara alone can reveal the truth that neither the ego nor the mind really exists, and enables one to realise the pure, undifferentiated Being of the Self or the Absolute. Having realised the Self, nothing remains to be known, because it is perfect Bliss, it is the All." – Sri Ramana Maharshi.⁴⁷⁵

⁴⁷³ Blank page

⁴⁷⁴ The paras on this page are numbered 13 through 18, making them consecutive with the previous page.

⁴⁷⁵ "Maharishree" in the original.

(317-2) When, during our visit to Japan, we sought for the footprints of Zen, we found all that was worth while in it now belonged to a dead past and only a minute handful of earnest but ignored scholars kept its bookish memory alive, aside from a handful of monks and priests who had lost its old vital spirit and lacked its keen intellectualism. Zen had become in fact a mere museum-piece among the people of the Rising [Sun.]⁴⁷⁶

(317-3) "He is a man who dwells amongst mankind, marries, and associates with his fellow-creatures, yet is never for a single moment forgetful of God." — Abu Said, 11th century Persian mystic of high degree.

(317-4) No harm can come to anyone who practises this simple breathing control whereas the other Yoga breaths are full of danger for the unguided.

(317-5) So subtle is the link between mind and spirit that any undue impatience tends to destroy the value of these practices.

318⁴⁷⁷

XXIII

i. Unclassified

Asia

319

XXIII

i. Unclassified

Asia

(319-1)⁴⁷⁸ Mahabharata Santi Parva. CXCI.31 – "The wise hold that righteousness is essentially an attitude of mind."

(319-2) Because we refute authoritarianism this does not mean we are to jump with the unbalanced into intuition and deny all value to the past, to books and to the teachings of other men. Life would be empty indeed if each of us had to start his quest afresh without the help of great authors like Shankara,⁴⁷⁹ and because we deny that material

⁴⁷⁶ The original editor deleted "When Christian Science denies the very existence of illness, is it not falling into crankiness? When it rejects the services of a physician or the skill of a surgeon, in any and every case, is it not becoming one-sided and narrow-minded?" from after "Sun." by hand.

⁴⁷⁷ Blank page

⁴⁷⁸ The paras on this page are numbered 19 through 26, making them consecutive with the previous page.

⁴⁷⁹ "Sankara" in the original.

inventions can alone give man happiness. We are not therefore to follow the fanatic and flee into asceticism.

(319-3) Although we have rigidly set our face against taxing the eyes of readers with unfamiliar Sanskrit there is no reason why, if the English language has absorbed so many merely market-place Asiatic words like 'Curry' and 'Bungalow,' it should not also absorb a couple of valuable metaphysical words like 'Karma' and 'Yoga' which, in any case, have already been granted this new linguistic nationality by dozens of Western writers.

(319-4) Henry Haigh, in "Leading Thoughts of Hinduism": "A fine spiritual nature always isolates a man. A strongly developed moral sense makes him the constant target of misinterpretation and maltreatment. The highest forms of excellence, like the topmost peaks in mountain ranges, are oftenest wrapped in thick cloud, and round them rage the fiercest storms."

(319-5) The Western mentality is puzzled by these strange notions. But I learnt to adopt a sympathetic and yet discriminating attitude towards them.

(319-6) The incense began to affect me no less than the staring eyes of the fakir. The room swam before me, all power of movement seemed to desert me and I stood as one paralysed.

(319-7) We in Eur-America are analytic and scientific by temperament when compared with those of Asia.

(319-8) I refuse to believe that truth inhabits any particular region and is to be found geographically – not [internally].⁴⁸⁰

320⁴⁸¹

XXIII

i. Unclassified

Asia

321

XXIII

i. Unclassified

Asia

⁴⁸⁰ The original editor deleted the para after this para. It originally read:
“(27) The monotonous singing of the Hindus suggests”.

⁴⁸¹ Blank page

(321-1)⁴⁸² It is the Occident rather than the Orient that may produce the spiritual message for our times.

(321-2) The Khmer kingdom has gone as all empires go, as all our brief human existence itself must go.

(321-3) Is their culture and civilisation too inassimilable, too remote from ours of the Occident?

(321-4) I wander farther afield and, overcome by a feeling of fatigue, throw myself upon the ground and listen to the hum of insects. The minutes pass and then I slowly become aware of a second sound. It is a kind of gentle swishing, yet so faint that it could be easily overlooked. Certainly if my corpse-like position did not bring my ears close to the ground, I could never hear the noise. I sit up suddenly and gaze around in circular fashion. Through the bushes there comes a gliding snake. The glittering, baleful eyes stare coldly and petrify me for a few moments. Why has Nature cursed this country with sneaking, crawling things? And then I remember the Buddha's injunction to be compassionate, to live and let live. Was he himself not shielded from the hot mid-day sun by a cobra which formed its hood into a canopy over the sage's head? Has not Nature provided a home for this snake equally as for me? Why need we look at each other with such trepidation? It rises from the ground in magnificent malignity to the height of my own head, a venomous and vertical creature whose neck gradually spreads out into a narrow hood marked with coloured spots. Instantly I direct my thought toward that Overself which pervades the creature confronting me no less than this body of mine. I perceive that this Self is one and the same and that the two forms appear within it. I sense that it is binding me to the other form in universal sympathy. My separateness, my fearfulness, even my repugnance and hatred, melt away. In that sublime unity, there is no second thing to arouse enmity... The snake passes on its way, and I am left safely alone. How much higher is this than the snake-magic which I learnt in Egypt, how much more worth

322⁴⁸³

XXIII

i. Unclassified

Asia

323

XXIII

i. Unclassified

⁴⁸² The paras on this page are numbered 27 through 30, making them consecutive with the previous page.

⁴⁸³ Blank page

(continued from the previous page) while! For the dervish who taught me his arcana of conquering cobras by occult powers, now lies in a sandy grave outside Luxor, his face distorted by the agony of snake-bite, his twenty-year immunity lost in a single moment.

(323-1)⁴⁸⁴ The West has a more developed sense of time whereas the East has a more developed sense of space. This is why the Eastern world-view has been mainly quietistically static whereas the Western has been dynamically evolutionary.

(323-2) The mountain ridge gleamed snow-white against the blue sky, except where a forest of pine trees covered the lower slope of the steep side.

(323-3) Is their culture and civilisation, too unassimilable, too remote from ours of the occident?

