

Carbons 04 (Asiatic)

Table of Contents

Original Table of Contents.....	5
Thandavaraya Swamigal: Sri Kaivalya Navanita (recommended by Maharshi)	7
Sri Karapatra Swami: Advaita Bodha Deepika	15
Siddha Sadhaka Samvad.....	24
The Conversations of Guru Nathan {Âtmananda}	26
Universal Law, Natural Science and Philosophy	50
On Ramana Maharshi.....	53
Philosophy of Bhagavan Ramana Maharshi.....	53
The Maharishi (Swatantra Annual 1949).....	54
Maharshi and Ramakrishna (In The Aryan Path, November '48)	55
Philosophy of Bhagavan Ramana Maharshi.....	56
The Sufferings of the Dying Maharshi (published article)	57
Ramana Maharishi, the Mystic Sage of Arunachala	58
Maharshi and Ramakrishna	59
PB on Maharshi and Travelling	69
Phrases.....	131
Diet.....	132
Old xviii: The God Within ... NEW XXV: World-Mind in Individual Mind.....	134
Old iii: Meditation ... NEW IV: Elementary Meditation & XXIII: Advanced Contemplation.....	135
Old v: What is Philosophy ... NEW XX: What is Philosophy?	137
Old xxi: The World-Idea ... NEW XXVI: The World-Idea.....	139
Old xx: The Sensitives ... NEW XVI: The Sensitives	140
Old xxvii: The Peace Within ... NEW XXIV: The Peace Within You	142
Old xiv: From Birth to Rebirth ... NEW IX: From Birth to Rebirth	144
Diet.....	147
Old xii: The Overself ... NEW XXII: Inspiration and the Overself	150
Old vi: Emotions and Ethics ... NEW VI: Emotions and Ethics.....	151
Old xxv: Human Experience ... NEW XIII: Human Experience.....	154
Old xxii: The Reverential Life ... NEW XVIII: The Reverential Life	155
Old xviii: The God Within ... NEW XXV: World-Mind in Individual Mind.....	156
Old xiv: From Birth to Rebirth ... NEW IX: From Birth to Rebirth	157
Old xii: The Overself ... NEW XXII: Inspiration and the Overself	158
Old xiii: The World-Mind ... NEW XXVII: The World-Mind	159

Old xi: The Ego ... NEW VIII: The Ego.....	161
Old viii: The Body ... NEW V: The Body	163
Old ix: The Negatives ... NEW XI: The Negatives.....	164
Old iii: Meditation ... NEW IV: Elementary Meditation & XXIII: Advanced Contemplation.....	166
Purohit Swami	170
Guru Pithajee	182
Professor Hiriyanana of Mysore	183
Arunachalam of Ceylon (Disciple of Ed. Carpenter's 'Jnani' and probably Guru in yoga of Ananda Metteya).....	190
Gurdjeff.....	191
Professor Narasimhaya	191
Mohammed Syed Ali of Quetta	191
Raja Venkatramiah of Thiruvannamalai	192
Deep Narain Singh of Lucknow	194
Abdullah Fazil on Baha'i.....	198
Swami Raghunathan of Multan.....	214
Professor A.R. Wadia.....	215
Avadhuta Nityananda of Kanhangad	216
Somesh Chandra Bose	217
Pundit Gargi Dutt Misra of Lucknow	219
Professor Radhakumud Mukerjee.....	219
Mahacharya Vahindra (Adi-Budda)	225
Archbishop Sefarian of the Old Holy Apostolic Church	226
Binod Vihary Gupta (Bengal ex-leader).....	227
Hatha Yogi Simha	228
Sri Narayana Guru of Malabar (through a Chela)	230
Eswaraswami of Tiruvannamalai Temple	230
H. Narayaniah (of Chickballapur, Mysore)	232
Swami Jnananda (Through Disciples)	238
Swami Ramdas	239
Swami Nirmalananda.....	263
Narayan Tirtha of Barisal: (Disciples)	275
Pandit Brijlal Nehru	289
Narayana Tirtha of Barisal.....	289
Sri Aurobindo	290
Aurobindo Ashram, The Mother; Pondicherry	291

The Mother (Pondicherry) 1935	292
Sister Pavita (Pondicherry)	293
G.S. Venkataramani Iyer (Assistant Secretary to the Legislative Council of Mysore)...	293
Yogi Ramiah.....	294
Letters from Sri Aurobindo	295
Karan Singh Bothra.....	297
Professor P.N. Srinavasachari	308
Abdul Fazil.....	309
Mahacharya Vahindra and Ananda Maitreya Baltari	310
Occultism & Yoga	312
Mahayana in India and Abroad.....	315
Mahayana in China.....	317
Siam.....	318
Mahayana in Angkor.....	319
Sun Worship	320
PB.....	321
Death, Rebirth & Karma.....	322
Angkor.....	324
Blavatsky & Adepts	325
Mahayana Philosophy.....	328
Buddha	330
Religion.....	332
Mentalism.....	335
Cosmogony	336
Lama Dawasandup on Anuttara	337
World Crisis	338
Ultra-Mysticism.....	338
Anti-Asceticism	339
Adi-Budda.....	341
World Crisis	342
Asiatic: Book 16 Index	343
Asiatic Phrases.....	344
Old xxiii: Orient and Occident ... NEW XV: The Orient.....	345
Angkor.....	345
Eastern Thought.....	355
Unclassified.....	361
Critique of Indian Culture	381

East-West Cultural Interchange.....	422
M.V.....	435
Asiatic Phrases.....	436
Himalayan and Tibetan Travel	440

Editor’s Note: This file is a series of notes from PB’s interviews. There are four files of such excerpts – refer to Talks in the Occident, Talks in the Occident, and Carbons 35 (Western Interviews) for more. They are not transcripts of the entire interviews, nor in most cases are they dated. As far as we know, these are the pieces that PB was considering quoting in his books; it is likely that some quotes have been paraphrased from the original statements. We focused our efforts primarily on PB’s unpublished philosophical writings; as a result, this file has been formatted but not proofread or fully annotated.

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

1¹

(1-1)² R. Stevens
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2

¹ Manila folder front cover

² The paras on this page are unnumbered.

³ The year is unclear in the original.

- (2-1)⁴ Asiatic
 (a) Interviews
 (b) Literary
 (c) Text by Gurunathan and Maharhi

Original Table of Contents

3

ORIGINAL TABLE OF CONTENTS

- (3-1)⁵ Asiatic Notes - Carbon duplicates⁶
 Keep with original in envelope

Carbons	RC ⁷ copy
1) F - batch complete	p.68-114
2) E - batch (typed on both sides) complete	p.43-56, 59-67
3) <u>Asia Phrases</u> (2 pages) (p.180 carbon missing)	p. 179, 181 p. 180
4) <u>On Maharshi</u> - not in Asiatic RC copy	-?
5) Prayer for the World	in IX
6) Diet (paras 41-61)	-?
7) XVIII (paras 47-53)	-?
8) III (paras 1-9) 2 Pages	-?
9) V (paras 6-19) 2 Pages	-?
10) XXI - S paras 25-28	-?
11) XX 1 page (paras 80-83) (paras 22-30)	-?
12) XVII 1 page (paras 48-53) (paras 54-57)	-?
13) XIV 1 page (paras 64-71) (paras 44-46)	-?
14) XXIII (paras+ 1) back side (para 7, +)	p. 57 -?
15) Diet (para 84-93)	-?

4

ORIGINAL TABLE OF CONTENTS

(4-1)⁸

16) Branded Foods (para 12)	-?
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⁴ Manila folder back cover - also includes notes saying "DUPS" "AIR MAIL" and "copied? □"

⁵ The paras on this page are unnumbered.

⁶ This table of contents was created by Devon Cottrell & Randy Cash circa 1980 - TJS

⁷ RC = Paul Randall Cash - TJS

⁸ The paras on this page are unnumbered.

17) Student Replies Yellow pages XII (para o-f)-1 page VI (para 74-80) (para 67-73) (para 81-85) XXV (no para # 's) - 2 paras XXII (no para 17-21) (no para 13-16) XVIII (no para 42-46) XIV (7 paras) XII (4 paras)	-?
18) XVIII or XIII? para 103-110	-?
19) XI (12-17)	-?
(18-28)	-?
20) XIII 147-152	
21) IX para 15 +	-?
22) III 21-26	-?
23) XXIII para 4- + (2 pages)	p. 15-16

(5-1) ⁹	
24) Purohit Swami ++ (many subtitles) 50 pages	-?
25) Swami Jnananda 41 pp.	-?
26) Sri Aurobindo 44 pp	-?
27) Asiatic: Book 16 - 1 pp	-?
28) Asiatic Phrases (9 paras) 1 pp	-?
29) XXIII (para 154-159)	p. 178
30) d - batch (Angkor) 8 pages	p. 37-42 p. 182-183
31) b - batch 5 pages	p. 32-36
32) (unclassified) i - batch 16 pp.	p. 159-164 p.168-170 p.174-177: missing 3 pages: paras (58+-59) paras (60-63) paras (64-73)
33) n - batch	p.115-136 p.136a-158

⁹ The paras on this page are unnumbered.

	missing 1 page (paras 84-87)
34) g – batch complete 10 pages	p.115-124

(6-1)¹⁰ ASK Randy about these

items not in RC Asiatic Notes

On Maharishi¹¹ section

1) Sri Kaivalya Navanita (translated from Tamil Version:) by Thandavaraya Swamigal (paras 1-51)

2) Sri Karapatra Swami: Advaita Bodha Deepika (paras 1-47)

3) Siddha Sadhaka Samvad (paras 1-6)

4) The Enjoyment of pleasure by the ordinary Manta Sage (note written – “copied in RB 8 1/2 * 11 ‘Rough Drafts’ ”) 19 pages

5) 2 charts: Universe Law, Natural Science + Philosophy

6) Philosophy of Bhagavan Ramana Maharshi¹² by M. Venkataramiah (9 pages) (note written – “copied in RB 8 1/2 * 11 ‘Rough Drafts’ ”)

Thandavaraya Swamigal: Sri Kaivalya Navanita (recommended by Maharshi)

7¹³

SRI KAIVALYA NAVANITA
Thandavaraya Swamigal

(7-1)¹⁴ No one can achieve anything in the world without being properly equipped for the task. For the same reason, only those who are equipped with these four categories of prerequisites can gain illumination. A novice cannot get it so readily. If so gained, it follows that the person had been successively purified in countless incarnations in the past.

(7-2) “You say that you cannot find the embodied being as different from the gross body. Then tell me who appeared as the subject in your dream; or who experienced the

¹⁰ The paras on this page are unnumbered.

¹¹ “Maharishee” in the original.

¹² “Maharishee” in the original.

¹³ “SRI KAIVALYA NAVANITA. (TRANSLATED FROM TAMIL VERSION:) By THANDAVARAYA SWAMIGAL. (recommended by Maharishee)” in the original.

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

sleep in which even the pain of dream was absent; or again what is this consciousness in the waking state!"

(7-3) Disciple:- "Every day experience proves that the experiencer in the waking state, or the experiencer of dreams when the waking consciousness is gone, or the experiencer of deep slumber, must be different (from the gross body).

(7-4) They are Satva, rajas, and tamas, which are pure white, red, and black respectively or again, clear, turbid, and dark. Though equal one of them will always predominate.

(7-5) Through this Maya, jivas experience seven stages of development as follows: ignorance veiling, multiplicity, indirect knowledge, direct experience, freedom from misery, and supreme Bliss.¹⁵

(7-6) Of these, ignorance is to lose sight of the fact that the inner self is no other than Brahman; veiling makes one say 'There is no Brahman. I do not see Him;' multiplicity springs up as 'I am a man. I am a Jiva'; indirect knowledge is to know the nature of the Self by the teachings of the Master; direct experience is to stay unshaken as the unitary Being, after enquiry into the self; freedom from misery is to end with limitations and the sense of doership, and Supreme Bliss is the final accomplishment, i.e. release from bondage.

(7-7) (Disciple;) "When I dissociate myself from the five sheaths and look beyond, there remains only a blank. I see nothing more than that. Am I to take this blank for the supreme experience of the Self? Tell me this truly, my Master."

(7-8) On this request of the disciple, the Master further said: "In the anecdote the tenth man, of deluded intellect, after counting only nine men and not recognising himself as the tenth, was stupefied. Can such stupor be the tenth man? Good son! you are the seer of all (blank and the five sheaths).

(7-9) The Self, as described above, is the primary meaning of 'thou (in the mahavakya: 'That thou art'). Brahman which is never bound by limitations is the primary meaning of 'That.' Their secondary meanings are the transient Jiva and Iswara respectively. Two separate entities can never be identical.

(7-10) On hearing this, the disciple loyal to the instructions of the master discarded the five sheaths and the blank, realised the Self as I am Brahman,' went beyond that and remained as Perfect Being.

¹⁵ The original editor changed "(23), veiling (24), multiplicity (25), indirect knowledge (26), direct experience (27), freedom from misery, and supreme Bliss. (27b)" to "veiling, multiplicity, indirect knowledge, direct experience, freedom from misery, and supreme Bliss." By hand

(7-11) At the glance of the Master who was Grace incarnate, the worthy disciple sank into the Ocean of Bliss and merged as the undivided Whole, as pure Consciousness free from body, organs and all else, with mind made perfect so that he became the true Self, unaware while awake.

(7-12) The Master beamed on him as he spoke, drew him near and said very lovingly: "To stay fixed in the Self, without the three kinds of obstacles obstructing your experience, is the highest return you can render me."

(7-13) "My Lord! Can such realisation as has transcended the dual perception of 'You (and 'I,' and found the Self to be entire and all-pervading, fail me at any time?" The master replied:- "The truth that I am Brahman is realised from the scriptures or by the Grace of the Master, but it cannot be firm in the face of obstructions.

(7-14) Ignorance, uncertainty and wrong knowledge, are obstacles resulting from long-standing habits in the innumerable incarnations of the past which cause trouble and then the fruits of realisation slip away. Therefore root them out by hearing Truth, reasoning and meditation.¹⁶

(7-15) Ignorance veils the Truth that the self is Brahman and shows forth multiplicity instead; uncertainty is the confusion resulting from lack of firm faith in the words of the Master; the illusion that the evanescent world is a reality and that the body is the self is wrong knowledge. So say the sages.

(7-16) Hearing the Truth is to revert the mind repeatedly to the teaching: "That thou art." Reasoning is rational investigation of the meaning of the text, as already hear. Meditation is one-pointedness of mind.

If every day you do these, you will surely gain liberation.

8

SRI KAIVALYA NAVANITA
Thandavaraya Swamigal

(8-1)¹⁷ The practice must be kept up so long as the sense of knower and knowledge persists. No effort is necessary thereafter. Remaining as pure, eternal consciousness untainted like the ether and thus liberated while alive, one will live forever as That, after being disembodied also.

¹⁶ The original editor deleted "(33)" from after "mediation" by hand.

¹⁷ The paras on this page are numbered 15 through 28, making them consecutive with the previous page.

(8-2) The Brahmavids who by steadfast practice have gained clear realisation of Brahman, continue to perform even the hard [duties]¹⁸ of their caste and stage in life, exactly as prescribed by the sastras, for the benefit of others, without themselves swerving from their supreme state.

(8-3) Should passions rise up they disappear instantly and cannot taint the mind of the Brahmavids who live in society detached like water on a lotus leaf. They look ignorant not showing forth their knowledge and Varnasrama Dharma remain mute owing to intensity of inward Bliss.

(8-4) Prarabdha, i.e. Karma which is now bearing fruit, differs according to the actions of the persons in past incarnations. Therefore their present pursuits also differ among Jnanis who are all however liberated even here. They may perform holy tapas; or engage in trade and commerce; or rule a kingdom; or wander about as mendicants.

(8-5) Manifold Karma in store, gathered in many births, is altogether burnt away in the fire of Jnana, like cotton in a huge conflagration.

Further accumulating Karma can never approach the Jnani.

The Karma which has brought about the present incarnation, is exhausted by experiencing its fruits.

(8-6) How will the merits and demerits of actions during his experience of Prarabdha cease to affect him later on? His detractors share the demerits, and his devotees the merits.

(8-7) Master: "The active mind is composed of three gunas; when one of them is uppermost, the other two lie covert. With satvaguna, divine qualities manifest. With rajoguna, the tendencies pertaining to the world, the body and the sastras. With tamoguna the evil nature manifests.

(8-8) Satva is the very nature of the mind whereas the other two qualities are mere adjuncts and can therefore be banished from it.

[If]¹⁹ one holds steadily to one's divineness, rajas and tamas get strangled, so that the internal stresses and the external manifold disappear. When this happens, your mind shines forth untainted and becomes motionless and subtle like the ether. And then it naturally becomes one with Brahman, which is already so, and remains in undifferentiated Peace (Nirvikalpa Samadhi).

(8-9) Master: "The annihilation of the mind is of two grades: namely, of the mind pattern and of the mind itself. The former lies to the stages liberated while alive; the

¹⁸ The original editor deleted "(35)" from after "duties" by hand.

¹⁹ The original editor deleted "(23)" from before "If" by hand.

latter to the disembodied sages. Elimination of the rajas and tamas leaving the satva alone is the dissolution of the pattern of the mind. O sinless one!. when the Satva vanishes along with the subtle body, the mind itself is said to have perished too.

(8-10) On hearing that the whole period of activity is also the state of peace, you may object, saying 'Does not action denote changing mind, and on such change does not Peace slip away?

The state of the sage is like that of a girl who never ceases to thrill with love for her paramour even while she attends to her duties at home."

(8-11) Disciple: "Master supreme! How is it then that some of those who are established in the Self, and have nothing more to do, practice mind-restraining meditations?"

Master: "I have already told you that the sages liberated while alive, appear to be active in so many ways according to their prarabdha.

(8-12) Master: "Of the two types of tapas, namely, tapas for the fulfilment of one's desires and dispassionate tapas the former bestows the powers desired, and the latter wisdom. Each can yield its allotted fruits only. That is the law. The ancient sages had evidently performed both kinds of tapas.

(8-13) Sinless son Janaka, Mahabali, Bhagirata and others got deliverance only. Did they display any siddhi? Some of the sages sought siddhis only; others sought both siddhis and emancipation. These siddhis are simply for display and nothing more. They do not make for liberation."

(8-14) Disciple: "If emancipation be the sole outcome of the realisation of identity of the individual self with the Universal Self, how then did some of the sages who were liberated here and now, exert themselves for the attainment of siddhis?"

9

SRI KAIVALYA NAVANITA
Thandavaraya Swamigal²⁰

(9-1)²¹ This Wisdom can be gained by a long course of practice of unceasing enquiry into the self."

Disciple: "What is this enquiry?"

²⁰ The original editor inserted "SRI KAIVALYA NAVANITA." by hand.

²¹ The paras on this page are numbered 29 through 40, making them consecutive with the previous page.

Master: "Enquiry consists in pondering over the questions: Who is this I in the body, including mind, senses, etc.? What is sentience? What is insentience? What is their combination called bondage? What is Release?"

(9-2) O Son, no one can ascertain how this mysterious illusion came into being.

(9-3) Love for unusual pleasure is evident, but the love for the Self remains unrivalled. The love for sensual pleasures undergoes changes whereas the intense Love for the Self remains unchanging. Sensual pleasures can be enjoyed or rejected, but who is there to accept or reject the Self? The Self can reject all other pleasures but not reject itself.

(9-4) My Son! hear me describe their distinguishing characteristics. A man who is always exerting himself in the waking state, seeks rest on his bed, out of sheer exhaustion. Then his mind is well interiorised and in that state it reflects the image of the Bliss of Consciousness which shines by Itself. The pleasure which he then experiences, represents objective pleasure.

(9-5) Disciple: "In that case why should any one lose hold of that non-dual Bliss of Brahman and come out of it?"

Master: "He is drawn out by the force of his past Karma. The man who has just wakened from deep sleep, does not immediately lose the happiness of sleep for he does not bestir himself at once nor forget the happiness. This short interval of peace which is neither sleep nor waking, is the Bliss of remembrance (see v.

(9-6) At the instant the 'I-am the-body' idea starts, he loses himself in the troubles of the world and forgets the bliss. His past Karma brings on pain or pleasure. Peace results in equipoise. Everyone has experienced the state void of thoughts and the pleasure consequent upon it. This is Nijananda

(9-7) Can this be the Bliss of Samadhi? (No). The external moisture is not the water contained within the pot. This happiness (of indifference) is only the shadow of the Bliss of Yogic Samadhi cast upon the rising ego. When the ego subsides and Samadhi results there is the state of Repose in which the mind is not aware of the environment nor asleep and the body stays stiff like a post.

(9-8) Master: "Being must itself be Consciousness. Should the Consciousness be different from being, it must be nonexistent. How then can the being be revealed?"

Again, Consciousness must itself be the being. If different from Consciousness, it must be insentient. The insentient cannot exist by itself. Thus Being and Consciousness. being identical, it is also Bliss.

(9-9) Master: "After analysis the elders say that there are seven stages of ignorance and seven degrees of knowledge of them all, first hear me mention the seven states of

ignorance. The elders have named them thus: (a.) Bija-Jagrat: the germinal state of waking (b.) Jagrat: the waking state, (c.) Maha-jagrat: the waking state grown hardy, Jagrat-svapna: the state in which one builds castles in the air, (d.) Svapna: the dream state, Svapna-jagrat: cogitation of the dream after waking up from it, and (e.) Sushupti: the dreamless slumber.

(9-10) (a.) The germinal waking state is the uncompounded consciousness which rises up fresh from the unitary state of being: (b.) The waking state contains the sprout of the ego which was previously absent from the germinal state. (c.) The sprout of the 'I' and 'MINE' which rises up with every birth, is the hardy waking state. (d.) The fussy ego conjuring up bidiond in dreaming wakeful state. (e.) To have uncontrolled visions while sleeping after a full meal, is the state of dream. (f.) To be thinking of the dreams after waking up from them, is the waking dream. (g.) The dense darkness of ignorance is the state of deep slumber. These are the seven states of ignorance. I shall now tell you the seven stages of knowledge which bestow Liberation.

(9-11) The elders have analysed them as: (a.) Subheccha: desire for Truth, (b.) Vicharana; investigation into the Truth, Tanumanasi: pure and attenuated mind, (d.) Satvapatti: the Realisation of the Truth, (e.) Asamsakti: a detached outlook on the universe and its contents. (f.) Padarthabhavani: untainted awareness of Self, (g.) Turiya: the highest and indescribable state.

(9-12) (a.) To wean from unedifying associations and desire knowledge of the Supreme is the

10

SRI KAIVALYA NAVANITA
Thandavaraya Swamigal

(continued from the previous page) first plane called suheccha. (b.) To associate with enlightened sages, learn from them and reflect on the truth, is called investigation. (c.) To be free from desires by meditating on the Truth with faith, is the attenuation of the mind. (d.) The shining forth of the highest knowledge in the mind owing to the development of the foregoing conditions is Realisation. (e.) To be free from illusion by firm realisation of Truth is the detached outlook on the universe. (f.) The bliss of the non-dual Self devoid of triads is untainted awareness of Self. h. Sublime Silence of the very nature of Self, is turiya. Hear why this seventh plane was said to be turiyatita (i.e. beyond the turiya).

(10-1)²² The first three planes are said to be jagrat i.e. the waking state because the world is perceived (in them as ever before). The fourth plane corresponds to dream (because the world is recognised to be dreamlike). Even the dim perception of the world gradually vanished and therefore the fifth plane is called the sleep state. Transcendental Bliss prevails in the sixth which is therefore called turiya (i.e. the fourth state relatively to the foregoing waking, dream and sleep states). The plane beyond all imagination is the seventh one, which the Vedas indicate as sublime Silence! (i.e. turiyatita).

(10-2) Those who yet remain in the first three planes are practisers and not emancipated. Brahmavids are those who have gone into the fourth plane; they are pure and liberated. Those in the next three planes are respectively vara, varya, and varishta, i.e. the eminent, the more eminent and the most eminent among the knowers of Brahman. I shall still further tell you the excellence of the plane of the enlightened.

(10-3) God is like the father who encourages his sons who are in the right way, and frowns on the other sons who are in the wrong way. Know it to be very mercy to punish the erring and turn them to be righteous.

(10-4) The renunciation which snaps domestic ties is of four kinds. They are (a) Kuteechaka, (b) Bahoodaka, (c) Hamsa and (d) Paramahamsa, all of which are a panacea to the miseries of the world. But detachment and not the habiliments (Ochre robes) is the sole requisite for such renunciation

(10-5) Kuteechaka - One who is physically weak and therefore stays in some chosen place. However, he is engaged in the quest of Truth. Bahoodaka means, one who is strong and able to visit the holy places. He always moves about, all along keeping his spiritual quest in view. Hamsa means, one who goes to Satyaloka after disembodiment from this world and there gains Liberation. Paramahamsa means, one who is desirous of knowing the Truth, or, a realised sage who is liberated here and now.

(10-6) Detachment is again of three degrees, according as it is dull, intense and very intense. That which is caused by a shock, is impulsive and dull. Discarding home and wealth for life is the intense form. Disgust for even Brahmhaloka as being illusory, is the very intense.

(10-7) Dull detachment does not qualify one for sanyas, because shock is the result of past sins whereas sanyas is the fruit of virtue. Intense detachment makes the person eligible for the first two orders of sanyas. When detachment is very intense, he can take to the hamsa or paramahamsa order. They say that the hamsa cannot gain final

²² The paras on this page are numbered 41 through 50, making them consecutive with the previous page.

liberation unless through Satyaloka, to which he goes after death, whereas the Paramahansa can gain it here and now. The Paramahansa order which is so efficient, is again of two grades.

(10-8) Q. If I am Brahman, how does it happen that I do not know this I? A. Who says I know? Q. The intellect. A. The intellect is lost in a swoon. That which remains, never lost, as perfect Consciousness is I. Q. This state of perfection is not clear to me. How can I experience it? A. There is the experience of happiness in deep sleep and it is that. No happiness can be experienced anywhere when a want is felt. Therefore the Self must be this perfection. This is the source of all.

(10-9) The cosmos originated in the imagination of the mind. Reason shows that these worlds have their being in that Consciousness. If the enquiry is pursued into the Self as transcending all this and extending limitless, I remain as the one perfect Being.

(10-10) Disciple:- By what means can I root out ignorance, the causal body? Master: The srutis can never mislead one. How can there be ignorance if you firmly fix their teaching in your mind: I am the all-perfect Being in whom the worlds appear.

11

SRI KAIVALYA NAVANITA
Thandavaraya Swamigal

(11-1)²³ Disciple: How can I remain so when I engage in worldly transactions, with wandering mind? Master: There is nothing apart from Me. Whatever is seen, is of Me. I am I who is consciousness which sees all this as fictitious like my dream.

(11-2) If you always remain aware that I am perfect Consciousness, what does it matter how much you think or what you do? All this is unreal like dream visions after waking. I am All-Bliss!²⁴

Sri Karapatra Swami: Advaita Bodha Deepika²⁵

(11-3) Originally Sriman Acharya and other great sages had written several works like the commentary on the Vedanta Sutras and thus furnished the methods for those

²³ The paras on this page are numbered 51 through 52 and 1 through 9, making them consecutive with the previous page.

²⁴ The original editor inserted "New Page" in the left margin after this para by hand.

²⁵ "Sri Karapatra Swami: Advaita Bodha Deepika (Sanskrit & Tamil) (recommended by Maharishee)" in the original. The original editor deleted "unpublished manuscript" from before "recommended" by hand.

engaged in Self-enquiry to accomplish their purpose. From these Sri Karapatra Swami later condensed the salient points into Sanskrit verse in a work.

(11-4) In order to release from bondage those who have grown fit by all their sins having been burnt off by austerities practised in several past births, their minds made pure, their intellects discriminating the real from the unreal, themselves turned indifferent to the pleasures of this or the other world, their minds and senses brought under control, passions held down, actions given up as a worthless burden, faith firm and minds tranquil, eagerly seeking release from bondage, this work - "Sri Advaita Bodha Deepika" - is presented.

(11-5) "The powers of Brahman are infinite. Among them that power becomes manifest through which I shines forth." What are these different powers? Sentience is sentient beings; movement in air; solidity in earth; fluidity in water; heat in fire; void in the ether; decaying tendency in the perishable; and many more are well known. These qualities remained unmanifest and later manifested themselves. They must have been latent in the non-dual Brahman like the glorious colours of pea-cock feathers, in the yolk of its egg, or the spread-out banyan tree in the tiny seed.

(11-6) What is the nature of this mind which forms the power of projection of Maya? To recollect ideas or latencies is its nature. It has latencies as its content and appears in the witnessing consciousness in two modes - "I" and "This."

(11-7) What then is the difference between the dream and waking states? Both are only mental and illusory. There can be no doubt of this. Only the waking world is a long drawnout illusion and the dream a short one. This is the only difference and nothing more.

(11-8) (D) Should waking be only a dream, who is the dreamer here? (M) All this universe is the dream-product of the non-dual, untainted, knowledge-Bliss only. (D) But a dream can happen only in sleep. Has the Supreme Self gone, to sleep in order to see this dream? (M) Our sleep corresponds to Its Ignorance which hides its real nature from time immemorial. So It dreams the dream of this universe. Just as the dreamer is deluded into thinking himself the experiencer of his dreams, so also the unchanging Self is by illusion presented as a Jiva experiencing this samsar.

(11-9) Whereas scriptures declare that all this universe was created by the will of Iswara, you say it is by one's own ignorance. How can these two statements be reconciled? There is no contradiction. What the scriptures say that Iswara by means of Maya, created the five elements and mixed them up in diverse ways to make the diversities of the universe is all false. How can the scriptures speak false? They are a guides to the ignorant and do not mean what appear on the surface. How is that? Man having forgotten his true nature of being the all-perfect Ether of Consciousness, is

deluded by Ignorance into Identifying himself with a body etc., and regarding himself as an insignificant individual of mean capacity. If to him it is told that he is the creator of the whole universe, he will flout the idea and refuse to be guided. So coming down to his level the scriptures posit an Iswara as the creator of the universe. But it is not the truth. However the scriptures reveal the truth to the competent seeker. You are now mistaking the nursery-tale for metaphysical truth.

(11-10) Should heaven and hell and the four stages of beatitude (mukti) be all false, why should a part of the scriptures prescribe methods of gaining heaven or beatitude?

(11-11) On seeing her child suffer from pain in the stomach a fond mother desirous of administering pepper to the child, but aware of the child's dislike of pepper and love of honey, gently coaxes the child with a smear of honey before forcing the pepper into its mouth. In the same way the scriptures in their mercy, seeing the ignorance student suffer in the world desirous of making him realise the truth, but knowing his love for the world and dislike of the non-dual Reality which is subtle and hard to understand, gently coax him with the sweet pleasures of heaven etc. before laying bare the non-dual Reality.

12

ADVAITA BODHA DEEPIKA
Sri Karapatra Swami

(12-1)²⁶ How can the ideas of heaven etc. lead him on to the non-dual Reality? By right actions, heaven is gained; by austerities and devotion to Vishnu, the four stages of beatitude. On knowing it a man practises what he likes among these. By repeated practises in several rebirths his mind becomes pure and turns away from sense-enjoyments to receive the highest teaching of the non-dual Reality.

(12-2) Master, admitting heaven, hell etc. to be false, how can Iswara so often mentioned by the scriptures, be also declared unreal?

(12-3) Well, passages dealing with Iswara in all His glory, are succeeded by others which say that Iswara is the product of Maya, and the Jiva of Ignorance (avidya). Why do the scriptures contradict themselves with passages of different imports? Their aim is to make the student purify his mind by his own efforts – such as good actions, austerities and devotion. To coax him these are said to yield him pleasures. Being themselves insentient, these cannot of their own accord yield fruits. So an all-powerful Iswara is said to dispense the fruits of actions. That is how an Iswara appears on the

²⁶ The paras on this page are numbered 10 through 18, making them consecutive with the previous page.

scene. Later the scriptures say that the Jiva, Iswara and the jagat (world) are all equally false.

(12-4) Iswara the product of illusion is no more real than the dream-subject, the product of sleep. He is in the same category as the jiva, the product of ignorance, or of the dream-subject the product of sleep.

(12-5) Now Master, how can Maya be extended to create the illusions of Iswara and jagat as well? Ignorance has no parts; it acts as a whole and produces all the three illusions at the same time. The jiva manifesting in the waking and dream states, Iswara and jagat also manifest. As the jiva is resolved, the others are also resolved. This is proved by our experience of the waking and dream manifestations, and their disappearance in deep sleep, swoons, death and samadhi. Moreover simultaneous with the final annihilation of jivahood by knowledge the others also are finally annihilated along with it. The sages whose ignorance has completely been lost with all its attendant illusions and who are aware only as the Self, directly experience the non-dual Reality. Hence it is clear that the Ignorance of the Self is the root-cause of all the three illusions Jiva, Jagat and Iswara.

(12-6) How is Maya so powerful? No wonder. See how an ordinary magician can make a whole audience see a celestial city in mid air or how you can yourself create a wonderful world of your own in your dreams. If such is possible for individuals of mean powers, how can the other not be possible for Maya which is the universal material cause? To conclude, all these including Iswara, Jiva and Jagat are illusory appearances resulting from One's ignorance and superimposed on the One Reality, the Self. This leads us to consider the ways of removing the Superimposition.

(12-7) Please explain their illusory character. The world is an object and seen as the result of the sport of mind. The jivas and Iswara are contained in it. Parts can be only as real as the whole. Suppose the universe is painted in colours on a wall. The jivas and Iswara will be figures in the painting. The figures can be only as real as the painting itself.

(12-8) Here the universe is itself a product of the mind and Iswara and the jivas form parts of the same product. Therefore they must be only mental projections and nothing more. This is clear from the sruti which says that Maya gave rise to the illusions of Iswara and the jivas, and from the Vasishta Smriti where Vasishta says that as if by magic the latencies dance about in the mind as He - I-you-this-that-my son-property"- etc. What is the limit of Maya? It is the knowledge resulting from an enquiry into the sense of the mahavakya. Because Maya is Ignorance, and Ignorance subsists on non-enquiry. When non-enquiry gives place to enquiry, right knowledge results and puts an end to Ignorance. Now listen. Ailments in the body are the results of past karma; they subsist on wrong diet and increase with its continuation. Or, the ignorance of rope

so long as it is not enquired into, projects a snake into view and other hallucinations follow in its wake. In the same manner although Maya is self evident, beginningless and spontaneous, yet it subsists in the absence of enquiry into the nature of the Self, manifests the universe etc., and grows more massive.

(12-9) What is the fruit of Maya? That it fruitlessly vanishes into nothing, is its fruit. A hare's horn is mere sound having no significance. So it is with Maya, mere sound without any meaning. Realised sages have found it so.

13

ADVAITA BODHA DEEPIKA
Sri Karapatra Swami

(13-1)²⁷ Then why do not all agree on this point? The ignorant believe it to be real. Those who are thoughtful will say it is indescribable. Realised sages say that it is non-existent like the hare's horn. It thus appears in these three ways. People will speak of it from their own points of view. Why do the ignorant consider it real? Even when a lie is told to frighten a child that there is a spirit, the child believes it to be true. Similarly the ignorant are dazed by Maya and believe it to be real. Those who enquire into the nature of the Real Brahman and of the unreal jagat in the light of the scriptures, finding Maya different from either and unable to determine its nature, say it is indescribable. But sages who had attained Supreme Knowledge through enquiry, say, "Like a mother burnt down to ashes by her daughter, Maya reduced to ashes by Knowledge is non-existent at any time."

(13-2) How is it confirmed by our experience? When in deep sleep the mind lies quiescent, the Self remains without change and without sasar. When in dream and waking, the mind manifests, the Self seems changed and caught up in the samsar. Everyone knows it by experience. It is evident from sruti, smriti, logi and experience that this samsar is nothing but mind itself. How can any one dispute this point which is so obvious?

(13-3) Sri Vidyanaraya swami had said that the mind has these qualities, satva, rajas and tamas and changes accordingly. In satva, dispassion, peace beneficence, etc. manifest; in rajas desire, anger greed, fear, efforts etc. manifest; in tamas, sloth, confusion dullness, etc.

(13-4) Cannot samsar be got rid of by any means other than making the mind still? Absolutely by no other means, neither the vedas, nor the sastras, nor austerities, nor karma, nor vows, nor gifts, nor recital of scriptures of mystic formulae, (mantras) nor

²⁷ The paras on this page are numbered 19 through 28, making them consecutive with the previous page. but 29th para merged with 28th para

worship, nor anything else, can undo the samsar. Only stillness of mind can accomplish the end and nothing else.

(13-5) The scriptures declare that only knowledge can do it. How then do you any say that stillness of the mind puts and to samsar.? What is variously described as knowledge, Liberation, etc., in the scriptures, is but stillness of mind.

(13-6) What are the sadhanas or requisites for this process? The knowers say that the sadhanas consist of a knowledge to discern the real from the unreal, no desire for pleasures here or hereafter, cessation of activities (karma) and a keen desire to be liberated. Not qualified with all these four qualities, however hard one may try, one cannot succeed in enquiry. Therefore this fourfold sadhana is the sine qua non for enquiry.

(13-7) Should only one or more of these sadhanas be perfect but not all of them, the person will after death gain celestial regions. If all of them are perfect, they together quickly make the person thoroughly capable of enquiry into the Self. Only when all the sadhanas are perfect is enquiry possible; otherwise. Not even if one of them remains undeveloped, it obstructs enquiry. With this we shall deal presently.

(13-8) Dispassion etc. remaining undeveloped, discernment though perfect, cannot by itself remove the obstacles, to enquiry into the Self. You see how many are well read in Vedanta Sastra. They must all possess this virtue, but they have not cultivated the others, dispassion, etc. Therefore they cannot undertake the enquiry into the Self. This fact makes it plain that discernment unattended by dispassion, etc. cannot avail.

(13-9) Will discernment together with dispassion meet the end? No. in the absence of cessation of activities, these two are not enough for a successful pursuit of enquiry. In its absence there will be no desire to enquire into the Self. How can we speak of success in it.? What will a man with dispassion do if he does not take to enquiry into the Self? Activities not ceased, there is no tranquillity; being desireless he dislikes all enjoyments and cannot find pleasure in home, wealth, arts etc., so he renounces them, retires into solitary forests and engages in severe but fruitless austerities.

(13-10) Then will discernment together with desirelessness and cessation of activities achieve the end? A²⁸ simple desire to be liberated unaccompanied by the other three qualities will not be enough. By an intense desire for liberation a man may take to enquiry but if otherwise unqualified, he must fail in his attempt. His case will be like that of a lame man wistfully yearning for honey in a honey-comb high upon a tree; he

²⁸ The original editor deleted para number "(29)" so that the next sentences run on with previous para (28)

cannot reach it and must remain unhappy Or the seeker may approach a master, surrender to him and profit by his guidance.

14

ADVAITA BODHA DEEPIKA
Sri Karapatra Swami

(14-1)²⁹ In the Suta Samhita it is said that those desirous of enjoyments and yet yearning for liberation, are surely bitten by the deadly serpent of samsar and therefore dazed by its poison. This is the authority.

In the view that all the four qualities must be together and in full, there is complete agreement between the srutis reason and experience. Otherwise even if one of them is wanting, enquiry cannot be pursued to success, but after death regions of merit will be gained. When all the four qualities are perfect and together present, enquiry in fruitful.

(14-2) In the body senses etc., the concept 'I' persists. With a one-pointed and intuned mind to lookout for this "I," or the Self, which is the inmost Being within the five sheaths, is the enquiry into the Self. To seek elsewhere outside the body by an oral recital of Vedantasastras or a critical study of its words, cannot be called enquiry into the Self which can only be a thorough investigation into the true nature of the Self by a keen mind.

(14-3) How can it be realised? By the mind to examine the nature of the five sheaths by experience to determine them, then to discard each of them step by step "this is not the Self - this is not the Self," and by mind grown subtle to look for the self and realise It as the witnessing Consciousness lying beyond the five sheaths - forms the whole process. The Self cannot be seen without. It is overspread by and lies hidden in the five sheaths; in order to find it, the intellect must be made to turn inwards and search within, not to look for It in the sastras. Will any man in his senses search in a forest for a thing lost in his home? The search must be in the place where the thing lies hidden. In the same way the self covered over by the five sheaths must be looked for within them and not among the sastras. The sastras are not the place for It.

(14-4) Immediate success attends the efforts of the best qualified, some time elapses before the next in grade succeeds, a longer time is required for the middling; and only a prolonged and steady practice can enable the low-grade seeker to succeed.

(14-5) Their perplexity of minds does not allow the last two grades of seekers to take to enquiry. Their minds are more readily composed by yoga, which is more suited to

²⁹ The paras on this page are numbered 30 through 38, making them consecutive with the previous page. (since para 29 was merged with 28 by PB)

them than enquiry. The first two grades of seekers readily profit by enquiry which is more suited to them than yoga.

(14-6) Control of mind being so difficult, how can yoga be practised at all? By dint of practice and dispassion, the mind can be brought under control. The same had been said by Sri Bhagavan to Arjuna and by Vasishtha to Sri Rama. Sri Krishna said: "O Son of Kunti! there is no doubt that the mind is wayward and difficult to control. Nevertheless by dint of practice and dispassion it can be controlled.," Vasishtha said: "O Rama though the mind is hard to control yet it must be subdued by dispassion and effort even at the cost of wringing your hands, clenching your teeth and holding down the senses and limbs; it must be accomplished by will-power."

(14-7) If these three states are not of the Self, of whom else can they be? They can be only of the ego which assumes them whereas the Self is unconcerned. Affecting the waking state, the ego in the guise of visva enjoys the gross sense-experiences; similarly in dream as taijasa he enjoys the subtle experiences; and in deep sleep as prajna he experiences ignorance. Therefore the ego must be the experiencer in these states, and not the witnessing Self.

(14-8) What makes you say that the ego and not the Self is the experiencer of the three states? In deep sleep, the ego becoming dormant, no experience or experiencer is seen; only on the rise of the ego they are found. He must therefore be the experiencer. His are the two states of waking and dream they cannot be those of the Self. Whose is deep then? It is also of the ego, because just as it arrogates to itself the waking and dream states saying "I woke up I dreamt," so it does the deep sleep state saying "I slept." It cannot be of the Self since It remains unconcerned as the Witness of the three states and of their experiencer who remains conceited with the ideas "I woke up-I dreamt-I slept." Therefore none of the three states is of the Self.

(14-9) Can the Self not be realised by austerities accompanied by desirelessness and tranquillity, without enquiry? By non-enquiry the Self has been lost sight of; to regain It, enquiry is needed. In its absence how can even crores³⁰ of austerities restore the sight? Always to enquire into the Self is the only remedy for the blindness of the ignorant whose mental eye has been bedimmed by the darkness of non-enquiry spreading its veil. Unless by the eye of knowledge gained through enquiry, the Self cannot be realised.

³⁰ A unit in the Indian numbering system, equal to ten million.

(15-1)³¹ What is this enquiry into the Self? With one-pointed intellect to seek within the five sheaths the Self which is shining forth as “I” in the body, senses, etc. considering “who is this Self? where is It? – and how is It? is the nature of the enquiry into the Self. With subtle intellect the enquiry into the Reality, namely the Self within the unreal sheaths must always be pursued.

(15-2) When according to your instruction I enquire into the five sheaths and reject them as being non-self, I do not find anything left but simple void. Where then is the Self?

(15-3) To say that there is nothing left behind the five sheaths, is like saying “I have no tongue to speak.” How so? Unless one has a tongue one cannot say that one has no tongue to speak with. Similarly unless there is the seer of the void one cannot say there was nothing left. Otherwise one must not say anything. On the contrary since the speaker says that nothing is seen it is obvious that the Self remains there revealing nothing besides Itself. If so, how can It remain unknown? The Self sees all but is seen by none else. How can it be known? Being Self/shining It can without any aids know things but there is nothing which can know It. It knows all It knows that there is nothing; It is the inmost core of all; It remains as the pure, untainted Ether of Consciousness unseen by anything; It remains impartite. The knower of all, the Pure knowledge is the Self.

(15-4) How does the Self remain unknown by anything, yet knowing all? The sheaths appear as existing. When they are rejected, their absence appears as a blank or nothing. The sheaths, the blank and all else that appears are but insentient and cannot of their own accord show themselves forth but must be seen by a seer. In the absence of the Seer, nothing can be seen.

(15-5) Wise son, now that you have known what need be known from them, you should efface the impressions left by your studies. What constitutes these impressions? It is the inclination of the mind always to study vedantic literature, to understand the meanings of the texts, to commit them to memory and constantly be thinking of them. Since this inclination obstructs meditation, a wise man must overcome it with every effort. Next the latencies connected with the world (lokavasana) must be eliminated.

(15-6) What are these latencies? To think, this is my country,’ this is my family-pedigree’ this is the tradition.’ Should any one praise or censure any of these, the reactions of the mind denote the latencies connected with the world. Give them up. Later on, give up the latencies connected with the body also (dehavasana).

³¹ The paras on this page are numbered 39 through 47, making them consecutive with the previous page.

(15-7) What is 'thought?' Thought is imagination. The thought-free state is Bliss Supreme (Sivasvarupa). Thoughts are of two kinds: the recalling of things experienced, and unexperienced.

(15-8) Let it be so. How can the mind be extinguished? To forget everything is the ultimate means. But for thought, the world does not arise. Do not think and it will not arise. When nothing arises in the mind, the mind itself is lost. Therefore do not think of anything forget all. This is the best way to kill the mind. Has any one else said so before? Vasishta said so thus to Rama. Efface thoughts of all kinds, of things enjoyed, not enjoyed, or otherwise. Like wood or stone, remain free from thoughts. Rama: Should I altogether forget everything? Vasishta: Exactly; altogether forget everything and remain like wood or stone. Rama: The result will be dullness like that of stone or wood. Vasishta: Not so. All this is only illusion. Forgetting the illusion, you are freed from it. Though seeming dull, you will be the Bliss itself. Your intellect will be altogether clear and sharp. Without getting entangled in worldly life, but appearing active to others remain as the very Bliss of Brahman and be happy. Unlike the blue colour of the sky, let not the illusions of the world revive in the Pure Ether of Consciousness' Self. To forget this illusion is the sole means to kill the mind and remain as Bliss. Though Siva, Vishnu, or Brahma Himself-should instruct you, realisation is not possible without this one means, Without forgetting everything, fixity as the Self is impossible. Therefore altogether forget everything.

(15-9) Is it not very difficult to do so? Though for the ignorant it is difficult, for the discerning few it is very easy. Never think of anything but the unbroken unique Brahman. By a long practice of this, you will easily forget the non-self. It cannot be difficult to remain still without thinking anything. Let not thoughts arise in the mind; always think of Brahman. In this way all worldly thoughts will vanish and thought of Brahman

16

ADVAITA BODHA DEEPIKA
Sri Karapatra Swami

(continued from the previous page) alone will remain. When this becomes steady, forget even this, and without thinking 'I am Brahman,' be the very Brahman. This cannot be difficult to practice.³²

Siddha Sadhaka Samvad

(16-1)³³ (Discussion between a Realised person and an Aspirant.)

³² The original editor inserted "New Page" in the margin by hand.

[(translated from unpublished manuscript in Marathi)]³⁴

When Vittoba was doing penance in the forest, his children Gnaneswar and others, were living in their maternal grand father's house in a city. Vittoba refused to accede to the request of the messengers, to visit the city. Gnaneswar persuaded all others to return to the city, undertaking to convince his father and bring him at any cost. Subsequently, he convinced his parent with his arguments and brought him to the city.

(16-2) Can acquaintance be made with ignorant people? Could they be trusted sincerely? Can one worship an alpha (worldly minded) king? This forest is my abode always. To you all the city is the proper place. Hence give up the idea, return to city and remain happy. (G:) Father! What is the cause for your stay in this forest? (V:) Gnaneswar! What fruits of enjoyment are there, in store for me, in the city hereafter? A return thereto, will be impediment to Moksha but not of any other help. This lonely forest alone is fit for Mowna Nishta. I am roaming about in this hill region.

(16-3) The Nir-vikalpa Nishta alone, can dispel the Bheda Bhava. This Nirvikalpa Nishta, is possible by Nissankalpa (thoughtless state) and Nissangatwa (non-attachment, dispassion) Hence, I am remaining here, as the lonely forest alone, is suited for Mouna Nishta. G:- Self-Realisation and adherence to the Self alone is Brahma Nishta. Nishta is not a solitary residence in a forest.

(16-4) V:- What is the use of an useless person, remaining in the city? Like marrying a corpse, one should not at all remain amidst people, who toil hard for the protection of this Deha (body), which is not to survive. (G.) You have no liking for business. You are practising Samadhi. Is not that Sadhana a trade? When this business is there, let there be Samsara business also. (V.) Though Samadhi is a trade, it will destroy eventually all Sankalpas and Chanchaly flickerings. But, does not the [Samsara]³⁵ trade collect all flickerings and obstruct always? (G) One is Sachithananda Swaroopa himself. why then the need for Nishta Sadhana? (V) Uttamas (Uthamas) say that attaining Sushupti in awakened state, is Brahma Nishta. Will a Samadhi, which is not so, cause unobstructed Ananda?

(16-5) V:- How is it possible to attain Sahaja Gnana without Neti Ekagra Chittanand witnessing? (G) By doing and doing Nethi, many Vishays will emerge out, even as lives come out of an ant hill. Like a ball, which when strike down rises higher and higher the

³³ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page. The first para is unnumbered.

³⁴ "(translated from unpublished manuscript in Mahratti)" was typed above the line and inserted with an arrow.

³⁵ The original editor deleted "trade? When this business {is} there, let there be Samsara business also. (V) Though Samadhi is a trade it will destroy eventually all sankalpas" from after "Samsara" by hand.

mind flickers as Ekagra is done more and more. By witnessing and witnessing the bewilderment that he is the body etc will come like the dog's tail, which however straightened and pulled, twists again. Hence that alone is Brahmanandha when the Avidya Ahantha and false Maya are treated as Mithya (false) and one's self is realised as Brahmin by Vichara Gnana and remaining steadfast therein.

(16-6) A firm Jnani³⁶ though in the midst of many Agnanis will not swerve from Poorna Jnana³⁷ while one unfirm will slip away though remaining solitary.

(16-7) Before such a person living in the world like the eyes of a dead goat will Maya wag its tail at all? Please consider well. Vittoba was overwhelmed with these arguments of Gnanaswara and came to the city. He was worshipped by the king and lived happily.

The Conversations of Guru Nathan {Âtmananda}

17³⁸

THE CONVERSATIONS OF GURUNATHAN³⁹

(17-1)⁴⁰ THE ENJOYMENT OF PLEASURE BY THE ORDINARY MAN AND A SAGE:

To the ordinary man pleasure is an end in itself, and he attributes it all to the objects preceding it. But to the Sage who apparently enjoys the same pleasure, it is all the expression of the happiness aspect of the Absolute or the Self, purely uncaused.

During the Sadhana period of a disciple sometimes, experiences of pleasure take place, as a result of particular states of mind attained through discipline and practice. Due to its intense similarity to experiences of excessive worldly pleasures he had in life, he is likely to desire for it again as an end in itself. This interpretation and view of it, is likely to make him get stuck up there barring his spiritual progress. But under the guidance of a real Guru, the disciple understands it to be an expression of the Absolute in him, and he proceeds further to reach its very source regardless of the pleasure experienced on the way.

To the Sage every experience of pleasure is only an expression of the happiness aspect of the Absolute 'Self' in the realm of the Mind, and as such he never attributes it to the objects outside. To the Sage there is no mistaking it, and all the activities of the mind and body are but expressions of the Absolute, and purposeless in themselves. The worldly man takes to activities as a means to enjoyment with this definite purpose.

³⁶ "Gnani" in the original.

³⁷ "Gnana" in the original.

³⁸ Pages 17 through 35 are duplicated in the file "The Conversations of Gurunathan" - and there is additional material that begins on page 67.

³⁹ PB himself inserted "The Conversations of Guru Nathan" in the left margin by hand.

⁴⁰ The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

(17-2) "I PRINCIPLE" THE REAL GOAL: [That]⁴¹ Diversity is in objects and that the "I Principle" which perceives them all, is changeless, it is the Absolute. The word "I" has this advantage of taking you direct to the core of yourself. But you must be doubly sure that you would no longer return to body identification. By reducing objects to consciousness or happiness, you come only to the brink of experience. Bring it further into the "I Principle," and then "IT" and "YOU" are experience itself. Thus when you find that what you see in yourself only, the seeing and objects become mere empty words. When you say that the object cannot be the subject, you should take your stand not in any of the lower planes, but in the ultimate subject "I" itself, where the idealist and realist philosophers meet harmoniously. Thus the ADVAITIN is to a certain extent an idealist, but he does not stop there at all. He goes further examining the idea also and proves it to be his own self.

(17-3) "SWABHAVA:" A disciple was given the Deekshanam of "SWABHAVANANDA" by [Gurunathan].⁴² Explaining the meaning of the word ["SWABHAVA"]⁴³

It means one's own real nature. All activities like perceiving, doing, etc., are "ASWABHAVA" [meaning:]⁴⁴ the opposite of one's real nature. Swabhava is knowledge without object or happiness without object; for you are knowledge and happiness itself and cannot know anything separate.

(17-4) THE SPIRITUAL AND WORLDLY ASPECTS OF ONE'S LIFE: The world is examined and proved to be non-existent through your own experiences.

(a)⁴⁵ By comparing impartially the dream and waking-state experiences and finding them to be exactly similar.

(continued from previous page) (b)⁴⁶ By proving that the objective world has no existence independent of the subject "I" or Consciousness.

You understand it, and accept it, completely and unreservedly. Think about it more intensely until it descends into your heart, becoming experience itself. Then you become what you mean by "JIVANMUKTA,"⁴⁷ and all your problems automatically cease.

⁴¹ The original editor changed "But (Gurunathan says) that" to "That" by hand.

⁴² The original editor deleted "today" from after "Gurunathan" by hand.

⁴³ The original editor deleted "Gurunathan said:-" from after ""SWABHAVA"" by hand.

⁴⁴ The original editor inserted "meaning:" by hand.

⁴⁵ The original editor changed "1." To "(a)" by hand.

⁴⁶ The original editor changed "2." To "(b)" by hand.

⁴⁷ ""JEEVANMUKTA," in the original.

To an ordinary man, life constitutes actions, perceptions, thoughts and feelings, experiencing only one of these at a given time. In other words you stand detached from all other things, except what you seem to experience at the given time. To this list of four categories the spiritual man just adds one more, which indeed is the most important one, the "I Principle." This last item is doubly important because, over and above its importance as a separate item, it shines in and through all the other items as well. You are simply asked to direct to that also, the attention legitimately due to it. This is all. When in thought you are not in action perception, feeling, etc., when in action you are not in thought etc. So also, when you are in knowing, you cannot be in any other item of activity. The presence and recognition of the subject "I Principle," your real centre, is the one thing needed to make your life possible and connected. Do it by knowing it as your real centre, that you never go outside it, and that you can never leave it even if you will. Not only does this not cut at the root of the worldly life of a man as it is ordinarily feared, but this makes it steadier, firmer, and more successful by nature, though none of these is really intended or wished for by him.

(18-1)⁴⁸ INSIDE AND OUTSIDE: The term ["CHITTAKASAM"]⁴⁹ is wrong since it can never be separated from "MAHAKASAM" except in words. But at a lower level it can be said that bodies abide in mind and mind in consciousness. Consciousness cannot be brought into play in any sense of relativity. But a beginner in the spiritual path, can as a preliminary course, conceive that consciousness is in him first. But when he comes to that centre of consciousness, the inside and outside, so far as he is concerned, vanish, and he is lifted up to consciousness pure. Look at your image in a mirror. What is inside, outside and all through your image? Nothing, but the mirror. So also, there is nothing but consciousness in the object.

It is in ME that thoughts arise, and in thoughts bodies arise. So compared to the "I Principle" the gross world is evidently very very small, and can never as such exist along with the "I."

It is wrong to say that the world exists in thoughts or that thoughts exist in the "I." Because gross forms as such vanish when they become thoughts, and thoughts become consciousness when they touch it.

(18-2) GOD IS THE "I PRINCIPLE:" GOD, you say, is Omnipresent, Omnipotent, Omniscient etc., which clearly means he cannot be confined to any one form or body. So he must necessarily be pure consciousness and happiness (The "I Principle") which alone can

⁴⁸ The paras on this page are numbered 4 through 5, making them consecutive with the previous page.

⁴⁹ The original editor changed ""GHITAKASAM" to ""CHITTAKASAM"" by hand.

(continued from the previous page) possess the above attributes in full.

Most Bhaktas accept these attributes of GOD, their ISHTADEVA, but are reluctant to conceive him as impersonal, or even to think that he is in the devotee himself as the "I Principle."

(19-1)⁵¹ THE YOGIN'S FIELD OF WORK: The Yogin has always the body idea as the basis of all his activities, and takes into account only the waking-state experiences for his consideration. So his conclusions can never be purely subjective or Absolute.

(19-2) [RENUNCIATION, (SANYASA)]⁵² IS AN ESCAPIST POLICY and will leave its samskara even after attaining Nirvikalpa Samadhi in their own fashion. It shows a diffidence or unwillingness or fear to look straight at the apparent world and analyse it to its very source. So they sometimes choose to get away from the apparently more dangerous parts of it, relying upon their own mind and intellect which are themselves part of the world, they wish to renounce. Thus their renunciation is also incomplete. So their enquiry is never complete or satisfying. The enquiry cannot stop until you are able to visualize the reality of your own self in all that you perceive and at all time without a break. To achieve this the Sannyasin even after labour afresh on the path of direct knowledge.

(19-3) [In]⁵³ one's search for Truth beginning with the world before us, we utilize our Sense of reason as the instrument. This reason can well be divided into two sections. One is mental reason or lower reason, in all matters pertaining to objects-that is, from mind down to gross objects. The other part is higher reason or transcendental reason for all matters beyond the mind up to the pure "I Principle."

There are usually three tried and accepted paths to the attainment of Truth. They are paths of devotion, yoga and jnana.⁵⁴ Of these three, devotion and yoga deal with only relative things within the sphere of the mind and sense organs, and take into consideration only be partial and incomplete. The Gnana path comprehends within its scope both Yoga and Devotion as well, but in a broader and more subjective sense, and takes into consideration the whole life of man and all the three states viewed impartially. It has a high degree of real devotion in it, in the sense that the aspirant has

⁵⁰ PB himself inserted "Destroy after this is used" crossed out; "DUPLICATE This MSS has been entirely copied in RB 8 1/2 x 11 "Rough Drafts" at the top of the page by hand.

⁵¹ The paras on this page are numbered 28, 32, 33, and 38; they are not consecutive with the previous page.

⁵² The original editor changed "RENUNCIATION AND SANYASA" to "RENUNCIATION, (SANYASA)" by hand.

⁵³ The original editor deleted "TALKING TO A EUROPEAN DISCIPLE GURUNATHAN SAID:" from before "In" by hand.

⁵⁴ "gnana" in the original.

a high degree of earnestness and sincerity to get to the Truth. This is real devotion to Truth, and it is infinitely superior to devotion to anything else. The Yogin control, sharpens and expands the mind to its maximum possibilities, attaining Samadhi and powers (or Siddhis). But in the Gnana path the mind is analyzed most impartially and minutely and proved to be nothing other than pure consciousness itself, beyond which there is no power or possibility. So there is in Gnana the essence of Yoga also, in its real sense, happily blended with it.

(19-4) [The]⁵⁵ SAGE: is one who has experienced that the “I Principle” or consciousness is the only subjective and objective reality. In all apparent activities he is concerned with consciousness alone. When one’s attention is directed to consciousness, the material part of that perception drops away as unreal. It is never possible for any body to see consciousness and object simultaneously. So far as he is concerned, objectified consciousness without form, and object itself,

20

THE CONVERSATIONS OF GURUNATHAN

(continued from the previous page) have only the same significance, both being in the first plane of manifestation. They directly become reality itself when the objectivity vanishes. Nay, even when objectified, to Him they do not cease to be reality. It is after every perception that we are to emphasise the consciousness aspect of the activity.

I know my actions, perceptions, thoughts, feelings, etc., and I know myself also. So I am the ultimate knower always. But when I look from my own level of the “I Principle” the known disappears altogether, and therewith the knowership also ceases.

When the Sage takes to any activity, that activity is seldom preceded by a volition of the will; all his real interest being in the consciousness alone, which is involved in it. So when his attention is drawn to anything, sometimes, his real nature of consciousness manifests itself, without form first, and immediately it gets transformed into form or object. His deep conviction that the consciousness has not undergone any change by all these apparent manifestation keeps him at his centre, and never disturbs him unlike a Sadhaka. Just as the gold you purchase first does not undergo any change in itself by being worked into a ring, so also consciousness.

To a Sage it might also happen sometimes, that from the first formless manifestation of consciousness, he might go back to the pure consciousness itself, without coming to object-perception at all. Manifestation (or being known) implies consciousness. When you say consciousness manifests itself, immediately your attention is drawn to the consciousness part of it. So also in the manifestation of objects. All manifestation proves the consciousness aspect beyond doubt.

⁵⁵ The original editor inserted “THE” by hand.

(20-1)⁵⁶ HOW TO CONDUCT ONESELF AFTER REALISATION: Before realisation you were engaging in all your activities identifying yourself with the body, senses, and the mind. But by realisation you have become aware of the fact, that the real “I Principle” is distinct and separate from the body, senses and the mind, and that it is not actually engaged in any of the activities of the above agents. So after realisation also you have only to leave the body senses and mind to themselves, to be engaged in all worldly activities as before, as the doer and the enjoyer thereof, without implicating the “I Principle” with any of these by false identification. The “I Principle” was quite free both before and after realisation. But you have become aware of it now. That is the only difference. So you can continue to function quite as before, but only without the false identification referred to above. Then the work will be found to be even more effective in fact, though you have no such purpose at heart.

(20-2) TO SAY THAT AFTER REALISATION YOU MAY LIVE EXACTLY AS BEFORE: means only objectively as another man sees your activities of life in both cases. Subjectively you have undergone a definite change from your identification with the unreal to the identification with Reality. So you can no longer lose your balance and become desperate; because you know you are perfect and changeless. After establishing yourself at that centre firmly, you will be able to engage in the usual activities of life even with interest, as any

21

THE CONVERSATIONS OF GURUNATHAN

(continued from the previous page) ordinary man would, leaving all the interest and activities to the mind, senses, and body, but never losing your centre in the least.

(21-1)⁵⁷ HOW THE DISCIPLE UNDERSTANDS WHEN THE TEACHER TALKS?

1. If you concentrate on the language or other mediums used you miss the idea meant to be conveyed.
2. If you concentrate in the individual ideas expressed you miss the central idea meant to be conveyed.
3. And if you concentrate on the central idea expressed you miss the ultimate goal aimed at which is beyond mind and ideas.

At this state the real understanding takes place, when the teacher and the disciple both give up their individuality completely, and remain one in Consciousness.

The thought that “I AM PURE CONSCIOUSNESS” is not one of activity as it might look on the surface, but in really one of pure relaxation.

⁵⁶ The para on this page is numbered 40; it is not consecutive with the previous page.

⁵⁷ The paras on this page are numbered 47 through 49; they are not consecutive with the previous page.

(21-2) HOW PRAYER WORKS AND TAKES EFFECT:⁵⁸ Man ordinarily takes himself to be very very insignificant, compared to the vast Universe. In it he finds his mind with all its limitations unable to explain many things, as well as to achieve many of its desires. He conceives GOD as the Lord of all the Universe, all-powerful. So naturally he prays to GOD to get his desires fulfilled, one by one. Here though ignorant of the immense powers and potentialities of his own mind, he releases all the powers that lie dormant in him, towards the creation of the GOD-Head he had conceived. Thus the very powers of the devotee himself, in the name and form of the GOD he conceived, come back and take effect, for the fulfilment of his prayers. But the devotee takes it all meekly, attributing it to the grace of the GOD, taking GOD as something entirely different from himself. In getting his prayers thus fulfilled he attaches more importance, to the fulfilment of his desires, than to the GOD-Head called to his help. There by he relinquishes all the spiritual values involved in that communion with GOD. He who wants to get to the Truth never craves for “powers” at all.

(21-3) REPENTANCE IS NO ROAD TO PROGRESS: An evil deed is committed very often knowing that it is wrong, but unable to resist that heart’s craving, prompted by stronger forces from within. Repentance over it is ordinarily suggested as a means to prevent its repetition, and as an atonement by itself. But experience and logic are against it.

Repentance over one’s evil deed is never a means to progress, but, has scrupulously to be avoided. When we begin to repent over a past evil deed, we are in effect treading the whole course of the past deed once again. The dormant forces in us, take advantage of this opportunity, and fan up our emotions in that direction, ultimately making weaker and weaker, it not a prey to it in the long run. Thus we practically commit the whole evil once again in a subtle form. This is no less baneful than the original deed itself, and serves only to add strength to our heart’s cravings and emotions by giving food to it by repetition. Thus repentance means repetition

(continued from the previous page) of the evil each time. So if you want to get over the evil permanently, you have scrupulously to forget it for ever, until you are able to realise that you are neither the doer nor enjoyer, but the Eternal Knower.

(22-1)⁵⁹ TO THE ABSOLUTE THROUGH MICROCOSM AND MACROCOSM: The statement that every atom is a potential universe in itself is accepted even by scientists. The idea of the microcosm or the individual human body, and the macrocosm or the

⁵⁸ The original editor deleted question mark by hand

⁵⁹ The paras on this page are numbered 50 through 51, making them consecutive with the previous page.

cosmic universal body is a logical development of the same idea. One way of analyzing the world to discover its Truth. is first to examine the microcosm or human body tracing it down to its subjective "I principle." Next the cosmic world is examined in exactly the same manner, reducing it to its irreducible source, the BRAMMAN. Next examining the relationship between these two the world is found to be the object of perception, of the individual perceiver Finally the world is found to have no existence independent of the subject (e.g. in deep-sleep) and hence it is found to be nothing but a projection of the subject 'I,' which is knowledge itself. So the whole Universe is found to be consciousness alone.

["ONLY HE REALISES WHOM ATMA CHOOSES" – (UPANISHAD):"]⁶⁰ There is a statement in the Upanishads that "He alone is eligible for realisation of the Truth who is chosen by the Atma itself." This is not to be interpreted literally. This is not to be understood as attributing any function like 'choosing' to the functionless Atma. It is to be understood at the level of the effect, and not at the level of the means. The aspirant sincerely yearns for Truth, and in his world-wide search for the same, he inexplicably comes across the Sage (Atma). And from this Sage he finds the long sought Truth, overflowing in abundance. Immediately he gets attracted to the Sage (Atma), in all exultation, even like a bee that was roaming in search of honey gets attracted to a blossoming rose. In the establishment of the contact in both cases, the rose as well as the Sage are equally indifferent, and no sort of function or activity could ever be attributed to either of them.

Not only is the direct perception path the easiest and the shortest of all the paths to Truth, but it gives at the same time the most correct and satisfactory explanation, to whatever is said in the course of all the other paths.

(22-2) STANDARD OF MORALITY: Standards of morality as it is current are purely relative and vary vastly with time and place. But man being essentially one all the world over, a common and absolute standard of morality is necessary. But it is rarely thought of. Such an absolute standard becomes necessary only for one who is on the path to the Absolute reality. Such are incredibly few, and hence the absence of any satisfactory definition of morality in the lower Sastras.

GURUNATHAN DEFINES THE SAME AS FOLLOWS:-

SIN is that particular act or thought or feeling that tends to inflate the EGO.

VIRTUE is that act, thought or feeling that tends to attenuate the EGO.

(continued from the previous page)

⁶⁰ The original editor inserted quotation marks "Only he realises whom Atma chooses" and a dash before "UPANISHAD" by hand.

All acts, thoughts and feelings directed towards the "I Principle" or to its nature, are Virtuous. Sin and Virtue have a place only in the relative sphere. In the relative sphere that which tends towards selflessness is virtue and the rest is sin. Love itself can both be selfish and selfless according to its goal or motive. Objectless love is always virtuous. When you understand from your GURU, "WHO YOU ARE AND WHAT YOU ARE" you transcend both Virtue and Sin.

(23-1)⁶¹ THE PROCESS OF REALISATION:- You hear Truth from the words of your GURU. Following these words, their sense, and their goal – the ultimate, you slowly rise from level to level, from body to mind and then to consciousness along with your GURU. There both become one when suddenly that sense of oneness also vanishes, and you are thrown into the beyond, (the Absolute). Thus on hearing Truth from one's GURU, REALISATION IS IMMEDIATE, INSTANTANEOUS, AND COMPLETE. Soon after, once again, you come back to the body-idea. But in the light of your realisation, the objects of the world of illusion fail to tempt you. Still the old Samskaras occasionally spread their shadow-fangs to frighten you. On every occasion you have only to look at them straight analyse them and find them to be nothing but yourself, the pure Consciousness. Slowly the Samskaras will cease to trouble you, themselves appearing as Consciousness alone.

(23-2) I AND OBJECT ARE ONE: HOW?:

1. Objects are only form sound, touch, taste or smell. It is evident that any one of them cannot remain, even as an idea and even for a moment, separate from its respective sense organ, So objects and sense perceptions are one. Similarly seeing, hearing etc. can never shine independently of consciousness. So by the same logic they are consciousness itself. Thus objects are consciousness only which is the "I Principle."

(23-3) SADHANA TO ESTABLISH ONESELF AT THE CENTRE ONCE REACHED:

Direct contemplation of the "I Principle" is impossible. So the practical method advised is to repeat any of the different courses of argument leading you from the body to the consciousness. Reaching there you will be automatically thrown into the "I Principle" beyond. At first you will be able to be there only for a short time relatively. At the end of it you will be disturbed by some worldly thought. You should continue the same course over and over again. Slowly the duration of your stay in the Absolute will be lengthened, and the disturbances will get reduced, and the process itself will get simpler and narrower until at last you will be able to be there by mere thought. Then will come a stage when you feel without feeling, that you are always there whether engaged in any activity or not. This is the "natural state."

⁶¹ The paras on this page are numbered 53 and 54 ; they are not consecutive with the previous page.

(23-4) [METHODS]⁶² OF CONTEMPLATION TO ESTABLISH ONESELF AT THE CENTRE:

[(a)]⁶³ Trying to Visualise the interval between two actions, thoughts, feelings, states, etc.

[(b)]⁶⁴ Contemplation of the essence of a thought or a feeling.

[(c)]⁶⁵ Trying to discover the source of every thought or feeling.

24

THE CONVERSATIONS OF GURUNATHAN

(continued from the previous page)

[(d)]⁶⁶ Examination of the three states and discovering the changeless principle pervading all the three.

[(e)]⁶⁷ Trying to eliminate the "I Principle" from the body, senses and mind, and ultimately finding that they are nothing other than yourself.

In this last method you start with the idea, that you are the body, senses and mind as manifested, and end with the same idea that you are the body, senses and the mind, not as manifested before but as the background or the reality behind them all. Or in other words, you start seeing ignorance in the world, and end seeing Light or Truth in it.

The only difference between the actions of a layman and those of a Jnanin⁶⁸ is that the former, after the actions emphatically claims to have done them himself, and lays his claims for the fruits thereof; but the Jnanin⁶⁹ after the deed never claims to be the doer or the enjoyer thereof.

(24-1)⁷⁰ A DISCIPLE ASKED HOW AN ORDINARY MAN [IN THE DEPTH]⁷¹ OF MISERY COULD BE CONSOLED?

Real life is the result of the harmonious functioning of the head and the heart. But in the experience of excessive misery or joy, it is the heart working (alone, intensely) divorced of the head; and in callousness, the head is working divorced of the heart. In both these cases each should correct the other part that goes into excesses, and bring them to normality. So in the case of the man groaning under misery, he should be

⁶² The original editor deleted "SOME OF THE DIFFERENT" from before "METHODS" by hand.

⁶³ The original editor changed "1." To "(a)" by hand.

⁶⁴ The original editor changed "2" To "(b)" by hand.

⁶⁵ The original editor changed "3" To "(c)" by hand.

⁶⁶ The original editor changed "4" To "(d)" by hand.

⁶⁷ The original editor changed "5" To "(e)" by hand.

⁶⁸ "Gnanin" in the original.

⁶⁹ "Gnanin" in the original.

⁷⁰ The paras on this page are numbered 55 through 56b, making them consecutive with the previous page.

⁷¹ The original editor changed "AT THE PEAK" to "IN THE DEPTH" by hand.

awakened to his normal sense of reason. He should be made to feel that it is beyond the control of human effort, and that no amount of grief would mend matters, but indeed it will only make him more miserable.

(24-2) YOU LOVE ONLY YOURSELF. HOW?: (a)⁷² You say you love your wife. But suppose she passes away, and that you are left alone near the dead body and at dead of night. It creates in you not the feeling of love as before but of horror. This shows that before her death, you were not extending your love to that inert body-part, still lying before you, but only to the Life Principle in it, which seems to have escaped. This "Life Principle" is supposed to be changeless and beyond birth and death. It could only be pure consciousness and love, or the real 'I.' This 'I' Principle even in the form of other objects or persons.

[(b)]⁷³ THE LOVE ASPECT ELABORATED: You love an object because it gives you pleasure. So it is evident that you love pleasure more than that object itself. This pleasure devoid of the object is objectless, and therefore is love itself. All your feelings rise and set in peace. So this peace is the background or substratum of all your feelings, including the feeling of love. It is the nature of the "I Principle" or Self.

1. The Self in objectless love itself or peace.
2. It first gets degraded into love for the self.
3. This gets further degraded into love for body and objects.

So to reach your real centre, the "I Principle," you

25

THE CONVERSATIONS OF GURUNATHAN

(continued from the previous page) have to retrace the whole course from body and objects to the self in the reverse order.

You love things for yourself. So you love the self more than anything else.

(25-1)⁷⁴ ABSTRACT THINKING: Generally abstract thinking is impossible without bringing some concrete object or other for its support. But this rule has two lonely exceptions, where you can take to abstract thinking. They are the thoughts that:-

(a)⁷⁵ I am pure consciousness.

(b)⁷⁶ "I exist."

If you try to concentrate upon either of these two ideas you will find that before long your thought itself expires leaving you at your real centre in consciousness pure.

⁷² PB himself numbered para 56a by hand. I have moved the "a" to the start of the para to match the subsequent formatting by PB. –TJS

⁷³ The original editor inserted "(b)" by hand.

⁷⁴ The paras on this page are numbered 57, 59, and 62, making them consecutive with the previous page.

⁷⁵ The original editor changed "1." To "(a)" by hand.

⁷⁶ The original editor changed "2." To "(b)" by hand.

Even in the case of these two thoughts as accepted, you should never allow the thought to become concretised in any form, but you should only transcend it by allowing that thought-form to expire, leading you on to the 'I' which is always ANUBHAVASPURANAM.⁷⁷

(25-2) THOUGHTS AND FEELINGS: Next 'thoughts' were taken up for examination even before explaining away the external world. This procedure was most unusual. First mind was defined as follows: Mind is not a substance in itself. It is nothing but the name of a function. So mind is thought or feeling itself. When these are absent, mind cannot be said to exist. Beyond mind, there is only consciousness or the "I Principle."

If a thought occurs, to whom does it occur? Is it to the body? No: because it is by itself dead and inert matter. Then is it to the mind? No: Because mind is itself a thought, and one thought cannot appear when another is in existence. Therefore it must certainly be to 'me' who is beyond the mind as consciousness, that every thought occurs. The thought rises in consciousness, exists in consciousness, and vanishes into consciousness. So of what stuff can the thought be possibly made? Of pure consciousness alone, just like water in the waves. When consciousness is limited or objectified - so to say - it is called thought. So the Content of thought is only consciousness. Similarly examining all feelings, like feeling of anger, feeling of fear, feeling of lust etc., we find that they all manifest on a common background or factor called Feeling, divested of all the differentiations of the varied expression. This feeling by itself in pure peace or happiness. Thus all these different forms rise in peace, exist in peace and vanish into peace, which is my real nature.

(25-3) THE SCALE OF THE PROGRESS OF LOVE:

<u>Lowest stage.</u>	<u>Second stage.</u>	<u>Highest stage.</u>
[(a)] ⁷⁸ Love of objects.	Love for self.	Love pure or objectless.
[(b)] ⁷⁹ Kamam.	Sneham	Premam
[(c)] ⁸⁰ Ego alone manifesting.	Ego much attenuated by consideration for the object.	No Ego but selfless love alone.

(continued from the previous page)

⁷⁷ The original editor deleted open-close parentheses after "ANUBHAVASPURANAM." By hand - it was a space wherein the translation was to be put.

⁷⁸ The original editor changed "1." To "(a)" by hand.

⁷⁹ The original editor changed "2." To "(b)" by hand.

⁸⁰ The original editor changed "3." To "(c)" by hand.

<u>Lowest stage.</u>	<u>Second stage.</u>	<u>Highest stage.</u>
[(d)] ⁸¹ Consideration only for yourself.	Consideration both for yourself and the object.	No consideration for you at all, but only for the object.
[(e)] ⁸² Taking alone.	Taking and giving.	Giving alone.

All these are expressions of the 'Impersonal I' ranging from the gross to the Absolute.

(26-1)⁸³ [ON THE SO-CALLED 'CONSCIENCE:]⁸⁴

Though conscience is often talked of as an ultimate criterion in discriminating between worldly right and wrong, it is never worthy of that high dignity. It is only part of the mind itself, and equally fitful. Conscience is something that comes to you as the result of your past samskaras and present desires. Conception of right and wrong varies vastly under different circumstances. What would the conscience of the son of a thief usually prompt him to do? It will most often tell him to steal as in the case of the Thugs. So it is never advisable to depend upon one's own conscience – as you call it to discriminate between right and wrong.

(26-2) SELF-CLARIFICATION: '[You]⁸⁵ have told me that I am not the body senses or mind, that thought is pure consciousness alone, and that I am the witness always. How to reconcile all these?' Gurunathan replied 'All the difficulty arises out of your reluctance to accept that, thought is made up of Consciousness alone. But instead, you take it, that it refers to objects directly. It has been proved to you that you are pure Consciousness, the ultimate witness to all your activities. This you are not to think during any activity, but only after the incident. A thought after the incident that you had been the knower all along, relieves you of even the least taint of an attachment as doer or enjoyer that might have crept in unawares during the incident. During the activity if you take the thought of the witness, the mind engaged in the activity gets diverted, and the activity suffers to that extent. This is never desired, or advised. By the subjective transformation alone could, realisation be complete. Then you have only to make it natural. For that you must outwardly allow the body, senses and mind to continue their activities as before, but inwardly, after every activity emphasise the consciousness or witness aspect of yours, as not to allow those activities to form new samskaras.

⁸¹ The original editor changed "4." To "(d)" by hand.

⁸² The original editor changed "5." To "(e)" by hand.

⁸³ The paras on this page are numbered 65 and 67, making them consecutive with the previous page.

⁸⁴ The original editor changed "SPEAKING ON THE SO-CALLED 'CONSCIENCE GURUNATHAN SAID" to "ON THE SO-CALLED 'CONSCIENCE" by hand.

⁸⁵ The original editor changed "A disciple asked Gurunathan, 'you" to "'You" by hand.

THE DIFFERENT SADHANAS TO BE ADOPTED AFTER REALISATION FOR ESTABLISHING THE NATURAL STATE.

Take the thought that:-

[(a)]⁸⁶ I am not the body, senses, or mind, but pure consciousness alone as in deep-sleep.

[(b)]⁸⁷ Emphasise the consciousness aspect in all your perceptions.

27

THE CONVERSATIONS OF GURUNATHAN

(continued from the previous page)

[(c)]⁸⁸ You are never a doer, perceiver, thinker, feeler, or enjoyer but that you are always the knower in the relative sphere or that you are consciousness itself in reality. Every one of the activities dissolves in knowledge which is the Absolute I, or knowledge dawns when function expires. So knowing is really no function at all. Thus you are a knower or a witness. You are explained as the witness from the position of the witness itself the world appears as mere illusion not affecting you in the least. Take this line of thought at least for sometime every-day. It establishes you in the natural state in course of time.

[(d)]⁸⁹ When you are moving about you perceive several objects think and feel as you like. Thoughts, feelings, sense perceptions and actions are none of them self-luminous. They require something other than themselves to light them up. This is within the experience of all. That is consciousness itself, and that again is your real nature. Therefore all these activities point to you.

[(e)]⁹⁰ After the enjoyment of any pleasure take the thought, with, necessary arguments to prove, that it is my real nature of happiness or peace that was expressing itself as the pleasure enjoyed, and that it was not derived from the object.

[(f)]⁹¹ Before going to bed and just on waking up from sleep take a thought for a few minutes as personally instructed by Gurunathan.

(27-1) IIVA.⁹² Comes into being as a result of the false identification of the Atma with body senses and mind, or as a result of the super-impositions of doership or enjoyership upon the Atma. "Who super-imposes doership upon Atma?" is the question usually

⁸⁶ The original editor changed "1." To "(a)" by hand.

⁸⁷ The original editor changed "2." To "(b)" by hand.

⁸⁸ The original editor changed "3." To "(c)" by hand.

⁸⁹ The original editor changed "4." To "(d)" by hand.

⁹⁰ The original editor changed "5." To "(e)" by hand.

⁹¹ The original editor changed "6." To "(f)" by hand.

⁹² "JEEVA" in the original.

asked at this stage. Is not he who superimpose, himself a doer? The question is absurd on the face of it. ('Atma' plus 'doership' Jiva).⁹³ The question arises upon the false presupposition that a doership exists even before doership comes into being.

(27-2) WHO? is the Law obtaining only in the realm of the jiva⁹⁴ or mind. From there usually it is bodily lifted and applied in the realm of Atma, where there is no duality or relativity. So, that question in the present context becomes meaningless. In every activity the "I Principle" is the witness. The activity is in the mind's plane or lower still. But the witnessing (conceding it as a function) is taking place in the plane of consciousness, without an agent instrument, or object. You can never bring the Atma - as it is - down to the realm of Atma, to effect a contact. Though I am always present in thought to help it to function in my light or presence, higher up I am witnessing it in my own plane where I am all alone or unattached.

(27-3) 'TO KNOW THAT YOU ARE THE WITNESS' AND 'TO BE A WITNESS': are entirely two different things. Do not mix them up. You are always the knower without object. But you need not try to know that you are the knower. Both together are impossible. You knowership is objectless and can never be objectified. You are always the witness.

28

THE CONVERSATIONS OF GURUNATHAN

(continued from the previous page) But you need not attempt deliberately to take the role of a witness. Only take note of the fact that you are always the witness. You are asked to strengthen the thought that you are the knower, in order to counteract the old samskaras, that you are the doer enjoyer etc., whose substance though effaced, the shadows still remain and might misguide you unawares.

You are only to argue in your mind, how you are the Absolute knower always, and repeat this argument over and over again. The time will come, when the arguments will become unnecessary, and a mere thought will take you to the conclusion. After some more time you will find, that even when you do not think about the truth, and when you are engaged or not; engaged in all kinds of activities, you are still the Absolute-Reality itself, and this is the Natural State.

Witnessing it silent - awareness. Do not try to make it active in any way. Consciousness never takes any responsibility for proving the existence or non-existence of any object.

⁹³ "Jeeva" in the original.

⁹⁴ "jeeva" in the original.

(28-1)⁹⁵ [OCCULT]⁹⁶ POWERS RESULTING FROM SELFCONTROL:- Persons who take to the Yoga path to reach the Absolute, usually endeavour to establish themselves, in one or more of the five spheres of Yamam viz., Truthfulness, Non-stealing, Non-receiving, Non-injury, Celibacy, each one of these⁹⁷ bring to the Yogin immense powers in due course.