(323-4) These lamas, sitting in their rock-monasteries in Tibet, can only find what we, sitting in our metropolitan drawing-rooms, can find.

(323-5) Educated Bombay and Calcutta have largely become intellectual suburbs of London and New York officially, and of Moscow unofficially.

(323-6) With the marriage of Orient and Occident, the developed minds of both hemispheres will perceive activity in rest, and recognise inaction in activity. "The doctrine of the Gita is intense activity, but in the midst of it, eternal calmness," says Vivekananda.

(323-7) I saw at length that I had nothing to learn from men who were ignorant and illiterate, sometimes immoral and dishonest, often idle and parasitical. But were I to judge the ancient and primitive principles of yoga by the practices of many of its modern sophisticated votaries, it would be most unfair.

(323-8) Truth is not bounded by geography, but its expression on earth, its manifestation among men, is. Can the tide of Asia's wisdom flow westwards, so that nations like the English and the Americans, with their thoroughness and energy, will take up the old truths and utilise them for the rebuilding of their societies? But for that teachers are required.

⁴⁸⁴ The paras on this page are numbered 31 through 38, making them consecutive with the previous page.

⁴⁸⁵ Blank page

(325-1)⁴⁸⁷ The most noticeable thing about this island is its scented aroma its breeze blown perfume of cinnamon and frangipani and other delightful species this scent is the very breath of Ceylon. The second thing is the constant rustle of palm-fronts, whose number is literally countless in this Island of groves and forests.

(325-2) - Mysore - footed servant padded over the floor.

(325-3) - flaming scarlet blossoms glorify the streets of Colombo.

(325-4) - A crumbling Bullock-cart

(325-5) - surf frothed and leapt upon the yellow beach or battled with the rocks

(325-6) - The white pillared veranda of my bungalow

(325-7) - Colombo's chattering street-crowds

(325-8) - A plump little creature passed me, her body draped in a red dull red asree, her face smileless, her behaviour is prim and proper as that of any provincial English miss

(325-9) - slightly-drooping coco-nut - crowned palms waved in the breeze

(325-10) - the way which Ceylon wears a feathery dress of black and white, and care

(325-11) - The corral ringed surf beyond Colombo, the surf that curled and lapped the sands.

(325-12) - Intelligent and sagacious is the elephant

(325-13) - Large black, yellow and brown critter flies flitted about

⁴⁸⁶ Typed note in the left margin reads "ALL THIS PAGE IS CEYLON".

⁴⁸⁷ The paras on this page are unnumbered.

(325-14) – Night brings an orchestra of animals sounds, noises and rustlings

(325-15) – Frogs hide in your room, centipedes and scorpions make a habitation of your shoes during the night, spiders who can and do bite lurk in unexpected places, and elephants move in herds through the jungle, and of course flies, wasps and hornets buzz around this tropical paradise to prove the truth of the saying “No rose without a thorn.” Crocodiles and snakes are also here

(325-16) – The kingfishes and black cuckoos, and a hundred other species of birds live in Ceylon

(325-17) – Fragrant Ceylon

(325-18) – This Island of Hard blue skies and countless waving palms Annadhapa ra

(325-19) – Tumbled monasteries and broken palaces, rock-hewn baths lie prone beneath a verdure and forest growth and city streets hide under a preen shroud and the city itself is surrounded by malarial jungle.

(325-20) – Her trees, shrubs and grasses with variegated coloured flowers;

(325-21) – the Singhalese people are mild and inoffensive, less shrewd perhaps than their Hindu [neighbours.]⁴⁸⁸

326⁴⁸⁹

XXIII

i. Unclassified
Ceylon

327

XXIII

i. Unclassified

(327-1)⁴⁹⁰ Noumenon-Pure Mind: Phenomenon-separate ideas, material objects: N-Water, Deep Sleep; P Ice, dream; N-Ocean, Oneness; P Waves, egos.

(327-2) Here was I in the Tibetan wilderness, but what of that civilised wilderness in Europe in which I had been equally forlorn.

⁴⁸⁸ Handwritten note at the bottom of the page reads “XXIII”.

⁴⁸⁹ Void page

⁴⁹⁰ The paras on this page are numbered 35 through 39; they are not consecutive with the previous page.

(327-3) Persian Sufi Verse: O ye who seek to solve the knot.

Ye live in truth, yet know it not.

Ye sit upon the river's brink,

Yet crave in vain a drop to drink.

Ye dwell beside a countless store,

Yet perish hungry at the door.

(327-4) Buddha: That which touches me most at Angkor [comes]⁴⁹¹ to sight within a low cloister. A figure of the dying Buddha lies on the grass-grown paved floor. A stray chink of light caresses his brow. The silent Sage rests in his final meditation. I fold my coat and squat before him, amid troops of buzzing insects, for I cannot resist pondering over the paradox of this deserted fane. But a glance at the face reassures me and imparts its repose. There lingers over it yet an expression of absolute contentment; the eyes are far-seeing, clairvoyant. The black ants which run busily around him, preoccupied with their material welfare, carrying a large seed to their hole, laying by a store for the lean months, are not less thoughtful for themselves and their future than Buddha was for others. His cold denial of all desires is not attractive to the active West, but his sweet compassion for all living creatures, is. Forty years of ceaseless travel and patient teaching are at an end. The seed has been thoroughly sown. It will grow steadily for hundreds of years and feed millions of human beings. He knows! The sparkling gems which lay in yonder treasury have long since been ravished, but the words of Gautama still remain. The Doctrine which he leaves behind will meet somewhere with reverence, its trained profounder will meet sometimes with love. Thus the race of fellow mortals, for whom he feels as a mother for her child, shall be truly served. To know the perversity of human nature in its present state; to know the glory of human nature in its future state; to receive both facts simultaneously into consciousness and to hold the balance between them, this is what belongs to the Buddha and to all adepts!

(327-5) The Buddha came to Alara and Uddaka, two renowned teachers. He learned from them the successive degrees of ecstatic meditation (samapatti) but soon discovering it was not the way to enlightenment, he resolved to apply himself to the "Great Effort." See Buddha's own account of the two teachers Majjhima Nikaya N.I. p. 80. See also description of the Great Effort in Childers Pali Dictionary, s.v.

328⁴⁹²

XXIII

i. Unclassified

⁴⁹¹ The original editor changed "came" to "comes" by hand.