(28-2) [SOMEONE]⁹⁸ WROTE FROM RAMANASRAM AND ASKED “WHO TAKES THE [THOUGHT]⁹⁹ THAT HE IS CONSCIOUSNESS?”

[Gurunathan]¹⁰⁰ replied:- It is the EGO that takes this thought. The EGO is a mixture of consciousness and the material part. When this EGO takes this particular thought that it is consciousness, the material part drops away, and Consciousness shines alone in its own glory. Thus the EGO itself gets transformed into pure Consciousness.

(28-3) CONSCIOUSNESS AND ACTIVITY: Consciousness is always your centre in all your activities. This fact is only to be understood, and not to be thought of during the activity itself. It will hamper your activity and sometimes even stop it, if you think of Consciousness during the activity. So, think about the consciousness part therein, (which is your own nature), only after the activity is over and when you are free. But before the activity you can take the most vague thought avoiding all details, that Consciousness is the general background of all activity.

(28-4) SPIRITUALITY TURNS THE TABLES IN THE IGNORANT MAN’S OUTLOOK.

To an ignorant man the objective world is an obstacle to spiritual progress. Because objects always draw him away from his real centre, which has not yet been shown to him. But to one, who has heard the truth from his Guru, the same world serves as a help to his spiritual progress, since each one of its objects points to his real centre.

⁹⁵ The paras on this page are numbered 71, 73, and 76, making them consecutive with the previous page.

⁹⁶ The original editor changed “SIDDHIS OR” to “OCCULT” by hand.

⁹⁷ The original editor deleted comma by hand

⁹⁸ The original editor changed “A DISCIPLE ONCE” to “SOMEONE” by hand.

⁹⁹ The original editor inserted “THOUGHT” by hand.

¹⁰⁰ The original editor deleted “To which” from before “Gurunathan” by hand.

(29-1)¹⁰¹ HOW TO EXPERIENCE THE TRUTH?: Is a question usually asked from the relative plane. Truth is uncaused, and can never be experienced by effort of any kind. All efforts to that end amount to only thinking and feeling. This is clearly within the mind's realm, and Truth is well - beyond it. So all this effort can never take you to the Truth. Hence a Guru will only bless you like this. "May you never succeed in thinking or feeling the Truth." Therefore you should only 'sleep away' the world clinging on to consciousness, not thinking and not feeling it.

(29-2) HOW CONTACT OF ANY KIND WITH THE GURU BENEFITS THE DISCIPLE?: The Guru always represents the Absolute Truth. So whether he talks on apparently worldly topics or on Advaita itself, it is quite immaterial, and makes no difference whatsoever in the experience of the disciple. In all the Guru's words, activities and even in his form, the background of Reality is always crystal clear, and the disciple will certainly be benefitted, not by the topic discussed, but by the "reaction" from this background of Reality. The Guru is always impersonal.

(29-3) "A DISCIPLE ASKED "WHAT IS THE DIFFERENCE BETWEEN MIND AND EGO?"

The generic mind is the one inner organ. It has four different aspects or functions and is also called accordingly by four different names as follows:-

- | | |
|--------------|--|
| 1. Mind | When it collects impressions from outside. |
| 2. Intellect | Discriminates and selects from the above. |
| 3. Will | Precedes and directs every action. |
| 4. Ego. | Comes to claim after the action as the doer and enjoyer thereof. |

So mind and EGO are practically the same thing called by different names merely on account of the different functions engaged in. On hearing the truth from the Guru the Ego gets split up, the vital part-Consciousness-joining with the 'I' Principle, which is also Consciousness. The shadow of the Ego still continues to function. But the integral I thought, or Ego, or individual soul, in which all the mind's activities inhere, is no more present to support its activities as before. There is only the "I Principle" or consciousness for its background. The material part of the Ego is too gross to come into contact with this background. So the substance or vital part of the Ego takes after the "I Principle," and the shadow alone continues in the actual activities. This can never harm you.

(29-4) 'HERE AND THERE' ARE ALSO MENTAL: Once a great Pandit [asked]¹⁰² "If you say everything objective is mental, why does not the Sri Padmanabha temple gates

¹⁰¹ The paras on this page are numbered 79, 82, 88 and 90 ; they are not consecutive with the previous page.

¹⁰² The original editor deleted "Guruthan" from after "asked" by hand.

there, appear before you here now?" Gurunathan retorted "but the 'there' and the 'here! What are they? Are they not also mental?" "The shrewd Pandit caught the clue and was satisfied.

(29-5) WHY DID LORD KRISHNA ADVISE ARJUNA TO FIGHT AND KILL, WHICH WAS EVIDENTLY A SIN AND HIMSA.

Seeing the invincible Army of the Kaurvas before him, Arjuna

30

THE CONVERSATIONS OF GURUNATHAN

(continued from the previous page) really got diffident, and cowardice got possession of him. But to save his face and vanity, he only invented the too common dictums of morality and justice, and tried to evade the battle. Lord Krishna knew this quite well, and wanted to help Arjuna to Transcend this momentary weakness of cowardice, which was really a sin against his own self the Absolute. This could be achieved only by persuading him to fight and win. The desire for victory was still strong in Arjuna's heart, but he was only suppressing it by diffidence and cowardice. This cowardice was by far a greater sin than killing a few in regular battle. Yielding to the stronger is cowardice. So Arjuna was asked to fight till he established his strength over the adversary and vanquished him. Then was his time to be gracefully generous, and to deal with the opponent with the greatest kindness as though nothing had happened. This would only covert the adversary and make him a friend. Cowardice was Tamas. But Tamas and Satva look apparently alike on the surface, though they are diametrically opposed in nature. From tamas one has to ascend to the Satwic to get to one's ownself beyond. But this cannot be done by a jump. You have necessarily to pass through Rajas to get to the Satwic sphere. It was for this that Lord Krishna advised Arjuna to fight, with no eye to the fruits of his own action. Similarly should you also conduct yourself in your worldly activities, and fight against you opponents, till you have taken hold of the Satva within you.

(30-1)¹⁰³ WHY YOU NEED A GURU?: If on birth you are guided by tendencies to enjoy good or bad you are bound, and cannot help yourself to rise beyond. If on the other hand you were led by any tendency beyond the mind, you could never have been born. If you are in the former group and have even reached a sattvic level, still your Ishtadeva remains only a thought-form. As such the Ishtadeva would be absolutely incapable of taking you beyond body and mind. It is here that a living Guru becomes absolutely necessary to take you to the Truth beyond body and mind. Such a Guru stands quite independent of your own attainments, and is capable of traversing between the gross and the Absolute or between the body and the "I Principle."

¹⁰³ The paras on this page are numbered 94 and 98; they are not consecutive with the previous page.

If the disciple was an advanced Yogin, who having cast off his gross body continues to live in the subtle body alone (Like Padmala) even for a good number of years, still, a living Guru alone can save him in that state. Here the Guru has deliberately to descend to that subtle level, and from that state lift that soul to the Absolute through instruction though apparently subtle.

(30-2) HOW TO TRANSCEND THE VOID OR NOTHINGNESS: In your attempt to reach the Absolute, you transcend the realm of objects and senses, and sometimes get stranded in a state of void or nothingness. This void or nothingness though highly subtle is still objective in character, and remain that positive principle which perceives that nothingness also. The real nature of this "I Principle" is consciousness or knowledge itself. Looking from this stand as consciousness and becomes one with the "I Principle." So when ever the concept of nothingness confronts you, just take the thought that nothingness is also your

31

THE CONVERSATIONS OF GURUNATHAN

(continued from the previous page) object, and that you are its perceiver the Ultimate subject, whose nature is consciousness itself. Immediately the shroud of nothingness disappears in the light of consciousness, and it becomes one with the "I Principle." Thus the objective consciousness devoid of its object, is one and the same with the Ultimate consciousness. This void is the last link in the chain of the objective world. Its appearance in the course of your spiritual Sadhana is encouraging, since it forebodes the death-knell of the world of objects, of course in the light of knowledge. (Ref:- Swarupavastiti stanza 5 Atmanirvriti)

Even when you take this last I thought, people ask you what you are thinking about. They cannot understand that you are not thinking of any object at all, but that you are only trying to stand as that principle which is the background of all thoughts. The thought that you are consciousness removed all sense of space limitation.

Sri Buddha first analysed the objective world outside in the right Yogic fashion, utilising mind and intellect as instruments, and at the end expounded its greatest generalisation as "Nothingness or void." This was taken up by his disciples for the Ultimate and they called it Nirvanam. Next Sri Buddha must have gone through its more important counter-part viz. the subjective analysis, and realised the "I Principle" to be happiness and consciousness. From this stand he must have seen the first objective nothingness to be this consciousness itself, and thus realised the Ultimate Truth.

But his followers seem to have sorely ignored this subjective aspect altogether, and got stuck up in their Nirvana or nothingness. Their philosophy is called Kshanikavignanavada () This holds that the 'Idea,' each independent in itself, is the Ultimate Truth. "This idea" is called transient knowledge.() taking it as an integral whole, and they do not care to analyse it further. But the Advaitin examines this very

idea and splits it up into its material part and consciousness part. In this the material or objective part alone is transient () and the consciousness or the subjective part alone is permanent () Vignana. This Vignana by it-self is intransient and indivisible and it is the right Absolute.

(31-1)¹⁰⁴ THE RELATIONSHIP BETWEEN A GURU AND A DISCIPLE: On the very first contact between the disciple who is a Jeeva and the Guru who is Truth itself, the Guru enters into the heart of the disciple as Truth and takes his permanent abode there. Truth is indivisible. So this Truth that enters the heart of the disciple is the whole of the Guru himself, and it has a particular force. At first the worldly tendencies of the disciple might not allow this Truth to shine in all its glory. But gradually these tendencies fade away, and the disciple gets more and more firmly established in his own centre the "I Principle," until at last the disciple develops into the Guru himself or the whole Truth.

This relationship should normally be established in the wakeful state between the gross bodies of the Guru and the disciple. But in rare cases where the disciple is sufficiently advanced in Yogic

32

THE CONVERSATIONS OF GURUNATHAN

(continued from the previous page) attainments, so as to imbibe the Guru's instruction even in the subtle sphere, the instructions might well be given in the subtle sphere also. But it is essential that the Guru should be alive in the worldly sense at the time of instruction. Because a sage on discarding his gross body does not remain in a subtle body like a Yogin, but becomes the Ultimate Reality itself, and as such it cannot have any occasion to take a disciple there-after. But in the disciple who has already established his relation with the Guru, even if the Guru passes away the disciple does not suffer. Because the Guru abides in the heart of the disciple in its entirety.

Thus the form of your Guru whether is the gross or the subtle, is never as object of your mind's creation alone, but is the Absolute Truth itself. Not so the form of an Ishtadeva who is visualised by your personal effort and devotion. It will always be subject to all the limitations and shortcomings of your mind in a subtle form. Therefore it will not help you to transcend your own mind's level to any appreciable extent.

(32-1)¹⁰⁵ HAPPINESS AND MISERY COMPARED: Misery is caused and sustained only by the incessant remembrance of the objects connected with it. Happiness also apparently takes its beginning in the object concerned, but subsequently the object is

¹⁰⁴ The para on this page is numbered 100; it is not consecutive with the previous page.

¹⁰⁵ The paras on this page are numbered 102, 104, and 106; they are not consecutive with the previous page.

slowly discarded and forgotten altogether. Then alone do you enjoy happiness and then you are drawn into your ownself.

(32-2) DEGREE OF QUALIFICATION AND RENUNCIATION REQUIRED FOR INITIATION INTO THE TRUTH: Earnestness and sincerity to know the ultimate Truth, is the only qualification required to receive initiation into the Truth. This is the only renunciation needed also.

Truth about Visions: All visions are only projections of your own mind. But you do not know or feel it during the vision itself. It is only when you transcend to the higher plane that you realise the former vision to be only projection of your mind.

(32-3) HOW TO RETIRE TO BED, AND WAKE UP: When you go to bed take the thought, that you are returning to your home to take rest in your own real nature.

And waking up think, that you are going to witness the activities of the body senses and mind, not losing your centre in your real nature.

Here happiness is something beyond mental pleasure. It means tracing the source of happiness enjoyed, to your real nature. The incessant pursuit of objects of pleasure by man and the real source of all that pleasure are clearly explained by the simple story of a dog. The dog got a dry bone and began to munch it hard for blood, This munching bruised its own gum and a few drops of blood came out. The dog immediately tasted this blood and thought it came from the bone. So it began to munch the bone harder and more blood came out of its own mouth. This again the dog drank until at last it became exhausted and left the bone. Exactly similar is the condition of the man, who hunts after objects of pleasure, encouraged by the glimpses of pleasure he occasionally enjoys immediately after contact with them. Just like the dog, the man {has}¹⁰⁶ also taken the object to be the source of the pleasure enjoyed, and pursues it with

33

THE CONVERSATIONS OF GURUNATHAN

(continued from the previous page) still greater zeal. But the moment he comes to understand aright, that it was his own real nature of happiness that he was enjoying all along in the name of pleasure, pursuit of object stops altogether and he becomes self-centred and eternally happy.

(33-1)¹⁰⁷ DESIRELESSNESS THE GOAL OF ALL DESIRES: Though desire is a prelude to worldly pleasure, yet you enjoy pleasure only after you become desireless. How?

Your desire for the objects makes your body and mind incessantly active to get it, and the activity continues until you get it. But when once the desired object is achieved,

¹⁰⁶ We have inserted "has" into the text for clarity.

¹⁰⁷ The para on this page is numbered 107; it is not consecutive with the previous page.

the activity having no other object, naturally ceases. Body and senses get relaxed, and mind refuses to function. At this stage you are absolutely desireless. It is then that your real nature of happiness shines by itself. Soon after, when your mind begins to function again, you connect the happiness experienced with the preceding object, the Ego claims to be the enjoyer and the experience you call pleasure. This is how even the pleasure you enjoy comes only out of desirelessness. So this desirelessness is the goal of all desires.

BEWARE OF HAPPINESS IN SAMADHI: A jnana-sadhak¹⁰⁸ who has heard the truth from his Guru, in the course of his attempt to establish himself in the truth, sometimes may even be casually thrown into a Nirvikalpa state with its dynamic sense of happiness. But there should be extremely careful not to get caught or fascinated by the enjoyment part of the experience. Otherwise it might enslave him and thereby retard his progress.

HOW DOES VEDANTA¹⁰⁹ INFLUENCE ONE'S LIFE AND ACTIVITIES?

Mind is responsible for all worldly activities. Therefore the question comes to mean 'How does vedanta influence mind?' Mind cannot exist by itself, but only on some stronger support. Formerly the ego was serving as the support and directing all mind's activities. But when the Ego is no more, the mind has only the Absolute "I Principle," to depend upon, and on that background the mind can never go astray. The Vedantin [usually]¹¹⁰ lives in strict conformity with the laws of the state, society, community etc, because he finds nothing to be gained by going against them. But on the other hand, obeying these laws would at least set an example to the ignorant people, to whom it would do [some good. Because]¹¹¹ these laws tend to bring about human [justice.]¹¹²

Looking from another angle of vision, we see that when you stand as witness in all your activities, you get quite disinterested and free. This disinterestedness clearly and naturally reflects and expresses in all your activities.

GOAL OF ETHICS: Ethics have always unselfishness as its goal. But witnesshood takes you even further and makes you selfless or egoless. So when you stand as witness you have actually transcended all ethics. Ethics belong to the realm of the mind alone, and witness stands beyond it. So one who has reached the witness does not stand to gain anything by following the laws of ethics. Still he observes

¹⁰⁸ "gnana-sadhak" in the original.

¹⁰⁹ "VEDANTAM" in the original.

¹¹⁰ The original editor changed "always" to "usually" by hand.

¹¹¹ The original editor changed "immense good. Because" to "some good, because" by hand.

¹¹² The original editor changed "justice and this in due course would lead one to Divine justice." To "justice." By hand

(continued from the previous page) them mechanically by habit.

(34-1)¹¹³ ASTROLOGY - ITS FIELD AND EFFICACY:- Asked about the relative efficacy of Astrology, Gurunathan said:- It is a process of the calculation and application of pure mathematics, in establishing the relationship of cause and effect, reduced to the terms of their source 'Time.' In these calculations many other things have also to be taken into consideration. If all these are given due consideration the predictions will be mostly correct. Still facts relating to the body alone can be thus predicted successfully. (Regarding () as they technically call it). Even here sometimes it goes wrong, whenever consciousness from beyond the real of the mind brings to bear its influence upon the activities of the body either directly or indirectly. For e.g. when a sage's thoughts in any way intervene from beyond the limitations of time, the predictions fail. Therefore with regard to the life of Yogins or Sadhakas under a sage, the Astrologers usually refuse to predict anything. Because here something other than the body elements, from beyond the body level, come into operation.

This means:- If your free will becomes predominant in your activities, you gradually transcend your prarabdhakarmas.

(34-2) SASTRAIC APPROACH OF LIBERATION THROUGH MARMA: According to Sastras living beings are divided into three classes.

1. All beings in the Animal-Kingdom predominated by the experience of suffering.
2. All beings in the man-kingdom with mixed experiences of pleasure and pain.
3. All beings in the God-man-kingdom predominated by experiences of pleasure.

The actions of the first and the last classes do not leave Samskaras or do not bear independent fruits. Because they are said to be in the experience realm (). But the middle class viz. the man alone possesses the Karmabhoomi (Human body). The actions of this human body and mind alone are said to be capable of creating independent results. Actions alone are supposed to be capable of leading one to Heaven or Hell. Thus the actions of the first to take birth in the middle class as man, where alone exists that capacity to seek liberation.

(34-3) INSTITUTIONS FOR VEDANTA: A great [philanthropist]¹¹⁴ told Gurunathan that he had come ready to finance any Institution Gurunathan would like to start to propagate Vedantam. To this Gurunathan at once replied "I do not want to start any institutions; and if any body were to ask my advice I would only discourage it. Such institutions very soon miss their goal, and get stuck up at the means. Thus they degenerate into mere worldly institutions with many of their attendant evils. Look at

¹¹³ The paras on this page are numbered 108, 112, and 114; they are not consecutive with the previous page.

¹¹⁴ The original editor deleted "once met Gurunathan and had a talk. Then he" from after "philanthropist" by hand.

the institutions supposed to be started by Sri Shankara¹¹⁵ himself with great hopes and blessings. What was the position of Sri Shankara¹¹⁶ himself and where are those institutions now? Institutions are generally stumbling blocks to the attain-

35

THE CONVERSATIONS OF GURUNATHAN

(continued from the previous page) ment of real spirituality. They foster desire for leadership and unhealthy competition. Vedanta or Truth could be communicated only through personal contact with a Sage. This could be done only individually, and for this no institution is needed at all. If anybody wants spiritual institution, I am here ready to give it. In that respect, you may take Myself as an institution if you want.

(35-1)¹¹⁷ PRAYER TO PERSONAL GOD: Prayers are often made by devotees for attainment of pleasure or its objects. Here God is taken only as a means for attaining the object, which is considered such dearer than God himself. This position is deplorable indeed. You do not get any spiritual benefit out of such prayers or fulfilment of desires.

(35-2) MEDITATION: If you want positively to meditate upon something, without losing sight of your real centre, meditate upon the Ultimate Perceiver. Then the perceived and the perception both disappear and the perceiver stands alone, shining as the Absolute. This can be done in two ways:-

1. Meditating as the witness of thoughts.
2. Meditating as the witness of feelings.

(35-3) KARMA-YOGA, KARMA-SANYASA, RAJA-YOGA, BHAKTI [YOGA:]¹¹⁸

Are usually supposed to {be}¹¹⁹ the Margas (means) to the attainment of the Truth. But in fact no Marga or course of practice or exercise by itself is capable of leading one to Truth. Hearing the Truth from the lips of the Guru alone is the means to Realisation or Gnana. For one, who has just attained jnana¹²⁰ this way, any of the Margas described in the Sastras, if practiced in the light of the Gnana already attained, will be quite helpful in establishing himself firmly, in the Sahaja State. Without this preliminary attainment of Gnana, no amount of effort in any of the Margas shall be of any avail to lead you to Truth. Sri Kumili Swami is himself a living example for this.

¹¹⁵ "Sankara" in the original.

¹¹⁶ "Sankara" in the original.

¹¹⁷ The paras on this page are numbered 121 through 123; they are not consecutive with the previous page.

¹¹⁸ The original editor deleted "ETC" from after "YOGA" by hand.

¹¹⁹ We have inserted "be" for clarity.

¹²⁰ "gnana" in the original.

So these Margas gain any meaning and practically become useful, only after one has gained Gnana from his Guru.

Of these different Margas Karmayoga alone can be said to have a superiority over the others, in the sense that it alone has a direct bearing upon the ultimate Truth. All the others have no such bearing. Marma-sanyasa is concerned only with renouncing the actions of the body senses and the mind, purely in the dualistic plane – and that only as far as practicable. Rajayoga strives only to examine, concentrate, and develop the potentialities of, the mind to the maximum – and from the dual plane alone. Both these have no thought of the Absolute at all. Similarly the Bhakta also moves only in the dualistic plane and does not dare to think of the Absolute.

Of all these Margas, Karmayoga alone has an advaitic goal called 'Naishkarmyasiddhi' i.e., to be engaged in all the activities of body senses and mind, and at the same time to be convinced beyond all doubt, that you are neither the doer nor the enjoyer at any time, but only the ultimate witness, or Truth itself. This really is the life and activities of a sage.

This looks quite natural and sweet. It can well be said to be the highest, and it is devoid of any effort or artificiality.

36¹²¹

THE CONVERSATIONS OF GURUNATHAN

Universal Law, Natural Science and Philosophy

37

UNIVERSAL LAW, NATURAL SCIENCE AND PHILOSOPHY¹²²

(37-1)¹²³ UNIVERSAL LAW, NATURAL SCIENCE AND PHILOSOPHY Page 697

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¹²² Handwritten notes at top of page read: "DUP"

¹²³ The paras on this page are unnumbered.

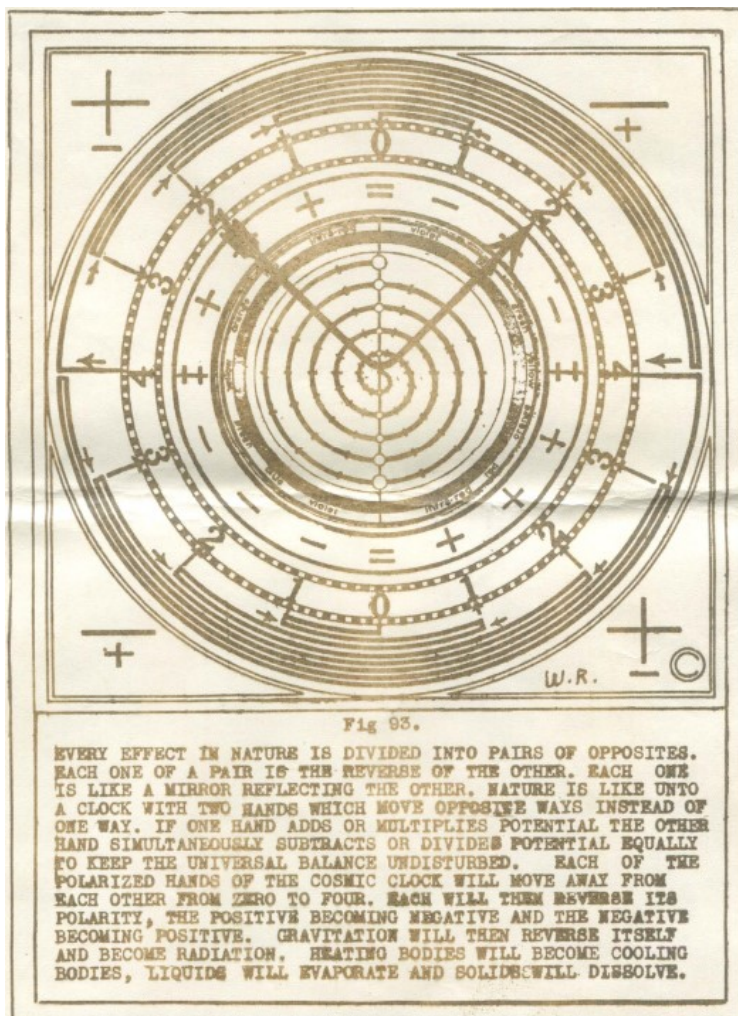


FIG. 93. Every effect in nature is divided into pairs of opposites. Each one of a pair is the reverse of the other. Each one is like a mirror reflecting the other. Nature is like unto a clock with two hands which move opposite ways instead of one way. If one hand adds or multiplies potential the other hand simultaneously subtracts or divides potential equally to keep the universal balance undisturbed. Each of the polarized hands of the cosmic clock will move away from each other from zero to four. Each will then reverse its polarity, the positive becoming negative and the negative becoming positive. Gravitation will then reverse itself and become radiation. Heating bodies will become cooling bodies, liquids will evaporate and solids will dissolve.

The cosmic clock.

Illustrating the impossibility of disturbing the balance of god's universe by even the weight of one electron....

(39-1)¹²⁶ Universal Law, Natural Science and Philosophy Page 698

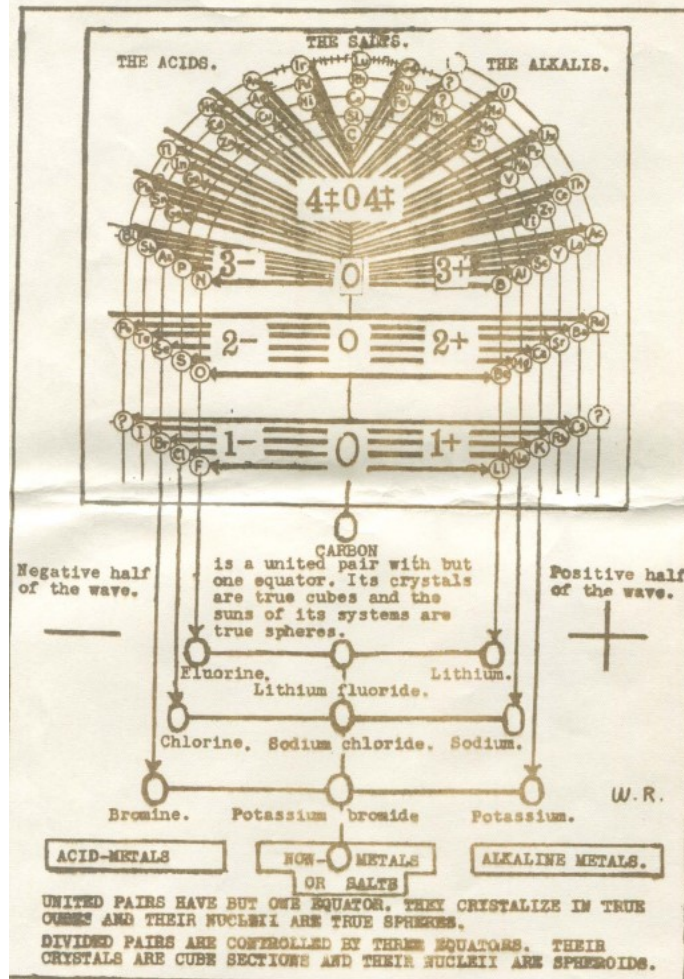


Fig. 94.

In the above five, of the nine octaves of matter, the fulcrum and lever principle of dividing and extending one balanced condition into two opposed conditions to motivate the heartbeat of nature is graphically illustrated.

¹²⁵ Handwritten notes at top of page read: "DUP"

¹²⁶ The paras on this page are unnumbered.

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On Ramana Maharshi

41¹²⁸

ON RAMANA MAHARSHI
Philosophy of Bhagavan Ramana Maharshi¹²⁹
M. Venkataramiah

(41-1)¹³⁰ When I look around me, I see objects of different types, whose existence is known or is cognised by me only through the agency of the mind. But mind alone will not be able to give me that perception because behind the mind there is some power without the help of which neither the eye can see nor the ear hear, nor the mind sense the seeing or hearing. This is easy enough to understand because even the organs of sense which are very useful for the acquisition of objective knowledge, depend for their useful and effective functioning, on the mind as well as on that which illumines the mind. The basic idea underlying all these experiences is that there is a consciousness which sees, hears... in other words experiences. And what is that? When I say, I see, I hear; I think; and I meditate; there is a being denoted by the word "I" which on examination and introspection, is found to elude the grasp. Everything with which I become associated in all life's activities, such as eating, drinking etc., or thinking, feeling etc., is a manifestation in which the integral part is the mind. Hence, it must be obvious that the whole external world around me is but a projection of my mind. Without that mind I cannot have useful relations with the external world and I become aware of the world only as my mind pictures it to me. Again it will be observed that I am different from the mind. And that is the secret of the Bhagavan's teaching The more you dive deep into yourself the more clearly does the "I" in you begin to appear and yet a point is reached when you will be forced to ask "what is the source of this I" "where is its origin?" and this enquiry, mind you, can only be undertaken with the help of the mind. Whereas the mind has until now taken "You" into the external world to such an alarming degree that you had come to believe that the body is you, the mind is you, the world is you, now you find the mind helping you in withdrawing you into the depths within you to find the source of the "I." It is found that in your search for the source of the "I," the I-ness disappears, and there is left then no "I," no you, and in fact, it is only a state of being, in which there is no differentiation of separateness...neither you nor I nor the world as separate entities. It is, as is evident (a state of) self-realisation.

(41-2) The Bhagavan has in one place (sat-vidya) stated that it is easy of accomplishment, while some others who apparently tried to follow the method found it rather a difficult one. "This, however, is not to say that the achievement is other than supremely difficult." So said Mr Grant Duff.

¹²⁸ The original editor inserted "A" at the top of the page by hand.

¹²⁹ "Maharishee" in the original.

¹³⁰ The paras on this page are numbered 2 through 6; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

(41-3) When in the midst of a crowd a woman touched the hem of the garment of Jesus Christ and she became whole and free from her sickness, we generally and naturally attribute what she got to the grace or holiness of Jesus Christ but he, however attributed her cure to her own faith.

(41-4) The worker of the miracle may sometimes be unaware that he did it but the body which received the grace or benefit of the grace of the holy naturally thinks the other man did do a miracle.

(41-5) Still the mind. No thoughts will arise.

(41-6) Immediately a thought arises, stop it. Let this process go on. It makes no difference whether it is a good thought or a bad one, which arises, you must stop all thoughts. In that condition the mind is in a Sattvic state, appearing in the reflected light of the Atma. It is however true to – say that when after reaching that point of the gatekeeper, the mind's help is sought to dive deeper far inside, to find the source of the 'I,' there is no reflection of light, as Atma shines in its own pure and pristine glory. This is the true state of man (Sahaja Sthithi). The 'I' has disappeared and¹³¹

42¹³²

ON RAMANA MAHARSHI
The Maharishi (Swatantra Annual 1949)
S. Parthasarathy

(42-1)¹³³ She was Sorely troubled in mind and sought the Maharishi's help to overcome her grief.

(42-2) Maharishi had given the same reply. 'If you know thyself, there will be no occasion to worry about these things.' I was shocked at these answers. Here were poor people seeking consolation and this is all the consolation they get. The Maharishi must be a helpless sort of person.

(42-3) The Maharishi's eyes began to haunt me. They seemed to rip open my mind and lay bare all my failings. The uneasiness became unbearable and I left the place with more disquiet than I had taken with me.

¹³¹ The paras on this page continue on page 43.

¹³² Handwritten notes at top left margin read: "New page 1"

¹³³ The paras on this page are numbered 1 through 8, and 1 through 3; they are not consecutive with the previous page.

(42-4) Maharishi stresses the practice of non-identification of the self with the outer self in the pursuit of yoga and prefers to leave the question of identification of the self with the Divine to the discovery of every yogin as he proceeds in his yoga. One does not therefore give up bhakti by going to him. In fact, one develops more and more of bhakti."

(42-5) Maharishi is unique in the sense that he does not preach any single path nor does he condemn any known method of yoga. He believes that the true path is not the same for every individual and that the true path for the individual must be discovered and the end reached by atmavichar or searching of the self. Without such atma-vichar, he does not think it possible for anyone to attain self-enquiry is none other than the process of self-realisation. Nothing is to be taken up and nothing is to be given up as a pre-requisite to engaging in yoga. It does not matter if work, worship and meditation drop off or cling to us as we proceed."

(42-6) Often the advice is not given immediately it is sought. The request remains unanswered until the applicant's mind is tuned to receive it.

(42-7) But he is not obliged to enter into samadhi to dissociate himself from the outer world. For external participation and internal quiet exist side by side.

(42-8) Sri Aurobindo has written a beautiful letter about the nature of the silent work done by yogins. 'Leave aside the question of Divine or undivine, no spiritual man who acts dynamically is limited to physical contact - the idea that physical contact through writing, speech, or meeting is indispensable to the action of the spiritual force is self-contradictory, for then it would not be a spiritual force. The spirit is not limited by physical things or by the body.¹³⁴

Maharshi and Ramakrishna (In The Aryan Path, November '48)
David Maciver

(42-9) Sri Ramakrishna's is inclined to be hesitant. He cites a passage in which Sri Ramakrishna speaks, with what might seem an accent of personal experience, of the difficulty of ridding oneself of the ego. "When you ultimately find that this 'I' cannot be destroyed, "the passage concludes, "let it remain as 'I' the servant." "In relation to this concession," declares Dr Jung, "Sri Ramana is certainly the more radical."

(42-10) The ajata-vada, of which Sri Ramana is a personification in our day, gives no kind of support to Sri Ramakrishna's view that traces of ahamkara are necessary for the maintenance of physical existence, nor to my knowledge and belief does Sri Shankaracharya anywhere endorse Sri Ramakrishna's idea that something of the ego is

¹³⁴ Handwritten notes at left margin of page read: "New page 2"

involved in the communication of wisdom – it is hardly conceivable when ego is the token of its absence.

Objectivity of any kind – gross or subtle – is supported by pure Consciousness alone, into which it is immediately resolvable. This is direct and radical Vedanta Ego, or prarabdha karma-secondary consequences of an objectively admitted as existing in its own right-have no place here at all. Such is the radical position of the ajata-vada. And, from this point of view, a Guru's communication with his disciples is presumption not of ego in the Guru, but of its absence in the disciple. And those who have sat at the feet of a Sadhguru will endorse this presumption as a fact of experience; Guru, upadesha and disciple, the beginning, the middle and the end are pure Consciousness alone.

(42-11) I have pointed out, however, that from the stand-point of the ajata-vada these questions do not arise. Nothing in existence presupposes or allows of ego or maya as¹³⁵

43¹³⁶

ON RAMANA MAHARSHI
Philosophy of Bhagavan Ramana Maharshi
M. Venkataramiah

(43-1)¹³⁷ there is only an oneness.

(43-2) This is not to say that these points are to be regarded altogether. The point is that you are incessantly practising the enquiry.

(43-3) As was said once, be aware of that consciousness in you at all times and under all conditions, which was there when you were soundly asleep.

(43-4) To sum up, the practice consists in incessantly putting a question to oneself "who is this I in me" "Where is its source" and in obtaining an answer to it be vigilant that no thoughts arise.

(43-5) Be fully awake and be always on the alert that all mental processes viz. thoughts are suppressed.

(43-6) When carefully analysed everyone of these persons is a seeker. If you concentrate or meditate on the heart-centre or the eye-brow centre, constant practice in such meditation makes you one with that centre. The question will still arise to you, "Who

¹³⁵ The paras on this page continue on page 44.

¹³⁶ Handwritten notes at top of page read: "Venkataramiah B"

¹³⁷ The paras on this page are numbered through ; they are not consecutive with the previous page., but follow the paras on page 41.

am I." Similarly meditation on Rama or Krishna or a mantra will lead to the same state of oneness with the object of meditation and it cannot stop there till again the real bliss within is experienced.

(43-7) Similarly, other regulations relating to posture, diet, solitude and silence, good company are all unquestionably aids. It would indeed some

(43-8) In certain schools of esotericism, it is said that when you tread the path of yoga (it does not matter what branch of it) there are as it were, cross-currents set up as a result of previous karma and consequently the neophyte encounters obstacles of different sorts in the initial stages. The Bhagavan rejects this theory and says that when the karma is working out it takes place of its own accord and not because you have taken to yoga.

(43-9) If troubles do come, understand they are the results of something that has gone by; the troubles are not origin-less; there must be a cause which produced them, although we may not see or know what that cause was.¹³⁸

The Sufferings of the Dying Maharshi (published article)
Sadhu Arunachala

(43-10) When we talk of suffering in a case like this, we step into the realm of the mysterious. Who can understand exactly what it means? Many people asked me how and why such a great soul should suffer agony. It is conceivably possible to explain the why to some people's satisfaction. That he was carrying other people's Karma for them. For the fruits of Karma must always be eaten by someone.

But the "how" is a much more difficult problem. How can one who is released, freed from all the bonds of illusion suffer pain? To say that he did not suffer terrible agony at the end would fail to convince any of those who were near him during the last months. When, during his last illness, the disciples of Milarepa asked him to explain his suffering, even he was unable to do so to the satisfaction of all of them. "There is suffering," he said, but he never said, "I suffer."

Bhagavan as a Jivanmukta stood apart from the physical world as a witness, so we must understand that he was able to stand apart as a witness of his own suffering without in any way becoming bound by it.

For the ever-freed apart, from the "I" all is phenomena. Waking, dream and sleep are nothing more than phases in the shadow world which he knows is but a passing show. And so we must be content to place pain in this same category. But we cannot dismiss it altogether. Pain is just as real as the body we associate with it and far harder to surmount. For us the body was real, it was his body. That is why we came to sit at his

¹³⁸ Handwritten notes at left margin of page read: "New page C"

ON RAMANA MAHARSHI
The Sufferings of the Dying Maharshi¹³⁹
Sadhu Arunachala

(continued from the previous page) feet. And so for us the pain was real. To say he did not feel it is foolish. In as much as he functioned through the body, he did.

(44-1)¹⁴⁰ Simple as he was himself, he believed in simplicity for others, but he never forced his views on them. He knew how useless it was. On the other hand, he recognised that things must be accepted as they are, nobody can do away with all the wonderful inventions of science. Accept them, even use them when necessary, but do not let them ensnare you. "The world is like that!" he used to say

You can do but little to alter it. But you can do a lot to alter yourself to be unaffected by your surroundings.

(44-2) He was a natural philosopher. A philosopher not of books but of experience. Yet if one reads his forty verses one will find there the deepest conclusion of Kant and the Idealist school, only they reached them by prodigious feats of intellect and so were liable to errors which he escaped. He does away with time, space and matter as but modes of the thinker; fate and free will are found not to exist for the Essential self, and thus, for all the profound conclusions of the country-bred Brahmin boy.

Ramana Maharishi, the Mystic Sage of Arunachala
M.D. Sagane

(44-3) Maharishi Said:- For the present be in Sadhana stage (and not always in Dhyana-Samadhi). Eat and sleep little: Observe silence: Always keep mind in happy state (Brahmananda). In Siddhawastha or Sahaj-Samadhi, mind is Brahmakar (absorbed in Infinity) although all activities such as talk etc are being carried on. Sahaj-Samadhi is like a river entering into the sea and losing its separateness in it.

(44-4) Always carry on the quest "Who am I?" That will destroy the knot of Ahankara. You will then ever dwell in pure happiness (Brahmanand).

(44-5) There is no Maya. Everything is Brahma..... There is neither birth nor death.(For) Who is to be born and who is to die?..... Who is to be worshipped and whose

¹³⁹ "Maharishi" in the original.

¹⁴⁰ The paras on this page are numbered 16 through 17, and 2 through 5 making them consecutive with the previous page.

Dhyan is to be made? All is Brahma Bodily ailments, pains and pleasures are but attributes of mind. If I-notion gets destroyed, Pure Principal alone remains.¹⁴¹

Maharshi and Ramakrishna
David Maciver

(44-6)¹⁴² permanent factors. I may be thought unkind in submitting the words of this divine embodiment of tenderness and love to a rigorous intellectual scrutiny. But what we are concerned with here is not so much Sri Ramakrishna's, who has need to no one's kindness, as a certain use of his name and teachings to obscure rather than to unveil the Truth. That which it has been sought here to cover over-unwittingly perhaps. and in the understandable desire of asserting the supremacy of one's own master: one egotism this I have sought to place plainly in evidence, lest lovers of Truth should have their paths darkened by argumentation of this kind.

I have my deep reverence for both these great Teachers, but I am a partisan of neither. Fortune has, however, favoured me with a long acquaintance with Sri Ramana Maharishi which enables me to state plainly what he represents.

(44-7) Sri Ramana's spiritual path has been particularly notable for the fact that his experience of nirvikalpa-samadhi at the age of seventeen precede any kind of instruction in spiritual matters. It would be difficult to find more spontaneous mouthpiece of the Ultimate than Sri Ramana Maharshi.¹⁴³

(44-8) A living embodiment of the highest stand-point to which the scriptures point, effacing the sensation of the entire ego from our hearts by His silent presence, is of greater practical aid to the real spiritual aspirant than any words of commiseration to him in the difficulties of his sadhana, whose effect is rather to leave, even to fix him, where he stands, and particularly so when they come, as at present, very much at second-hand.

45¹⁴⁴

ON RAMANA MAHARSHI
Letters From Sri Ramanasram¹⁴⁵
Nagamma

¹⁴¹ Handwritten notes at left margin of page read: "C"

¹⁴² This para follows the paras on page 42.

¹⁴³ "Maharishee" in the original.

¹⁴⁴ Handwritten notes at top of page read: "New page 3"

¹⁴⁵ "NAGAMMA: LETTERS FROM SRI RAMANASRAM (translated from Telegu (published))" in the original.

(45-1)¹⁴⁶ Bhagavan's words seemed to suggest, How can you make [Pradakshinam]¹⁴⁷ (go round me) when I am all pervading? Do you take me as a stone image in a temple to be gone around? "The Pradakshina and Namaskar etc as depicted by you are intended for people that advanced ahead to higher planes. Is not Guruvandana and the like required of us? Though Advaita can be (practiced) observed with the three worlds, it is said that should not be done before a Guru? Does Advaita imply non-observance of Namaskar. That should never be the case. Advaita should be in Bhava (idea) within. But [it]¹⁴⁸ can never hold good without. Does Samadristi (Observance of Equality) mean that we should take the same food that a dog eats? Can we do I? Can a morsel of food satisfy our hunger though it will do well for a bird? Would a handful of rice which satisfied us quell the hunger of an elephant? So having a feeling of oneness (Advaita) in 'Bhava' within, we must behave without in accordance with the laws of the world. A 'Jnani' though free from all effects of pain and pleasure will do karma for the sake of others just like those hired to weep and wail with beating of chest etc.

(45-2) So does a Jnani behave strictly in accordance with the mental level of the people that surround him. He would adopt his Tala (striking of cymbal) (concomitant) quite agreeing with the prevailing tune Being well experience in everything, he finds nothing strange. He moves as others lead him. He puts on any demeanour that is required of him. He does all these for others sake but none for himself. This display in action varies in proportion to the merit of the enquirer. Each individual should discriminate for himself the good and the evil."

(45-3) Bhagavan spoke: In my vision of death there was the complete cessation of movements of all organs. But 'Aham Spurana' (Self Awareness) existed. By this I understood that the 'I' is this Aham Spurana (Self Consciousness).

(45-4) About two years ago, a brahmin couple, residents of Guntur, who used to frequently visit this place, came and stayed here for two months. Poor man! The Brahmin could not afford to stay here longer than two months, leaving his house, household, children etc. However, with a view to shift the blame on his wife, he came to Bhagavan and said, "Swami, I am unable to bear the family hardships. My wife though asked not to accompany me, has come. Now that two months have rolled by, she presses me to return home. I bade her to go, but she refuses. She does not obey me, however much I say. Hence please advise her and ask her to go. I will share some food with you here, and stay here [myself.]"¹⁴⁹

¹⁴⁶ The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

¹⁴⁷ The original editor changed "rada kshinam" to "Pradakshinam" by hand.

¹⁴⁸ The original editor changed "in" to "it" by hand.

¹⁴⁹ The original editor changed "itself" to "myself" by hand.

Bhagavan humorously remarked, “Where to go leaving the Samsara? Are we having aerial flights? We remain in the world only. Samsar is there, wherever we are. I too came down, renouncing everything. See, what a big samsar I have now, probably hundred times over and above yours. You want me to send her away, she says, ‘where else am I to go and so, I shall remain here.’ What answer am I to give her? You say that [you]¹⁵⁰ do not want your leaving all these? This evoked laughter all over the hall.

(45-5) My eyes are affected. I am unable to see properly. Please bless me. “Bhagavan nodded his head, in token of acceptance and remarked, after he had left “He says his eyes are affected. My legs are sick. To whom am I to approach?” We all remained silent, amazed.

(45-6) “After the demise of the mother, I thought I was rid of the last bond and so could go freely to any cave in the mountain without necessarily [sticking]¹⁵¹ to one place. But now a greater bond has come into being.

(45-7) Once a leopard roared and came to a nearby fountain-spring to quench his thirst. Having been afraid the bhakthas rushed out of the cave with plates drums etc to frighten him way. Before they made use of them, he drank the water and departed after making another roar. The devotees felt glad. Bhagavan looked at them and said “Why do you take so much trouble? That leopard made known to me his arrival by one roar and after departure intimating it to me by another roar. In no way he interfered with you, Why do you entertain so much fear? This hill is the abode of leopards. Having come to their dwelling, are we justified in trying to drive them away? It was perhaps to allay their fears Bhagavan resumed “Many siddha purushas (realised souls) have made this hill their abode. They often come to see me assuming different forms and go away. They should not be put to any kind of trouble!

(45-8) Bhagavan had already left instructions that no Jiva should be hindered in its approach to him since it comes only to spend the unexpired momentum of its actions with him.

46¹⁵²

ON RAMANA MAHARSHI
Letters From Sri Ramanasram
Nagamma

¹⁵⁰ The original editor inserted “you” by hand.

¹⁵¹ The original editor deleted “up” from after “sticking” by hand.

¹⁵² Handwritten notes at top of page read: “3”

(46-1)¹⁵³ “That’s well swamin. However much I try to overcome anger, it does persistently recur again and again!. What am I d to do,” enquired the youth. “OH, is it so, Then you will do well to shower wrath on your anger;

(46-2) So are all the worlds. Enough if we turn the mind. All can be seen in this very moment. Of what benefit is it to us? Where is ‘Shanti’ (peace) save roaming and roaming about much wearied? Some time back one enquire whether the much talked of other worlds like Indra Loka chandraloka really exist. Bhagavan replied, Sir, Even granting they really exist, we see there also a swamy sitting, being surrounded by disciples like this. They ask him something and the swamy tells them something. All correspond like this. But of what avail is that to us? After visiting chandraloka, we hanker for indraloka, then vaikunta and then Kailasa, yet another and so on. The mind is lured into these wanderings. But where is ‘Shanti?’ If that is to be attained, the right course will be to realise inner being that contemplates about all these things. He who knows his self witnesses all these worlds in himself by a force of his will then this question never arises at all. The fact that you really exist is quite evident, despite the existence or nonexistence of these worlds, like Kailas etc. How and where do you indwell? You should first know your source and destination. We can after wards think of those worlds.

(46-3) Bhagavan “If my body is ill what is that to me? It suffers itself. But I have been idle, doing nothing. If you bring the translated script to me, I will correct it. He verified and corrected it, sitting late in the night. His bodily disease never stood as an obstacles in his work.

(46-4) My loin-cloth was torn. I could never let others know my want; The secret shouldn’t be revealed. How could I get a needle and a thread of string? Then I got a prickly thorn and made an eye at one end. The yarn got from torn-out cloth was twisted and letting it into the hole, I stitched the seam, I wore it after folding it in such a way as not to allow the seam to be seem by others. Time some how rolled on – what do I require? Such were those days! Thus spoke Sri Maharishi.

(46-5) This question about attaining the liberation even while remaining in this body bothers many. This is not at all new. In ancient days also, there were fat book written by people who propagated among their disciples, Kayakalpavratams (a process of making the body immortal), this and that and the possibility of making their bodies adamant and even flying with them to kailas. Having spread these ideas among the people and written innumerable volumes on this thesis, they themselves succumbed to time (Kala) leaving their bodies here alone! When the Guru who propagate them dies, what remains yet to the disciples? We know nothing what happens to a thing that we

¹⁵³ The paras on this page are numbered 9 through 15, making them consecutive with the previous page.

see now or how it transforms in the next moment. Unless one discriminates that he was not the body and cares little about it with a spirit of detachment, never gets itself well-established in him. Ingraining of peace is liberation. When complete detachment from the body is ordained as a pre-requisite for attaining peace how could these people get "Moksha" by permanently remaining in this body? Their fetters would all the more get tightened. How could they be mitigated? This is only an illusion?"

(46-6) What is your idea of eternal beings? Those that are in the know of a state that never deteriorates are the 'CHIRANJIVEES.' What is death for those who know their real state and what birth? They are eternal beings manifesting at all times and at all places. We now talk about them and is it not evident really exist here alone? In the same manner, whenever and wherever they are talked of they manifest then and there. They are ever living in their glory only. Can eternal living be ascribed to this mortal frame (body) composed of the five elements? They ignore this body i.e. they view it with little importance. Is it reasonable to attach any eternity to these imaginary pictures (Bodies) when even the Brahmakalpas are turned down and crumbled like child-castles?"

(46-7) To-day morning, when Bhagavan was about to go up the hill, some coolies who were entrusted with the work of plucking the mango fruit, of the tree near the steps, began to strike at it with large bamboos instead of going up the tree and gently doing the work. Leaves were also falling down along with the fruit. Hearing the noise of the hits, Bhagavan sent instructions forbidding them to do so. Afterwards, he came out and noticed the leaves in a great heap. He felt unbearable pains at the sight of those leaves. Unable to keep mum he began admonishing them. "Oh! Enough, enough. That will do. Does plucking the fruit mean striking the tree to cause the leaves also to fall? Is that the return for the fruit it has given? Who entrusted this work to you? Better if you had struck at the very root of the tree than to deal so many blows. at it. You need neither pluck the fruit or do anything. Get out. Away with you!"

47¹⁵⁴

ON RAMANA MAHARSHI
Letters From Sri Ramanasram
Nagamma

(continued from the previous page)

"Why didn't you tell this at the outset, Swamiji?" "When you can feel and understand the pain of a scratch on your body, why don't you know that it would be equally painful to the tree while it is stripped of its leaves? Have I to tell you this?"

¹⁵⁴ Handwritten notes at top of page read: "3"

(47-1)¹⁵⁵ Many a time did Bhagavan tell that he was not at all impelled formerly by any {Santalpae}¹⁵⁶ any of the ever so many animals suffering many days with disease. But it has been common that due to some kind of 'spurana' (Recalling) the Jiva awaited Bhagavan's grace and after attaining it, gets rid of the pangs and death occurs peacefully.

(47-2) "Yes, the monkeys steal away the fruit one after another. If human beings were to do it, they take away all at once. When questioned why they do so, they assert it to be their right. If the monkeys' action is a small theft the peoples' would be a great theft. They drive these monkeys away as if their action is quite just.

(47-3) People come from Madras by train and they say 'we have come! So also is this body. The body is the cart to the individual and the leg its component part walks. But everyone says, 'I walked, I came! Where does he go? But he does nothing except ascribing all these actions to himself.'" He again resumed: 'Did they walk at least for some distance or not?' I said that they had walked as far as Gautamyashram performing 'Bhajan' and afterwards they couldn't continue owing to the blaze of the sun. He concluded by saying, "It's well, they had at least gone on foot so far.

(47-4) You just see, they imprisoned me in this jail! If you succeed in making me move, somebody will catch hold of me on the way and put me in some such jail.

(47-5) "If the idea 'I am doing jape' is absent, then the sin from evil action won't touch him. When the ego 'I am doing the Japa' persist, why should not the sin of bad habits affect him?" said Bhagavan. So long as the ego persists, one cannot but enjoy separately the effects of good and bad actions. How could it be befitting to cover up the one with the other? When the ideas of ('I' and 'Mine' leave him, he remains completely unaffected by anything. Unless one knows his self, the idea of 'I am doing' won't leave him. What then is Japa for one who know his self? and what Japa? Life for him is only led by sheer force of Prarabdha ' Of course, prarabdha is of three kinds: Itcha (out of one's desiring it Parechcha (out of other's desire). To the Tatwagna who knows his self, there is no Itcha Prarabdha at all. Then Anitcha and Parechcha only remain. Whatever he does, he does it only for other's sake. He does things as per his 'Prarabdha' but he will not in the least be affected by it. Whatever action he does, he carries neither 'Punyam' the good nor 'Papam' the evil with it. He does it, all things quite in keeping with the laws of the world; but all the same he never acts improperly."

(47-6) Adhyatmic teachings. One person noticed his continuous and unmonotonous talk and questioned him, "Bhagavan! when do you go into

¹⁵⁵ The paras on this page are numbered 16 through 23, making them consecutive with the previous page.

¹⁵⁶ The word has been typed over. Only "Santal-" is visible in the original.

Samadhi?" All the bhakthas burst into laughter. Bhagavan also was provoked to laughter. Then Bhagavan spoke: "O, that's the reason. His idea is 'what? This swamy always speaks. What sort of a Jnani is he?' Unless one sits in 'Padmasan' with folded hands and holding fast his breath it cannot be called Samadhi! There should also be one cave and he should be going in and coming out of it daily. Then only he will be hailed, 'O, what a great one is this Swamy!' In my case, these devotees, this programme and the unceasing talks will lead one to think 'what kind of a swamy is he?' That is his doubt. It is a pity! what am I to do? It occurred so once or twice before. One that had seen me once in Gurumurtum visited me again after some time in Skandashsaram. He was much embarrassed to find me talking and going through daily routine programme and said, 'Swamin, Swami, give us your 'darshan' in your former 'swarup' (form)" So saying they happen to feel sorry also. Their idea was that this swamy is becoming degenerated. How can we account for that? I was then obliged to be in that state and am now to be in this state. It goes on adapting itself to the changes of time. In their opinion, it appears that asceticism (swamitwam) would automatically accrue by remaining simply in a state of non-eating and speechlessness. The world labours under this delusion."

(47-7) What you gain if you go on questioning the how and why of person and things? Would the joy of this conversation be like that bliss-divine when one rests motionless in one's self? The search for happiness is now being made about the whole earth and the sky, for-saking the self! The being that wanders about in search of joy should be known first by self-enquiry. 'who am I? If that's done no other question of doubt arises at all!"

(47-8) "Madhav roamed about many places owing to mental derangement and finding himself incapable of coming to normal sober condition, announced before many people that he would not live long. We bereave his death. Instead it would be better if we are thoughtful of the idea as to when we would reach our end. A Jnani always looks for wards for the opportune moment as to when his prarabdha would be completely exhausted to go ahead forsaking the body. The coolly that carries a load for money looks forward as to when he would reach

48¹⁵⁷

ON RAMANA MAHARSHI
Letters From Sri Ramanasram
Nagamma

(continued from the previous page) the destination! When the master asks him to lay down the lead before his house, he would do so heaving a sigh of relief. So also a man of discrimination feels his body a burden. He (Madhav) had gone and I am awaiting with hopes when I shall also reach my end. Oh, when this little 'Prana' goes

¹⁵⁷ Handwritten notes at top of page read: "3 cont."

out, four persons will be required to lift this body. So long that 'Chaitanyam' (vital force) is present in the body, it is not at all heavy. When it leaves, nothing would be heavier than this. For the sake of such a body. 'Kayakalpavratams' are being made to attain a salvation even with this body. Having done so much, they also die some time or other. None can hang on eternally transient body. When the fountain-head is fathomed who will cling on to this mortal frame? 'When shall we be rid of this burden?' shall be our aim." Said Bhagavan.

(48-1)¹⁵⁸ Having heard what all they said about science, Bhagavan spoke well none, of these are apart from one's self! All these manifest when the self is. None can gain say the existence of the self. Even the Atheist who advocates the nonexistence of God, admits that He exists. So whatever come, comes from within one's self and merges in the self-same thing. So nothing claims existence apart from one's self. 'Why do those multifarious powers manifest one following the other according to science?' Was another question. "Mind is the cause, all these appear so to the same mind. All these rise up with rising of the mind. Even the fine elements or the powers behind them will arise with the birth of the mind. With its merging, all these vanish. Mind is the cause of all these 'Phenomena,' said Bhagavan.

(48-2) With the awakening come all into being. We abide as the witness when we learn to sleep with self-awareness. That is the proper course."

(48-3) While I was in Virupaksha cave, I suffered very much from cough. I used to resort to usage of two or three 'Karakkayalu' with the utmost economy provided they were offered by anybody without our asking for them. Once these fruit were completely exhausted. The cough also aggravated. Palani said, 'It will do well to tell some one that will go to the bazaar.' I replied, 'Let us see! But it so occurred to the mind, 'better it would be if Karakkaya is to be used. A moment after the rise of this 'sankalpa' (thought) in mind, a bhaktha arrived from some village. Hardly had I looked forward when I found a big load of fruit, 'Swamin, while I was on my way to this place, I noticed in a nearby village 'Karakkayalu' being piled up in a heap rate thinking that these would bring relief to the Bhagavan's cough. Here they are! Said the bhakta employing the bag by pouring them in a heap. Many such incidents have occurred. How can we narrate them all?

(48-4) The disciples of Saibaba keep his photo in front and worship it as guru. How could it hold good? they ca worship it as god, but what benefit would they gain if adore him as their Guru? 'The mind gets concentrated' was Bhagavan's reply.'

¹⁵⁸ The paras on this page are numbered 24 through 32, making them consecutive with the previous page.

(48-5) 'It's true. Mind-concentration is possible to some extent by worshipping a lifeless image. To make that concentration well-established and firm, one should realise his self. Guru's help is essential for such an enquiry. That is the reason why the wise tell, that one should not stop away with 'Upasana' 'meditation.' But this 'upasana' won't go fruitless. It could however ripen at some time. This Upasana should not allow of any tint of show or affection. Anything would reach its consummation provided the mind is pure. Else it turns fruitless, just like a seed sown in a worthless soil." said Bhagavan.

(48-6) We are all Siddhas in that respect. Food and water, milk and water whichever we require come to us. Enjoying already, such siddhis of all kinds, they hanker after more of them. Bhagavan now and then used to say, to know one's self and to be in the Self is Siddhi and none other should ever be conceived as Siddhi. The truth can be perceived if thought can be made to soul attains whatever is due in accordance to the nature of his Karma under Iswara's rule 'Superintendence). Even God himself is incapable of fulfilling a desire which is not one's due (praptam).

(48-7) Iswara distributes the fruits in accordance with the individual's deserts of past karma. He is, as it were, an agent that disburses wages in proportion to the work done. That is all, without that Personal God, Karma does not proceed.

(48-8) We have conduct ourselves according to the mental trends of others. It is our bounden duty to act up to the respective mental aptitudes of different persons, "said Bhagavan.

(48-9) ChinnaSwamy fixed up the programme for celebrating the Swarnotsava on first September. Bhagavan scrutinised the whole sheet and said with a smile, "Well one crowded and leisureless programme! Let it go. How does it concern me? Let them do as they like.

49¹⁵⁹

ON RAMANA MAHARSHI
Letters From Sri Ramanasram
Nagamma

(49-1)¹⁶⁰ Some Gujaratis purchased some books and Bhagavan's photos, the day before yesterday evening and brought them to Bhagavan. They desired him to affix his name on the books. 'What name shall I write?' asked Bhagavan 'Your name,' they reiterated. 'What name have I?' 'Is not Ramana Maharshi thy name?' 'Somebody put it like that; but where is name and village to me?' (MEMO BY PB Are we not entitled to ask why

¹⁵⁹ Handwritten notes at top of page read: "3 finished"

¹⁶⁰ The paras on this page are numbered 33 through 40, making them consecutive with the previous page.

then he signed the Last will – not with name its true but with mark – making over the ashram to his family?)

(49-2) Years back when I stepped into the hall, Krishnaswamy was enquiring Bhagavan about Satwic food (finer good food), Bhagavan spoke: So we thought that the idea itself was improper and we drank that simple unseasoned rice-starch. It was immensely soothing and cheerful since it was so fine a diet without an admixture of even the salt. It was not only agreeable to the body but highly heartening to the mind. ‘Does salt also come under the irritating substances?’ enquired I with some apprehension. ‘O, Yes undoubtedly. It was so written in some book, Just wait I shall look to it and tell you” said Bhagavan.

(49-3) It is an entire delusion to think of Arpana (surrender) so lightly. Arpana means that the mind should merge and becomes one with the absolute, i.e., all subtle tendencies (vasanas) should be rooted¹⁶¹ out. Nothing like self-effort coupled with Iswara’s will should bring this about. Iswara’s sakthi (power) itself should draw the mind inward. Not until then can complete surrender be said to have been made why should we talk of surrender? The selfsame thing surrenders itself. We should endeavour till such firm grip is attained. Such a grip would be possible only after manifold trials. But when once it is grasped, there would be no going back. Of what avail is the verbal expression of the word ‘Arpana’ and ‘arpna.’

(49-4) To sit in this position, is itself sadhana. I used to sit like this always. I closed my eyes then. Now I keep them open. That is all the difference that which existed then does exist now also. Should there be any other than the ‘I’ for doing Sadhan?” said Bhagavan.

(49-5) The pity of it is that he leaves off his omnipresent self within and does sadhana for the sakshatha of some God without. God as is said, appears and vanishes in a moment! For the sake of this momentary vision, he leaves aside his omnipresent self and does so much sadhana. Thus he increases his mental activities for the acquisition of boons! No trouble arises if one remains speechless in his self, and Bhagavan.

(49-6) But what for is a sadhana? the self is all-pervading and omnipresent. One need not try anywhere to get this self. Sadhana is only or aimed remove obstacles and false perception that come in the way of one to stand in his self. False knowledge come of non perception of one’s true self and of believing the body and the world true. Sadhana is only intended just to efface this false mental impression. But where is in reality the need for sadhana to attain to one’s self? Nothing other than his self appears to him who his steadfast in the knowledge of the self.

¹⁶¹ “rotted” in the original.

(49-7) But no purpose is served by the mere verbal repetition of the enquiry 'Who am I? Who am I?' nor by pronouncing 'Neti' (I am not this, I am not this and so on) said Bhagavan.

(49-8) All the 'sadhana's' are intended only to remove the idea 'I am the body.' The knowledge of 'I am' is the Atman or Paramatman or whatever name you may give it.

PB on Maharshi and Travelling

50¹⁶²

PB ON MAHARSHI AND TRAVELLING

51

PB ON MAHARSHI AND TRAVELLING

(f)

(51-1)¹⁶³ The sacred cities and places of India are overgrown with the weeds of impossible legend and incredible fancies.

(51-2) Witchcraft, the black arts, flourish in Indian villages and among jungle tribes.

(51-3) He did not once remove his gaze from my eyes-

(51-4) His sparkling eyes - This Yogi in his mountain retreat-

(51-5) I wandered across - and then reached a spot bestrewn with huge boulders - around the foot of the mountain.

(51-6) The sun shone softly on the red-tiled roofs.

(51-7) A single plantain leaf is large enough to be used as a plate at meals, or stitched leaves of the banyan.

(51-8) At night numerous fireflies darted about.

(51-9) We descended at a drowsy little station where a couple of flickering paraffin lamps provided the sole illumination.

(51-10) An ox-cart took us across a mile of fields to the village.

¹⁶² Blank page except for "On Maharishee" written very big and vertically on this page by PB.

¹⁶³ The paras on this page are numbered 1 through 23; they are not consecutive with the previous page.

(51-11) To touch the ground that afternoon with bare feet was like touching a sheet of hot iron.

(51-12) India possesses its scattered memorials of a proud past.

(51-13) He locked my gaze in his own unwinking, long-drawn stare

(51-14) I met the Yogi trudging along the road-

(51-15) A red sunset shone through the waving palms.

(51-16) 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.

(51-17) We should not carry a trace of contempt in our demeanour or we learn nothing that is of worth in this sensitive Hindustan.

(51-18) 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.

(51-19) A few English traders and soldiers took India into their hands.

(51-20) Hidden away in the shadows [of]¹⁶⁴ old cypress trees in various parts of Syria are the tombs of great holy men of the past; to these places pilgrims still resort.

(51-21) The large Presidency cities are packed with discontent given its leading by jobless university graduates turned politicians.

(51-22) The damp languid night-

(51-23) The black mass of the tower rises fantastically in the moonlight.

52¹⁶⁵

PB ON MAHARSHI AND TRAVELLING

53

PB ON MAHARSHI AND TRAVELLING

(f)

¹⁶⁴ The original editor changed "shadows, old" to "shadows of old" by hand.

¹⁶⁵ Blank page

(53-1)¹⁶⁶ His serene figure sitting so motionless beside the lake, under the dying sun, hardly differs from that of a bronze statue.

(53-2) The India of palaces, pageants, gilded elephants and ornate jewels, is feudal.

(53-3) 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.

(53-4) It was a pleasure to listen to this polite Punjabi, this fine representative of a fine race, for I have always admired the Sikhs.

(53-5) These mosques which raise their domed minarets against the skyline of every [larger]¹⁶⁷ city in India.

(53-6) I met some herdsmen leading their cattle home.

(53-7) Through the clumps of drooping palms, and beyond the leafy banyan trees, I could see the placid surface of a wide river gleaming in the sun.

(53-8) 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.

(53-9) 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.

(53-10) 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.

(53-11) 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.

(53-12) The western traveller meets with much that -

(53-13) The candles flickered feebly in my sultry room

¹⁶⁶ The paras on this page are numbered 24 through 40, making them consecutive with the previous page.

¹⁶⁷ The original editor changed "large" to "larger" by hand.

(53-14) 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.

(53-15) The coloured and crowded bazaar was a scene of bustling activity.

(53-16) The processional car and idols were stabled in a dark wood and corrugated iron structure, outside the temple.

(53-17) Those drowsy Indian afternoons are better spent on one's bed.

54¹⁶⁸

PB ON MAHARSHI AND TRAVELLING

55

PB ON MAHARSHI AND TRAVELLING

(f)

(55-1)¹⁶⁹ The bazaars buzz like a swarm of brown bees-

(55-2) A kite wheeled in the sun's blaze

(55-3) A loafer's arcadia

(55-4) The nocturnal terrors of tropical nights – insects-reptiles.

(55-5) The road wound along through gruesome-looking cactus and sparse jungle.

(55-6) I went to India to meet, not distinguished men, but wise ones.

(55-7) I think of the Surrey downs and green Essex flats-

(55-8) The massive grandeur of this temple

(55-9) The only available means of conveyance at that hour was a bullock cart. I hailed the driver and -

¹⁶⁸ Blank page

¹⁶⁹ The paras on this page are numbered 41 through 60, making them consecutive with the previous page.

(55-10) Do I not still see those coloured palaces, now bereft of their glories, yet giving me reminiscent thoughts as I explored them.

(55-11) The breakers of Cape Comorin, where Roman and Phoenician ships sailed round India's southernmost point-

(55-12) The old temple by the Godavan, where this man with burning black eyes and emaciated body sought for Brahm. He sat there,

(55-13) - the fire-chariot (railway train)

(55-14) South India has less people than Northern India. It is less known to the English 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.

(55-15) 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.

(55-16) What can you do with priests who teach the people to smear fat and red ochre on idols and make their offerings to that?

(55-17) My mind goes back to low white buildings and tropical gardens.

(55-18) The Orient has its perfumed glours but it also has its bad drains; a colourful city life but also a dirty and diseased one.

(55-19) What sublime patience and enduring toil had worked upon these caves and rock-temples.

(55-20) 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.

56¹⁷⁰

PB ON MAHARSHI AND TRAVELLING

57

PB ON MAHARSHI AND TRAVELLING

(f)

(57-1)¹⁷¹ The legendary miracles and traditional marvels which he related left me cold.

(57-2) – the hand of dead generations lies heavy over

(57-3) The village was nothing more than a heap of wretched hovels and tumble-down cottages.

(57-4) India is a country where the highest traditional wisdom is daily mocked by its lowest contemporary caricatures.

(57-5) – they stand chest-high in the tank and pour pitchers of water over their heads.

(57-6) 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.

(57-7) Indian society needs a little more fun, a little more laughter, and a little more humour.

(57-8) The calls upon my financial aid came with increasing frequency; within a week I had been magnified into a generous millionaire!

(57-9) 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.

(57-10) 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.

(57-11) 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.

(57-12) 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!"

(57-13) In Punjab the native bearer addressed me "Protector of the Poor" also. "Do not scoff, Huzoor," he said.

(57-14) The unfit and unfed hordes of India.

¹⁷¹ The paras on this page are numbered 61 through 80, making them consecutive with the previous page.

(57-15) This unquestioning fatalism of the Indian.

(57-16) One sees red-painted images all over the land -

(57-17) A fakir¹⁷² who sat immobile hour after hour, with folded legs and ash-smearred face.

(57-18) We strolled out under the palms.

(57-19) 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.

(57-20) - the dull yellow sand of the desert, rising occasionally into little mounds.

58¹⁷³

PB ON MAHARSHI AND TRAVELLING

59

PB ON MAHARSHI AND TRAVELLING

(f)

(59-1)¹⁷⁴ In many respects India is still the contemporary of medieval Europe.

(59-2) - a filthy ascetic with matted lousy hair and sore-covered body.

(59-3) Was it for this that I endured torturing temperatures?

(59-4) To make matters worse there are hardly any hotels in the south, so one must sleep in railway waiting rooms.

(59-5) 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.

(59-6) Since the first European nation thrust itself into India, vast changes have come over the land.

¹⁷² "faquir" in the original.

¹⁷³ Blank page

¹⁷⁴ The paras on this page are numbered 81 through 98, making them consecutive with the previous page.

(59-7) 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.

(59-8) 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.

(59-9) Benares¹⁷⁵ - 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 fronts it.

(59-10) My cockney friend shook his head compassionately. "I feels sorry for them," he said, "they ain't civilised! You just [can't]¹⁷⁶ make them progress!

(59-11) 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.

(59-12) 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!

(59-13) This stagnant and superstitious land

(59-14) - the dusty villages of India

(59-15) How strange their forms appeared within their little shops by lamplight. (The Bazaar)

(59-16) The inexpressible serenity of his countenance awed me.

(59-17) The light hurt my eyes until I thought how welcome would be a full day of England's sulky horizon.

(59-18) The curved arches and carved arabesques of Islam draw me more powerfully than its dogmas.

¹⁷⁵ The original editor inserted underline by hand.

¹⁷⁶ The original editor changed "can" to "can't" by hand.

¹⁷⁷ Blank page

(61-1)¹⁷⁸ 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.

(61-2) 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.

(61-3) I was following a path which led through a tangle of cactus bushes and low scrub.

(61-4) From this parched and desolate peak I saw the entire valley magnificently spread out. I could see the red dust suspended in the air.

(61-5) 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.

(61-6) 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.

(61-7) 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 start a local newspaper which would seek to foster civic pride.

(61-8) 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.

(61-9) – the flat-roofed houses of the town, with their picturesquely-carven doorposts.

¹⁷⁸ The paras on this page are numbered 99 through 111, making them consecutive with the previous page.

(61-10) - here and there small groups of white and crimson water-lilies were dotted about the "tank" -

(61-11) The flat rice-fields stretch away to the hills, divided by low earthen ridges.

(61-12) - huge uncouth water buffaloes, grey and black in colour laboured on some farms, treading out the maize.

(61-13) 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 and spout, a begging bowl and a linen wrap for carrying a few other articles,¹⁷⁹ represents their usual outfit.

62¹⁸⁰

PB ON MAHARSHI AND TRAVELLING

63

PB ON MAHARSHI AND TRAVELLING

(f)

(63-1)¹⁸¹ 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.

(63-2) - and then pass through lofty guard-houses.

(63-3) - the grotesque mingling of splendour and squalor that is India.

(63-4) A child, whose pretty silk coat was embroidered with gaudy tinsel, whose feet were shod in yellow leather slippers.

(63-5) - his long raven-black hair was thickly matted

(63-6) - a dilapidated old mosque

(63-7) - the master was an old man of venerable appearance and apostolic bearing.

¹⁷⁹ The original editor inserted comma by hand

¹⁸⁰ Blank page

¹⁸¹ The paras on this page are numbered 112 through 128, making them consecutive with the previous page.

(63-8) 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.

(63-9) – I flitted direct from the gorgeous palaces of Maharajahs to the shabby huts of ascetic hermits.

(63-10) The sight affected me. Three hundred earnest faces appeared in the Mosque's dim light; three hundred pairs of eyes seeing naught but Allah.

(63-11) 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.

(63-12) He was no anaemic-looking saint but a powerfully built man, vigorous in movement and muscular in limb.

(63-13) "My son, I have entered the place where all is one, where there is neither Truth nor the seeker after Truth."

(63-14) – the heads of the coconut trees were bowed with their rich fruitage.

(63-15) India is a country of striking contrasts: I have four men there – and not a few either – who lived lives of immaculate purity. Yet in the South I have seen great temple provided with brothels for the [profit of]¹⁸² priests and convenience of pilgrims.

(63-16) I sought the company and conversation of India's wise men.

(63-17) Clive, the bank clerk, brought India within British influence. Disraeli, the Jew, brought it within the British Empire.

64¹⁸³

PB ON MAHARSHI AND TRAVELLING

65

PB ON MAHARSHI AND TRAVELLING

(f)

(65-1)¹⁸⁴ I listened to the hooting of owls in the garden at night

¹⁸² "profit of" was typed above the line and inserted with an arrow.

¹⁸³ Blank page

(65-2) He wore a little white skull-cap with openwork edge-

(65-3) - the scarlet fez

(65-4) 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, after washing himself, he sank down in prayer.

(65-5) 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 heart work: some good-will is needed.

(65-6) - to enlighten the uninitiated. Tormented India!

(65-7) - half-veiled women moved silently by

(65-8) 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.

(65-9) - the South is the picturesque part of India.

(65-10) 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.

(65-11) 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.

(65-12) There is very little romance in India, either in its social life of its cities or in the villages of its flat plains.

(65-13) 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

¹⁸⁴ The paras on this page are numbered 129 through 144, making them consecutive with the previous page.

you going?"¹⁸⁵ Without waiting for my reply he proceeded to give me his own biography.

(65-14) - alien conquerors that we are

(65-15) - a burnt-out, sapless people

(65-16) - the grim shackles of caste

66¹⁸⁶

PB ON MAHARSHI AND TRAVELLING

67

PB ON MAHARSHI AND TRAVELLING

(f)

(67-1)¹⁸⁷ 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.

(67-2) This atmosphere of sodden heat was disagreeable.

(67-3) - the brass water pot upon her head shone in the sun -

(67-4) In the silent forests where the great Rishis' Upanishads were composed.

(67-5) The beggars and guides spoiled India's show-places for me as they spoiled Naples for Emerson.

(67-6) - the sad squalor of the villages

(67-7) In the West the sun pours out a welcome benediction; here it pours out malediction.

(67-8) - the fierce sun and lambent air of the Orient

(67-9) It is futile to make superiority a question of skin.

¹⁸⁵ The original editor inserted quotation marks by hand.

¹⁸⁶ Blank page

¹⁸⁷ The paras on this page are numbered 145 through 165, making them consecutive with the previous page.

(67-10) South India:¹⁸⁸ some men went about naked to the waist.

(67-11) – kites, those unattractive birds, flew around the ashram and then darted off towards the town.

(67-12) The traveller who comes with fresh eyes and sees the squalor of Indian villages and the obvious poverty of the peasants, wonders.

(67-13) This strange land, where so many pass their days in silent weeping and their nights in noisy sleeping.

(67-14) – the panoramic plain was encircled by low hills

(67-15) – at daybreak people appear on the banks of the sacred ponds to wash and bathe themselves and then to pray to the rising sun.

(67-16) History is ever changing and methods with it.

(67-17) Indian commerce cannot hope to escape the touch of progress. The peasant clings like a leech to his wooden plough, but younger generations awake-

(67-18) 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.

(67-19) In India the English dance and dine and drink; this is their life.

(67-20) 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.

(67-21) 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.

68¹⁸⁹

PB ON MAHARSHI AND TRAVELLING

69

PB ON MAHARSHI AND TRAVELLING

(f)

¹⁸⁸ The original editor inserted underline by hand.

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(69-1)¹⁹⁰ In the bazaar, where pyramids of food-stuffs are heaped up on little booths.

(69-2) Sweating officials sit under fans, whose slight particular wisp of coolness mocks their general discomfort, and wish that India had never been discovered.

(69-3) If I want vivid romance and colourful sights I shall know where to look for them 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 -

(69-4) 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.

(69-5) 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]¹⁹¹ 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.

(69-6)¹⁹² 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.

(69-7) - the beautiful Arabesque decorations

(69-8) - my host served some tiny cups of delicious Yemen coffee as a ceremonial welcome.

(69-9) Roses showed their fragrant petals, lavender raised its slender head and violets revealed their pretty faces in this attractive Egyptian garden.

¹⁹⁰ The paras on this page are numbered 166 through 177, making them consecutive with the previous page.

¹⁹¹ "in French India" was typed above the line and inserted with an arrow.

¹⁹² Note the mention of Cairo here - may be a misplaced para - TJS

(69-10) 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.

(69-11) - the long panorama of Indian life

(69-12) - the Aryans who broke through the northern passes and spread themselves out all over the land.

70¹⁹³

PB ON MAHARSHI AND TRAVELLING

71

PB ON MAHARSHI AND TRAVELLING

(f)

(71-1)¹⁹⁴ - Ship for the mysterious East

(71-2) India's charming mood of medievalism

(71-3) The Indian spring was burning away into summer.

(71-4) - the long black lashes of his eyes drooped until they covered the brilliance which shone beneath them.

(71-5) 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.

(71-6) - 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.

(71-7) - All trees on the rubber estates are planted with perfectly spaced symmetry. These tall graceful trees combine to form an army in extended formation.

(71-8) Men whose jaded and jaundiced eyes told of the late malaria epidemic.

(71-9) The steep gradients, the snow-covered crags of Himalaya.

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¹⁹⁴ The paras on this page are numbered 178 through 197, making them consecutive with the previous page.

(71-10) 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 Sastras and Sutras. Sankaracharya, 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. etc. From this it is clear that the trick was well known in this mysterious land over a thousand years ago.

(71-11) They chew betel-nut without end, blackening teeth and reddening lips.

(71-12) These peasants and townsfolk are quite contented with what any European must regard as acute discomforts.

(71-13) Girls whose brief beauty ends with married life and much childbearing.

(71-14) Low-caste women passed by me, their breasts hanging low and flaccid - fruit of much childbearing.

(71-15) - the high purpose of my pilgrimage

(71-16) Small shrines line the banks and are even built on the rocks that jut out of the river.

(71-17) He wore the triple-sacred Brahmanical thread.

(71-18) - float lazily on the still lagoons of Travancore

(71-19) - the suffocating heat of summer on the plains

(71-20) - melancholy marshes of _____¹⁹⁵

72¹⁹⁶

PB ON MAHARSHI AND TRAVELLING

73

PB ON MAHARSHI AND TRAVELLING

(f)

¹⁹⁵ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

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(73-1)¹⁹⁷ 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.

(73-2) A tall Muhammadan¹⁹⁸ with a red fez was chanting the evening prayer as he stood facing the setting sun, in the direction of Mecca.

(73-3) – the bowed endurance of toiling peasants

(73-4) All those strange, colourful and diverse components which make up the Indian scene.

(73-5) – women who live frustrated lives under the grim shadow of purdah

(73-6) – in the dazzling Indian light it stood out in sharp shadows

(73-7) My bearer servant assumed an attitude of paternal protection toward me. He carefully analyzed the bills which washer men, 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!”

(73-8) – my spiritual adventures under an Oriental sun.

(73-9) The tiger hides in the jungle

(73-10) A large “tank” was stretched out before me, the trees throwing branch-shadows into its still surface.

(73-11) _____¹⁹⁹ he said, in excellent English.

(73-12) 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

¹⁹⁷ The paras on this page are numbered 198 through 211, making them consecutive with the previous page.

¹⁹⁸ “Muhammedan” in the original.

¹⁹⁹ 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.

bungalow was to stay within a furnace; to venture outside for a walk was to invite a fresh flow of sweat.

(73-13) - and deserts stretch across the country

(73-14) 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.

74²⁰⁰

PB ON MAHARSHI AND TRAVELLING

75

PB ON MAHARSHI AND TRAVELLING

(f)

(75-1)²⁰¹ The fishing boat hugged Africa's shore. Its old-time carved mast and single high white sail looked picturesque.

(75-2) - ghastly-looking beggars, deformed travesties of humanity

(75-3) 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.

(75-4) The silent feet of camels passed through the dust of the street.

(75-5) I bow again mentally before his feet.

(75-6) In the burning stillness of this air

(75-7) 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.

(75-8) There were stars innumerable overhead-

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²⁰¹ The paras on this page are numbered 212 through 228, making them consecutive with the previous page.

- the sun was implacable

(75-9) My bearer chased a cobra out of the house

(75-10) Their turbaned long-robed figures formed a picturesque group

(75-11) - this swarming Eastern city, a motley gathering of house-roofs, minarets, temples and palm trees.

(75-12) The great forests and thick palm groves of Ceylon form a welcome contrast to the flat and parched plains of India.

(75-13) His only garment was a string, which served as a waistband, to which was attached a small calico bag in front covering the parts.

(75-14) - the fast-darkening day
- outside in the lonely night, jackals barked -

(75-15) 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.

(75-16) The fakir²⁰² had a tame green parrot which looked at me from its perch.

(75-17) 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.

76²⁰³

PB ON MAHARSHI AND TRAVELLING

77

PB ON MAHARSHI AND TRAVELLING

(f)

(77-1)²⁰⁴ 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 underfoot on dry land and in the water?

²⁰² "faqueer" in the original.

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(77-2) 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.

(77-3) 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 a clanking of chains, and the eager ship began to steam out of the great harbour of Colombo.

(77-4) Bombay: The movies provide humanity with a little vicarious romance, a little comfort, and a little excellent entertainment in this jaded disillusioned era.

(77-5) 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.

(77-6) 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

(77-7) In the sunny days of our Eastern supremacy

(77-8) The agile gharri moves skilfully through the crowded streets

(77-9) Pilgrims swarm in the narrow streets during festival periods and sweetmeat stalls do a brisk trade.

(77-10) The post office peon brought me a letter

- offered me a dish of rice and brinjol (a native vegetable) (the egg-plant)
- the malarial climate of Madras
- long-bearded Mussulmen passed me on their way to the mosque.

(77-11) 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."

²⁰⁴ The paras on this page are numbered 229 through 239, making them consecutive with the previous page.

(79-1)²⁰⁶ Had I endured all the hazards of travel through dangerous regions in order to fall victim to a mere mosquito? Was malaria borne by that tiny insect, to take me captive?

(79-2) The people came to their doors and stared at me in surprise for - X - though a large village, is well off the beaten track.

(79-3) You English have brought us good roads and excellent railways," he said, but -

(79-4) 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.

(79-5) 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

(79-6) 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.

(79-7) Herein dwells a funny thing worth recording as an example of what is possible in a temperature of 100°²⁰⁷ 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

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²⁰⁶ The paras on this page are numbered 240 through 248, making them consecutive with the previous page.

²⁰⁷ The original editor inserted degree symbol by hand

pressure of the sceptics' ridicule finally completed his conversion to the path of commonsense until he accepted the more modest designation.

(79-8) 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.

(79-9) 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

80²⁰⁸

PB ON MAHARSHI AND TRAVELLING

81

PB ON MAHARSHI AND TRAVELLING

(f)

(81-1)²⁰⁹ – a Pushtu-speaking Pathan from the Frontier, with an umbrella tucked under his arm and a white cart with -

(81-2) – all men of some wealth and attended by servants who darted out of third-class carriages to inquire after their welfare.