⁴⁹² Blank page

(continued from the previous page) padhanam. Buddha and Vedanta. The Buddha said, "As long as my disciples have not become wise and of quick understanding, as long as they are not able to refute their adversaries according to the true teaching, so long will I not pass away." And to the king of Vadsala, he counselled, "Let discernment your sword." The sword that is sharpened intelligence is needed for enlightenment.

(329-1)⁴⁹³ [Sufi Terminology in Omar Khayyam:]⁴⁹⁴ Professor Max Muller:

Sufi poets: expressions have a recognised meaning in their language. Thus:

SLEEP signifies meditation.

WINE – spiritual [knowledge]⁴⁹⁵

PERFUME "hope of divine favour.

Gales "ill lapses of grace."

IDOLATORS – Men of pure [faith]⁴⁹⁶

Kisses and EMBRACES "Raptures of Piety

BEAUTY "the perfection of deity."

TRESSES "the expansion of His glory."

[LIPS OF THE BELOVED]⁴⁹⁷ Inscrutable mysteries of His essence"

Bhikshu in "Bhakti Yoga" comments on above: "There is a stage where one is conscious that he is asleep but awake in the great Silence. This is something more than Yogic sleep, where the thoughts of the world only are still on the margin. (b) Renunciation, is the unfailing reminder that poverty is no disgrace, a living protest against materialism and the soul's bondage to things. It is too easily assumed in western teaching as concerned with that vacuous nebulous nothing called ego, or renunciation of a difficult surrounding, or escape from effort into an exalted vacuity. (c) Learn thou to adopt the fragrance of JOYOUSNESS (mudita) (d) It is neither to pull up one's life by the roots nor to continue it unchanged in all its details, but to turn it about, to turn everything to His way "Do it unto God" says Gita. (e) The finality of renunciation is found in the Gita "Abandon thou every rule of life, everything else but Me, I shall release you from all sin," – Krishna (f) In every form of beauty, is God dancing, singing, piping. (g) God does not only meet you and become one with you, but the meeting is so intimate that you are not aware in the divine {budding}⁴⁹⁸ who is God

⁴⁹³ The para on this page is numbered 39, making it consecutive with the previous page.

⁴⁹⁴ "SUFİ TERMINOLOGY IN OMAR KHAYYAM:" was typed at the top of the page and inserted with an arrow.

⁴⁹⁵ "knowledge" was typed below the line and inserted with a caret.

⁴⁹⁶ "faith" was typed below the line and inserted with an arrow.

⁴⁹⁷ "LIPS OF THE BELOVED" was typed above the line and inserted with a caret.

⁴⁹⁸ The word is cut off by a hole punch. Only "-udding" is visible in the original.

and who yourself. (h) Persian {illegible}⁴⁹⁹ has common ground with Hinduism's "Shakta {tantra}⁵⁰⁰" concerning Wine, and again with Ecclesiastes: "Drink thy wine with a merry heart; live joyfully all thy days of vanity" Dancing and music to the Tantra are only for sealing the mind that it may devote itself to God (i) The Bhaktiyogi is prepared to surrender even the status of the Yogi to the call of God

330⁵⁰¹

XXIII

i. Unclassified⁵⁰²

331

XXIII

i. Unclassified

Asiatic

(331-1)⁵⁰³ I am not one of those, whatever I may have been in my younger, greener days, who look upon Benares as their holy city and prostrate before Krishna as their [sole]⁵⁰⁴ Redeemer.

(331-2) With profound interest as a [private]⁵⁰⁵ seeker after truth, with equal interest as a public writer, I went among these holy men.

(331-3) We have not only to find a [new]⁵⁰⁶ technique but [also]⁵⁰⁷ a workable one.

(331-4) I saw many Yogis, Sanyassis and holy men and my belief that they represent a remote past which is receding forever, became strengthened. They have no experience of the difficulties which face the average Westerner when he tries to take up a spiritual way of living or a method of meditation, nor could they form any accurate conception of them. They lost their influence in India upon the educated classes and have become a refuge for the lazy, both mentally and physically. The few exceptions were men of sterling worth but they represent a small fraction of the total. The mass of holy men has become so degenerate in character that in quite a number of places the word "sadhu" has become a synonym for a "vagabond."

⁴⁹⁹ The word is cut off by a hole punch. Only "-ar" is visible in the original.

⁵⁰⁰ The word is cut off by a hole punch. Only "-antra" is visible in the original.

⁵⁰¹ Blank page

⁵⁰² Handwritten notes at the top of this page read: "Series XI"

⁵⁰³ The paras on this page are numbered 40 through 47, making them consecutive with the previous page.

⁵⁰⁴ The original editor inserted "sole" by hand.

⁵⁰⁵ The original editor inserted "private" by hand.

⁵⁰⁶ The original editor inserted "new" by hand.

⁵⁰⁷ The original editor inserted "also" by hand.

(331-5) Whilst we need to absorb all the worthwhile wisdom which the Orient has still to give us, this is quite different from prostrating a slavish mentality before it and regarding every swami or guru with exaggerated deference and listening to him with blind faith.

(331-6) India's contribution to mystical knowledge and metaphysical thought has been outstanding. We should have been much poorer without it. But that does not justify limiting ourselves to this contribution alone and turning it into a final last-word dogma. It is insufficient reason for refusing to think our own thoughts, make our own experiments and engage in our own adventures.

(331-7) The West must release its own spiritual creativeness.

(331-8) Whatever they may say about their universal attitude, it will not stand a deep test and I regard them as missionaries for Hinduism. But I personally feel gratified at the presence of these swamis in western countries. It is out of the inter-action of both Christian and Hindu ideas that a more favourable atmosphere will be created for the reception of the truer ideas of philosophy.

332⁵⁰⁸

XXIII

i. Unclassified

Asiatic

333

XXIII

i. Unclassified

Asiatic

(333-1)⁵⁰⁹ We need a communion of what is best in Orient and Occident, a combination of antique mystic detachment and modern rational practicality which it should be the business of the coming faith to advocate.

(333-2) Human conditions have changed immensely but human nature remains essentially the same in spite of this.

(333-3) The teaching brought by these emigre Swamis is better fitted for their own climate and country.

⁵⁰⁸ Blank page

⁵⁰⁹ The paras on this page are numbered 48 through 55, making them consecutive with the previous page.

(333-4) Let us join constructively with our own those elements of this sun-born culture which could be spiritually profitable to us and which can be most easily harmonised with it.