(81-3) I found the glare intolerable. I pulled down the sun-shutters over the compartment window – those wooden screens which hang halfway down the window.

(81-4) 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")

(81-5) Bending over the earth in his green rice-field, the Madrasi peasant makes a modest, all but naked brown figure, polite, courteous.

(81-6) The tall pyramidal towers of the great pagoda at T'Mallai

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²⁰⁹ The paras on this page are numbered 249 through 264, making them consecutive with the previous page.

(81-7) The glare was very trying as I tramped between the pinkish boulders.

(81-8) A holy mendicant sat at the entrance to the temple, holding out his begging bowl.

(81-9) Panahs who lived in wretched mud huts which were without door or windows

(81-10) I made no efforts to be enrolled as a disciple of these men.

(81-11) The women idled on the little balconies which projected beyond the first-story windows.

- camels, pilgrims afoot and congested the narrow street-

(81-12) 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.

(81-13) Rumours spread through the city bazaars with astonishing rapidity, while what they lose in truth they gain in colour.

(81-14) 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.

(81-15) I think that elephants are animals of high intelligence. I have seen an elephant shed tears at the sight of its mate in illness!

(81-16) - scorched russet rocks stood up here and there

- The setting sun enwrapped every object with its fiery gold.

82²¹⁰

PB ON MAHARSHI AND TRAVELLING

83

PB ON MAHARSHI AND TRAVELLING

(f)

(83-1)²¹¹ Temple - Wandering through the outer precincts, peering into the dim arcades.

²¹⁰ Blank page

²¹¹ The paras on this page are numbered 265 through 277, making them consecutive with the previous page.

(83-2) – his dark Dravidian appearance, so different from the lighter Northern races.
- the bejewelled Rajahs
- the tranquil East
In the village pot-bellied babies run about stark naked

(83-3) I lived in the Ramaknohna Monastery at Benares; stayed in ashrams in other towns, so picked up the atmosphere.

(83-4) At Gaya I met three taciturn Tibetan pilgrims

(83-5) 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

(83-6) It was saddening to gaze at these grey memorials of a noble faith gone to decay, these sepulchral survivals.

(83-7) 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!

(83-8) India has filled her pantheon with a multitude of Gods, but high above the small shrines the supreme, the all-embracing spirit of –

(83-9) The pendulum of Asiatic life has swung vigorously to the opposite direction.

(83-10) Parallels between pre-war India and medieval Europe are fairly thick

(83-11) I found myself in a setting of Oriental splendour like that dearly beloved of some opera-goers.

(83-12) Indian roads, with their multitude of wayside shrines

(83-13) 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.

(85-1)²¹³ The dumb and helpless land which was India is quickly passing.

(85-2) Yogi Ramiah has built his hermitage under one of the giant boulders which are found near the foot of this hill.

(85-3) We wonder what manner of people are those who dwell-

(85-4) Oxen pulling the plough with slow deliberate movements -

(85-5) White-shrouded men prowl around the station during the night halt.

(85-6) These gurus live in the solitudes of the Himalayas beyond Hardwar.

(85-7) 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.

(85-8) 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.

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²¹³ 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.

(85-9) 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.

86²¹⁴

PB ON MAHARSHI AND TRAVELLING

87

PB ON MAHARSHI AND TRAVELLING

(f)

(87-1)²¹⁵ I met no other Englishman during the whole of my stay near Tirmvannamalai, 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")

(87-2) Somnathpur temple²¹⁶ 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 Vasishta. 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 thereto "was so full of learned men that even the parrots were capable of holding discussions in Mimansa, Tarka and Vyakarana!"

(87-3) – for Deccan motor tour -
- cotton fields
- it was an uninteresting stretch of country

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²¹⁵ The paras on this page are numbered 286 through 292, making them consecutive with the previous page.

²¹⁶ The original editor inserted underline by hand.

(87-4) It was afternoon. The sun was unbearably hot and I retired to indulge in the charms of a siesta.

(87-5) 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.

(87-6) – 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.

(87-7) – images of innumerable gods and demons decorate the towers. A lingam of darkstone.

88²¹⁷

PB ON MAHARSHI AND TRAVELLING

89

PB ON MAHARSHI AND TRAVELLING

(f)

(89-1)²¹⁸ The European can make his retreat to the hill-stations in summer, and while at home he can have a pun-kah-fan working to vibrate the stuffy air, but the peasant knows nothing of these things.

(89-2) 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.

(89-3) I knew how to handle Orientals, how to win their sympathy and service, by the simple direct method of being myself.

(89-4) Their Eastern habit of folding their arms and staring helplessly at their fate.

(89-5) Their civilisation was crystallised for hundreds of years-

(89-6) – a sunset of lurid splendour

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²¹⁸ The paras on this page are numbered 293 through 307, making them consecutive with the previous page.

(89-7) – in the temple there arises the sound of drum-taps mingled with the shrill notes of a silver pipe

(89-8) – an inquisitive throng surrounded me

(89-9) – lean goats wander beside the road in quest of scrap of food.

(89-10) Buildings at Benares are tumbled perilously along one side of the Ganges.

(89-11) 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.

(89-12) 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.

(89-13) 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.

(89-14) Food in tropical heat becomes unpalatable, and drink-unless artificially cooled – unhealthful.

(89-15) 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.

90²¹⁹

PB ON MAHARSHI AND TRAVELLING

91

PB ON MAHARSHI AND TRAVELLING

(f)

(91-1)²²⁰ A peasant, naked above the loins, drenched to the skin and up to his knees in 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

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²²⁰ The paras on this page are numbered 308 through 322, making them consecutive with the previous page.

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 –

(91-2) 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.

(91-3) Tiruvannamalai²²¹ Temple. Its lofty pyramidal portal figures carved in deep relief – its columned portico

(91-4) – these South Indian temples are generally planned as follows –

(91-5) – a wayside shrine, smelling of oil and fading yellow marigolds.

(91-6) India abounds in temples

(91-7) 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.

(91-8) – jackals whined close outside.

(91-9) 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.

(91-10) A few buffaloes were lying contentedly in the mud

(91-11) Mystery broods over the place.

(91-12) 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.

(91-13) I gave him the friendly Hindu greeting, with raised hands and palms pressed together, which carries the silent meaning “I and you are one.”

²²¹ T'mallai in the original

(91-14) 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.

(91-15) Saranath is the ancient headquarters of Buddhism.

92²²²

PB ON MAHARSHI AND TRAVELLING

93

PB ON MAHARSHI AND TRAVELLING

(f)

(93-1)²²³ - 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.

(93-2) I was led by my guide through the city alleys of Cairo and then through narrow deserted back ways.

(93-3) The fakir threw himself into a state of catalepsy

(93-4) -"Come to my tent at the setting of the sun," he said.

(93-5) - coffee was served on a gilded table with tiny square tops.

(93-6) - the moon crept up behind the silhouetted palm trees, its light playing weirdly on the restless fronds.

(93-7) "My son, you seem troubled," wrote Ramiah in Telegu.

(93-8) Ramiah had visited the most illustrious gurus of the South. I questioned him about them.

(93-9) The sun shone pitilessly down but I was amazed to discover the Yogi with face uplifted and eyes steadily gazing at the shining orb.

(93-10) - these quiet inactive recluses

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²²³ The paras on this page are numbered 323 through 339, making them consecutive with the previous page.

(93-11) – these sadhus represent a deplorable waste of productive energy in a material sense.

(93-12) With his Oriental fatalism he seemed quite ready to accept this unpleasant situation, but I thought otherwise.

(93-13) My thoughts recurred to that eventful day when

(93-14) – The next day dawned oppressively warm, amid the raucous cawing of many crows.

(93-15) – he lay upon a luxurious divan.

(93-16) – I asked, with a sudden thought:

(93-17) 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 Muhammedan 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.

94²²⁴

PB ON MAHARSHI AND TRAVELLING

95

PB ON MAHARSHI AND TRAVELLING

(f)

(95-1)²²⁵ I roll through the streets of Madras in a silent-running jinricksha.

(95-2) The tropic sky hangs low over the head of man at night.

(95-3) At first I was puzzled by the curiously blank expression in the eyes.

(95-4) I saw the figure of a man standing motionless under a tree. It was Ramiah.

²²⁴ Blank page

²²⁵ The paras on this page are numbered 340 through 361, making them consecutive with the previous page.

(95-5) The Yogi sat self-absorbed, evidently seeing nothing and hearing nothing.

(95-6) In this part of the tropics, where you can enjoy or suffer a twelve months' summer, time becomes something of a torture.

(95-7) Saranath. 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.

(95-8) The kind of face one sees in those medallions of Mogul Emperors, housed in South Kensington Museum at London.

(95-9) The snakes and rats, the flies and mosquitoes – not to list other unmentionable insects – completed his rout.

(95-10) The half-sleep that is Indian life in villages and small towns.

(95-11) Some Tibetan lama expounding the doctrine of the wheel of life to his hearers.

(95-12) – exhausted and overpowered by the lack of air

(95-13) – extensive jungle covers the hill area

(95-14) – bejewelled Rajahs, who move amid the ornate trappings of barbaric pomp

(95-15) – the dense jungle

(95-16) I walked under the arched branches of giant banyans.

(95-17) The young green rice reflected the sunshine from flooded fields.

(95-18) She was a beautiful child of the Eastern sunshine.

(95-19) – the closely clustered houses.

(95-20) It was strange to see this typical survival of ancient usage coupled with the anachronism of –

(95-21) – the monotonous rattle of tim-toms came from the temple, a continuous beating which never varied its tone nor changed its time.

(95-22) - 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)

96²²⁶

PB ON MAHARSHI AND TRAVELLING

97

PB ON MAHARSHI AND TRAVELLING

(f)

(97-1)²²⁷ - in the weird light of an Indian dawn-

(97-2) Tiruvannamalai:²²⁸ I stood on a projecting ledge, half way up the steep ascent of Tiruvannamalai²²⁹ Hill and looked out over miles of sunburnt 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.

(97-3) 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.

(97-4) A troop of grey-faced monkeys leapt among the branches

(97-5) Away to the West stretched tangled forests.

(97-6) The sharp Himalayan wind pierced through my coat and cut me to the bone.

(97-7) I passed through and across the sunlit temple courtyard into the shadowed colonnade.

(97-8) The heat-smitten air touched my face

(97-9) - the stunted bushes, boulder-strewn tract

(97-10) The Cobra, rearing its hood in magnificent malignity

(97-11) The white arches of a mosque

(97-12) - the black wings of a crow

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²²⁷ The paras on this page are numbered 362 through 377, making them consecutive with the previous page.

²²⁸ T'mallai in the original

²²⁹ T'mallai in the original

(97-13) It is a stifling night, moonless and torrid.

(97-14) Tiruvannamalai:²³⁰ 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 leapt, barking, at the animal. The monkey took shelter on the tiled roof where Chakki was unable to follow it, and there after ensued a comical concert – hisses from the monkey and barks from the dog.

(97-15) The idyllic quietude of the scene -

(97-16) A parsi girl, wearing a long silk sari wrapped around the body and pinned artistically in her hair.

98²³¹

PB ON MAHARSHI AND TRAVELLING

99

PB ON MAHARSHI AND TRAVELLING

(f)

(99-1)²³² 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!²³³

(99-2) 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. The melancholy irritation of his face was indescribable. It did not last long, but gave way to an aspect of resignation.

²³⁰ T'mallai in the original

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²³² The paras on this page are numbered 378 through 383, making them consecutive with the previous page.

²³³ The original editor changed period to exclamation by hand

(99-3) 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.

(99-4) 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 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.

(99-5) Watching the human qualities displayed by these creature 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.

(99-6) 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.

100²³⁴

PB ON MAHARSHI AND TRAVELLING

101

PB ON MAHARSHI AND TRAVELLING

(f)

(101-1)²³⁵ One needs to walk [carefully]²³⁶ through this path for both sides bristle with cactus plants.

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²³⁵ The paras on this page are numbered 384 through 400, making them consecutive with the previous page.

²³⁶ "carefully" was typed above the line and inserted with an arrow.

(101-2) A long clump of ferns screens one side of my hut.

(101-3) One thing I miss. I wish I had a Frigidaire here in India, so that I could park myself inside it.

(101-4) - the snake's glittering eye was fixed intently on me

(101-5) - snakes were in the roots of trees-

(101-6) I was struck by the peculiar combinations of colour which appeared on the lizard's body.

(101-7) Chakki²³⁷ disliked crows and would invariably leap up barking from his siesta to chase off these sinister visitors.

(101-8) 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.

(101-9) I crossed a small court laid with coloured mosaic tiles, and entered the mosque.

(101-10) I traversed a maze of narrow lanes and dark roofed-in alleys.

(101-11) It was a building covered with exotic ornament.

(101-12) I crossed through fields where the yellowing corn was ripening for harvest.

(101-13) The floor of this ancient building has sunk under the strain which the feet of many centuries has imposed upon it.

(101-14) I passed under a narrow arch into the wide monastery courtyard. (Sevasram, Benares.)

(101-15) A few solemn-looking statues dot the public gardens of Calcutta.

(101-16) He never asked you to exhibit the palm of your hand that he might gaze at the lines therein. He simply went into a trance-like meditation and then rattled off your 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

²³⁷ Ramana Maharshi's dog – TJS

informant's recital as being on the side of probability for he was himself a shrewd man, capable of criticizing religious humbug of the kind which abounds in India.

(101-17) 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.

102²³⁸

PB ON MAHARSHI AND TRAVELLING

103

PB ON MAHARSHI AND TRAVELLING

(f)

(103-1)²³⁹ The Tibetan Buddhist monk at Gaya presents me with a bead necklace.

(103-2) The terrible figures of Want and Woe walk through this hapless land.

(103-3) All the life of Tiruvannamalai²⁴⁰ 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.

(103-4) - this saintly and squalid land of Hindustan

(103-5) One is instinctively wary of these tales for the Indian chronicles hardly have the air of true history.

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²³⁹ The paras on this page are numbered 401 through 410, making them consecutive with the previous page.

²⁴⁰ T'mallai in the original

(103-6) "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.

(103-7) 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.

(103-8) 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.

(103-9) The country was uneven, hillocks springing up in all directions.

(103-10) 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.

104²⁴¹

PB ON MAHARSHI AND TRAVELLING

105

PB ON MAHARSHI AND TRAVELLING

(f)

(105-1)²⁴² - the sombre green of a casuarina plantation was relieved by the brilliant flame-coloured flowers of the tiger lily.

(105-2) 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.

(105-3) He gazed at me stolidly but did not venture to reply. Evidently -

(105-4) The Bazaar, vendors of brass bowls, vendors of coloured toys for the children.

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²⁴² The paras on this page are numbered 411 through 430, making them consecutive with the previous page.

(105-5) Stimulated by curiosity, I peeped inside-

(105-6) 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.

(105-7) 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.

(105-8) Several washermen and housewives were kneeling on the stone steps of the tank, beating out the washed clothes,

(105-9) - those pleasant-sounding, meandering Tamil names

(105-10) - the tall pagoda pointed its flat top to the white glare of India's sky.

(105-11) Against this colourful background they live a drab existence.

(105-12) - in remote villages in the interior

(105-13) I looked over the parched countryside.

(105-14) The train thundered over the rails for three hours until it stopped, hissing, near midnight, at a gloomy empty station.

(105-15) - this queer fantastic world of half-crazy fakirs²⁴³ and self-torturing Yogis.

(105-16) - the huge ship slid gently away from the dock-side and we were off.

(105-17) - the advanced twilight set the palm tree in violet silhouette against the sky.

(105-18)- the moon hung above the arid airless desert

(105-19) - an impassive Tibetan monk sat near the gate

(105-20) - a long file of camels plodded and slouched through the desert sand. Finally they halt and squat - away.

²⁴³ "faqueers" in the original.

(107-1)²⁴⁵ - their protruding lower lips and long ----- like faces give them an air of superior wisdom.

(107-2) - a little stony track twisted and turned its way up the hillside.

(107-3) 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 tomtom.

(107-4) - this strange community-

(107-5) Amid all these wanderings I had at the background of my mind the vague intention of harvesting material for a book.

(107-6) I turned toward the East for a second time, but now better equipped with the lessons of experience and the light of understanding.

(107-7) - his lips murmured a few prayers; his eyes stared absently into space, and his thin folded arms clutched the sides of his body.

(107-8) 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.

(107-9) The bullocks strained at the cart with dilated nostrils.

(107-10) - the sound of lowing cows directed my steps toward a field where I found a red-turbaned cow-herd.

(107-11) 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.

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²⁴⁵ The paras on this page are numbered 431 through 455, making them consecutive with the previous page.

(107-12) His mien was grave and dignified, as befitted 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.

(107-13) - a poor woman, clad in a dingy red sari, passed us.

(107-14) - Lassitude overpowered me.

(107-15) A part of the country still covered with primeval jungle.

108²⁴⁶

PB ON MAHARSHI AND TRAVELLING

109

PB ON MAHARSHI AND TRAVELLING

(f)

(109-1)²⁴⁷ 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 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.

(109-2) Occasional clumps of shrubs struggled above the rock varied by dusty stunted thorn trees.

²⁴⁶ Blank page

²⁴⁷ The paras on this page are numbered 456 through 461, making them consecutive with the previous page.

- the rocky mount bathed in the hot sunshine.

(109-3) 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.

(109-4) The trackless jungle-forests on the Nilgri hills, haunted by wild beasts, hide a few yogis and ashrams of a real order.

(109-5) 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.

(109-6) The exotic prose and colourful poetry of Oriental writers bear an attractive fragrance which should appeal to jaded Western senses.

110²⁴⁸

PB ON MAHARSHI AND TRAVELLING

111

PB ON MAHARSHI AND TRAVELLING

(f)

(111-1)²⁴⁹ 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!

(111-2) - which stand out of the blackness like lovely jewels of the night.

(111-3) 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.

(111-4) I could see through the unglazed window the portentous pagodas of the temple.

(111-5) At last the doors are pushed open and the huge, gaudy idol confronts me.

(111-6) It is a festival night and the great temple is lit up by myriad lights, all gaily twinkling in the tropic blackness.

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²⁴⁹ The paras on this page are numbered 462 through 474, making them consecutive with the previous page.

(111-7) Where the towers of the Temple of Arunachala thrust their flat brown heads into the sky.

(111-8) Mystics and marvels of India – the dust and disease which lurk –

(111-9) 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.

(111-10) My Tamil visitor did not speak for several minutes. Out of the folds of his dress he took a green pepper leafbetel, 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.

(111-11) Following relates to life in the Hall, Kinnemooti. The language which Krishnamurti had learnt in the mission school was somewhat queer.

(111-12) I think the Maharishi²⁵⁰ took very little heed of time.

(111-13) 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.

112²⁵¹

PB ON MAHARSHI AND TRAVELLING

113

PB ON MAHARSHI AND TRAVELLING

(f)

(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

²⁵⁰ “Maharishee” in the original.

²⁵¹ Blank page

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.

(113-1)²⁵² 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.

(113-2) The flamboyant colourings of the Siamese Temples seize you by their boldness.

(113-3) 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.

(113-4) The monastery stood in a wide compound-

(113-5) 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.

(113-6) The forest groves were composed of plantain trees and coconut palms; the former opulently flaunting their fruit and the latter slender and gaunt.

(113-7) The Buddha meditated sadly on the mutability of all things.

- The Blessed One, whose sitting figure loomed out of the darkness.

114²⁵³

PB ON MAHARSHI AND TRAVELLING

115

PB ON MAHARSHI AND TRAVELLING

(f)

²⁵² The paras on this page are numbered 473 through 479, making them consecutive with the previous page.

²⁵³ Blank page

(115-1)²⁵⁴ The Areca Palm with its drooping -

(115-2) From the jungle came the sawing noise of the cicada

(115-3) The sky blazed with countless stars

(115-4) The fronds of the palm trees crackled in the breeze

(115-5) Bats gyrated around the hall

(115-6) - the wobbling canopy of my bullock-cart

(115-7) - the evening sun had left a red glow in the sky

(115-8) But the townfolk 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

(115-9) The oblong, tile-floored building

(115-10) The peasant woman (Indian) was carrying a highly-burnished brass water pot.

(115-11) The hoarse chatter of the crows in trees

(115-12) Benares: Pilgrims crowded the broad crumbling stone waterside steps or sat under the shelter of palm-leaf awnings.

(115-13) 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.

(115-14) From this hill top I looked down upon Cairo, a scene dominated by shapely domes and slender minarets.

(115-15) Jackals yelped in their disagreeable manner

(115-16) Mosquitoes droned ceaselessly

(115-17) We sat upon the roof-terrace in the moonlight.

²⁵⁴ The paras on this page are numbered 480 through 500, making them consecutive with the previous page.

(115-18) Indian cattle are generally much smaller and much milder than their European relations.

(115-19) An electric fan spun noisily in suspension from the ceiling.

(115-20) Monkeys are numerous and quite often watch their chances to play the thief with one's food at meal-times, although as a rule they are too smart to let themselves be caught during the times when they hover around one's rooms.

(115-21) 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-paw. 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!]²⁵⁵

116²⁵⁶

PB ON MAHARSHI AND TRAVELLING

117

PB ON MAHARSHI AND TRAVELLING

(f)

(117-1)²⁵⁷ Twilight in the tropical lands is a short and swift affair.

(117-2) The flat rice-fields were under water and peasants stood on their swampy terrains regardless of the possibilities of rheumatism.

(117-3) 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.

(117-4) It is a part of the interior of India that is seldom visited.

(117-5) The steel rails glinted in the tropic sunlight as the train came rattling over them.

²⁵⁵ this is partially typed and hand-written.

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²⁵⁷ The paras on this page are numbered 501 through 519, making them consecutive with the previous page.

(117-6) I experienced all the intoxicating thrills of archaeological discovery; all the irrepressible symptoms of archaeological anticipation.

(117-7) How far can the inert uneventful monotonous and sterile lives of these Yogis, with their days entirely blank of action, be justified?

(117-8) 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.

(117-9) The train was rattling northward across the brown plains.

(117-10) He received me with much courtesy and readily consented to give me an audience.

(117-11) 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.

(117-12) His stiff, frock-coated conversation, his stilted ponderous sentences, his narrow outlook and lack of imagination, bored me.

(117-13) We made our way along a narrow irregular street to a large house concealed behind high walls.

(117-14) A few hundred flies had immigrated to this room and set up a colony.

(117-15) The aloof absent-minded manner of this hermit

(117-16) When the last stars were vanishing and the sky itself paling into the grey light that precedes dawn -

(117-17) The Maharshi's²⁵⁸ Hall stands in a clearing at the foot of the hill.

(117-18) He had never conversed with a white man before.

(117-19) Heat and humidity held Madras, as usual

118²⁵⁹

PB ON MAHARSHI AND TRAVELLING

119

²⁵⁸ "Maharishee's" in the original.

²⁵⁹ Blank page

(119-1)²⁶⁰ 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.

(119-2) I stood upon the slope and looked out over the -

(119-3) I contrasted the appalling hot damp climate of Madras with the unpleasant cold damp climate of England in winter, and chose the latter.

(119-4) 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 meets 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 detonation of a high explosive. Most evenings are heralded by lightning.

(119-5) 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.

(119-6) - his legs were crossed under him-

(119-7)- this large-mouthed little man, Gandhi

²⁶⁰ The paras on this page are numbered 520 through 529, making them consecutive with the previous page.

(119-8) – the Maharshi's²⁶¹ close-cropped grey head

(119-9) Those lovely hours of quietude

(119-10) How I sighed for the coloured flowers and fresh grassy lawns of England.
How drab this Indian landscape.

120²⁶²

PB ON MAHARSHI AND TRAVELLING

121²⁶³

PB ON MAHARSHI AND TRAVELLING

(121-1)²⁶⁴ 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.

(121-2) 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.

(121-3) 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 toward the elbows and the coat runs away from the waist.

(121-4) – he uncrossed his legs slowly and rose

(121-5) 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.

(121-6) 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 whirred coolness into the air. (Colombo)

²⁶¹ "Maharishee's" in the original.

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²⁶³ Handwritten notes at the top of the page read "(f)" and at the bottom of the page read: "vol 16"

²⁶⁴ The paras on this page are numbered 530 through 538, making them consecutive with the previous page.

(121-7) 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 –

(121-8) 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.

(121-9) – 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.

- One instinctively dreaded the contact of malignant reptiles
- He sat in rigid contemplation of this divinity.

122²⁶⁵

PB ON MAHARSHI AND TRAVELLING

123

PB ON MAHARSHI AND TRAVELLING

(f)

(123-1)²⁶⁶ I passed on to the famous Golden Temple, given over to the God Shiva. The stream of worshippers seemed an endless one. Lovely flowers garlands were constantly 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.

(123-2) Eventually I entered a street where the houses were well built and superior, and the compounds were spacious and trim.

(123-3) Every twelve years a (Brahmin) holy man is supposed to return and see his birthplace, and then go wandering again.

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²⁶⁶ The paras on this page are numbered 539 through 545, making them consecutive with the previous page.

(123-4) Black magicians by Mulbagals 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.

(123-5) Hut Life In Ashram, etc. Each morning these men and women go through a ritual of ablution in the sacred pool.

(123-6) 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.

(123-7) In this forest Nature is magnificently opulent and plants her palms with thickly-sown seeds.

124²⁶⁷

PB ON MAHARSHI AND TRAVELLING

125

PB ON MAHARSHI AND TRAVELLING

(f)

(125-1)²⁶⁸ Even today fever carries off to the burning pyre large percentages of Cambodians who venture to live in this district.

(125-2) But the placid life of peasants and villages flows on.

(125-3) They are contented under the worst conditions, so fatalistic is their outlook.

(125-4) Scene on British Indian Steamer: In the sailor's quarter deck at extreme stern, one and a half dozen Muhamaddan²⁶⁹ sailors of the crew bring out their cheap straw

²⁶⁷ Blank page

²⁶⁸ The paras on this page are numbered 546 through 555, making them consecutive with the previous page.

mats, lay them on deck, prostrate before setting sun and pray quietly. I am impressed by their reverence as they watch the drying sun.

(125-5) The bullock-carts cover consisted of matting stretched on cane framework.

(125-6) He wore the trident mark of his sect painted on his forehead after the morning worship

(125-7) She had her hair dressed with the centre parting and low brin back of the neck common to Tamil women.

(125-8) The broken or decayed walls of old Madras mansions.

(125-9) 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 how-ever, 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.

(125-10) 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.

126²⁷⁰

PB ON MAHARSHI AND TRAVELLING

127

PB ON MAHARSHI AND TRAVELLING

(f)

(127-1)²⁷¹ 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

²⁶⁹ "Muhameddan" in the original.

²⁷⁰ Blank page

²⁷¹ The paras on this page are numbered 556 through 558, making them consecutive with the previous page.

may lose your master. Which will mean no more rupees for you, my son!" A startled look came into his eyes. "Sahib," he replied.

(127-2) 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 trial for preaching non-cooperation to his countrymen. From 1920 to 1935 this naked weaver was both the spiritual and political leader of 320,000,000 Indians."

(127-3) 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]²⁷² 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 term he comes out and thereafter 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 Chejong, 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

128²⁷³

PB ON MAHARSHI AND TRAVELLING

129

PB ON MAHARSHI AND TRAVELLING

(f)

(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,

²⁷² The original editor inserted "seeks" by hand.

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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 abame²⁷⁴ 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.]²⁷⁵ Each day is the same until he dies. He may live thus for thirty years.

(129-1)²⁷⁶ 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.

(129-2) These weeks gave me the deepest thrill of my visit. They were worth all the hazards and handicaps I have endured.

(129-3) Maharshi²⁷⁷ is fond of His dog Chakky. I noticed during my travels that several yogis, not the wandering kind, of course, kept dogs. But never once did I see one who kept a cat. One Yogi told me that the Yogis abhorred cats as belonging to some unclean psychic influence.

130²⁷⁸

PB ON MAHARSHI AND TRAVELLING

131

PB ON MAHARSHI AND TRAVELLING

²⁷⁴ sic

²⁷⁵ The original editor changed {something indecipherable} to "tens of thousands times." by hand.

²⁷⁶ The paras on this page are numbered 559 through 561, making them consecutive with the previous page.

²⁷⁷ "Maharishee" in the original.

²⁷⁸ Blank page

(f)

(131-1)²⁷⁹ 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.

(131-2) In ancient times the lion roamed through India. Today it is almost extinct.

(131-3) Curry and cloves give an exciting stimulus to taste.

(131-4) The British brought lawyers with them to India, [when]²⁸⁰ they came justice was swift in its workings.

(131-5) 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 Nalanda²⁸¹ 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.]²⁸²

(131-6) I smile involuntarily when I think of those remote European and American hotels, those titanic caranserais 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 happy here, however, than there: certainly my hyper-sensitive nerves are less troubled, my companions quieter and more restful, in this simple unfurnished chamber.

(131-7) 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.

(131-8) The wooden doors of the temple have been eaten by time; rotted away and disappeared.

²⁷⁹ The paras on this page are numbered 562 through 570, making them consecutive with the previous page.

²⁸⁰ The original editor changed "before" to "when" by hand.

²⁸¹ "Nalands" in original

²⁸² The original editor deleted the para after this para by hand. It originally read: "Those who can neither create a satisfactory present nor a worthwhile future, create a glorious past."

(131-9) 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]²⁸³ towards the west.

132²⁸⁴

PB ON MAHARSHI AND TRAVELLING

133

PB ON MAHARSHI AND TRAVELLING

(f)

(133-1)²⁸⁵ I first put down my thoughts in the haphazard way in which they come.

(133-2) "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" Prof. Foucher.

(133-3) 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 capitol stood on the north of the vast lake called by the natives Tonlesar, i.e. "Fresh water sea."

(133-4) 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.

(133-5) 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.

²⁸³ The original editor changed "disappeared" to "disappear" by hand.

²⁸⁴ Blank page

²⁸⁵ The paras on this page are numbered 571 through 576, making them consecutive with the previous page.

(133-6) 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 phosphorescence, when no moon or starlight was present and for which no natural force could have been responsible.

134²⁸⁶

PB ON MAHARSHI AND TRAVELLING

135

PB ON MAHARSHI AND TRAVELLING

(f)

(135-1)²⁸⁷ Tiruvannamalai, Taluk (small district) pronounced (Tiruvahanna 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 time 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.

(135-2) Tiruvannamalai Town Headquarters of the Taluk, the population is mainly Hindu, with a fair sprinkling of Mussalmans 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 Haider Ali and 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 water works

(135-3) 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 corridor. Here, too, is the curved head of Shah Adil's mausoleum, carrying the

²⁸⁶ Blank page

²⁸⁷ The paras on this page are numbered 577 through 579, making them consecutive with the previous page.

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 Moslem 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

136²⁸⁸

PB ON MAHARSHI AND TRAVELLING

137

PB ON MAHARSHI AND TRAVELLING

(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.

(137-1)²⁸⁹ 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 petition 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 of a scene in Arabian Nights. The four famous tapering minarets rose against a pearly sky. The hands of my watch went round but still I lingered...

(137-2) I do not leave the city before encountering a benevolent looking Muhammadan²⁹⁰ fakir,²⁹¹ 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

²⁸⁸ Blank page

²⁸⁹ The paras on this page are numbered 580 through 581, making them consecutive with the previous page.

²⁹⁰ "Muhammedan" in the original.

²⁹¹ "faqueer" in the original.

created during a man's lifetime. At the hill of Bhurmoilla there is a footprint of the god Vishnu imprinted in one; 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 Muhammad²⁹² Shah in marble. Commonsense, plus a little understanding of Oriental mentality, indicates that all these visible tokens of the miraculous are nothing more than

138²⁹³

PB ON MAHARSHI AND TRAVELLING

139

PB ON MAHARSHI AND TRAVELLING

(f)

(continued from the previous page) the handiwork of pious devotees, who 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....

(139-1)²⁹⁴ Bombay is only half Indian... An English friend took me into a marble-paved 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 chimney 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.

²⁹² "Muhammed" in the original.

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²⁹⁴ The paras on this page are numbered 582 through 586, making them consecutive with the previous page.

(139-2) 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.

(139-3) 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.

(139-4) A young Brahmin got into the compartment. His hair glistened with oil and was curled up into a topknot. He walked in with a dignified air, as one proudly conscious of his own worth.

(139-5) A creed of resignation comes naturally under the burning Eastern sun.

140²⁹⁵

PB ON MAHARSHI AND TRAVELLING

141

PB ON MAHARSHI AND TRAVELLING

(f)

(141-1)²⁹⁶ Every sanyassi carries his calabash or waterpot, made from a gourd-shell, and his bamboo staff. The pot hangs from his waist and the staff is held in his hand.

(141-2) There, at the foot of the red peak, rose the long low white building covered with red tiles where dwelt the Maharshi.²⁹⁷

(141-3) At Bijapur the bazaar gleamed blue and yellow in the sunlight, the bathing was crowded with men and women

(141-4) 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.

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²⁹⁶ The paras on this page are numbered 587 through 608, making them consecutive with the previous page.

²⁹⁷ "Maharishee" in the original.

(141-5) The fakir's impassive face – the string of brown beads around his neck.

(141-6) 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.

(141-7) 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!"

(141-8) 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 noon day sun before some of the houses.

(141-9) Some of the huts were no more than the crudest of shelters, mere lean-to's squat thatched roofs resting on a single wall and a few upright posts.

(141-10) A cloud of mosquitoes descended but left me unbiten. 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.

(141-11) 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 Banares.

(141-12) Yogis who live in lonely caves or secluded forest

(141-13) And so we walked and talked in the white dust of an Indian road.

142²⁹⁸

PB ON MAHARSHI AND TRAVELLING

143

PB ON MAHARSHI AND TRAVELLING

(f)

(143-1)²⁹⁹ 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.

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²⁹⁹ The paras on this page are numbered 609 through 612, making them consecutive with the previous page.

(143-2) 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!

(143-3) 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.

(143-4) 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 today.

144³⁰⁰

PB ON MAHARSHI AND TRAVELLING

Phrases

145³⁰¹

PHRASES

(145-1)³⁰² 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.

(145-2) The hot yellow sands of the coast.

(145-3) 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 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.

(145-4) The evening was indeed welcome. The palms threw tall shadows across the road.

(145-5) 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

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³⁰¹ The original editor deleted "H" from the top right margin by hand.

³⁰² 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.

and my boy, busy with the food. When the food was cooked and I began to sit down on the pial 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?"

(145-6) Hordes of ants and leeches infest the forests.

(145-7) Here lie the jungle cities, once crowded with thronging life but long since abandoned and overgrown by the conquering trees.

(145-8) The gem-bearing gravels of Ceylon are famous and sapphires, rubies, garnets and tourmalines have been found in them for a thousand years.

(145-9) 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.

(145-10) Whole monkey tribes moved in the tree tops over my head.

(145-11) Artificial ponds that were lovely with multitudes of lotus-blooms which were grown for the temples.

(145-12) The temples and monasteries with crenellated 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

146³⁰³

PHRASES

Diet

147

DIET

(147-1)³⁰⁴ Note: Canned Baked Bean are to be put on the forbidden list because experience shows that they dull the mind and retard digestion.

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³⁰⁴ The paras on this page are numbered 41 through 61; they are not consecutive with the previous page.

(147-2) Madame Pondicelli says: [For Liver Trouble:]³⁰⁵ Soup made from artichoke is helpful. Also the very best raw olive oil. If the best is not obtainable get “sasso”

(147-3) Chopped mint, can be mixed with either salad dressing or with butter, latter case, add dash cinnamon.

(147-4) Wash all fruit with water, as it contains chemicals disinfectants.

(147-5) Chinese restaurants: When ordering curry do not ask for sauce, tell them to mix the powder in the chop suey while it is being heated (b) ask for mushrooms to be omitted.

(147-6) All U.S.A. drugstores and restaurants sell “sherbet” which is ice cream without milk or without eggs.

(147-7) Indian tea can be drunk very palatably if it is not steeped for more than one minute. It becomes bitter on the second minute.

(147-8) Do not buy nuts, so they are more easily eaten in nut butter form. Use the mill for pulverizing herbs.

(147-9) Vinegar is chock-full of putrefying animalcules

(147-10) Curry powder contains the following seeds: poppy, mustard, fennel, coriander, cumin and cardamom.

(147-11) Cumin seed is excellent flavouring for rice.

(147-12) Dill seed is excellent to flavour avocados, tomatoes, string beans.

(147-13) Fenchio, Italian vegetable raw, aniseed flavoured like celery... delicious - ok for salads

(147-14) Do not drink a 3rd cup of tea. It makes for nervousness.

(147-15) Melons were regarded by the Marichees (who ate no eggs and drank no milk) as charged with divinity.

(147-16) Memo: Wrong American Usage: Do not say, “Brown bread,” say whole wheat (or rye) bread.

³⁰⁵ “For Liver Trouble” was typed below the line and inserted with an arrow.

(147-17) At Chinese restaurants do NOT order preserved fruit desert. The syrup always makes biliousness.

(147-18) Spice Substitutes: BAD: vinegar - white pepper - salt - HEALTHY: lemon juice - high-grade red paprika - mixed herbs or powdered celery seed.

(147-19) ITALY: Zuppa alla Certosina is vegetarian. (A) Faggioli = dried white beans (B) Insalata verde = raw green salad.

(147-20) When ordering, Risotto, ask not to put butter on it but oil instead.

(147-21) Signori = girls. Signore = Ladies.

148³⁰⁶

DIET

Old xviii: The God Within ... NEW XXV: World-Mind in Individual Mind

149

XVIII³⁰⁷

(149-1)³⁰⁸ The student is warned to be on guard against his own ego, which may feed his vanity and conceit with the false idea that he is much more advanced than he really is.

(149-2) Until the aspirant has been notified that he has attained sufficient inner knowledge, purity and strength, he should not attempt to engage in any outward service, such as entering into meditation with others, holding classes, etc., and he should restrict to a minimum the number of people with whom he discusses such matters.

(149-3) The giving out of spiritual knowledge is best kept on such holy ground that it is done for its own sake entirely, and it should constitute its own reward.

(149-4) Whenever the aspirant volunteers spiritual help to another, or, seeks it for himself, he ought not to take money on the one hand, nor give it, on the other. Such needs will be attended to by the Infinite Intelligence at the proper time.

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³⁰⁷ Handwritten notes at top of page read: "copy"

³⁰⁸ The paras on this page are numbered 47 through 53; they are not consecutive with the previous page.

(149-5) If the truly advanced mystic ever gives the impression that he frowns on any person who has erred, a totally false impression has been received. For he knows that it is through that small part of evolution which is devoted to free will that we learn and grow. He who has, himself, learnt and grown in this way never frowns at the mistakes of others, but, instead, forgives them.

(149-6) The true mystic is always pleased to learn that an individual has started upon the spiritual quest in earnest. He knows that nothing else in life will yield such satisfaction, especially in these times of world crisis when the need for inner support is greater than ever before. There cannot be any true or lasting outward form of security today.

150³⁰⁹
XVIII

Old iii: Meditation ... NEW IV: Elementary Meditation & XXIII: Advanced Contemplation

151
III

(151-1)³¹⁰ At a certain stage, following a period of concentrated study or activity, it may become necessary to slow down for a while in order to achieve some measure of clarity and harmony – both in one’s inward and in one’s outward life. Further progress is not possible until this has been satisfactorily accomplished.

(151-2) The personal attraction to, and affection for, the man Jesus can be usefully made into a focus for meditation. To meditate on the character, example and teaching of one’s spiritual Guide has long been a standard path in mysticism. It culminates in a joyous spiritual union, at which time the student becomes aware that the living presence of his chosen Guide is no longer separate from himself – his Real Self. This is what Jesus meant when he said, “I and My Father are One.” It is, indeed, one of the shortest paths to the Goal.

(151-3) The reflective study of these books is essential to this Quest. The student needs to become familiar with the mentalist doctrine of the universe, the mystical awareness of his divine Overself and the metaphysical concept of Mind as the unchanging, underlying Reality. It will not be enough to merely read the books, however. One must cultivate and develop one’s own capacity for thinking out the leading ideas here expressed, while deliberately opening oneself and being receptive to them. Such

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³¹⁰ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

thinking is, in fact, one kind of meditation exercise which may be very profitably practised.

(151-4) One should seek out inspiration which will help to spur him onward in his battle with the ego, to gain self-control and to make more continuous, improved efforts in meditation.

(151-5) Outward changes for the better are almost always the result of improved inner conditions - that is, better, more inspired thinking, plus elimination of negative thoughts and actions.

(151-6) Usually, it is by one's own efforts alone - but not excluding the possibility of Grace, however - that one develops the needed objectivity with which to correctly study himself and cultivate awareness.

152³¹¹

III

153

III

(153-1)³¹² Meditation should be begun with a short, silent prayer to the Overself, humbly beseeching guidance and Grace. This may be done either by kneeling in the Western fashion or by sitting in the Oriental fashion. After offering his prayer, the aspirant should sit down in the position he customarily uses in meditation, close his eyes and try to forget everything else. He may then form a mental picture of his own face and shoulders, as though he were looking at himself from an impersonal point of view. He should think of the person in the picture as a stranger. Let him first consider the other's faults and weaknesses, but, later, as a changed person, endowed with ideal qualities, such as calmness, aspiration, self-mastery, spirituality and wisdom. In this way, he will open a door for the Higher Self to make its messages known to him in the form of intuitions. He should be prepared to devote years to intense efforts in self-examination and self-improvement. This is the foundation for the later work. Once the character has been ennobled, the way to receiving guidance and Grace will be unobstructed.

(153-2) One need not fear "letting go" of the body-thought in meditation. If a momentary swoon should ensue, it will be immediately followed by return to full consciousness. In addition, one will feel physically refreshed and spiritually stimulated.

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³¹² The paras on this page are numbered 7 through 10, making them consecutive with the previous page.

(153-3) In most cases, students must be reminded of the importance of practising meditation daily and not just occasionally. Lack of time or energy are no longer acceptable excuses: time can be made for other things easily enough, so let it be made for meditation, too; and laziness or inertia can be overcome by simply applying determination and a little self-discipline. The student who deliberately sticks to his task, and persists through the initial irksomeness of this practice will find that the eventual results justify all inconveniences. Meditation is essential in order to develop sensitivity and intuition, which play important roles on this Quest.

154³¹³

III

Old v: What is Philosophy ... NEW XX: What is Philosophy?

155

V

(155-1)³¹⁴ The ability to reason accurately must be balanced by the ability to live according to one's findings.

(155-2) In one's search for the Higher Self, it is necessary to cultivate impersonality and objectivity along with reason, emotion and balance. These should always be present in one's analyses of experiences, since inaccurate conclusions would be reached without them.

(155-3) The aspirant who has experienced a great deal of suffering during his lifetime may be comforted by the thought that, undoubtedly, much unfavourable karma has been thus worked off. Moreover, such experiences lead to a [better]³¹⁵ balanced personality, as a rule, which is as essential for the Quest as meditation.

(155-4) The need of achieving balance is much too often overlooked by spiritual seekers. After lengthy experience and world-wide observation, the writer has come to place it in front-rank importance. Its neglect has led to many failures; that is, those who could not understand, or did not acquire, balance, naturally arrived at unbalanced conclusions.

(155-5) One should seek for knowledge of the Higher Laws governing life, for true purity of character and for humility, if he wishes to reach the Highest Truth.

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³¹⁴ The paras on this page are numbered 6 through 14; they are not consecutive with the previous page.

³¹⁵ "better" was typed above the line and inserted with an arrow.

(155-6) The individual who develops and balances all sides of his personality – thinking, feeling, willing and intuiting – will attain the highest possible fulfilment of his spiritual aspirations, as well as equip himself to render the most effective service.

(155-7) It is as necessary to learn balance and discrimination as it is to exercise reason and caution.

(155-8) All of life's experiences must be examined from the truly philosophical viewpoint, analysed impartially and scrutinized carefully, to see what can be learnt from them.

(155-9) One should seek for inner calmness, an impersonal approach and balance, if he wishes to help others overcome their failings.

156³¹⁶

V

157

V

(157-1)³¹⁷ Even when one's deep sincerity and earnest aspiration are beyond question, and even though one may have already travelled fast and far in certain directions, this may not be enough to attain enlightenment. All sides of the psyche – including some previously neglected – must be evenly balanced and developed in order to lead one to a full and lasting illumination of the whole.

(157-2) When a seeker has developed sufficient mystical intuition, it becomes necessary for him to balance up by cultivating intellectual understanding. In this way he will be able to deal more effectively with the problems of the present age. At first, his progress in the new direction may seem slow and disappointing; but he should be cheered to know that he is, in fact, working and cooperating with Higher Forces. There is Infinite Intelligence always at work on this planet, and the seeker's own sense of being, motivated as it is by his individual intelligence, is a microcosmic facsimile of the Great Cosmic Workings. One day he will see the whole of the picture, not just the lower part of it, and he will understand that it is his own Overself which has brought him to – and lead him safely through – the disheartening experiences of his present incarnation.

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³¹⁷ The paras on this page are numbered 15 through 19, making them consecutive with the previous page.

(157-3) Every time the student successfully passes another of life's more difficult tests, he comes that much closer to attainment of his Goal.

(157-4) It is of great importance to develop balance, reason and emotional awareness simultaneously. Exercises should include intellectual analysis of oneself and one's experiences; increased efforts in self-control and outward expression; and an intensified attitude of love and loyalty.

(157-5) The way is long and hard. It involves developing all the different sides of the personality. Prayer and meditation lead to the cultivation of intuition and aspiration – and these, at the same time, must be accompanied by the strengthening of will, plus study and reflection. All efforts should be made side by side, so to speak, to lead to a balanced psyche – the philosophic ideal.

158³¹⁸

V

Old xxi: The World-Idea ... NEW XXVI: The World-Idea

159

XXI-s

(159-1)³¹⁹ I conceived my work to be not only in rejecting selecting and fitting together these various segments of the circle of truth, but also in providing the missing ones.

(159-2) It was possible to fall into the self-deception of making a mere hodge-podge instead of a real synthesis, a throwing-together of contradictory and inconsistent doctrines instead of an orderly and harmonious integration.

(159-3) I came at last to the perception that the goal of a satisfying doctrine could only be reached if I taught myself something beyond what my teacher's taught me. One thing became clear and that was the necessity of uniqueness in the synthesis which must be made. I had to remain utterly independent.

(159-4) The responsibility of formulating such a synthesis is a heavy one.

[Lit Notebook Series]³²⁰

160³²¹

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³¹⁹ The paras on this page are numbered 25 through 28; they are not consecutive with the previous page.

³²⁰ Handwritten notes at bottom of page read: "Lit Notebook series"

Old xx: The Sensitives ... NEW XVI: The Sensitives

161

XX

(161-1)³²² Knowledge of the facts concerning man and his nature, general destiny and spiritual evolution, can be gained by intuition but information concerning the details of his {personal}³²³ history must be gleaned, if at all, by the psychical faculty

(161-2) The philosophic student seeks peace of mind just as the others do. But he does not seek it at and just as {per any} cost; he will not pay for it with {out} reason. Nor does {he} want it as a drug, wherewith to suppress the symptoms of emotional weakness and egoistic neuroticism.

(161-3) It is easy to understand that it is not necessary to accept the gibberings of absurd quacks merely because one is {willing} to accept the revelations of true mystics. But it is generally known that even these revelations need also to {be} screened by critical judgment.

(161-4) How many have seen the foolishness of these cults palpably react against it by rejecting them, but unpardonably reject the wisdom which is overshadowed by it.

(161-5) To find out that his way through such cults does not {pay}³²⁴ is a useful compensation for the time spent on doing so, although life is hardly long enough to spend much of it in such negative pursuits.

(161-6) Rather than suspend truth it is better to suspend publication. Rather than expound versions falsified or perverted {to}³²⁵ suit certain interests, it is better to keep silent.

(161-7) There is much useful and beneficial knowledge {in}³²⁶ oriental tradition, but it has to be separated from superstitions that have become firmly intertwined with it.

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³²² The paras on this page are numbered 22 through 30; they are not consecutive with the previous page.

³²³ The word was cut off by the right margin. Only "pe-" is visible in the original.

³²⁴ The word was entirely cut off by the right margin in the original. We have inserted "pay" for clarity.

³²⁵ The word was entirely cut off by the right margin in the original. We have inserted "to" for clarity.

(161-8) Those who join these foolish cults have the right {tendency}³²⁷ turned in the wrong direction.

(161-9) His experience reflects his personal feelings as well {as}³²⁸ impersonal inspiration.

162
XX

(162-1)³²⁹ A weakness among these cultists is that they persist in seeing their leader with a kind of character and a height of consciousness which are not sustained by the facts. He is turned into an unerring superman or even deified as a living god. His virtues are either exaggerated or invented, most commonplace words are pondered over as if they were oracles of prophecy or epigrams of wisdom. And if he is not gifted with cosmic omniscience and total prescience, he is gifted with something like it. The consequence is that the expectations of discriminating and intelligent votaries being lifted too high, must fall too low when his personality is deflated and his shortcomings are exposed and their disappointment inevitably follows. However since not many spiritual seekers of the kind who join organisations are possessed of these qualities the bulk of his followers cling to their idol. An honest and sincere leader would be alarmed at such exaggerated worship and do his utmost in self-deprecation to bring it to an end. He knows that making a cult of a particular person will divert attention from the proper object of devotion.

(162-2) It is a {picture}³³⁰ of personal feelings and human opinion posing as impersonal truths and divine revelations. The consequences are worse than what they would otherwise be because the prophet is unable to believe that he could be so fallible.

(162-3) What effectual difference can a few hundred obscure and scattered persons make in a populations of many millions? The disproportion is so enormous and the influence of this tiny group is so slight and unnoticeable that there is something pathetic about its belief in its own import something hallucinatory about its pompous self regard.

³²⁶ The word was entirely cut off by the right margin in the original. We have inserted "in" for clarity.

³²⁷ The word was entirely cut off by the right margin. Only "ten-" is visible in the original.

³²⁸ The word was entirely cut off by the right margin in the original. We have inserted "as" for clarity.

³²⁹ The paras on this page are numbered 80 through 83; they are not consecutive with the previous page.

³³⁰ The first line of the para is typed over itself in the original. We have inserted "picture" for clarity.

(162-4) When a man calls himself the chosen Messiah of his time, his claim labels him as deceived by vanity or deluded by egoistically misinterpreting a passing mystical experience.

Old xxvii: The Peace Within ... NEW XXIV: The Peace Within You

163
XVII

(163-1)³³¹ solely with the pair of opposites. Otherwise it will become his goal.

(163-2) The Long Path is unutterably irksome where as the Short Path is gloriously attractive. The one is associated with toil and suffering; its emblem is the Cross. The other is associated with peace and joy; its emblem is the Sun. Yet, those who would prematurely desert the one for the other, will find their hopes frustrated in the end, however enthusiastic and rapturous the experience may be in the beginning. This is because Nature, the Overself, will not let them enjoy permanently what must be taken into every part of their being. properly cleansed and prepared to absorb it, with the being itself properly equilibrated to endure the experience of absorption without stimulating the ego.

(163-3) There is a harsh asceticism at one extreme, and an easy self-indulgence at the other. On the Long Path the seeker wars wearily between the two and lives in a state of unceasing tension. But on the Short Path, the tension ends as he rises above the plane of opposition upon which they exist.

(163-4) There are certain patterns of thought which reflect the idea that attainment of this goal is almost impossible. and that the needed preparation and purification could not be even half finished in a whole lifetime. If these patterns are held over a long period of years they provide him with powerful suggestions of limitation. Thus the very instruction or teaching which is supposed to help his progress actually handicaps it and emotionally obstructs it. His belief that character must be improved, weaknesses must be corrected and the ego must be fought looms so large in his outlook that it obliterates the equally necessary truth that grace is ever at hand and that he should seek to invoke it by certain practises and attitudes.

(163-5) Holding on to this awareness of the Overself automatically brings with it control over the body's appetites and desires. This is one of the benefits of success on the Short Path. But such easy spontaneous control lasts no longer than the awareness.

³³¹ The paras on this page are numbered 48 through 53; they are not consecutive with the previous page.

(163-6) Seekers do not come under the power of Grace until they have done, to a sufficient extent, what the Long Path requires from them. Then only are they likely to be ready for the Short Path, and to benefit by the Grace associated with it.

(163-7) The Long Path expresses a partial truth. The Short Path expresses another – although higher – partial truth. Bring the two parts together and the result will be that whole truth which man must have for the adequate guidance of his life.

164
XVII

(164-1)³³² The aspirant who becomes morbidly obsessed by concern with his faults and mistakes is still thinking only of his little ego. The balance must then be redressed by introducing the Short Path side by side with the Long one.

(164-2) Grace acts as a catalytic agent. Where a man is unable to liberate himself from the animal and the ego, it assists him to do so. When rule of the mechanical responses {of}³³³ his senses, his glands and his unconscious complexes holds him captive to an established pattern, it sets him free.

(164-3) The sceptical view that Grace is a superstition prompted by our human self-regarding and self-favouring nature, that it could have no place on the high altitude of truly divided attributes, is understandable but erroneous.

(164-4) The average spiritual aspirant is unduly self-centred. This is because he is so preoccupied with his own development, his own self correction, and his own spiritual need that he tends to forget a vitally important truth. This {is}³³⁴ that the last battle to be fought on the Quest – the battle which brings the ego finally and fully under the Overself rule – is reflected to a lesser extent in the earlier battles of the Quest. This battle cannot possibly be won by the aspirant himself for the very good and sufficient reason that the ego is not willing to commit suicide or to put it in another way – is unable to lift itself on a plane of non-existence. Final victory can only come by the bestowal of Grace from the Overself, which alone can effect this seeming miracle. To attract this Grace the seeker needs to turn away from his self-centeredness to {what}³³⁵ is

³³² The paras on this page are numbered 54 through 57, making them consecutive with the previous page.

³³³ The word was entirely cut off by the margin in the original. We have inserted “of” for clarity.

³³⁴ The word was entirely cut off by the margin in the original. We have inserted “is” for clarity.

³³⁵ The word was entirely cut off by the margin in the original. We have inserted “what” for clarity.

its utter opposite – preoccupation with the Overself. He is to think of the Divine alone, of the infinitude and eternity of the Higher Power, and to forget all about his personal growth for a while.

Old xiv: From Birth to Rebirth ... NEW IX: From Birth to Rebirth

165
XIV

(165-1)³³⁶ Those who feel pity for a person who kills himself feel rightly. But when this feeling is not balanced by reason, it may degenerate into sentimentality. For the suicide needs, like all other human beings subject to the process of evolution, to develop the quality of strength to unfold the feeling of hope. His failure to do so leads to this sad consequence. That some suicides occur from other causes does not displace the truth of the general statement that most of them occur from weakness and fear.

(165-2) If he accepts the decree of destiny quietly and obediently, if he is willing to pass, without rebellion and without fighting, out of this world when the ordained hour arrives, he achieves that peace of mind which the prophet Muhammad³³⁷ called “Islam” – a resignation to, and harmony with, God. It is as far as detachment from the ego can {go}³³⁸ without losing the ego itself.

(165-3) The man who practises mediumship gains nothing spiritually by it, since even his noblest utterances do not {become}³³⁹ part of him but merely flow as water through a pipe. {Even}³⁴⁰ after fifty years of such practice he gains only a means earning a livelihood.

(165-4) The disintegration and disappearance of things is inescapable part of their history if they are to come into existence at all. Nature could not be formed by God on any other basis than this. But it is followed by their reappearance.

³³⁶ The paras on this page are numbered 64 through 71; they are not consecutive with the previous page.

³³⁷ “Muhammed” in the original.

³³⁸ The word was entirely cut off by the margin in the original. We have inserted “go” for clarity.

³³⁹ The word was entirely cut off by the margin in the original. We have inserted “become” for clarity.

³⁴⁰ The word was entirely cut off by the margin in the original. We have inserted “even” for clarity.

(165-5) Any man who artfully hurts another in the end hurts himself. For he denies the principle of love in his relationships, a principle that is part of the higher laws {set}³⁴¹ for his development, and must pay the penalty of his {denial.}³⁴²

(165-6) So far as the law of recompense serves to correct fallible judgments and wrong conduct, it serves useful moral and national purposes. Yet it is not primarily a moral or rational force. It is a neutral mirror which reflects back the image of our own doings, so that by {seeing}³⁴³ their outward consequences we may come to appraise their inward values.

(165-7) This lesson, that a man is not his body, will be learnt in modern times through this reasoning intelligence as it was learnt in former times through his believing feeling

(165-8) The law of recompense brings to man's thoughts and deeds an equal and opposite reaction.

166
XIV

(166-1)³⁴⁴ When death is properly understood, and the immateriality of being is deeply felt, there will be no more mournful funerals. If the deceased has had a long and full incarnation, his passing will be accepted philosophically.

The bereaved person faces the problem of adjusting self to a new cycle of the outer life. During the transitional period he may feel lonely and uncertain of the future. At such a time the inner meaning of both this period and the coming cycle should be sought.

(166-2) Whatever we constantly concentrate on provides {one of}³⁴⁵ the factors in reincarnation. If we love a race or an individual strongly enough we shall sooner or later necessarily be drawn into their orbit when reincarnating. It is equally true, however, that if we hate a race or an individual strongly enough we shall have the same experience. Both love and hate are forms of concentrated thought. The nature of

³⁴¹ The word was entirely cut off by the margin in the original. We have inserted "set" for clarity.

³⁴² The word was entirely cut off by the margin in the original. We have inserted "denial" for clarity.

³⁴³ The word was entirely cut off by the margin in the original. We have inserted "seeing" for clarity.

³⁴⁴ The paras on this page are numbered 44 through 46; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

³⁴⁵ The word was entirely cut off by the margin in the original. We have inserted "one of" for clarity.

concentration, whether it be that of like or dislike, attraction or repulsion, does not alter its strength.

(166-3) It is his own, free and personal choice.

(166-4) The higher end of coming to earth is to develop a higher consciousness.

167
XIV

(167-1)³⁴⁶ 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, high-flown writing of Aurobindo does not make a difficult subject clearer nor an obscure one attractive. (verbose and)^{*347}

(167-2) 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.

(167-3) 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.

(167-4) 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.

(167-5) There are different versions of the AUM symbol, according to the language predominant in the different part 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

168

³⁴⁶ The paras on this page are numbered 7 through 10; they are not consecutive with the previous page. There is an unnumbered, upside down para at the top of the page.

³⁴⁷ there is no * identifying where this should go! – TJS

(168-1)³⁴⁹ 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 grass hopping 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 it, like the need to go to India,

disappeared. And I saw that it was really an ancient complex – a kind of auto-suggestion – inherited from my own, 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 countries, where I sought for Truth. What I needed could be very well found [within]³⁵⁰ myself. But, I had accepted these 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 to conquer it; he is losing himself in the day's activity, or saving himself from it in a half-hour retreat. He

Diet

169
DIET

³⁴⁸ Handwritten notes at top of page read: "Carbon Lit paras"

³⁴⁹ The para on this page is numbered 1; it is not consecutive with the previous page.

³⁵⁰ The original editor changed "with" to "within" by hand.

(169-1)³⁵¹ VEGETABLE SOUP: (Mrs B. Stevens' Recipe). 2 cans tomatoes (1 lb-3 oz. size) 2 sprigs Parsley, remove later - 2 leaves of Laurel, or Bay-1 pinch of Thyme-2 cups of String-beans cut in small chunks-6 cups of chopped celery cut in small chunks-4 heaping cups of chopped carrots-12 cups of cold water - 1/2 tsp. MAGGI if desired. - Empty tomatoes into cold water, bring to boil briskly for 1/2 hour. Add parsley but remove it 20 min. as it gets dark then add string-beans and Laurel Leaves and Thyme. Allow to cook (brisk boil) 15 min. before adding Celery. Allow celery to cook 15 min. before adding carrots. MAGGI added after carrots have cooked. NOTE: Best soup can be made by allowing the contents now to simmer for 1 hour ³/₄...but less if you desire to eat the vegetables.. the above suggestion is made if broth is the object... otherwise, allow it to continue to boil briskly ¹/₂ hour to ³/₄ longer after the carrots are added, or until they are tender.

170
DIET

(170-1)³⁵² Salads and cooked foods can be improved by spicing them with herbal seeds such as Anise, Caraway, Coriander, Poppy, Sesame and Fennel.

(170-2) GOOD COOKING WITH PARSNIPS: If you think you don't like parsnips, I should like to suggest that you try removing the centre piece. You should scrub each parsnip, peel thinly, cut in half, cover with boiling salted water and cook till tender. Drain, and use a sharp knife to lift out that rather stringy piece that lies down the centre of each root. You will find then that the strong taste has vanished and there are the fine creamy white parsnips to prepare in any one of a half-a-dozen or more ways. The simplest method is to coat them with a small spoonful of melted margarine or butter and a little pepper and serve very hot in place of potatoes.

(170-3) Use flour to thicken tomato juice and turn it into sauce; use margarine also.

(170-4) To dry rice and keep it really hot for serving, put in bottom part of even and use the Lowest possible flame for 1/2 hour.

(170-5) Soup will be thick if you use boiling water to mix the powder with and less water than usual.

(170-6) Put new salad recipe: French endive, cucumber, water-cress, avocado, green pepper: (omit, lettuce, tomato, celery, as they are too heavy)

³⁵¹ The para on this page is numbered 94; it is not consecutive with the previous page., but follows the paras on page 170.

³⁵² The paras on this page are numbered 84 through 93; they are not consecutive with the previous page.

(170-7) Include "Celery Roots" available in root form, in salads Tender and easily digestible.

(170-8) To salad Dressing: Add chopped Mint.

(170-9) An seed with herb an veg. salt for salad dressing.

(170-10) Curry Recipe: Add finely-chopped watercress and parsley³⁵³

171
DIET

(171-1)³⁵⁴ Goodman's Tea Matzos: are smallish medium size and unsalted In New York they are sold at all Gristede's Groceries.

(171-2) CONTINENTAL NUT CHEESE: Sole manufacturers: Health Supply (Hatfield) LTD. Hatfield, Herts. A choice alternative for ordinary Cheese made of, Cashew Kernels, Hazels, Almonds, Peanuts (as available), Rusk Meal, Processed National Flour, Edible Hard Oil, Yeast Extract, Salt, Spices, Sage.

(171-3) Campbell's "Vegetarian" Vegetable Soup: Is ideal solution for the food problem when travelling or in hotels.

(171-4) LUSTY'S PURE VEGETABLE POWDERS: Buy for Salad dressing; CELERY POWDER, 1s. 3d. per 2 oz. tin: Pure natural flavouring makes all the difference to our somewhat uninteresting food.

(171-5) VEGETARIAN SOUPS: HEINZ SOUP: Tomato, asparagus, green pea, celery. CROSSE AND BLACKWELL: Tomato, celery, asparagus, mushroom, vegetable. SYMINGTONS: Pea, green pea, tomato. THREE COOKS: Mulligatawny, green pea, celery, tomato. CAMPBELL SOUPS: Black Bean and Tomato and Vegetarian Vegetable. In addition to the above, D.D. Soups, Royal Soups and Eustace Miles soups are vegetarian.

(171-6) LIME BLOSSOM TISANE: Sold at Culpeper's by the Society of Herbalists at 21, Bruton Street, Berkeley Square, London. Infuse a heaped teaspoonful of the flowers in a teacupful of boiling water for 10 min., strain and drink hot with meals or at bedtime. Net Weight 1½ OZS. LIME BLOSSOM TISSANE is a sedative and promotes sleep.

³⁵³ Continued on page 169.

³⁵⁴ The paras on this page are numbered 6 through 11; they are not consecutive with the previous page.

After Supper Drink: Lime Blossom is ideal, and promotes good sleep. But must use (a) a heaping tsp. in the green plastic cup (b) a little sugar (c) steep for full ten minutes.

172
DIET
Branded Foods

(172-1)³⁵⁵ YERBA MATE: (The Culpeper) A highly stimulating beverage and much recommended for over stout people, as it enables them a sustain themselves on little food. Made in the same way as ordinary tea. 4 ozs. Nett. (see para 11 for address)

Early Morning Tea: (1) Use mate. (2) It will be delicious only if you do not steep more than 1 1/2 min. (time by clock) (3) Do not use more than 3/4 tsp. in the green plastic cupful of water (4) Add a very little sugar. Mate Yerba tea contains chlorophyll, which softens the hardness of arteries and thus promotes youthfulness.

Old xii: The Overself ... NEW XXII: Inspiration and the Overself

173
XII
Students' Replies³⁵⁶

(173-1)³⁵⁷ The answers to questions concerning immortality were given in the seventh and eighth chapters of "The Wisdom of the Overself." However, certain points are given here again:

(a) Every person maintains his or her individuality during and after the perishing of the body-thought.

(b) The inequalities and injustices, which trouble many, are all balanced sooner or later by the law of recompense (karma). Each person receives in return precisely what he or she gives out; thus there is justice in the world, despite appearances to the contrary.

(c) When others ridicule the idea of immortality, the aspirant should not be upset nor allow his own faith to be weakened; he must remember that these people are merely expressing their own opinions, not passing on knowledge. The fact that many persons are not too happy about the idea of physical annihilation – and fail to take into consideration the fact that the 'I' endures – has, of course, coloured their personal tastes. Their opinions are, however, incompatible with truth.

(d) The superstition that a childless person cannot reincarnate is nonsense.

(e) There are two kinds of immortality (so long as the lower self dominates consciousness): first, the "endless" evolution of the ego, gradually developing through

³⁵⁵ The para on this page is numbered 12, making it consecutive with the previous page.

³⁵⁶ Handwritten notes at top of page read: "STUDENTS' REPLIES"

³⁵⁷ The paras on this page are unnumbered.

all its many manifestations; and, secondly, the true immortality of the everlasting, unchanging Real Self – or Overself – which forever underlies and sustains the former.

(f) My reference to not clinging to the ego simply means that the aspirant must learn the art of releasing what is transitory in himself and in his existence – that which can survive only temporarily. The Real individuality – the sense and feeling of simply Being – can never perish, and is the true immortality. No one is asked to sacrifice all interest and appreciation in “things:” one may continue to appreciate them – provided their transiency is understood and one does not deceive himself into overvaluing them. The prophets merely say that the eternal life cannot be found in such things.

174³⁵⁸

XII

Old vi: Emotions and Ethics ... NEW VI: Emotions and Ethics

175

VI

(175-1)³⁵⁹ We should always remember that everyone, on all the different and varying levels of spiritual advancement, has his own difficulties and problems. To accept these without giving way to negative emotions, is the first step in the right direction. Coming to terms with life and oneself is a never-ending procedure from which no one is exempt. The very nature of existence is synonymous with the individual struggle for self-development.

(175-2) It is important to realise that the solution of a given problem will largely be an outward expression, or manifestation, of one’s inner life and thoughts. If studied aright, it may provide the opportunity to gain useful knowledge and help one acquire more philosophic attributes.

(175-3) When one is up against an especially difficult situation for which no immediate solution can be found, it will help him if he will use the time while waiting for the change – which will come – in order to deliberately cultivate greater patience and forbearance, as well as a more objective attitude.

(175-4) We are nearing the end of a cycle, and with this necessarily comes a certain amount of outward changes, confusion, and the need for inward adjustment.

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³⁵⁹ The paras on this page are numbered 67 through 73; they are not consecutive with the previous page.

(175-5) The fulfilment of one's Higher Purpose depends on a great deal of strenuous character building and improvement, plus the final overthrow of the ego.

(175-6) Freudian psychology cannot be acceptable on a wholesale scale.

(175-7) It is true that many inhabitants of monasteries and convents allow the fear of sex to become dominant. But this is certainly not true of the philosophic mystic. The latter knows that unless an individual feels strongly impelled to discontinue physical relations, sexual abstinence may do considerably more harm – mentally and physically – than spiritual good. Therefore, the general attitude toward sex should be one of acceptance – but certain disciplines and ethical standards must, naturally, accompany it.

176³⁶⁰

VI

177

VI

(177-1)³⁶¹ The seeker should try to regard his weaknesses and faults from a more balanced and impersonal point of view. While it is correct for him to be ashamed of them, he need not go to the other extreme and fall into a prolonged fit of gloom or despair about them. Sincere repentance, coupled with an unswayable determination to prevent further recurrences, is the philosophic way to deal with them.

(177-2) If it is true that successfully-passed tests lead the way to spiritual advancement, it is equally true that those we fail can also help us to go forward – if we learn the lessons they carry for us.

(177-3) During the years between the times of knowingly starting on the Quest and that of meeting a Teacher, one should work especially hard at improving his whole general character and getting rid of any faults of whose existence he is aware. It is most important, for instance, to discipline temper, to develop self-control and to learn how to overcome the temptation to give way to anger. Lesser faults, such as impulsiveness and carelessness must also be checked and balanced by the deliberate cultivation of discrimination and prudence.

(177-4) It is tremendously important to safeguard the fruits of one's studies by purification of character. On this Quest, the aspirant's motives must necessarily be of the highest quality.

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³⁶¹ The paras on this page are numbered 74 through 80, making them consecutive with the previous page.

(177-5) If he (or she) will study his errors from the viewpoint of an impersonal observer, and then strive to overcome them, he may go farther on the Quest than he once dreamed possible.

(177-6) One should try, so far as possible, to avoid anxiety about his problems, whether they are of a worldly or spiritual nature. It is necessary to develop a calm, hopeful attitude toward the future.

(177-7) The higher emotions are invaluable aids in the search for the Real Self, but they must be guided by reason, discrimination and balance.

178³⁶²

VI

179

VI

(179-1)³⁶³ An aspirant on this Quest must hold on to his determination to improve and discipline himself even amidst all the different temptations and difficulties which he comes up against from time to time. For this is the way he builds the foundation for his future. Students are often apt to forget that it is their present thoughts, feelings and actions which are predetermining the favourable or unfavourable conditions of incarnations to come, as well as of the remainder of this one.

(179-2) Each should do what he (or she) can to prepare himself by learning how to recognize and eliminate his (or her) weaknesses. It is equally essential to keep the thoughts, emotions and actions on as high a level as possible.

(179-3) Books and discussions can, at best, serve only as guides for the individual inward search. This search for the True Self should be accompanied by efforts to impartially observe, improve and develop that personal self which is ordinarily accepted as the be-all and end-all of existence. Constant attempts to cultivate and maintain awareness of the True Self – the Overself – together with making it the object of his deepest love and humble worship, are among the qualifications essential to progress.

(179-4) A vigorous effort at moral re-education along any lines where he knows he has weaknesses should also be made.

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³⁶³ The paras on this page are numbered 81 through 85, making them consecutive with the previous page.

(179-5) In order to unmask his sensitivities and recognize them for the hidden motives that they usually are, the seeker must deliberately subject himself to the most intensive and gruelling self-analysis. Every disguise must be penetrated. Every form of self-deception must be stripped bare. Every stumbling block must be uprooted. His highest aspirations must undergo the same examination and treatment as his lower characteristics. The results – if he perseveres and is strictly honest – are more than likely to shock him, or, at least, to lead to some startling discoveries. Such self-analysis will naturally lead to the seeking of a humbler, more selfless and more worthwhile way of life.

180³⁶⁴

VI

Old xxv: Human Experience ... NEW XIII: Human Experience

181

XXV

(181-1)³⁶⁵ The lessons of experience form the greater part of one's opportunities for progress. One should analyze these in the light of his highest aspirations – and seek through self-study and prayer to cultivate and intensify that awareness which is the guide to his higher self.

(181-2) The earnest seeker who has already achieved a certain degree of awareness and understanding has the beginnings of what may be a splendid opportunity to make phenomenal progress in his present incarnation. But, everything in this world must be paid for; the greatest treasures are attained only at the greatest cost. The aspirant must now embark on a do-or-die endeavour to lift his character onto a higher plane altogether; to purify his motives; and to be prepared to sacrifice all worldly objects first inwardly, and finally, outwardly – if called upon to do so. The spiritual returns are correspondingly great, however. They are: serenity, understanding, liberation, satisfaction and the delight of perpetual communion with the divine Overself – whilst being always in Its blissful Presence.

There must also be the dedication to service. Here, more often than not, the spiritual returns are a terrible sadness which must be borne alone and unshared.

Such is the philosophic life – the only conceivable way of life for many, now, and for many more, later on – forever motivated and sustained by the unchanging living Reality, Mind.

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³⁶⁵ The paras on this page are numbered 17 through 21, making them consecutive with the previous page.

Old xxii: The Reverential Life ... NEW XVIII: The Reverential Life

(183-1)³⁶⁷ Many philosophic students do not realise the importance of prayer and are genuinely surprised when counsel is given to preface their meditations with a few minutes of humble worship. Some protest that they do not know to What or to Whom to pray; that God as the Absolute Principle is incapable of intercommunication, whilst God as the popular dispenser of boons and woes is a mere fiction of priests and clerics. They seem to think that those who have started practising mystical exercises – and certainly those who have commenced philosophic studies – have no further need for prayer. They could not be more mistaken.

The positive gains from each stage of the Quest are never lost. Those of religion are preserved in the mystical stage, and must not be rejected; those of mysticism are retained in the third and higher degree of philosophy. Naturally, the individual advances to higher conceptions of prayer, but that is not to say he advances beyond its practice altogether. Such an atheistic attitude could never be sanctioned. Sincere prayer is a necessity and a delight to the earnest student.

To return to those who are still wondering to What or Whom they should address their prayers: it is suggested they offer them in the direction of That in whose existence they presumably do believe – their own Higher 'I.'

(183-2) Too many individuals – and some of them are followers of this Quest – fail to remember the importance of simple prayer. There is not enough humbling of intellectual pride at the feet of the Higher Power and there is an obvious neglect of reverent worship in their attitudes and daily lives.

(183-3) The Power to whom prayer should be addressed – for Its Grace, Its Self-Revelation and Guidance – is one's own higher self, the Overself.

(183-4) Everything that helps one to become more aware of the existence of something higher than his personal self, and every experience that induces him to aspire towards a more spiritual way of life should be cultivated. Here, religion, the arts, Nature, and contact with wiser, more experienced individuals than himself, are valuable aids.

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³⁶⁷ The paras on this page are numbered 13 through 16; they are not consecutive with the previous page.

184³⁶⁸
XXII

185
XXII

(185-1)³⁶⁹ Humility, sensitivity and emotional refinement are essential qualities which must be developed. Even more necessary is the daily practise of humble worship, devotion and prayer.

(185-2) The fact that one may not have had any apparent mystical experience, even though he has tried practising concentration, need not dismay him. Concentration alone is not enough. It is no less important to practise prayer and aspiration; unremitting effort at improving character and eliminating weaknesses; strengthening the will and purifying the emotions. If he applies faithful and persistent effort in these directions, he will not only cultivate a properly balanced and well-developed personality, but he will eventually call forth the Grace and Guidance of the Overself.

(185-3) All activities in this world are opportunities for self-study, and can help one to develop objective awareness.

(185-4) Intensified aspiration for the Way, Itself, rather than too much concern about the steps that lead along It, will act as a propulsive force.

(185-5) The seeker must remember that his Real Guide is his own divine Soul, or Higher Self; that it is This which led him to his present stage of awareness, whilst my books were merely used as instruments. It is to this Self that he should address his prayers and petitions for Grace and Guidance.

186³⁷⁰
XXII

Old xviii: The God Within ... NEW XXV: World-Mind in Individual Mind

187
XVIII

³⁶⁸ Blank page

³⁶⁹ The paras on this page are numbered 17 through 21, making them consecutive with the previous page.

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(187-1)³⁷¹ Work on oneself is most important. When one has purified his character, cultivated discrimination, achieved some measure of balance, finally understood the lessons of past experience, acquired a certain degree of self control – mental, moral and physical – and developed the necessary aspiration to lead a truly spiritual life; then, and then only, will he be in a position to benefit from instruction from a Master.

(187-2) The aspirant's decision to aim for the highest Goal is the governing factor: if he sticks to this decision, he is bound to succeed sooner or later.

The question now arises: What is this Goal? It is the fulfilment of the Real Purpose of life, as apart from the lower purposes of earning a livelihood, rearing a family, etc. The aspirant will become fully Self-conscious – as aware of the divine Overself as he now is of his earthly body. And this achievement will be perpetual, not just a matter of occasional glimpses or fleeting intuitions. Even though the Quest has become more difficult under modern conditions, it has not become impossible. The timeworn means to this end must simply be brought up to date.

What are the means? They are thought, feeling, will and intuition used in a special way. This constitutes the four-fold path, or Quest.

(187-3) One must not be premature in demanding final union with the Overself. That comes only after years of all-round development. One must first prepare himself inwardly to receive it; only then may he expect the ultimate union. This preparation affects the whole personality – intellect, emotion, will and intuition.

(187-4) Messages very often contain genuine guidance plus some contribution from the personal ego. Naturally, when the ego attempts to enter the pure atmosphere of the Impersonal, the possibility of misinterpretation becomes far greater.

(187-5) When one's personal life is miraculously saved during some period of great danger, perhaps in the face of death, it is for a purpose.

188³⁷²

XVIII

Old xiv: From Birth to Rebirth ... NEW IX: From Birth to Rebirth

XIV

189

³⁷¹ The paras on this page are numbered 42 through 46; they are not consecutive with the previous page.

³⁷² Blank page

(189-1)³⁷³ From my understanding of the teachings of the Buddha, the man who has annihilated the illusion of a personal self and who has brought his mind under complete control, will not be reborn against his will, even though he should indulge in such non-Buddhistic practices as wearing leather shoes and eating cheese.

(189-2) The entity which lives in the spirit world after death is the same ego that dwelt on earth, emanating from and sustained by the same Overself. In this relationship, they are still distinct and separate entities, even though as intimately connected as parent and offspring.

(189-3) Living entities come here from less-evolved planets just as we go on to higher ones. But, in both cases, this must be accomplished within certain limited periods. After that the possibility of entry ceases.

(189-4) Just because most people appear to have superficial interests and are not yet ready for the deeper thoughts of philosophy does not [necessarily]³⁷⁴ mean that they are not making spiritual progress. On the contrary, they may be doing very well on their own particular levels of development. It will simply be necessary for them to incarnate many more times before they are capable of understanding the more advanced truths.

(189-5) It might be possible to receive an answer to a specific question concerning previous births by having two or three meditations with the writer. One may experience a sense of loss if he has not recovered the degree of awareness achieved in previous incarnations.

(189-6) Life between incarnations consists of a dream-like state followed by a period resembling deep sleep. There is, however, no remembrance of one's former birth upon emerging from this state.

(189-7) The difference between life as we ordinarily know it and as it appears between incarnations is that here we have an apparent mixture of two worlds, the mental and the phenomenal, whereas there only the former exists.

190³⁷⁵
XIV

Old xii: The Overself ... NEW XXII: Inspiration and the Overself

191

³⁷³ The paras on this page are unnumbered.

³⁷⁴ "necessarily" was typed above the line and inserted with an arrow.

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(191-1)³⁷⁷ Helen Keller has pioneered the way for others with grave physical afflictions and has shown what the mind can do to triumph over them – within limitations, of course. (No one can completely “undo” karma; but its handicaps can, as in this case, be largely overcome.) There is no doubt that as we think of life and the world, so it becomes. The progress made by this remarkable and inspiring lady clearly demonstrates what can be accomplished by a change [in]³⁷⁸ the thought-process. And when that change is inspired by truth, its result is not hallucinatory but an enduring reality.

(191-2) In the world of thought, one is very close to truth. It is here that one will eventually come face to face with the soul – and thereafter, whatever one’s afflictions may be, they will be of secondary importance. It is in this world, too, that one will find one’s Master – and one’s Master will reach him.

(191-3) There is nothing more important in life than the Quest, and the time will come when the student discovers that there is nothing more enjoyable as well. This is inevitable in a Quest whose essential nature is one of infinite harmony and unbroken peace. No worldly object, person or pleasure can ever bestow the satisfaction experienced in uniting with the Overself.

(191-4) The Overself appears to all alike, regardless of colour or race, when they have made themselves ready for It. Anybody who has so misunderstood the message in my books as to believe differently, is mistaken.

192³⁷⁹
XII

Old xiii: The World-Mind ... NEW XXVII: The World-Mind

193
XIII

(193-1)³⁸⁰ Spiritual feelings are good and necessary but they are not enough; they need to be completed and complemented by spiritual knowledge. We have much to gain by

³⁷⁶ Handwritten notes at top of page read: “Students Replies”

³⁷⁷ The paras on this page are unnumbered.

³⁷⁸ The original editor inserted “in” by hand.

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learning the laws and knowing the processes which the World Mind has imprinted upon the cosmos. Otherwise we are likely to violate those laws or interfere with those processes through ignorance. The result will then be suffering and unhappiness.

(193-2) In this universal movement which is the outcome of the World Mind's thinking, everything and every event eternally repeats itself and every event eternally recurs, but everything and every event calls its opposite into existence. Not only is cyclic repetition an essential feature of the cosmic process but cyclic contrast is an essential feature of each repetition.

(193-3) What I learned from the Hindu texts about Brahma breathing out the universe into physical existence and then back into Himself, not only referred symbolically to the periodic reincarnations of the universe but also and actually to its moment-to-moment rhythm of interchange of contrasts, differences and even opposites. It is this interchange which not only makes universal existence possible but which also sustains universal equilibrium. Without it there would be no world for man to behold, no experiences in it for him to develop, no conscious awareness in time and space.

(193-4) The World-Mind is able to think the World-Idea only when the form of opposite conditions existing at the same time. No world could possibly come into existence without these contrasts and differences. Their presence accounts for the existence of the universe, their movement toward equilibrium with one another accounts for its history.

(193-5) What the Godhead is we do not know. The nature and the structure of the Grand Mystery is beyond all human investigation. We cannot describe it correctly nor name it accurately. We can only observe some of its workings and effects in our individual selves and in the universe.

(193-6) The movement of every energy and trend takes a curved direction. This is why there is no straight-line, lapse-free evolution in human nature or history. And the curve develops itself with time into a circle and this again with further time into a spiral.

(193-7) This is the world as my experience showed it to be, the world as [it was]³⁸¹ revealed to me by the Overself.

(193-8) It puts meaning into the circumstances of our common life.

³⁸⁰ The paras on this page are numbered 103 through 110; they are not consecutive with the previous page.

³⁸¹ "it was" was typed below the line and inserted with an arrow.

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Old xi: The Ego ... NEW VIII: The Ego

195

XI

(195-1)³⁸³ developing his personal force, in the study and practice of Tantric³⁸⁴ yoga. This is a system of yoga which originated in Bengal but is now prevalent chiefly in Tibet. It easily becomes an instrument to serve personal ambitions.

(195-2) We know more about man's body than the ancients did but, paradoxically, less about man himself. We know more about the behaviours of his mind but less about the real nature of his mind.

(195-3) Only the deepest kind of reflection or the most exciting kind of mystical experience or the compelling force of a prophet's revelation can bring man to the great discovery that his personal ego is not the true centre of his being.

(195-4) The "I" knows itself as the Overself when it ceases to limit itself to the individual entity, thereby liberating its will to the full extent at last. Schrodinger's idea of the self is pure consciousness, or "ground stuff upon which our personal experiences merely collect.

(195-5) If a man could withdraw sufficiently from his ego to stop letting its interests and desires overpower him, he could thereby let peace come to triumph in his heart. The {true} paradise, the real heavenly kingdom, which has been postponed by an ignorant clergy to the post mortem world, thus becoming far-off and elusive, is in fact as near to us {as} our own selves, and as present as today. If we are to enter it, we can and must enter while yet in the flesh. It is not a time or place but a state of life and a stage of development. It is the ego-free life. The ego is not asked to destroy itself but to discipline itself. The personal in a man must live, but only as a slave to the impersonal. These two identities make up his self.

(195-6) The tightness with which we hold on to the ego and thus separate ourselves from the Overself's life and the tenseness with which we shut ourselves in the old miserable limited existence are the results of habit. If we are to escape from it into the free creativity of the greater life we will have to break its vicious circle. This may be enforced upon us by the shock of drastic events or it may be made possible for us by the grace of an illumined man or may be achieved by us through the determined arousal of

³⁸³ The paras on this page are numbered 12 through 17; they are not consecutive with the previous page.