(333-5) The high-tension escapism of these ashrams proves unendurable to the man of broad common sense.

(333-6) It will be a long time before the divergent currents of Orient and Occident can really mingle into a single stream possessing its own special characteristics. Meanwhile we of the West must work out our own salvation.

(333-7) Westerners are taking some interest in the teaching of Sri Aurobindo. I learn only from occasional book reviews in library journals, and from letters which I get from people I know, that more and more of his writings are being read and studied and appreciated every year. He is coming to be recognised as the authentic spokesman of modern Indian mysticism, as apart from the medieval type represented by the missionary swamis. His work is on a high level and I have always admired him, I often visited him and stayed as his guest. Nevertheless, I still believe that we of the West must work out our own salvation and that Indian Ashrams are not the proper places to do this.

(333-8) Whether we like it or not, whether we abhor brown skins or are indifferent to them, the fact is indisputable to those who know their Orient that the Occident is badly in need of exchanging ideas with its other half. Has it struck anyone that the recent spread of Nazi pseudo-Aryan culture in Europe under that Swastika symbol which is revered throughout Asia was, in a sense, a distorted and false revival of the genuine old Aryan wisdom which the whole world needs to-day?

334⁵¹⁰

XXIII

i. Unclassified

335

XXIII

i. Unclassified

Asiatic

(335-1)⁵¹¹ It is customary to consider the ancients as people in a [lower]⁵¹² state of

⁵¹⁰ Blank page

⁵¹¹ The paras on this page are numbered 56 through 57, making them consecutive with the previous page.

development, barbarous, superstitious and even foolish and to look upon our present-day generation as having attained the crest of an evolutionary process, as having reached a high degree whose glorious result – civilisation we perceive around us. That men existed in former times who were highly intellectual, knowledgeable, sane and sensible is yet a notion that we who have been glamoured by Broadway skyscrapers and metropolitan railways find difficult to entertain. How did those early pre-historic Egyptians, with little experience and less machinery, construct such architectural masterpieces as the Pyramids? Where did they obtain astronomical knowledge so marvellously developed that they could calculate to a nicety the exact period of the revolution of the sun, the exact distance of the earth from the sun and the exact circumference of the earth? Who taught them to construct the Great Circle of Gold which marked the positions of the rising and setting of the chief stars, to take observations of these stars with meticulous care and exactness, and to discover that the ratio of the circumference of a circle to its radius is π 3.1416? By what means did the Indians of the pre-Christian era arrive at so much mathematical knowledge? How did they come to invent the numeral and the decimal or to anticipate the discovery of the algebraic symbol and the trigonometric sine? How did the Chinese devise printing methods and publish newspapers more than a thousand years before they appeared in Europe? All these cultural developments could only have occurred among peoples who paid some regard to brains. How could the Orientals have known such things if they were entirely barbarous races, if they had not learned, cultured and intelligent men amongst them? This reason reveals what arrogance denies. Those critics who laugh at the ancients merely because they are dead and did not have the good fortune to live so late as our twentieth century, will yet learn the truth of the trite proverb that he laughs best who laughs last.

(335-2) There is enough room in life for both religion and science thought and action, tradition and innovation: let the young men of Asia remember that. Let them not, in their commendable effort to force the pace of their country's progress throw away whatever really is worthwhile in the heritage that has descended to them out of the past. A civilisation could be produced by them that would be happier and safer than those of Europe. Let them spur ahead by all means to build up industries

336⁵¹³

XXIII

i. Unclassified

Asiatic

337

XXIII

⁵¹² The original editor inserted "lower" by hand.

⁵¹³ Blank page

(continued from the previous page) to apply science and foster sanitation; let them seek prosperity, but they should never forget those eternal truths of the spiritual life which must form the foundation of all genuine civilisation. If a few outstanding leaders could be produced who combined within themselves the intense spirituality of great yogis with the intense ambitious activity of great business men, Asia could be quickly led up out of poverty into prosperity, stagnation into achievement, superstition into truth, and lethargy into life. It is for the young men to think this over and, in setting to work, to rebuild themselves as well.

(337-1)⁵¹⁴ Three centuries ago there was created at the great monastery of Tashilunpo, a gilded figure of the then Grand Lama of Tibet. It was physically modelled and psychically magnetised in his presence. In the course of time the statuette belonged to the late (thirteenth) Grand Lama at Lhasa. Through a close friend of his it passed into the possession of the writer. Now it sits silently on his desk, half-smiling at the bustling mechanically-aided literary activities which are a vivid and visible symbol of the renewal of an age-old knowledge stirring out of long hibernation. Is there not a profound significance in this conjuncture of ancient Asiatic and modern Occidental attitudes?

For these two currents of calm contemplation and practical service flow, we hope, through our pages towards a common goal and being about in the hearts, minds and actions of those who respond to it, a better understanding of life's activity. Nevertheless our emphasis is modern because this iconoclastic century is compelled to live chiefly for the shining hour rather than the buried past.

(337-2) The ruination of Vedanta in India was partly due to the fact that it got into the hands of people for whom it was never intended, who turned it into an arid dry and formal study similar to the scholasticism which posed as philosophy in medieval Europe. They therefore misunderstood it because they were unripe.⁵¹⁵ Such hair-splitting intellectualism was barren of results for human life and as a Karmic consequence modern India has turned against and rejected philosophy and especially Vedanta philosophy, with a despairing sense of its futility. On the other hand, the Chinese provided India with an example Impractical Vedanta and for several centuries their leading statesmen, artists, scholars, soldiers and religious geniuses were all men who had been trained in it. Thus Truth was made fruitful.

⁵¹⁴ The paras on this page are numbered 58 through 59, making them consecutive with the previous page. This page is a duplicate of page 531 in Carbons 04 (Asiatic).

⁵¹⁵ The page is folded on itself. Only "unri-" is visible in the original. We have inserted "unripe" per the duplicate para 531-2 in Carbons 04 (Asiatic).