³⁸⁴ "Tantrika" in the original.

desperate will. Whichever way it happens, it will be the beginning of the end for the ego and the beginning of the best for ourselves.

(195-7) Only day-by-day practice in the art of working deliberately and understandingly with the Overself by denying the ego will bring him eventually to the higher stage where he can work consciously with it.

196³⁸⁵

XI

197

XI

(197-1)³⁸⁶ The man who asserts his ego in everyday life is often the man who is more successful than his modest fellows. But it still remains open to question whether his kind of success is worth having.

(197-2) The wisdom of the forty-sixth Psalm – “Be still and know that I am God” – may be tested by experiment. For in the ego’s silence there will be whispered the revelation we await.

(197-3) If he will stop looking at his own life from the shut in standpoint of his little ego, and instead look at it from the wide-angle standpoint of its place in the reincarnationary cycle of development, it will become filled with new meanings, rich with higher significances. To bring his personal idea into alignment with the World-Idea will then become both his duty and his happiness.

(197-4) How few are willing to suspect their own motives until the flash of light from the Overself shows them the truth by enabling them to stand away from themselves and benefit by the new perspective!

(197-5) To free himself, for however short a period, from the consciousness of self may seem an impossible achievement. But the statement of it often leads to a confused understanding and needs to be more narrowly confined. It applies to the surrender of personal consciousness to the impersonal Overself consciousness. There is some kind of self in both.

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³⁸⁶ The paras on this page are numbered 18 through 28, making them consecutive with the previous page.

(197-6) If he loses his ego utterly and completely that no trace of it exists at all, he would have to die for his body is part of the ego. But he lives on. This shows that what he really loses is not the ego-nature but the ego-will. It is replaced by the higher will.

(197-7) It is not only that he thrusts the ego aside during certain uplifted moods but also that he steadfastly maintains this denial of self during the moment-to-moment experience.

(197-8) The ego creeps into spirituality and makes it self-seeking in its contacts with others or narrow in its understanding of others.

(197-9) They dedicate their lives to worship of the ego when they might dedicate them to worship of the Infinite Power that sustains their souls and bodies.

(197-10) The same nature which, filled with ego, is such an ugly sight, becomes when purified of it and reflecting the Overself's presence, a beautiful one.

(197-11) In their endeavour to disidentify themselves publicly from the personal ego, some like Ramana Maharshi,³⁸⁷ refuse to sign their name, others like Swami Ramdas always refer to themselves in the third person.

198³⁸⁸

XI

Old viii: The Body ... NEW V: The Body

199

VIII

(199-1)³⁸⁹ physically unhealthy, and second because his body becomes so refined as to feel a physiological reaction of strong nausea to it. Thus, these three renunciations are both preoccupations with bodily welfare and with ethical ideals indeed, they are actually tokens of his balanced ideals.

(199-2) The glutton of the intellect is as hard to curb as the glutton of the stomach, and often much harder because less recognised for what it is.

(199-3) If a man is single or widower, it is understandable that feelings of loneliness will often enter into his consciousness. But the aspirant must remember that it would be

³⁸⁷ "Maharishee" in the original.

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³⁸⁹ The paras on this page are numbered 147 through 152; they are not consecutive with the previous page. There is an incomplete unnumbered para at the top of the page.

unfair both to a prospective partner and to himself, to enter into an unsuitable marriage. It would only hurt him and bring unhappiness to his partner. His emotion needs to be disciplined and he must wait for a partner suitable to his development and aspiration. If he has already had the marriage experience, he should consider seriously whether he really needs to remarry at all. He should weigh in the balance from the standpoint of his own personal character and circumstances whether its advantages and limitations outweigh the advantages and limitations of devoting the remainder of his life entirely to the quest of truth. The married life is compatible with these spiritual objects but not easily so.

(199-4) Socrates once declared: "I am a man and like other men a creator of flesh and blood." He was married and had three sons. Yet this did not prevent him attaining a lofty wisdom and the highest intellectual clarity and magnificent moral rectitude.

(199-5) He who can keep his chastity in thought and feeling not less than in conduct has reached a worth while achievement. He need not be ashamed of it nor hesitate to preserve it because of contrary counsel. It will do him no harm but can provide him with the power to sustain his highest endeavours. Not many can do this, it is true, and those whose physical continence is continually sapped by mental and emotional unchastity, might do better to follow Paul's advice and marry rather than burn.

(199-6) It is helpful in certain cases to put the physical body under the strain of hard manual labour, or hard physical exercise for some weeks. This counter-balances the mental tension.

(199-7) When, through the Quest's disciplines, man establishes proper control of his body, it will no longer be necessary for him to regard it as the enemy of his spiritual aspirations, the paralysing weight on his spiritual being. For then he will see it as it truly is, an expression of infinite intelligence through which he can gather the experience

200³⁹⁰
VIII

Old ix: The Negatives ... NEW XI: The Negatives

201
IX

(201-1)³⁹¹ Even in many a monastery or ashram there are jealousies and ambitions, intrigues and frictions, struggles and differences. Even these holy institutions also find

³⁹⁰ Blank page

it hard to maintain unity and love among their members. But of course much less hard than the world outside does for they are supposed to make the necessary efforts to end their quarrels quickly and to strive against negative feelings always. A world where all are brothers is a dream world. The religious enthusiast and the worldly cynic hold equally extreme, and consequently mistaken, attitudes toward the possibility of war, with its senseless maiming and killing, coming to an end. The one believes that his religion will be spread, accepted by all, and a world of love, good will and trust will follow. The other contends that this is a hollow dream, that men will not cease to be aggressively violent nor end their bloody strife. Each regards the basis of the other outlook as a fallacy.

Philosophy is able to reconcile a part of each view, while rejecting the rest. It agrees with the cynic in saying that the millennium is obviously not close at hand, but it also agrees with the religionist in saying that the same old humanity will not forever continue to show the same old ignoble characteristics.

(201-2) Outside of politics on no subject about which it is possible to write is there likely to be so much criticism on the one side, and so much support on the other, as on the subject of sex. Sometimes a daring writer ventures to suggest that it is possible to advance by degrees in the inner life, and that it is not essential for those aspirants who are already married or for those who hope to get married eventually, to forswear the bliss and risk of wedded union. He is immediately corrected {by}³⁹² rigidly chaste ladies and gentlemen in the West as well not a few brown robed monks in the East, who will sternly inform him that he has perverted the spiritual teaching

202
IX

(202-1)³⁹³ That various groups of elderly men and middle-aged women are taking to sincere forms of religions and, in lesser numbers, to mysticism, whether Eastern or Western for consolation is true. Through this they may be led to experience an inner change. None should be happier than ourselves over those who become morally awake. For then, indeed, we could rejoice with them. Jesus said: "Rejoice with me, for I have found my sheep which was {lost}³⁹⁴ I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety nine righteous persons, which need no repentance." Let us not forget these words. Let us remember that it is possible for every embodied being to attain the knowledge its own inherent divinity.

³⁹¹ The para on this page is numbered 27; it is not consecutive with the previous page. There is an unnumbered para at the top of the page.

³⁹² The word is entirely cut off by the margin in the original. We have inserted "by" for clarity.

³⁹³ The para on this page is numbered 15; it is not consecutive with the previous page. There is an unnumbered para at the top of the page.

³⁹⁴ The word is entirely cut off by the margin in the original. We have inserted "lost" for clarity.

The Higher Self, speaking through its symbolic mouthpiece, Krishna, in the “Bhagavad Gita,” says: “If one, even of demonistic conduct were to be entirely devoted to me, he should be considered as a holy one treading the path of Yoga. Soon he {comes}³⁹⁵ to know truth and then attains to peace.”

(202-2) The animalistic instincts which we have inherited from prehuman, primitive human reincarnations accounts the causation of war as much as the manipulations of ambitious or the activities of fearful ones. So long as these instincts remain undisciplined and so long as the higher nature is not more eagerly cultivated, then the evils of war and revolution will reappear in some way {or}³⁹⁶ another even if peace is temporarily established. Consequently, all efforts on the usual political, educational, organisational and other levels – which are quite proper in their places – must be made side by side with the less important effort to teach men the necessity of liberating themselves from their lower instincts through various physical, mental, and spiritual techniques with which you are familiar.

The more numerous the individuals who can find peace and joy within their own hearts, the less will the damage and horrors of further wars which threaten mankind be.

Old iii: Meditation ... NEW IV: Elementary Meditation & XXIII: Advanced Contemplation

203
III

(203-1)³⁹⁷ The belief that meditation is only an exercise in quiet reflection is a half-true, half-false one. It may begin like that but it must not end like that. For when it is sufficiently advanced, thoughts should be dropped and the mind emptied. This will not be possible in a few days or months but if one sits for it daily, regularly, this utterly relaxed state will suddenly be realised.

(203-2) The ancient manuals of yoga say that it is not to be attempted where the people around are wicked, when the body is tired or sick or when the mind is unhappy and depressed. The reason for these prohibitions is simply that these undesirable conditions will render the practice of meditation much more difficult and hence much more likely to end in failure.

(203-3) A point may be reached at rare infrequent intervals where he retreats so far inwards from the body’s senses that he is wholly severed from them. If this happens he

³⁹⁵ The word is entirely cut off by the margin in the original. We have inserted “comes” for clarity.

³⁹⁶ The word is entirely cut off by the margin in the original. We have inserted “or” for clarity.

³⁹⁷ The paras on this page are numbered 21 through 26; they are not consecutive with the previous page.

will of course be wholly severed from the physical world, too. This throws the body into a condition closely resembling sleep, from the point of view of an outside observer, yet it will not be sleep as men ordinarily know it. It will either be more graphic and more vivid than the most memorable of all his dreams or else it will be entirely without visual incident or pictorial scene. In the first case, it will be perfectly rational and highly instructive yet unique, strange, mystical. In the second case, it will be conscious awareness of the Overself alone, with no personal self for It to inspire.

(203-4) In this pictorial meditation, he is to put himself in a tableau of achieved result. He is to see himself doing successfully what he seeks to do, and the sight is to be accompanied by intense faith and firm conviction. The desirable qualities of character are to be thought as already existing and possessed, already expressing themselves in action and living. Furthermore they are to be pictured vividly and clearly; they must be understood without any uncertainty, dimness or hesitation.

(203-5) Feeling may and indeed will always accompany his meditation but it should be delicate, sensitive and quiet not a violent, highly personal or anxious emotion. For the latter disturbs the effort to reach contact with the higher self or distorts the resultant message and experience after it is reached.

(203-6) In that silent centre there is immense power and rocklike strength.

204
III

(204-1)³⁹⁸ For anyone to be able to hold the mind utterly free of all thoughts and absolutely cleared of all images is an uncommon achievement. Even when successful the effort seldom lasts longer than a few minutes. But [after]³⁹⁹ that short space of time, those particular thoughts and these particular images which first rise up are important, valuable or suggestive. They should be carefully noted or remembered.

(204-2) What is important is that if the pressure of other matters or meetings compel him to forego work at the regular meditation hour, he should try to substitute for it at a later hour. Only by holding himself to this disciplined effort can he gain the best fruits of this exercise in the shortest time.

(204-3) The first part of the exercise requires him to banish all thoughts, feelings, images and energies which do not belong to the subject, prayer, ideal or problem he chooses as

³⁹⁸ The paras on this page are numbered 27 through 33, making them consecutive with the previous page.

³⁹⁹ "after" was typed below the line to be inserted - but no arrow was marked. This is our best guess.

a Theme. Nothing else may be allowed to intrude into consciousness or having intruded by the mind's old restlessness, it is to be blotted out immediately. Such expulsion is always to be accompanied by an exhaling of the breath. Each return of attention to the selected theme is to be accompanied by an inhaling of the breath.

(204-4) If a time comes when the stream of meditation dries up, when its practice brings no apparent response and is undertaken with no felt fervour, the aspirant should take these signs as warnings to make a change of approach for some time. He should desist from internal habitual exercises and engage in external, new and informal activities, or simply take a long rest.

(204-5) It is useful only in the most elementary stage to let thoughts drift hazily or haphazardly during the allotted period. For at that stage he needs more to make the idea of sitting perfectly still for some time quite acceptable in practice than he needs to begin withdrawal from the body's sense. He must first gain command of his body before he can gain command of his thoughts. But in the next stage he must forcibly direct attention to a single subject and forcibly sustain it there. He must begin to practice mental mastery, for this will not only bring him the spiritual profits of meditation but also ward off some of its psychic dangers.

(204-6) The process acts with the sureness of a chemical combination; If you quiet the ego, the Overself becomes responsively active.

(204-7) As thoughts lose themselves in this state of extreme stillness.

205
XXIII

(205-1)⁴⁰⁰ Dr Carl⁴⁰¹ 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]⁴⁰² 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.

⁴⁰⁰ The para on this page is numbered 4; it is not consecutive with the paras on the previous page.

⁴⁰¹ "Charles" in the original

⁴⁰² The original editor changed "he is _____ enough in various publications to advise" to "he advises Westerners in various publications to avoid any practical attempts to master Yoga." By hand.

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 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

206⁴⁰³

XXIII

207

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, good character, sensible and fairly balanced, he need have no fear

⁴⁰³ Blank page

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.

208⁴⁰⁴

XXIII

Purohit Swami

209

PUROHIT SWAMI⁴⁰⁵

(209-1)⁴⁰⁶ A crash must come in Europe, it cannot be avoided.

(209-2) It is the will of Providence that India be freed. Because England does not do this, she will suffer more and more. Nemesis will bring catastrophe to England if she does not free India.

(209-3) The Avatar will make his appearance, but first his way must be prepared. The latter can be done from the invisible spiritual planes, by working on human affairs etc.

(209-4) I do not make any moves towards anything I need. It always comes by itself at the right time. I just sit still and wait and it invariably comes. I have sought no one out here: they all come to me. This is due to help extended by my Master, which covers physical needs, as well as the spiritual and mental ones.

(209-5) Karma yoga is the most difficult of the yoga paths. To work in the world and be intent on God needs much more than most people imagine. Temptation abounds too.

(209-6) I have the power to free devotees from their burden of karma and give them [liberation.]⁴⁰⁷

(209-7) The nemesis (karma) of England (and Europe) for its exploitation of India and the East is now falling upon it, and dire distress will be the result.

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⁴⁰⁵ Handwritten notes at top of page read: "(1)." The original editor deleted "Sri" from before "Purohit" by hand.

⁴⁰⁶ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

⁴⁰⁷ The original editor changed "mulsta!" to "liberation." by hand.

(209-8) To save the remnant of spiritual culture now left in India, the great Mahatmas have thrown their spiritual weight invisibly into the fight for India's freedom.

(209-9) It is not possible to live the life of meditation and the life of worldly activity simultaneously. One or the other only can be followed at a time. Meditation unfits you for active work and vice versa. While I am here in England I have given up meditating. See also Ramakrishna's life for examples how he gave higher consciousness to Vivekananda and Ghose, but only for a short time and then took it away because he wanted them to go on with worldly activity in service. Had they been allowed to enjoy this higher consciousness (Samadhi) permanently, they would have been unfitted for service in the world. You must learn how to balance these two. If you overdo either life, you will become unbalanced, that is, find either work or meditation difficult, if not impossible, at times. The secret is to go forward inch by inch, not to jump and to keep a steady balance all the time between "withdrawing inwards" and external activity.

(209-10) Six months or a year or two years before the day when he knows he is going to die, a Master will reveal himself publicly render outer service, work miracles, teach and preach etc. Hitherto he has served on the spiritual plane invisibly.

210

SRI PUROHIT SWAMI

(210-1)⁴⁰⁸ The alternative path to meditation (which seems so impracticable to you Westerners who live actively in the world) is to surrender yourself to a Guru, and dedicate your work to him, then go on in activity, and he will eventually give you the same spiritual reward that you would have gained by meditating.

(210-2) Yogic breathing exercises are intended to generate the Heat which is necessary to arouse the kundalini.

(210-3) The guru takes over, whenever he wishes, the bodily karma of a disciple and can transfer an illness from the latter to his own body. But as he has wiped out karma he can then wipe out this illness. Hence he can take on any amount of evil karma from others and remain unharmed. This is part of the protection a guru gives.

(210-4) Though there are Masters living in secret in the jungle maybe, human nature wants to see one and talk to him, if it is to be helped. Hence though these Masters can work perfectly and powerfully from their jungle secrecy, nevertheless sometimes one will manifest and come forward into public to satisfy this human desire to see one.

⁴⁰⁸ The paras on this page are numbered 11 through 19, making them consecutive with the previous page.

(210-5) It is necessary for a novice to spend at least two years in his Master's ashram, in order to imbibe the right spirit and develop sufficient strength.

(210-6) The two paths of meditation and action are really folds of the one and the same path: hence in practice they must cyclically alternate, perhaps a year or years at one and then years at the other.

(210-7) As we are in Kali Yuga the world must go down deeper into materialism yet. Nevertheless there will be a temporary revival spiritually which will last a brief period of years and then comes the relapse.

(210-8) Tea-drinking is injurious to those practising the higher meditation. Hence you ought to give it up but this must be done wisely. Take it weaker and weaker gradually, but spread this gradually, also less often each day, but spread this over a long period, say three years until the habit is gently but firmly dropped off. Similarly meat eating militates against meditation and should be dropped in the same gradual manner. Finally fish and eggs should be given up.

(210-9) The Gita teaching of path of action being superior to only for those who wish to serve the world: in reality everyone, even those on the path of action, must ultimately come to a point where they withdraw into an ashram or solitude, and renounce action, practise meditation exclusively until they attain Brahman. After this they can go back to the world of action. But then they go voluntarily, then only can they go⁴⁰⁹

211
SRI PUROHIT SWAMI
(3)

(continued from the previous page) desirelessly and unattached. The mere practice of the path of karma yoga first will not enable a man to become free (mukti) and attain God. He must withdraw first, find the self, and after this he can go into action without being bound.

(211-1)⁴¹⁰ Faith is superior to meditation. It is the highest faith in God or Guru that brings results most certainly.

⁴⁰⁹ A portion of para 210-4 was accidentally re-transferred to the bottom of this page. The duplicated text reads:

“there are Masters who, living in secret in the jungle maybe, human nature wants to see one and talk to him, if it is to be helped. Hence though these Masters can work perfectly and powerfully from their jungle secrecy, nevertheless some-”

⁴¹⁰ The paras on this page are numbered 20 through 27, making them consecutive with the previous page.

(211-2) I do not believe in praying for material things. If one is to have them, one will surely get them; if they are not ordained then prayer is of no avail. God cannot interfere with the laws of providence which he has established, merely because someone prays to him to do so. But in the case of a man who is treading the inner path, then God will make the changes in his external conditions necessary to pave the way for his spiritual growth. He comes under a different law.

(211-3) The guru will never desert his disciple until the latter has reached the goal. Even after the guru dies and he does not reincarnate, he will nevertheless be within touch of this physical world so that whenever the disciple calls or prays to him, help will be forthcoming. The guru may even appear in material form to extend this help.

(211-4) Do not confuse Sanyassis with common sadhus. The latter may be mere tramps, hypocritical mendicants using a religious guise, but Sanyassis are genuine monks, who have renounced

(211-5) If anyone sends hate to a Swami it does not affect him. Hate, insult, abuse and vilification will recoil on the sender and work him injury on the material plane. The Swami refuses to accept the gift of hate.

(211-6) Through practising Siddhasana for long periods I often find myself nowadays having severe pains in the feet when I walk.

(211-7) Those who are disciples or who have just faith in a Swami will have a peaceful state of mind at the moment of death, as the Swami will then be present (spiritually) to help them.

(211-8) Whether they are my disciples or have faith in me or friends, those who ask me for some form of help on the material plane, who come to me for it and I am favourable to them, such people have often received what they wanted, including such material benefits as securing a coveted business position or obtaining a child for a barren woman. But I myself have always been unconscious of the process of bringing this about, since it is done by a higher power than mine (my Master's)...So also food given or some material service rendered a Swami or spiritual leader or guru brings a material plane benefit in return to the giver, plus a spiritual benefit.

(212-1)⁴¹¹ I am only a Swami by sufferance, by virtue of a mandate from my Master. I have not earned this height. He has conferred it on me.

(212-2) My Master spend three days sitting in Siddhasana amid the snow on Mount Kailas waiting for his indication. He vowed that he would not move from his position until Lord Dhattatreya appeared and gave his darshan to him. After three days the Lord appeared in material body, and gave the initiation.

(212-3) Astrology: Both free will and fate play their parts in man's life. The proportions naturally vary, according to the development of a person's will. The horoscope is merely a map of the past, and indicates the future only for the ordinary masses of people. For the few who are developed, who are perfecting their will, it becomes only a probability, not a fixed certainty. Then, in the highest class of persons, there is a gurukripa (guru - jupiter; kripa - grace: grace of jupiter) position in the horoscope which puts them under the Divine Grace and renders them very independent of the past. I had it in my map and the astrologer said: "We cannot predict anything from this map because you are under the Divine Grace and only the probable line of things may be indicated, and anything may happen. You are free to make your own conditions." Hence for most people one may say that the horoscope is true insofar as they do not set up counteracting forces against those in the map. If they do this, by virtue of self development, they naturally alter their map, even in this birth. Supreme fatalism is therefore an attitude of the ignorant...also a great spiritual action (such as great effort at spiritual self culture) can wipe out much bad karma in a short time.

(212-4) I say the will is free because your are divine. The divine self is free.

(212-5) My breath descends only two inches below the nostrils on exhaling, whereas the average man's descends nine inches. This is because I have reduced my breath by Raj yoga practice to a minimum. When lecturing my breathing practically ceases.

(212-6) In samadhi, the Hatha yogi ceases to breathe, but in emerging from it breathing and mind recommence, whereas even in Samadhi a Raj yogi maintains a very gentle breathing which continues just as gently when out of Samadhi. This is the better way as there is then no change.

(212-7) The Mahatma possesses the powers to interfere with the past karma of others but he rarely uses it. He believes that destiny must be worked out. He will interfere and off set it only for a deeply spiritual reason, where it would help a disciple or remove a great handicap. This is spiritual progress.

Often this interference is death, and then he suspends the

⁴¹¹ The paras on this page are numbered 28 through 34, making them consecutive with the previous page.

(continued from the previous page) karmic sentence of death on a disciple because life in the flesh represents an opportunity to obtain realisation. In such cases of suspended death it is usual for the disciple to pay the price of further life by renouncing family life and the idea of marriage.

(213-1)⁴¹² I had 300 cases of people I met in India who had injured themselves in some way through the practice of breathing exercises.

(213-2) I asked the Swami point-blank: "Have you reached the stage of Self-Realisation?" and he had to admit that he had NOT. "I am a devotee, and I have still to go on until I reach that stage," he said. But his Master has done it, he claims. "My Master is a yogi. I am a devotee. He can perform miracles at will, I can only pray for them or do them unconsciously. I can promise something but it would depend entirely on the divine will whether it occurs: I could not say beforehand for certain. I have no powers but the Lord does them through me. But I cannot pick and choose."

(213-3) The Swami is a Bhakta and he worships the personal form of Lord Dhattatreya as a means to obtain. Although he admits he is only a disciple still he told me that Lord Dhattatreya had promised him that this would be his last birth.

(213-4) You want to achieve a compromise between the spiritual and material existence. It is not possible and must fail. The same principle applies to a nation. India cannot accept the Western idea of material comfort and development without losing her spiritual life. The two cannot be joined. Our poverty and sufferings are the national price paid in renunciation for spirituality just as the individual mystic must also renounce and pay

(213-5) The majority of the sadhus are genuine men. They keep the spiritual life alive in the villages. Do not believe the denunciations of Western educated young Indians, who have never associated with sadhus and who rarely live in villages. I have lived among the sadhus and I know them. They are a spiritual blessing to India and the little bit of food they get in return does not make them a burden on society.

⁴¹² The paras on this page are numbered 35 through 41, making them consecutive with the previous page.

(213-6) Persons who complain they have been deceived by a false guru and leave him in disgust, were first self-deceived before they were deceived by the guru. If there were no self-deception in them they would not have fallen victims.

(213-7) Our Ayur veda teaches that indigestion is the root cause of all diseases. It was our own great Rishis who gave the science of ayur veda, of astrology, etc. to the people because they realised that everyone could not be a yogi and so these lesser sciences were given to help the masses.

214
SRI PUROHIT SWAMI
(6)

(214-1)⁴¹³ If you were to set up as a spiritual guide in India you could collect a large following, as you look very serious and as you are a European 'holy man.' I myself would be the first to prostrate myself before you because I know you are genuine.

(214-2) Persons who use psychic power can captivate other people and do it quickly but we who depend on spiritual power have to wait longer for the influence to show, as it works more deeply and slowly.

(214-3) It is permissible to tell 'white' lies for a good object. The motive is the chief thing.

(214-4) I distinguish between self-interest and selfishness. Everyone has self-interest; even the disciple reveres his guru because of self-interest; it is to his benefit. But when self-interest degenerates it becomes selfishness, which is vice.

(214-5) A second person is sometimes used to link one with a third and then the former drops out for good.

(214-6) Whenever I planned and used reason to get things, the latter did not come. But when I ceased from planning, everything I needed dropped from the clouds. You have no business with the future. That is in the hands of God.

(214-7) The thought power of a yogi is intense, concentrated, and when he speaks - or even writes - about a thing needed, that will set occult forces in motion to draw the thing. This applies to money etc.

⁴¹³ The paras on this page are numbered 42 through 52, making them consecutive with the previous page.

(214-8) When I refused the offer of a lucrative editorial post, so as to be free for study, meditation and travel, the Swami said: "You are now gradually being forced to come to the conclusion which I told you long ago. You are now beginning to see that you cannot compromise between the life in the world and the spiritual life. You have to give up one or the other. So you will have to stop worrying about earning money and just give yourself up to a life of faith in the spirit, which will then look after you."

(214-9) Few people know the real Padmasana posture. In this the feet must touch the navel – it is very difficult.

(214-10) The samadhi of the Hatha yoga: his body is motionless like a stone and his breath is stopped. The samadhi of the Raja yoga is different as there is some gentle swaying of the body and gentle breathing is noticeable.

(214-11) The greatest Mahatmas have told me "In these days, without bhakti (faith in the sense of complete surrender) you cannot attain God. "What the scriptures say about the various paths may be instructive, but in practice bhakti must be the basis of any path that is adopted.

215

SRI PUROHIT SWAMI

(7)

(215-1)⁴¹⁴ The attempt to give a couple of hours each day to meditation and the rest to action is very difficult. Here in the West I do not meditate. One thing at a time is the best we can do. To go inwards deeply would cause my work to suffer. So one must work in cycles, a period of weeks, months or years given to meditation and another period to action, but not to both. They are opposing forces.

(215-2) Hatha yoga deals only with the body. Those who practise it and are wise eventually pass on to Raja yoga.

(215-3) The conditions laid down by Patanjali as preliminary to the practise of yoga have a deep psychological reason apart from the obvious moral one. Thus if a man who is practising yoga tells a lie, his inner mental and psychic and nervous constitution receives a shock, which can sometimes be almost paralysing in effect.

(215-4) The mental (psychic) conditions and currents in the atmosphere of a city like London work against the practise of yoga and form an obstacle in the aspirants path.

⁴¹⁴ The paras on this page are numbered 53 through 61, making them consecutive with the previous page.

(215-5) I believe in astrology. It indicates the destiny allotted to man.

(215-6) The spiritual work I am doing acts very mysteriously and silently. I have not come to England for nothing and you must not judge by the paucity of outward success. Time is needed to materialize this hidden work of the Spirit.

(215-7) I am not interested in all this Theosophical talk of slhula sharine, karanasharine, and the other "bodies" of man. It does not help towards realisation.

(215-8) It is the disciple's faith in his Master which brings results, more than what the latter does for him. I have seen disciples place their faith in unworthy and imperfect gurus, yet they have evolved to a high point, simply because they had such intense faith in the guru as being a real one. God thus rewards the aspirant not the guru.

(215-9) The measure of the disciple's love for the guru is the measure of what he receives (in benefit, grace and blessing) from the latter. The love reacts in the form of help from the Master, therefore one must love him fully and surrender oneself to him.

(215-10) The practical methods which I shall teach disciples here will be about three asanas (postures) chiefly. These postures can be done for a minute or two each at first, but later extended to half an hour. Even if difficult to Europeans practice makes the body flexible and they can be done. They are very important as they have an influence on the mind. It is very difficult to practise meditation in London, but the positions are practicable here. One must grow gradually

216
SRI PUROHIT SWAMI
(8)

(continued from the previous page) and yoga takes many years and lives. The postures alone with faith in the guru will suffice for most.

(216-1)⁴¹⁵ When the astrologers of India cast my horoscope, they said it had the 'gurukala' in it, which signified that I would come under the grace of a guru, therefore they could not predict my fate correctly, as the Master could at any time alter my karma.

(216-2) The true Mahatma may work miracles, but he does them unconsciously. I have done some too, but at the time I never purposely set out to do them: they were done through me by the higher power. I was not aware even that a miracle was being done.

⁴¹⁵ The paras on this page are numbered 62 through 67, making them consecutive with the previous page.

Hence Meher Baba's claims to work miracles purposely show him to be an egoist. Anyway, I can tell you that he is not the Messiah.

(216-3) All this Vedanta teaching is philosophy, it is talk; it is not practical. What is the use of declaring 'I am Brahman' if you are not realised? India has many Vedantins but who among them has realised this truth? A man has no right to go out to teach others this truth until he has realised it himself first. Until then he had better keep silent and try to attain the goal.

(216-4) I must keep to my Centre, not to stray too far from it in occult activities. It is dangerous to attempt the latter; some may lose the centre for a time. It is dangerous to use one's occult powers, as it means straying from the Centre.

Hence in all my dealings with the people I do not attempt to know the minds of other people, although I could do this. Hence I have been deceived and betrayed by people because I behaved as the trusting fool. I will not risk using occult powers to study them clairvoyantly, because I know I am protected and in the end I am always 'saved' from these people and they are unable to harm me really, or to prevent my mission being carried out ultimately.

(216-5) Samadhi is not trance. One must pass through the trances. for Realisation or else the guru must give one the trances but trance is not the goal, not the end. Sahaja Samadhi, or holding to one's realisation while moving about in activities outwardly just like an ordinary person is just as advanced as staying in a trance. Such a person as the latter would not show in his outward aspect any signs of being a Mahatma, and hence may easily pass unrecognized as such.

(216-6) We must be careful not to tell the truth to the wrong person, and to keep one's spiritual attainment secret, and even that of other people in the right way.

(216-7) An astrologer in India said I would one day give a great shock to the world.

217
SRI PUROHIT SWAMI
(9)

(217-1)⁴¹⁶ Annie Besant and Leadbeater know little. They have written most of their books upon the knowledge supplied by poor Indian pundits employed or associated with them.

⁴¹⁶ The paras on this page are numbered 68 through 80, making them consecutive with the previous page.

(217-2) The idea that the West must develop its own spiritual path, the latter being quite different to the Eastern way, will be proved wrong by time and experience. The West must go through the same path to Truth as the East. However, what will be needed, will be variations here and there in the Indian path to adapt it to Western conditions. But the essentials will have to remain the same.

(217-3) I am not here to convert or to propagate. I am here only to interpret the Indian philosophy, to explain it, to say what I, as an Indian monk, feel.

(217-4) The Indian Nationalist movement has been fostered by the Mahatmas because our spiritual culture was in danger of extinction owing to Western materialising influences. I shall not leave this body until India is freed.

(217-5) My mission will be a success; whoever helps me here in any way will be credited and benefited by it spiritually, even if they escape my help during life they will find me waiting for them at death.

(217-6) I am the representative of the greatest force on earth.

(217-7) I never use any occult power. It is dangerous to do so: it may introduce egoism, using them for personal profit.

(217-8) Do not worry about the masses in the West who are doomed to suffer in the coming catastrophes: their karma has brought them there, just as good karma brought souls to incarnate in brighter and more fortunate civilisations or English periods of the past.

(217-9) The Western method of lecturing is inferior to our Indian way of informal sittings, with general discussion and people asking questions and receiving answers which all may hear.

(217-10) The Avatars and Mahatmas who go out to teach publicly do not do it for pity of man or to serve humanity: they do it to serve God.

(217-11) Outside of the limitations set by karma, man is free.

(217-12) I met Ram Tirtha's⁴¹⁷ guru in the Himalayas who told me why R.T. died so young. An even earlier death was his karma, but this karma was suspended by his Master. However when Ram Tirtha disobeyed him by declaring "I am Brahman" though but still an unrealised disciple, the suspension was withdrawn and he died. Ram Tirtha was not perfect and will be born again on earth.

⁴¹⁷ "Turtha's" in the original.

(217-13) Our spiritual realisations must pass through the test of physical life and action before we can gauge their real worth.

218
SRI PUROHIT SWAMI
(10)

(218-1)⁴¹⁸ The Master, in certain cases, as where a disciple has a work or mission to do, will alter or suspend the karma of a disciple so as to clear away certain handicapping conditions.

(218-2) It will not be possible to blend East and West ideals. The old Indian culture alone can survive and not Western.

(218-3) I do not believe much in speech as a means of convincing and converting others. I believe more in the power of the Spirit, which works silently when I contact enquiring minds.

(218-4) I did not meet one person in India who realised by worshipping the Impersonal Brahman. In these Kali yogic days only by Bhakta, by devotion to a personal God or guru can we realise.

(218-5) Seminal emissions in sleep can be overcome by fasting, having less nourishing food, washing the sex organs and feet every night. But it is all karma from past births, so do not worry over it.

(218-6) Dancing ought not to be practised by those practising yoga, just as meat-eating, alcohol and sex-intercourse ought to be gradually lessened and finally abandoned. If you are practising yoga, these things pull in opposite directions to yoga. You cannot go in two directions simultaneously.

(218-7) Those whom I have netted with my love as my disciples cannot escape; one day they must come to the goal.

(218-8) The yogi does not even take the initiative in any action. He is not concerned with their beginning or their fruits – that is the meaning of non-attachment. The events come to him at first from the Supreme: he has only to think of how to deal with them in the present: he gives no consideration to their future prospects or results. Hence he takes no initiative, does not begin or start the thing (Sampson's path) This is a kind of

⁴¹⁸ The paras on this page are numbered 81 through 89, and 1 through 3, making them consecutive with the previous page.

quietism, a waiting the guidance of the Lord, and doing nothing from your own self-will.

(218-9) The first task is to attain to yoga (in meditation etc). The final task is to keep the state (by self-control and subduing the senses.)

Guru Pithajee

(218-10) The guru had a white spot marked on the wall. He fixed his eyes on it and said, "Look hard at a mark like that every morning. Do not let the eyes flinch. Stare till you think nothing else - then turn the mind inward."

(218-11) If you devote yourself to the spiritual path, all your material needs will come to you of their own accord.

(218-12) When you practise concentration do it thoroughly. If you are gazing at a spot on the wall, do it till the tears fill your eyes. If you say that thoughts of your sweetheart interfere, then concentrate of her face or form. Only you must not at your mind wander into events connected with her, or see yourself meeting her and talking to her. You must keep her form fixed immovably before your mind's eye. That will

219
GURU PITHAJEE
(11)

(continued from the previous page) lead to the higher vision of her real self.

(219-1)⁴¹⁹ If you are far away from your guru, and want to contact him go into your room, meditate on his appearance, and if you do this with perfect concentration, it is the same as going into his physical presence.

(219-2) Palmistry is a science this guru practises. He says that though destiny pre-ordains certain events, if we know they are likely to happen, we can modify them by our counter-actions.

(219-3) My Master usually suggests to us to leave the political matters alone, unless one is a political leader or official and then it is his duty. He says today 'everyone is a politician' which is not right. Leave politics and rulership to those whose duty it is.

⁴¹⁹ The paras on this page are numbered 4 through 9, making them consecutive with the previous page.

(219-4) Pithajee spends part of each day alone in his private room in trance meditation. He says that as the cistern must be refilled by water so must he refill himself spiritually to replace what he is constantly giving out to visitors or devotees. To do this he withdraws into meditation (samadhi)

(219-5) On present Indian political agitation: He prefers peaceful methods to the violent agitations, he believes in law-abiding steady, if slower, propagandas, Nowadays, he says, everyone is a politician! The people ought to leave politics alone.

(219-6) Sri Guru Pithajee, a yogi who was greatly revered in North India, received me in a clean dark room, where he sat on a tiger skin. A man came with liver trouble. The yogi signed to the man to lie prone upon a piece of straw matting, then stooped, stoked him, and finally knelt down beside him with one hand on the man's liver. Then he chanted a sacred word, "Aum" and took up a knife with which he scratched the stone floor, paused, chanted the word again and once more scratched the floor. Then he told the man to get up. The man said his liver disease was quickly going under the yogi's treatment. The yogi refuses to accept any payment from those he heals, but added "I accept only if there is complete cure, and then only one fruit!"

220⁴²⁰

GURU PITHAJEE

Professor Hiriyananna of Mysore

221

PROFESSOR HIRIYANNA OF MYSORE

(58)

(221-1)⁴²¹ Nirvikalpa Samadhi is an experience of Nirguna Brahman. But Savikalpa samadhi is not an experience of Saguna Brahman because it merely means concentration with any object, which can be an algebraic sum for example. We are unconsciously in savikalpa whenever we witness and are absorbed in a drama to the extent of forgetting ourselves. If we could then drop the subject of the drama itself from our mind, we would then be pure awareness and experience nirvikalpa samadhi.

(221-2) The Iswara-conception is the highest to which we can reach by thinking; it signifies identity-in-difference. But Shankara points out that it contradicts itself. Therefore he says we must go beyond it, to that which cannot be thought about; i.e. Nirguna. Iswara is not only immanent in the universe but also transcendent, as he is not exhausted by the universe. Iswara is really a lower aspect of the Absolute Brahman.

⁴²⁰ Blank page

⁴²¹ The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

(221-3) The Yogacharya doctrine of momentariness is not the same as the Vedantic doctrine of transitoriness. For latter may cover an immense number of years but former says no sooner is a thing born than it dies. Yogacharya provides no permanent substratum either.

(221-4) There was an obscure school of Advaita in the old days which taught a third possible goal apart from Jivan Mukta and Videha Mukta; it taught Sadya Mukta, meaning immediate liberation from all Samakaras and Vasanas whereas Jivan Mukta taught liberation in the flesh but a continuance of Prarabdha karma until death. This Sadya Mukta school seems to correspond to the teachings of Christian Science and Sri Aurobindo about physical affection and immortality. This position however leads to Solipsism. Personally I believe only in the Jiva Mukta School which says that whatever the condition of the body whether it is diseased or healthy the sage's mind remains quite undisturbed.

SRI ANANDA ACHARYA: Mama-rupa means that we construct the world by associating a word with an idea or image, that we understand the world through symbols of sound, colour, etc. without which we cannot think; in short, it is the presentative-representative universe.

(221-5) When I said that Shankara is not an idealist I meant it in the sense that idealism is only one of a pair of opposites, its opposite being realism. Now if Shankara accepted idealism he would have to reject realism. But as Advaita includes everything and rejects nothing, because it transcends everything, he could not do this.

222⁴²²

PROFESSOR HIRIYANNA OF MYSORE

223

PROFESSOR HIRIYANNA OF MYSORE

(223-1)⁴²³ The concept of a higher self can only be a provisional or temporary one. It corresponds to Saguna Brahman, cosmic mind. Shankara says like Gaudapada that whatever was cannot cease to be and whatever wasn't never will be; anything to the contrary being merely an appearance.

(223-2) The artist's creative mood is the same as the yogi's savikalpa samadhi, because both are a self-forgetful contemplation of something. But nirvikalpa samadhi

⁴²² Blank page

⁴²³ The paras on this page are numbered 6 through 13, making them consecutive with the previous page.

transcends it because it is pure contemplation without anything being contemplated as a second thing.

(223-3) It is universally laid down in all our ancient texts that moral purification must precede the practice of yoga and that without it yoga cannot possibly achieve successful results in developing insight into reality. This purification means overcoming the animal self and selfishness in the ordinary (not metaphysical) sense. Now a days most yogis start with asana and pranayama and omit the two earlier stages of yama and niyama, i.e. moral purification, and that is why I have no faith in the claims of modern Indian yogis.

(223-4) I do not accept Sri Aurobindo's view that Spirit and matter can be brought together in a mixture. I hold that Shankara's statement is alone correct.

(223-5) The beholding of beautiful art will bring the spectator into the same mystic experience as the yogi but it will be transient only. Moreover it will not be higher than savikalpa whereas yogi can rise to nirvikalpa.

(223-6) Art may deal with crime sin ugliness provided it shows that good triumphs in the end; it must subtly influence the beholder for the better but it may show the struggle of good and evil, but the grosser aspects should be left out.

(223-7) A wife's karma is borne by her husband, a king's by his guru, a nation's karma by the king.

(223-8) Yoga must be preceded by purification, i.e. yama and niyama or it is dangerous. Where, as in case of St. Francis, etc. mystical experience precedes moral change this is because the latent seeds from development in former lives were present. One reason why preliminary purification is needed is because without it the yogi will not be able to sustain the glimpse of truth he may attain in samadhi and will fall back from it, so that it is merely transient; whereas if he is first properly prepared the illumination will be enduring. By purification is here meant essentially the freeing of oneself from egoism and only secondarily from animalism.

224⁴²⁴

PROFESSOR HIRIYANNA OF MYSORE

225

PROFESSOR HIRIYANNA OF MYSORE

(60)

(225-1)⁴²⁵ Appaya Diksha (circa 300 years ago) who has left a hundred treatises on Vedanta was a pundit who said ultimate realisation could be got by householders. When invited to take Sanyassa because of his great knowledge he refused, saying it was unnecessary. Bhacas pati who lived fifty years later was another pundit with same doctrine.