(339-1)⁵¹⁷ Whilst continuing to affirm that we must study and absorb whatever is true useful and elevating in the ancient Indian culture, just as with all other cultures, so as to become heir to the wisdom of mankind (not of a particular section of it), it must at the same time be pointed out emphatically that we of the West and of the twentieth century must workout our own salvation. This will not be achieved by sitting at the feet of Indian swamis who migrate our way or of Indian gurus in their own native ashrams. Such a course will not solve the heavy problems of the present day West but will rather add to the chaos which peace has brought. The West will have to discover its own spiritual resources. They are there although mostly latent. If the world crisis and the war have turned more people towards mystical and metaphysical seeking, it would be an error on the part of most of them to limit this turning only to the Indian variety, a grave error with individual and social results. I say 'most' because there are a small number whose pre-natal tendencies will give them no satisfaction unless they become converts to some Indian cult or guru, whose mentality is entirely escapist, medieval, other-worldly and self-centred. Therefore they should follow their bent. But the others, who are the majority, will not benefit by such a course and nor will society it is not at variance with but amply endorsed by the true esoteric wisdom of the ancient East, which unfortunately has been misunderstood narrowed and distorted by monkish minds and emotional fanatics.

(339-2) The soul of man incarnates all over the face of this planet, and the same man will now take the East in his stride and now the West. No custom-house frontier can make the ancient traveller to Truth halt on his high journey and take a different direction. No Western birth will exempt him from following the same path which the Eastern seeker must walk – the subdual of self, the subjugation of thought and a kindled yearning for his infinite Home.

(339-3) Centuries before Martin Luther struck at the materialistic mummery of a decadent European Church, Kapila in India issued his polemics against the superficial

⁵¹⁶ Blank page

⁵¹⁷ The paras on this page are numbered 60 through 63, making them consecutive with the previous page.

ceremonial of the Indian priests. Though the Brahmins, with cunning craft, gradually entangled and absorbed his Samkhya followers in later centuries, the system in its original and pure form remains a standing rebuke to all priestcraft.

(339-4) Asia's emergence from a colourful medievalism into a practical modernism replete with the utilities of civilisation, is rapid.

340⁵¹⁸

XXIII

i. Unclassified
Asiatic

341

XXIII

i. Unclassified
Asiatic

(341-1)⁵¹⁹ The Indian teacher of modern times whom so many Occidentals admire most and rate highest is the Maharshi,⁵²⁰ but Sri Aurobindo and Swami Ramdas follow closely. Nor must I leave out Swami Vivekananda. He interests them more, far more than his own master, Sri Ramakrishna. He possessed the only spirituality the West cares for, the kind which was not afraid to plunge into the world arena and fight, albeit it fought to serve others rather than self-interest. He had a strong intellectual acumen and sought the sanctions of reason for every doctrine that he adopted, indeed such sanctions were sacred to him as those of faith in his teacher's words. His was no exaggerated asceticism. He did not prize his yellow robe of renunciation overmuch, did no worship it as a fetish like others but valued it only for what it was worth – a convenient means of economising time and energy for the special mission which he had undertaken.

(341-2) The wisdom which is to come will have to be the collective modern achievement of all mankind, rather than the antiquated achievement of those who lived thousands of years ago on a single continent. And it will be arrived at through a two-fold process which will shun neither the extrospective methods of the Occident nor the introspective methods of the Orient, but will combine both. The forces of natural development are driving mankind towards this consummation and it would be better if he became conscious of the trend instead of blindly resisting it.

⁵¹⁸ Blank page

⁵¹⁹ The paras on this page are numbered 64 through 73, making them consecutive with the previous page. This page is a duplicate of page 535 in Carbons 04 (Asiatic).

⁵²⁰ "Maharishee" in the original.

(341-3) The thin-lipped mouth of the yogi betrayed a character which could be relentless and ruthless in pursuing its objects.

(341-4) Although I met these people on singularly intimate terms on account of this spiritual bond, I sometimes felt however that our differences of mental processes and physical habits separated us and prevented any communication.

(341-5) The Truth cannot be Hinduised and made sectarian or Westernised and made geographical. It is what it was, is and shall be – universal and eternal.

(341-6) India, in her poverty should not only call on the help of Brahma but also on the help of modern technical and scientific methods of industry and agriculture.

(341-7) It is as hard for most Orientals not to believe as it is for most Occidentals not to doubt.

(341-8) Audiences in Africa and Asia are still laughing at scenes in Chaplin's early films which have been forgotten in the West.

(341-9) I looked up shading my eyes with my hand, for the white washed wall of the cottage was reflecting the fierce sunshine.

(341-10) Vedanta enjoys a philosophical prestige unparalleled in India.

342⁵²¹

XXIII

i. Unclassified
Asiatic

343

XXIII

i. Unclassified

(343-1)⁵²² Snake Charmer: The cobra lay coiled quietly in a round bamboo basket with a lid on the top. Opening the lid the reptile darted out its head and spread out its handsome hood. It danced and swayed to the tune of his music.

(343-2) The cobra, "the hooded death," as many natives call this sinister yet magnificent creature.

⁵²¹ Blank page

⁵²² The paras on this page are numbered 74 through 91, making them consecutive with the previous page.

(343-3) At any moment a snake might glide beneath one's feet

(343-4) The terrible sight of an adult cobra moving with expanded hood in broad daylight, is one not easily forgotten.

(343-5) He died soon after from the bite of a cobra which crept up to his bed as he slept.

(343-6) A blue krait lay as still as death among the rocks.

(343-7) Snakes, centipedes, scorpions, poisonous spiders, malarial mosquitoes and skin-irritating ants added to the varied possibilities of existence.

(343-8) A huge python lay in the road and our car pulled up in the nick of time to avoid dashing into the monster.

(343-9) A string of camels padded by.

(343-10) The soft springy camel feet moved quietly over the baked earth.

(343-11) At eventide a boy drove home his herd of stupid-looking vacant-faced black buffalos.

(343-12) The poor creature was badly treated, overworked and underfed – its whole life was a long-drawn semi-torture.

(343-13) The Cheetah is a kind of hybrid dog and leopard.

(343-14) A light-coloured glossy coated cheetah.

(343-15) Seated on the branch of a palmyra tree, the monkey regards me quizzically.

(343-16) Monkeys possess an insatiable curiosity.

(343-17) The monkey leapt from an overhanging branch.

(343-18) A long-limbed stone-coloured animal leapt forward at the head of the tribe. He was the chief and appeared to be the largest creature of them all. I do not know how many monkeys composed his tribe – possibly twenty or twenty-five. Most of the monkeys bore the signs of mighty battles fought out during the night. Scars, gashes and open wounds were common sights. He grimaced at me from a tree. The younger creatures were a quaint sight. They were exceedingly nervous when away from their parents yet exceedingly curious. One grey little infant would pucker its face into the

queerest wrinkles as it wonderingly watched my early-morning shave. I am sure

344⁵²³

XXIII

i. Unclassified

345

XXIII

i. Unclassified

(continued from the previous page) that, since it was such a frequent onlooker, it has received sufficient lessons to become an adept in shaving technique! The dog was an inveterate enemy of the monkey tribe. So deep was his dislike that in some strange and subtle way he could sense their presence even when they were not visible, as when hidden behind a boulder or up a tall tree, and at once he would emit a series of growls which shook this entire frame, such was their intensity. Eventually he would leap up, snarling ferociously, and dash or leap towards the offending creatures. Monkeys are tribal animals and very rarely found alone. The monkey's pink hand stretched itself out to grasp the banana I offered him but withdrew again almost immediately. He was hesitant, dubious about my motives. Could he trust me? He looked appealingly into my eyes. I tried to reassure his timidity.

(345-1)⁵²⁴ Bluish-green lotus leaves floated on the surface of the pool. They were a foot in length and oval in shape, with slight occasional _____⁵²⁵ their smooth stems hidden under the water.

(345-2) A motley crowd swarmed in and out of the Bazaar.

(345-3) The physical betterment and material well-being of these people.

(345-4) These contented prisoners of the purdah.

(345-5) When their inadequate little sailing vessels finished the long journey from England.

(345-6) The hot and steamy Indian Ocean.

⁵²³ Blank page

⁵²⁴ The paras on this page are numbered 92 through 105, making them consecutive with the previous page.

⁵²⁵ 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.

(345-7) When the stream of light-skinned people poured into India.

(345-8) These Oriental adventures.

(345-9) Some of these lamas are skilful poisoners. I took every care.

(345-10) The golden blaze of afternoon.

(345-11) The frayed green feathers of the palm trees T'mallai

(345-12) I clambered over boulders up the hillside. The sun's rays were refracted back from the rocks; the glare and the heat stifled me.

(345-13) through all the conversation I searched among this man's words for the one which would reveal him as we search in dark room for the switch that ill flood it with light.

(345-14) Etiquette requires them to mask their feelings, to appear always calm and unmoved.

346⁵²⁶

XXIII

i. Unclassified

347

XXIII

i. Unclassified

(347-1)⁵²⁷ One invited me to dinner. My host offered me rice and brinjal. The latter is a flabby tasteless unattractive vegetable.

(347-2) 30 years of service in the tropics had dried him up.

(347-3) I sighed for my luxurious room in the Bombay hotel, here I could not sleep, I was stifled.

(347-4) One yearns for the pleasant smell of English primroses, and for the sight of English cow-slips.

⁵²⁶ Blank page

⁵²⁷ The paras on this page are numbered 106 through 127, making them consecutive with the previous page.

(347-5) The swarming streets of Calcutta.

(347-6) I washed my mouth of the red dust particles which filled it.

(347-7) I dropped into a creaking rotten chair.

(347-8) The primitive well, How I thought a modern pump would do it better. But the cost?

(347-9) A White Muhammadan⁵²⁸ mosque rising gracefully between its slim minarets.

(347-10) Out side the old rambling house stretched a large overgrown and neglected garden.

(347-11) The strange chant blended with the stillness of the night.

(347-12) In that pearly, cloud-free sky.

(347-13) The steaming atmosphere of Madras.

(347-14) In this manner I kept my long awaited tryst with magic!

(347-15) They have sewn themselves up in sacks of traditional convention.

(347-16) Where the immutable figure of Buddha sits inarticulate.

(347-17) Tibet, a laid steeped in superstition, a land where seemingly nothing changes.

(347-18) I looked up with a start: Ahmid, the servant had slid into the room so quietly that I was unaware of his presence.

(347-19) The while I was interviewing this Socrates of Southern India.

(347-20) The bazaars are really streets of lock-up shops, or rather little wooden stalls.

(347-21) Pitcher-dipping damsels cluster around the well.

(347-22) The reservoirs or 'tanks' fill up during the rainy season or sacred pools
"Squares of water"

(347-23) Homeless lepers, clothed in rags.

⁵²⁸ "Mohammedan" in the original.

(349-1)⁵³⁰ The proud Rajput strides through these narrow streets

(349-2) Small-pox had pitted his face.

(349-3) I wondered what lay behind the melancholy reserve of his austere face.

(349-4) But now the moon is on the wane. The swift grey dawn begins to appear.

(349-5) A racial difference of mind set up a barrier between us.

(349-6) The sun descended in a violet haze and was quickly followed by black night.

(349-7) Countless stars twinkle overhead.

(349-8) A face lit up with sympathy and pleasant with smiles

(349-9) The torrid East.

(349-10) "Be careful" he said, "if you keep on walking about the native quarters you will finish up by catching some disease.

(349-11) The immense quantities of rain which fall during the monsoon days are incredible to unaccustomed Europeans

(349-12) The social life of India runs in a sanctimonious circle.

(349-13) I thought of an English autumn, of the fresh ripe blackberries I had picked off those Buckinghamshire hedges, and I sighed.

(349-14) The plateau of the Deccan, as dry as their name.

⁵²⁹ Blank page

⁵³⁰ The paras on this page are numbered 128 through 148, making them consecutive with the previous page.

(349-15) The sadhus who sit in the sunshine by the Ganges.

(349-16) "I have come to steal your guest, the Yogi said to me. I arose and followed him to the door.

(349-17) He wore the cinnamon-coloured robes of a monk.

(349-18) The Oriental throng.

(349-19) The high casuarinas

(349-20) He did not stir an eyelash

(349-21) The brilliant tropic moonlight.

350⁵³¹

XXIII

i. Unclassified

351

XXIII

i. Unclassified

(351-1)⁵³² The monotonous singing of the Hindus suggests suffering and death, resignation to hard fate and the transiency of the values of everyday life.

(351-2) It leaves us with a sense of depression and yet, curiously, with a sense of devoutness also.

(351-3) A fragrant smelling mango tree stood in this garden.

(351-4) Physical processes have long been used in the East to induce psychical states. May it not be that present day hypnotism is only a further development of these ancient Oriental methods?

(351-5) Like the Great Pyramid of Egypt it is a height whose colour changes with the rise and set of the sun. Early in the morning, green and pink; by day, a glowing red fire; at sun-fall, it turns violet, and at dusk it is black.

⁵³¹ Blank page

⁵³² The paras on this page are numbered 154 through 161; they are not consecutive with the previous page.

(351-6) Let us learn that there are other and older wisdoms. Let the Orient point out ways in which we can improve our own Western living. Let it enrich our own civilisation. But this is not the same as letting it take us over body and soul, as imitating it like a parrot. All that is emphatically undesirable. The true advance of our civilisation must come from out of our own living core and our own special needs.

(351-7) The time has come for East and West to contribute to each other.

(351-8) The Orient cannot save the Occident for it needs first to save itself. To arrive at this conclusion was a great change in my beliefs and therefore one made very slowly.

352⁵³³

XXIII

i. Unclassified

353

XXIII

Phrases

(353-1)⁵³⁴ – he traced some Tamil characters across the paper

(353-2) – we walk under great branching palms

(353-3) – the impressive majesty of these mountains

(353-4) – the white loveliness of the Taj

(353-5) – the narrow winding streets of this ancient town

(353-6) – the savage solitude of hilly jungles

(353-7) – the massive grandeur of the temple

(353-8) – the ant-ridden floor

(353-9) – the stunted jungle bushes

(353-10) – the spice laden air

⁵³³ Blank page

⁵³⁴ The paras on this page are unnumbered.

- (353-11) – the prevailing odour in Benares
- (353-12) – Oriental fables written in stone.
- (353-13) – the broad leaves of the coconut trees
- (353-14) – in a temperature that broils Brahmin and Briton alike
- (353-15) – the burning plains whose summer temperature exceeds 120 degrees in the shade.
- (353-16) – initiated into the secrets of Asiatic arcana
- (353-17) – and watched a blood-red sun go down
- (353-18) – romantic nonsense about the luxury of Asia
- (353-19) – his ancestral superstitions had been annulled
- (353-20) – this ascetic, this strange recluse.
- (353-21) – the sweltering plains of the South
- (353-22) – the sanctified cruelty of this custom
- (353-23) – walked through the refuse-laden streets
- (353-24) – I sought audience with
- (353-25) – in the bazaar, where dark little windowless shops lie huddled together
- (353-26) – excitable Bengali journalists
- (353-27) – into the green shade of palmyra trees
- (353-28) – sad and plaintive Bengali song
- (353-29) – these irreverent impressions of India's temples
- (353-30) – passion ripens precociously in an Oriental land
- (353-31) – a battalion of mosquitoes watch for unwary prey

- (353-32) – the sun disappears with amazing rapidity in the Orient
- (353-33) – the Mogul artistry and austerity of the Taj Mahal its serene beauty
- (353-34) – leaving aside the Himalayas and all man’s handwork
- (353-35) – faded brown undergrowth of the jungle
- (353-36) – the tropic traveller is grateful for the cool shade
- (353-37) – the tranquil dreams of these Asiatics⁵³⁵
- (353-38) – where Mogul Emperors angled for their fish-dressed harem playthings in the scented palace lakes
- (353-39) – half of mankind lives in Asia
- (353-40) – India is antiquity made alive
- (353-41) – everything about the place was so queer, so mysterious

354⁵³⁶
XXIII
Phrases

355
XXIII
Phrases

(355-1)⁵³⁷ A peasant whose hair shone with oil and whose body glistened a copper-coloured brown in the sunshine, was driving two bullocks who were yoked to a wooden plough.

(355-2) The hot yellow sands of the coast.

(355-3) Englishmen do not pour out their hearts to the first stranger they meet. But Indians do. On my numerous train journeys and in my visits to the homes of friendly

⁵³⁵ The original editor deleted the para after this para by hand. It originally read “– the long lethargy of Asia is at an end.”

⁵³⁶ Blank page

⁵³⁷ The paras on this page are numbered 2 through 12; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

Hindus, I was entertained to entire life histories, to recountings of family woes and fortunes and to personal confessions such as most Westerners usually reserve for intimate circles alone. Furthermore I was invited to contribute my quota likewise but regretfully declined. I write this queer fact down neither for them nor against them; it is just an expression of the friendliness and homeliness which pervades Hindu life.

(355-4) The evening was indeed welcome. The palms threw tall shadows across the road.

(355-5) At mealtimes a tribe of hill-monkeys would descend to the boulders and bush near my bungalow and spread themselves out in a circle. Then they would watch me and my boy, busy with the food. When the food was cooked and I began to sit down on the pail to eat, the more daring spirits among them crept a little closer and looked mutely into my face. Nevertheless they never completely trusted me, and at the first sign of an untoward movement they would leap up agilely and be off. They were queer things of varying sizes, the largest being their chief or king. Their foreheads would pucker whenever I looked at them as though to ask, "What is this man's next move going to be?"

(355-6) Hordes of ants and leeches infest the forests.

(355-7) Here lie the jungle cities, once crowded with thronging life, but long since abandoned and overgrown by the conquering trees.

(355-8) The gem-bearing gravels of Ceylon are famous and sapphires rubies, garnets and tourmalines have been found in them for a thousand years.

(355-9) Flowers make this isle a paradise. Masses of begonias meet the eye, pink orchids provide borders for one's walk, wild rhododendrons display their blossoms.

(355-10) Whole monkey tribes moved in the tree tops over my head.

(355-11) Artificial ponds that were lovely with multitudes of lotus-blooms which were grown for the temples.

(355-12) The temples and monasteries with crenulated walls which abound in Bangkok are glorious and glittering with whitewash paint and gold. Roof rises on roof in receding tiers and at a steep angle. The crude effect is enhanced by the bright

356⁵³⁸
XXIII

(continued from the previous page) sunlight. If these buildings express anything they express joy, gaiety and delight. The Siamese temples are garish but magnificent, their roofs fantastic but gay.

(357-1)⁵³⁹ Why did the temples shelter both Buddhist and Hindu gods?

(357-2) A cloister where gilt Buddhas sit and shrubs and stumpy plants grow in the courtyard. The doorways are of carved dull gilt wood.

(357-3) With the evening the blue sky turns pink and the temples take on opalescent hues.

(357-4) When the last flames of sunset flared across the sky.

(357-5) The tropic air was like the hot breath of South India, gasping to live in this low latitude.

(357-6) The propeller screws beat irresistibly upon the water.

(357-7) Equatorial summer held the region in its burning embrace.

(357-8) The money-drugged dwellers in the towns.

(357-9) Those little but dangerous islets near Perim which account for the presence of lighthouses.

(357-10) In the airless grasping heat of the Red Sea.

(357-11) The ashen salty rocks that form the barren shore of a good deal of the Red Sea.

(357-12) Where Gibraltar appears from the blue rollers of the Mediterranean.

(357-13) I experienced a relief equal to that which the nervous traveller experiences when she enters the smiling Mediterranean after leaving the rigors of the scowling Bay.

⁵³⁹ The paras on this page are numbered 13 through 37, making them consecutive with the previous page.

(357-14) At Penang in the Malay States there is a Snake temple where a large number of reptiles are harboured and fed as a religious act.

(357-15) Squirrels frequently ran up the bamboo poles supporting my veranda roof, or along the branches of the nearby trees.

(357-16) This brow was painted with the three broad white lines of Shiva.

(357-17) I saw the ascetic of the spiky bed in Benares.

(357-18) Men sleep in the streets of Bombay, in the sidewalks, their bodies wrapped in linen shrouds which cover even their heads, so that they look like dead men.

(357-19) The shrill zooming of mosquitoes.

(357-20) My springless bed.

(357-21) I watch a long centipede crawl around the door.

(357-22) The red dusty road.

(357-23) The green harborage greeted my eyes.

(357-24) flat, shrub-dotted plains of the South.

(357-25) The better class Tamils wear their cloth robe to the feet, the labourer only to just below the knees.

358⁵⁴⁰

XXIII

Phrases

359

XXIII

a. Angkor Travel and Culture

(359-1)⁵⁴¹ If they are to yield their real values, we must approach all old religious ruins

⁵⁴⁰ Blank page

⁵⁴¹ The paras on this page are numbered 37 through 46, making them consecutive with the previous page.

with mind, as well as with body. This demands time,⁵⁴² stillness, and meditation.

(359-2) Angkor is incredibly grand. I climb the slippery old stairs of its temples, the trees which surround the Way are of enormous height. Hawks fly over Angkor. The forests teems with growth and moved irresistibly on Angkor at the end of the thirteenth century. It was a great metropolis: At the end of the fifteenth it held the lairs of Tigers. The silver mists of dawn etherealise the temples of Angkor the ascent of its stairs is arduous the sombre passages are fetid with bats I feel on the verge of making some astounding discovery here. The old bonze was an image come to life.

(359-3) “Khmer” is the native name by which Cambodians call themselves

(359-4) The builders of Angkor temples came from India originally.

(359-5) Cambodian civilisation, religion and literature is impregnated by India, but its trade, industry and material life by China.

(359-6) The downfall of Khmer Nation began in the 14th century and it sank under invasion by the Thais, from the north. (Thais are the Siamese). Thais is a race, Siam a political boundary.

(359-7) Both Brahmanism and Buddhism were favoured by the Khmers; it is wrong to suppose an antagonism between the two creeds and oppose one to the other.

(359-8) Fundamental idea of Buddhism is Suffering is a consequence of Ignorance; it is necessary to set oneself free from fallacy, other-wise a man revives into incessantly renowned existence. Fallacy ceasing to be fallacy as soon as it is known, knowledge alone causes deliverance

(359-9) When Angkor monuments were built, the creed in favour in Cambodia was Mahayana, also in Siam. Today only Hinayana is observed. Cambodia Mahayana united worship of Shiva and Bodhisattva, of Brahmanism and Buddhism. (Siam and Angkor Statues)

(359-10) Buddha-stature Postures: (a)⁵⁴³ Hands crossed on lotus folded legs is meditation pose; (b)⁵⁴⁴ One hand stretched before thigh touching ground is to make the earth testify of Gautama’s right to dignity of Buddha against the doubts of the Evil Spirit.

⁵⁴² The original editor inserted a comma by hand.

⁵⁴³ The original editor inserted “a” by hand.

⁵⁴⁴ The original editor inserted “b” by hand.

a. Angkor Travel and Culture

a. Angkor Travel and Culture

(continued from the previous page) (3) The Buddha's head is identifiable because it shows a protuberance, (oushnisha), which in later Siamese figures becomes a flame-shaped point. The ear-lap is always long and hanging. 4) He is seated on a mouldered throne decorated with lotus petals. 5) When Gautama lowers his hand to the ground it is to take the goddess of earth as a witness of all the merits he has acquired by his interior good deeds, because Mara claims he alone has right to the seat on the throne of wisdom. This happened under the fig tree just prior to reaching Nirvana

(361-1)⁵⁴⁶ The monuments of the Angkorean group are built up in stone most of them without any cementing mortar (compare this with the Great Pyramid) Nine out of ten among the monuments are religious edifices. One should not visit too many monuments at a time; look at leisure, without fatigue or haste; one should let oneself be penetrated by the charm emanating little by little from these ruins, which are so enigmatical and disconcerting at first sight, so distant from us, so opposed to our ways and understanding. It is preferable to visit monuments in the tropics in the early morning, at the first light. After nine a.m., under the glaring sun, the charm of the visit is broken by the heat and fatigue is felt.

(361-2) Angkor [- a]⁵⁴⁷ petrified melancholy mystery!⁵⁴⁸

(361-3) "Deign to inform me, O Wise One--"

(361-4) "Tis as thou sayest," replied the Yogi-

(361-5) The ancestry of the Yang-chi School, as the Yoga School is called among the Chinese, can be traced back to India.

(361-6) If the rule of Cambodia resembled that of most Oriental countries in being an

⁵⁴⁵ Blank page

⁵⁴⁶ The paras on this page are numbered 47 through 53, making them consecutive with the previous page.

⁵⁴⁷ The original editor inserted " - a" by hand.

⁵⁴⁸ The original editor inserted an exclamation mark and deleted ""If the rule of Cambodia was despotic, like that of most Oriental Kingdoms, it was paternally benevolent." from after "mystery!" by hand.

absolute monarchy, it differed in being paternally benevolent.

(361-7) ENEL: "Built into the wall of the Great Pyramid and just outside the King's Chamber, there is a four-tier structure with a coping-stone roof looking like a small pagoda. From this there emanates a mysterious radiation at an angle of forty-five degrees downwards to the sarcophagus. This ray was used to bring about the entrancement of a candidate during his initiation."

362⁵⁴⁹

XXIII

a. Angkor Travel and Culture

⁵⁴⁹ Blank page