(225-2) According to the ancient rules laid down for sanyasins, if they wake up in the middle of the night and can't get asleep again, they should at once start the practice of meditation instead of indulging in idle or even wrong thoughts.

(225-3) I personally believe liberation to be almost impossible of realisation, considering all the hampering factors which have to be got rid of and which inevitably exist in present day human environment. Therefore nobody ought to deceive themselves or others by imagining it to be attainable, let alone easily attainable. Then why do we have it held up to us? It is because as an Ideal it gives us the right direction for our efforts and because even the slightest step forward in this direction is a great gain. Liberation is only an Ideal, never or rarely an Actuality.

(225-4) The soul is beginningless and must therefore have taken all kinds of forms in its incarnations, including animal forms, and gone up and down in the scale, too.

(225-5) The supreme value, Liberation, and the supreme reality, Brahman, were intuitively known and described in the earliest Vedas. Therefore the idea of man's evolution from savagery to civilisation is incorrect if applied to them but correct if applied to their accompaniments and details, or to their intellectual articulation. Nor will it ever be possible for humanity ever to progress in knowledge beyond these eternal verities.

(225-6) Religious morality is fading out and secular morality is replacing it. The latter, though more rational, is insufficient. The 'policeman' of karma has vanished and must be replaced some how.

(225-7) The advaitic interpretation of grace is (a) the intellectual revelation which a teacher makes to a candidate whose moral purity and mental capacity render him ripe for initiation (b) the magnetic personal influence which the teacher spontaneously and effortlessly exerts on the pupil by his example presence and association. This would include helping the latter concentrate better.

226⁴²⁶

⁴²⁵ The paras on this page are numbered 14 through 20, making them consecutive with the previous page.

⁴²⁶ Blank page

(continued from the previous page) But beyond this we do not go, do not agree that any supernatural force is communicated. As for the stories of a sudden transformation of a pupil into a realised man merely by the will or touch of a guru's grace, if true, then it can only be that the pupil was already sufficiently ripe and had reached a very high level where a slight uplift finished his development. Such cases would be extremely rare. Advaita says that the most important part must be contributed by the pupil's own effort. He must make truth his own by his self-endeavours, no guru could ever do this for him merely by a supposed grace. For realisation must arise from within and whatever the guru does is from without.

(227-1)⁴²⁷ Re Sarman Laxman's "MahaYoga" top page 234 (2nd ed there are two schools of Sankara's followers one of which takes the same standpoint as Maharshi but the other and more widespread does not. I personally do not agree with M on this point. The error of his view is that the Jivanmukta does not cease to be concerned with his own dream-self on awakening. He eats talks works as this self. The other dream-selves are still present to him because he talks to them etc. M's standpoint is only true during the nirvikalpa trance state when all dream-selves, including his own, disappear. But no yogi can remain permanently in this state. Sometime or other he has to return and with that he necessarily picks up his ego-life again, necessarily attends to personal matters, calls of Nature, for instance.

(227-2) re same book final para. the only truth in this is that the jivanmukta helps others by his example, by the purity discipline largeness of his external life. This is good but it is not enough. He should also actively engage himself in promoting the inner welfare of others. Gita condemns inaction and praises service, says inaction is even impossible so if we must act let it be for the benefit of others.

(227-3) There are parts of the Vedas which are not to be literally interpreted. They contain stories of a fantastic character or gross exaggerations. This does not mean there is no truth in them. They are deliberately hyperbolic in order to impress certain points or to induce readers to strive where otherwise they would fail to do so. Thus the popular mind is encouraged to go in the right way but the philosophic mind must not be deceived but should read between the lines. For instance, the Veda says the man

⁴²⁷ The paras on this page are numbered 21 through 23, making them consecutive with the previous page.

who dies in Benares will attain Moksha. This is merely intended to stimulate pilgrimage

228⁴²⁸

PROFESSOR HIRIYANNA OF MYSORE

229

PROFESSOR HIRIYANNA OF MYSORE

(62)

(continued from the previous page) in the days when disassociating oneself from worldly business and going to Benares to associate with learned pundits and holy sadhus was a distinct step upward for anyone who had spent a lifetime in worldliness. Thus the person would have taken a step on the road toward ultimate attainment of Moksha in a future birth. The populace of course wrongly believes the attainment is in the present birth.

(229-1)⁴²⁹ The supreme values of Indian wisdom are Dharma and Moksha. The recluse who acknowledges Moksha only and won't go out of his way to help others in their quest, has not understood Dharma.

(229-2) The Bhagavad Gita phrase often translates as "Yoga is the skilful performance of action" is explained by Shankara as meaning this; the ordinary man is bound by karma more tightly with his every action because it is done to satisfy desires and selfishness. The yogi however who keeps his mind centred in the Absolute may then perform acts in a spirit of inner detachment and so passes karmaless through them. The skilfulness comes in because although in the very midst of activity and the world he manages to keep unspotted and unbound. This path of inwardly-detached action is the one recommended by Gita in preference to the path of Sanyass."

(229-3) When Patanjali lists under 'Yama' the injunctions of truthfulness and nonacceptance the meaning is: t. Sincerity logical factuality being spiritually beneficial to others-semantic clarity - these are the qualities required of our speech and communication under the head of truthfulness. Hence if a yogi speaks untruth of what is pleasant to others but unfactual, he does so because he has some selfish aim in view. This tends to strengthen his ego. Hence Patanjali prescribes this injunction to weaken ego. Next, non-acceptance means not owning property and not accepting money except the minimum of food and clothes needed. This means of course complete sanyassa. The expounder of Vedas need not be a sanyassin but is usually a Brahmin householder

⁴²⁸ Blank page

⁴²⁹ The paras on this page are numbered 24 through 28, making them consecutive with the previous page.

and he may accumulate property and may accept gifts from his pupils. This is the traditional view.

(229-4) He who attains knowledge of Brahman finds his desires drop away automatically of their own accord.

(229-5) The Ramakrishna Mission Swamis do not live according to the strict ancient rules but have modified them in a way which causes us orthodox pandits to regard them with disfavour as not practicing true sanyassa

230⁴³⁰

PROFESSOR HIRIYANNA OF MYSORE

231

PROFESSOR HIRIYANNA OF MYSORE

(63)

(231-1)⁴³¹ Advaita combines Theism with Absolutism, only it points out that the latter is the higher truth; the former being suited for most people and the latter for the few philosophically minded.

(231-2) Theists like Ramanuja and Madhva do not admit the truth of Absolutism whereas Shankara, an Absolutist, is able to admit the relative truth of Theism.

(231-3) Vedanta does have a place for the doctrine of Grace and for the Forgiveness of Sins. It is specifically taught in the Gita, XVIII, 66, 56, and in Katha Upan and Gita IV, 36 and IX, 30-31, Section 2, verses 20 and 25. The conditions of forgiveness are: repentance, surrender to God, and disinterested doing of duty.

(231-4) Yoga is a very wide term and Patanjali's is merely one of its schools. There are others which agree in some points with him and differ on others, as the Vedantic school of yoga for instance. It is optimistic and monistic whereas Patanjali is pessimistic (says evil will always be in the universe and all we can do is to get oneself aloof from it) and dualistic. Again Patanjali teaches sanyassa as a necessary pre-condition to meditation whereas Jaimini says the householder's is the best state.

(231-5) Indian philosophy is a philosophy of values. Because of this it teaches that everything in the universe is evolving upwards to a higher and higher stage and

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⁴³¹ The paras on this page are numbered 29 through 34, making them consecutive with the previous page.

developing more and more of the Good and True. Otherwise existence would be meaningless.

(231-6) The Jain faith is important. It has both given to and received from Hinduism. It is so old that it grew up alongside the latter. It teaches (a) that the world is indeterminate, that whatever we say about it will be incomplete and only one out of several aspect, (b) it rejects absolutism and admits only this relativity (c) the true self of man is pure spirit, knowledge, consciousness, (d) when man becomes perfect, regenerate he attains to this true self (e) it rejects the idea of a Creator, says the universe is self-sustaining but says that the perfect man is a god inasmuch as his true self is all-pervading (hence omniscient, pure spirit,) (f) It differs from Vedanta about this perfect state inasmuch as it admits a plurality of such perfect individualities all separate from each other yet all alike in characteristics, immortally and eternally so, whereas Vedanta teaches the merger of individuality in the Absolute.

232⁴³²

PROFESSOR HIRIYANNA OF MYSORE

Arunachalam of Ceylon (Disciple of Ed. Carpenter's 'Jnani' and probably Guru in yoga of Ananda Metteya)

233⁴³³

ARUNACHALAM OF CEYLON⁴³⁴

(233-1)⁴³⁵ Experience whatever happens, free from anxiety, standing as a 'pure conscious are now distressed to have cessation of thought."

(233-2) When you have no work, accustom yourself to be free from thought and to stand as consciousness.

(233-3) My Master (the Jnani) told me the fever had not really affected his true self and that during the long and severe illness, when his wife was most despondent about his recovery, he as, for nearly a month, not conscious of his body, but remained pure consciousness.

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⁴³³ Handwritten notes at top of page read: "(13)"

⁴³⁴ Sir Ponnambalam Arunachalam (Sept. 14, 1853-Jan. 9, 1924) was a Ceylonese statesman and barrister who served as a member of the Executive Council and the Legislative Council.

⁴³⁵ The paras on this page are numbered 1 through 6, and 1; they are not consecutive with the previous page.

(233-4) He (the Jnani) has often told me that the communication of the mysteries of God to unripe souls always brings punishment to the teacher.

(233-5) The master does not think it inexpedient to publish esoteric teaching. He takes the view that your book may help some ripe soul in sore need of such hints.

Gurdjeff

(233-6) Gurdjeff's sole and only technique was not meditation at fixed hours, but constant continuous persistent throughout the day – self-observation to be aware that one is not a mechanism of body, feeling and thought but that body is an idea.

234⁴³⁶

GURDJEFF

Professor Narasimhaya

235

PROFESSOR NARASIMHAYA

(235-1)⁴³⁷ Some Western scholars make a grotesque error in translation, by confusing Chit with Chitta. Chit is the infinite Mind which Yogi has to realise, Chitta are thought which Yogi has to suppress.

[page (11)]⁴³⁸

236⁴³⁹

PROFESSOR NARASIMHAYA

Mohammed Syed Ali of Quetta

237

MOHAMMED SYED ALI OF QUETTA

(36)

(237-1)⁴⁴⁰ (a) Persian philosophy and literature contains the Sufi teaching.

(b) Hafiz is the greatest author among Sufis

(c) Rumis Masnava,' but only his 5th Book contains Sufism; the rest is merely religion.

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⁴³⁷ The para on this page is numbered 1; it is not consecutive with the previous page.

⁴³⁸ Handwritten notes at top of page read: "page (11)"

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⁴⁴⁰ The paras on this page are unnumbered.

(d) Sadi was a Sufi and a wit.

(e) Omar Khayam, tho' rejected as infidel by orthodox Muslims, was Sufi. His Wine meant 'spiritual love' 'divine love.'

(f) The Sufi's taught realisation of God whilst living in world; the yogis preach running away from the world. The Koran says, "Stay in the world and serve your fellow beings."

238⁴⁴¹

MOHAMMED SYED ALI OF QUETTA

Raja Venkatramiah of Thiruvannamalai

239

RAJA VENKATRAMIAH OF THIRUVANNAMALAI

(56)

(239-1)⁴⁴² The disciple's need is to feel the guru's soul being present in his own body. That will be his happiness. The minds of both must become united in himself like the blending of water.

(239-2) The advice to cast one's burden on the Lord (i.e. guru or higher self) does not mean that one should neglect taking all ordinary necessary means to put troubles right. The latter should be done but at the same time there should be indifference to the results because you know that it is only the body that will be affected by them; you yourself should cling in consciousness to the natural happiness of the Atma. For the ego's affairs affect the body, not true I.

(239-3) The guru's soul is felt to enter the disciple's body, so that latter feels he actually is the guru. This is the goal to be first aimed at by meditation. But it is not ultimate goal. The next and final step is to let the idea of guru even vanish and only the pure atma be left.

(239-4) The following analogy is helpful. A man passes girl on the road. He is attracted by her. The rest of the day he is constantly thinking about her. She however is not at all remembering him. By thus meditating on her, his thoughts automatically evolve mental images of her, his imagination gets to work and he may 'see' her in vision, believing she is 'communicating' with him. But he is wrong. All this is his own mental creation. This represents the disciple who wrongly believes the guru is sending him messages, appearing astrally before him, etc. Next analogy. After the same encounter

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⁴⁴² The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

the man and girl both turn around and look at each other, advance, meet, talk and eventually love one another. This represents the disciple thinking of guru, his thought striking latter's mind, latter becoming aware of and responding to it by thinking about chela in his own turn, sending him grace, message, vision, etc. This is true telepathy, but first case was hallucination, for guru was not aware of disciple's thought even.

(239-5) It is perfectly possible to eliminate all thoughts and remain conscious. Indeed, this is samadhi. Indeed it comes of its own accord at the advanced stage of meditation. In the case of a rishi, when any action is needful, the thought of it naturally occurs. The atma is very pure. There is no thinking in it. Whoever conquers ego is thought-free. But this thinking will not

240⁴⁴³

RAJA VENKATRAMTAH OF THIRUVANNAMALAI

241

RAJA VENKATRAMTAH OF THIRUVANNAMALAI

(57)

(continued from the previous page) rob him of his Atma-consciousness. Rishi can keep intellect and ego but both are united with and working harmoniously with his atma. He also has the power to drop thoughts at will.

(241-1)⁴⁴⁴ "Mowna" does not mean not to speak with the lips. It means to be without bondage to the necessity of thinking. "Silence" as with Dakshinamurti, means the same - to remain conscious whilst thought-free.

(241-2) The true Maharshi is not his body but his speech. Through this he reveals his mind. He does not reply to enquirers merely to answer questions but to show his own true self, i.e. mind.

(241-3) You are right. It is not really necessary to stay in Ramanashram. When one goes there at first M shows by one's inward experience the true self, just as a guide would show a traveller the way to go and the goal's direction by pointing to it. But the true M is not the body that sits there. He cannot give anyone realisation. It has to be earned by own effort. Such effort is best made in outside world. M gives the glimpse but devotee must do the travelling. If he refuses to go out but sits in ashram always gazing at the glimpse - which is easy - and not working to realise it for himself - which is hard - he is wasting time. He is deceived by the peace he feels into contentment. He ought to go

⁴⁴³ Blank page

⁴⁴⁴ The paras on this page are numbered 6 through 7, making them consecutive with the previous page.

away, when the peace would pass and he would need to work to find it durably. The way to rediscover it is not so much by meditation as by killing the ego. Worldly life is needful for this, not ashram life.

(241-4) I prefer remembering the true M to gazing at his body. The first is effective and can be done from far off, the second is deceptive and can only be done in ashram.

(241-5) A guru is only a guide to beginners but he is a shakti to the advanced, by entering into their soul.

242⁴⁴⁵

RAJA VENKATRAMTAH OF THIRUVANNAMALAI

Deep Narain Singh of Lucknow

243

DEEP NARAIN SINGH OF LUCKNOW

(64)

(243-1)⁴⁴⁶ The fundamental realisation is the practise of pranayama. Even if a man starts with meditation he will at the end of his course be led involuntarily to breath-regulation. Meditation alone cannot yield realisation. At the best it can yield only blankness of mind. But ordinarily, the mind must always be active and its inactivity is impossible, let the yogis say what they will.

(243-2) The unfoldment of my own healing, telepathic and mind-reading powers is due to pranayam. This in turn awakens the Kundalini, which is the force behind these powers. The Kundalini must be led from the base of the spine upwards through the various chakras to the top of the head, where it bestows liberation. The diagrams and explanations in Arthur Avalon's "Serpent Power" and in V.G. Rele's "Mysterious Kundalini" are generally correct.

(243-3) The awakening of kundalini may certainly be done even though one is living a married life and it will not be dangerous. Those who say it will be, are wrong. It is they who, trying to lead a bramachari life, must inevitably fail to do so because it is impossible as contrary to Nature. Sanyass is unnecessary on the path; the real work is done by breath control.

(243-4) It is because there is only one Self, because that Self is the All, because I am that God which I worship, in short because all is unity, that telepathy and magic are

⁴⁴⁵ Blank page

⁴⁴⁶ The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

possible. And mind reading is done when I realise my oneness with another man, for I become him temporarily.

(243-5) I can put my healing etc. powers into operation with another man provided I have met him once before, or if I at least am furnished with his photo. Having the latter, he need not know what I am doing but the effects will still occur. Usually I make contact with him when he is asleep.

(243-6) The healing current of Kundalini which I use usually induces a moment or two of senselessness, like a faint; and after this passes the patient feels that everything is remote for a while. It is felt like an electric shock at first, so powerful sometimes as to induce trembling.

(243-7) The war will continue until 1949, after that there will be cessation of military warfare but continuance of chaos and other forms of conflict disturbance etc. until 1957; after that there will be true peace and mankind will settle down to a higher nobler life than before the war.

244

DEEP NARAIN SINGH OF LUCKNOW

(65)

(244-1)⁴⁴⁷ There is no good and no evil, no pleasure or pain; it is all play. So let us enjoy this play!

(244-2) Just as the 21 consonants and 5 vowels are in the possession and use of every ignorant coolie, so the three phases of breathing – inhale, retain, exhale – are in the possession and use of all men. But just as the former cannot understand or write learned treatises so the latter cannot comprehend or perform the yogic marvels which pranayam leads to.

(244-3) When about to give treatment, D.N. Singh presses the right and left side of the patient's throat with his fingers.

(244-4) Pranayam is of prime importance because every living creature depends on its breath for existence.

(244-5) Patanjali writes that the world lies at the feet of the successful yogi. I tested the truth of this by travelling all over the West Europe and America without a penny for two years and yet living like a prince.

⁴⁴⁷ The paras on this page are numbered 8 through 16, making them consecutive with the previous page.

(244-6) We begin by Bhakti yoga, then go on to Vairagya, and the third stage is jnana yoga. When the last stage is reached all others are seen to be oneself. How then can one think of oneself as guru and another as chela? This guru-chela relation belongs really to the elementary stage of Bhakti yoga where the seeker is helped by worship and sets up a guru for such worship. But in the higher path it is not necessary, although for instruction in pranayam it is advisable and essential to have guru because he is expert. But this is not the same as worshipping him.

(244-7) I advise you to do pranayam between 4-6 a.m. and or 6-8 p.m. i.e. before sunrise and after sunset for about one half hour each time. The important thing is regularity, never missing practice. Don't give it up and successful results will ensue.

(244-8) In PB's case the 'initiation' was to grip only the right side of throat with thumb and forefinger. This led to the indrawal of consciousness to a pin point in centre of head, making body and world seem remote. He simultaneously placed his palm on top of my head.

(244-9) In administering treatment he presses both right and left side of throat. Patient must remove shoes if standing or else sit in chair, so that the magnetism may flow to earth and establish circuit. He gives menthol and camphor white powder for internal use to patients.

245

DEEP NARAIN SINGH OF LUCKNOW

(66)

(245-1)⁴⁴⁸ The magnetism which flows from him to the patient carries the disease away with it into the earth HENCE need of establishing circuit. The treatment combines magnetism and telepathy. The 5 elements in the body are controlled by the breath. The prana is controlled by breath. This prana can be directed anywhere telepathically, even across the world on same principle as radio. The patient who is anxiously thinking of me is like a receptive set and my radiations are then able to find him. He is negative and I am positive and the two meet in circuit..

(245-2) Pranayama is measured breathing. The exercise to be done is six mantras inhale, 3 mantras retain breath, then 6 mantras exhale, finally 3 mantras without in or out breathing. 1 mantra equals the time taken to roll forefinger round top half of thumb. Human beings are using only the upper 3 chakras, the lower 3 are unused hence diseased. Direct these breaths to the lower to cleanse them of poison and filth. The 7th

⁴⁴⁸ The paras on this page are numbered 17 through 22, making them consecutive with the previous page.

chakra is beyond this as it is top of head. It is divine. Practise this for half hour daily; can be done sitting in asana or while walking, when one slow step equal I mantra.

(245-3) This particular rhythm or measured breathing is first to be attained during the 1/2 hour practice period, but later one must aim at spreading it throughout the whole day. It will indeed automatically be so. As the practice is connected with the Sun, it must be completed within 1 year (the Sun being origin of pranas). At the end of this 365 day cycle pranayam should be perfect and you will be able to send your prana plus thought to anybody in any part of the world.

(245-4) It is not necessary to press any nostrils as this is an elementary exercise. After one year you may come to me and I will give you a more advanced exercise.

(245-5) After finishing the exercise in morning, close the eyes for a minute and you will mentally but vividly see the sun; then if you think of any place or person you will clairvoyantly see them within the inner sunlight.

(245-6) This breath-control can be done without sitting in asana, but if you want to send telepathic thought or treatment or practise clairvoyance, then you ought to sit in asana, but

246

DEEP NARAIN SINGH: of, LUCKNOW
(67)

(246-1)⁴⁴⁹ This exercise needs steady patience but success will be the reward.

(246-2) I place my grip on patient's throat in order to bring the positive and negative currents into contact and thus complete circuit. The same result might be obtained by gripping the pulse, or lesser at the head, but throat is most satisfactory. The principle is exactly like the contact and established by the twin arms of an electric light switch when it is pressed.

(246-3) The spine must be kept erect during practice. The eyes may be kept open. When I treat patients by throat grip I make them shut eyes, however, as otherwise they will go off into sleep.

(246-4) It is foolish to give telepathic treatments to others before one has become an adept. Otherwise one harms oneself by losing whatever power has been previously gained

⁴⁴⁹ The paras on this page are numbered 23 through 26, making them consecutive with the previous page.

Abdullah Fazil on Baha'i

247

ABDULLAH FAZIL ON BAHAI'⁴⁵⁰

(68)

(247-1)⁴⁵¹ We Baha'is have freed ourselves from racial and religious prejudices. We practice and live the unity tolerance and broad-mindedness that others, like Brahmo Samaj of Indian nationality only preach. I of Muhamaddan descent and Persian nationality, have married a Parsee girl because Baha'i has freed us both from narrow outlooks. It is true that other racial intermarriages take place but then it is only when one or both abandon their religions altogether or espouse the religion of the other person. We, on the contrary, have not given up our own faiths, which are now clearer to us when reinterpreted by Baha'i.

(247-2) Baha'i teaching predicts that 1944 starts new era because it is the centenary of the first proclamation made by the Bab. For six years thereafter there will be chaos, anarchy, confusion, upheavals amongst the masses, strikes, searchings, ferments, bred by the war. The war itself ends by 1944, not by victory of one side over another, but by exhaustion generally on both sides. The futility of all war will be perceived and the masses of soldiers will not be willing to carry it on and also because famine and pestilence will spread widely. Out of sheer hunger, the peoples will have to stop fighting, having destroyed so much of their resources.

(247-3) The year 1950 will start the "Little Peace" when the chaos externally will come to an end and the idealistic reorganisation foreseen and predicted by Bahauallah will begin to be established. The year 1957 will inaugurate the "Great Peace" when the divine laws for human social life of our prophet will finally triumph. Baha'i spiritual teachings will be accepted throughout the world, thus bringing all men into one faith and one world society, only after four or five centuries..

(247-4) Mrs Roosevelt is a Baha'i.

(247-5) We regard the ultimate Spirit as unknowable, absolute, and infinite, and therefore beyond man's finite capacity to comprehend. Consequently we do not accept the Sufi claim that the realised mystic can say, "I am God." He may only claim nearness to God, not union with God. Nor do we accept Pantheism, for the Infinite cannot be limited to the universe.

⁴⁵⁰ "BAHA'I" in the original.

⁴⁵¹ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

(247-6) We are forbidden to live by preaching Baha'i or to exploit it financially in any way. Every Baha'i is

248⁴⁵²

ABDULLAH FAZIL ON BAHAI

249

ABDULLAH FAZIL ON BAHAI

(69)

(continued from the previous page) expected to earn his own livelihood by honest work; no drones and no exploitation is permissible. Hence there are no priests and no missionaries to be paid. Each individual Baha'i member is expected to propagate and teach the faith as part of his personal duty.

(249-1)⁴⁵³ Our method of propaganda is to make known the teachings to everyone but thereafter to explain them only to those who show interest in them. We also are told by Bahauallah that the first and best means of propaganda is our conduct. Hence we are expected so to live as to constitute models of behaviour, which will attract others to inquire or to imitate us or to accept our faith.

(249-2) We are commanded to marry and avoid celibacy.

(249-3) We are Forbidden to fight as soldiers but may help as non-combatants.

(249-4) That the entire social and political outlook of mankind will be so vastly altered within a mere fourteen years (by 1957) would be incredible and impossible if it were not that a divine power is at work and is capable of effecting such a divine miracle. And it will effect it. That is why we are so optimistic and enthusiastic. We actually feel this power at work in the Baha'i movement.

(249-5) We do not need to practise special formal meditation (rather it is concentration) for we are doing it all the time throughout the day. We are taught to forget ourself and let the divine power work through us continuously; so what need of temporary concentration.

(249-6) We do not believe in blind destiny but that both destiny, or rather God's will, and freewill are at work. Man's life may be likened to a lamp which is given him. It contains enough oil for five hours burning. The oil=his fate. But if he puts the lamp in

⁴⁵² Blank page

⁴⁵³ The paras on this page are numbered 7 through 13, making them consecutive with the previous page.

the wind its light may be blown out before the five hours have passed. Thus his own act will have its own result.

(249-7) Whenever I am asked a question of which I do not know the full or correct answer, and whenever I am faced with a problem or situation in living, I at once turn inwards and ask the higher divine power in prayer to provide the answer or solution. And it always comes; For we are believers in and aware of the ever-presence of this power so that those who have faith and love for it can commune with it for instantaneous guidance, help or healing. I also pray to it for the healing of others, with results.

250⁴⁵⁴

ABDULLAH FAZIL ON BAHÁ'Í

251

ABDULLAH FAZIL ON BAHÁ'Í

(70)

(251-1)⁴⁵⁵ The mystic can find peace of mind through his meditation and seclusion but it is selfish. Only when he adds peace of heart has he gained full peace. And this is got by love, by mingling with the world and giving himself lovingly to the enlightenment and blessing of others.

(251-2) Evil is simply the non-presence of good. It has no separate existence as a principle in the universe. It exists only in the nature of man himself, which nature is dual; one side is his animal promptings and passions and the other his human capacity to discriminate. Evil is another name for human ignorance. It vanishes when man understands the truth. It is relative and has no positive eternal existence. Again, it is the misdirection of forces and faculties which are in themselves inherently good. Thus when a man restricts his love entirely to himself, becomes entirely selfish, he injures others to obtain benefits. But it is done out of self-love which, however narrowed confined and misdirected, is still love. Only the good and true really exist, their opposites have only apparent existence being misdirections misunderstandings and misapplications of the true and good.

(251-3) Most Baha'is are vegetarian. Abdul Baha pointed out that human teeth are different from those of carnivorous animals and are not intended [by nature]⁴⁵⁶ for flesh eating but we regard vegetarianism as a secondary matter.

⁴⁵⁴ Blank page

⁴⁵⁵ The paras on this page are numbered 14 through 17, making them consecutive with the previous page.

⁴⁵⁶ "of nature" was typed above the line and inserted with an arrow.

(251-4) Mineral kingdom shows the attraction of atoms; plant kingdom the activity of growth; animal, the work of instincts senses and passions; human, the capacity of discrimination, the possession of conscience, the use of reason and the divine soul. In all this we see evolution at work; in the first three kingdoms it is Nature that does all, but in the human she, and man's free will are together at work. This evolution is the will of God. For here in human kingdom the divine perfections have to begin their manifestation. Hence man will go on and on to increasing perfection. But in order to become what he is he had to separate himself out, away from mechanical obedience to Nature and away from other men. This separation inevitably led to self-centredness and selfishness. But it is only a temporary phase.

252⁴⁵⁷

ABDULLAH FAZIL ON BAHA'I

253

ABDULLAH FAZIL ON BAHA'I

(71)

(253-1)⁴⁵⁸ If it be asked why God planned an evolution which he foreknew would inevitably permit the introduction of evil and pain, it must be answered that there was no other way open to achieve the end in view.

(253-2) The superstitions common in Oriental countries about black magic, evil eye, evil spirits are only superstitions. The nether world can't interfere and hurt us on this plane unless we deliberately open up a connection with it.

(253-3) The chaos and desperation of the world's situation will force mankind to set up the world society predicted by us. They will have to do this quickly so as to save themselves. In this way the otherwise incredible feat of changing the organisation of society by 1957 will come about. It does not mean that the masses must all wholly change their own outlook, for it is enough if their leaders will do so and the masses accept it.

(253-4) The form is always an exact expression of the soul. Hence human body is a visible expression of the dominant characteristics behind it. This law of correspondence works through the face, the palm, etc. and hence physiognomy, palmistry, etc. are true.

(253-5) Art is really the communication of thought.

⁴⁵⁷ Blank page

⁴⁵⁸ The paras on this page are numbered 18 through 26, making them consecutive with the previous page.

(253-6) The man who is farthest evolved at the time will naturally be the man whom God will use as His manifestation, his prophet for the era. Bahauallah saw what teaching and power were needed in the nineteenth century but noticed that nobody else came forward to give them hence he felt forced to come forward himself as Messiah, for he had both the knowledge and inspiration.

(253-7) It makes no difference that Bahauallah and Abdul Baba are dead. I converse with them daily in thought for their mind is still present with us. The real man is soul, mental being, not flesh.

(253-8) The body and the clothes must be kept as spotlessly clean as possible. Dirt on either interferes with the development of spirituality.

(253-9) My lectures on Baha'i are always spontaneous and unprepared beforehand. I always preface a lecture by turning inward and praying "Do Thou tell me that to speak to these people." The result is always inspired, for this process shifts the work from ego to divine power.

254⁴⁵⁹

ABDULLAH FAZIL ON BAHA'I

255

ABDULLAH FAZIL ON BAHA'I

(72)

(255-1)⁴⁶⁰ Bahauallah was the Chief Manifestation, the appointed Prophet for our times. Bab was only his forerunner whilst Abdul Baha was his expositor, explaining the teachings he gave.

(255-2) In the coming age, Iran will be the heart, Palestine the soul, Germany the brain, England the political exemplar and America the hand. That is, America is organizer and executant of the general plan, especially she will establish universal peace for without this foundation little more can be done. The English constitution and limited monarchy will be a pattern for other lands to copy. Just as the heart is the first organ formed in the embryo, so Iran is the first Baha'i nation, as already half the Iranis are Baha'is. Palestine will first collect the Jewish people from all over the world (Arabs will probably go to other Arab lands to make way for them) making their own land here and then the Jews will become Baha'is.

⁴⁵⁹ Blank page

⁴⁶⁰ The paras on this page are numbered 27 through 31, making them consecutive with the previous page.

(255-3) We do not like to talk of any particular nation becoming the leader of others. All are to be associated in a world family, none to dominate the others. But as they are in different degrees of development, the Super-state may have to arrange for some nations to act on its mandate to help backward ones. Also some nations are not ready for full independence (personally I think India is not).

(255-4) The yogis seek a selfish peace. They don't mingle with others because they would then have to become aware of their troubles and thus endanger their peace. We Baha'is find inner peace through finding the divine presence at every moment, especially through our loving service. We don't need to set aside formal periods for meditation therefore.

(255-5) The sufferings caused by this war may be likened to those caused by a disease whereas the sufferings of the postwar period may be likened to the exhaustion that follows the disease. That is, suffering on a worldwide scale will not end with the coming of peace for famine pestilence hunger will follow to afflict mankind. Suffering has the value of awakening the people as its pressure increases. If only a few Baha'is could succeed in living the perfect life the sufferings of the rest of mankind would be reduced vicariously.

256⁴⁶¹

ABDULLAH FAZIL ON BAHAI

257

ABDULLAH FAZIL ON BAHAI

(73)

(257-1)⁴⁶² At the time of a Prophet's manifestation in one part of the world, other prophets may also manifest in other parts of the world, so that all mankind are helped. The time and locale of any such manifestation depends on the existing religion having been reduced to a sufficient degree of inner exhaustion to render imperative the new enlightenment. The general law is that 1,000 years more or less is the interval between two manifestations but a universal manifestation to enlighten the whole planet happens only every 500,000 years, the latest being Bahauallah. The other prophets come only to restricted areas.

(257-2) The manifestation of a Prophet is an effect of the will of God, the Absolute. The latter being unknown and unknowable such a manifestation is our only means of

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⁴⁶² The paras on this page are numbered 32 through 36, making them consecutive with the previous page.

contact and help. Hence that which mystics describe as God union in their experiences is really feeling the inner contact of God's Manifested Prophet, not the ultimate reality itself.

(257-3) Abdul Baha has predicted that the Faith will be carried by American believers to the other continents, by the German believers to their surrounding countries, and all Europe, by the Persian believers to their adjacent lands.

(257-4) A Manifested Prophet incarnates in a land where the people are sunk in evil or materialism rather than where they are exalted in good and spirituality. This is because he wants to go where he is most needed and also because he can thus most strikingly and dramatically demonstrate his power. Hence Persia, being sunk in ignorance superstition and corruption, Bahauallah took his birth there. And if America is to be the chief propagandizing land for Baha'i this is not because Americans are more spiritual, on the contrary they are excessively materialistic, colour prejudiced and immoral, but for the aforementioned reasons.

(257-5) The new politico-economic order predicted by Bahauallah will come by compulsion as a result of the wartime and post-war devastations, that is it will come by humanity's sufferings because it could not come by humanity's reason. But later as humanity evolves it will of itself find in such an order the proper expression of its outlook. But I believe this will take four or five centuries. By that time the old religions will have vanished from the world, being replaced everywhere by a single faith, Baha'i, whose new world-order will thus antedate by hundreds of years the new spiritual

258⁴⁶³

ABDULLAH FAZIL ON BAHAI

259

ABDULLAH FAZIL ON BAHAI

(74)

(continued from the previous page) outlook. So we Baha'is are working for the establishment of the new social institutions at present for we know these can and will come in our lifetime, that is the International House of Justice, the International Assembly, and so on.

(259-1)⁴⁶⁴ The war will be followed by revolutions, communism will spread, and out of the miseries thus engendered the Baha'i social institutions will be forced on humanity as being the only way out of their trouble.

⁴⁶³ Blank page

(259-2) Baha'i does not approve of communism nor of nationalisation. It believes that it is essential to provide inducements and incentives to human effort through graduated and varying rewards, profits and wages, but opportunities should be equal. This can be done through a reformed capitalism which will include co-partnership profit-sharing. It also believes that it is enough to get rid of extremes of wealth and poverty through maximum limits of property, reformed inheritance, etc. to all within the framework of capitalism again.

(259-3) The best spiritual-moral education is that given by parents in the home. It is most effective when example set by them is coupled with the instruction.

(259-4) There will be twenty- four guardians of Baha'i during the 1,000 year period until the next prophet appears. Shoghi Effendi is the first one. A Guardian has not the same lofty spiritual status as Bahauallah or even Abdul Baha, but is used as a medium by Bahauallah from the inner planes.

(259-5) In the new economic international order, which will be managed by the International Assembly, the richer nations must be ready to give the essential aid to poorer ones because they themselves might be struck down by Nature through earthquake, pestilence or flood and might then be in need of aid from others. Hence the International Assembly will thus level down the extremes of national wealth and destitution just as the new order will do away with extremes of individual ditto.

(259-6) A single international currency will be used, thus preventing one nation profiteering at the expense of others.

(259-7) In ancient times a prophet used his Spiritual teachings as the basis for establishing a social order. Now the position is somewhat reversed as the new social order will first be established and after that humanity

260⁴⁶⁵

ABDULLAH FAZIL ON BAHA'I

261

ABDULLAH FAZIL ON BAHA'I

(75)

⁴⁶⁴ The paras on this page are numbered 37 through 43, making them consecutive with the previous page.

⁴⁶⁵ Blank page

(continued from the previous page) will come to feel the need of a new religion, for it cannot rest satisfied with a vacuum where the old religions do not nourish it or where it, as in Russia, drops all religion completely. The religious instinct will reassert itself but, in our time, only after the material need of a reconstructed society has been fulfilled.

(261-1)⁴⁶⁶ War will be successfully got rid of in the new order soon to be established.

(261-2) Bahauallah has given a prayer which is to be used just prior to going to sleep and which will thus produce a dream where he will be seen. I personally have never had any success when using it but I have seen B. in dream many times on other nights.

(261-3) The postwar social upheaval and revolution in America will be even worse than that in Europe.

(261-4) Those who entered into the presence of Bahauallah could not help being attracted and impressed by the power, glory, beauty and light of his personality. Even sceptics felt this and where afterwards they tried to resist it because of their attachment to old orthodoxy or to an enemy camp, an internal struggle was set up in their hearts which usually ended either by their becoming his follower or by going mad.

(261-5) March 20, 1944 is the end of the first Baha'i century and inaugurates the postwar period.

(261-6) Burial of the dead is regarded as Nature's way of disposing bodies whereas cremation is unnatural. We use hardest possible wood or stone coffins.

(261-7) Political parties and political controversies will disappear in the new age. They will be unnecessary because divine laws will be established covering all social life under the jurisdiction of the International Assembly, whose decisions will be binding upon everyone everywhere, no opposition being valid.

(261-8) The 'Little Peace' will actually be established by 1953, all the social institutions for world peace and unity being then adopted according to Baha'i plan.. The old order will collapse in 1944. Hence the 9 intervening years will be given over to the miseries arising as after-effects of war, such as famine and pestilence, and also to vast upheavals of Nature such as earthquakes. During this period there will be tremendous depopulation of the world. By 1953 no less than two-third of mankind will have perished. All the large metropolitan centres like capital cities will be destroyed. Hence I believe that

⁴⁶⁶ The paras on this page are numbered 44 through 51, making them consecutive with the previous page.

(continued from the previous page) it is partly to safeguard the lives of Baha'i followers that our Guardian is advising them to spread out and not concentrate in large cities; and partly to propagate our faith. By 1963 Baha'i religion will be dominant and the old faiths will exist within or alongside it more or less nominally until they perish altogether within a few centuries. The period 1944-1953 will be a time of fierce struggle by the old religions against the growing new Baha'i faith, they will try to persecute it and destroy it but will fail as it will spread rapidly and successfully.

(263-1)⁴⁶⁸ Marriage is not compulsory for Baha'is. A former secretary of Abdul Baha who is now secretary of the Indian Spiritual Assembly and editor of its journal, is unmarried. He says "I am ready to marry at any moment but I have not met the right woman. So I take it that it is not God's will for me. Hence I am celibate." We make marriage the normal rule just as yogis make celibacy theirs. But we leave it to the individual to decide his own case.

(263-2) Shogi Effendi's letterheads and the 2 stones we have given you bear a monogram which means that world of the Essence (Absolute, Godhead) is incomprehensible. It sends forth a medium, world of Revelation and reflects itself in the third world, Creation, our familiar world. It is like the sun reflecting itself in a mirror. You see the sun there but still it is not really the sun, only a reflection. Yet because it is a light-image it is not apart from sun. Similarly our created world is not apart from God, is one with Him. But pantheists who would pronounce this finite changing world as being of the same stuff as ultimate unchanging Godhead, are mistaken. It reflects the divine attributes but that does not make it the One divine. We can never get to the One, hence need of Revelation through a Manifested Prophet like Bahauallah, who is the nearest to it.

(263-3) Baha'i truth has about new World order to be offered to every country throughout the world by 1944, so that none shall afterwards say that they did not know its existence. Whether they reject or accept is their lookout and responsibility; ours to

⁴⁶⁷ Blank page

⁴⁶⁸ The paras on this page are numbered 52 through 55, making them consecutive with the previous page.

spread it if rejected then the new Order will come all the same but by compulsion of chaos.

(263-4) Communism will spread through postwar revolutions and strikes throughout world but it will not endure for more than short time. Baha'i does not approve of communism. It is atheistic and will be displaced by the Baha'i

264⁴⁶⁹

ABDULLAH FAZIL ON BAHAI

265

ABDULLAH FAZIL ON BAHAI

(77)

(continued from the previous page) new economic order which will be spiritually based. When I was in Moscow in 1937 there was no freedom of religious worship and openly to advocate spiritual teachings was practically forbidden.

(265-1)⁴⁷⁰ The Baha'i faith will dominate the whole world by 1963; older religions will exist alongside it but will be weak in comparison and without its power or influence

(265-2) Individual soul is born for first time with birth of embryo in both animal and human kingdoms but in human it can rise to divine vibration. It never returns to earth again, for earth exists merely to give it birth but will continue its progress after death in the many other non-material worlds.

(265-3) The work today for us is to spread the truth, of which the immediate phase is to establish the new order's social institutions and reforms. Hence when someone asked "How can I see God?" the Baha'i reply was "By helping to build the new Baha'i order." Service of humanity and not self-centred thought about personal yoga development is the urgent duty today. For in doing this we are doing God's will and thus identifying ourself with him, i.e., becoming one with or like him.

(265-4) We teach Matter-Spirit dualism only to elementary minds to help them from their present standpoint but to those who are advanced like yourself we teach mentalism.

(265-5) Suffering is sent us because not having done the right thing at the right time, it compels us to do it in the end.

⁴⁶⁹ Blank page

⁴⁷⁰ The paras on this page are numbered 56 through 64, making them consecutive with the previous page.

(265-6) The individual soul, the personality, never reincarnates but its qualities and attributes may reappear on earth. In this case the second person will be an entirely separate and different one, similar but not identical.

(265-7) Not being apart from the rest of mankind, the individual's karma is shared with them, hence does not require a further reincarnation. Separateness is an illusion, mankind make one entity, hence karma is a total affair not an individual one.

(265-8) The postwar struggle between capital and labour in America will assume tremendous proportions. Great strikes will paralyze the country. The ensuing chaos will compel both sides to evolve the Baha'i economic order.

(265-9) When Abdul Baha says that "Prayer is conversation with God" he does not mean directly with the Essence, the Unknowable, but with its Manifestation, Bahauallah. Nobody can go beyond communication with the Essence; the claim of mystics of attaining identification with it is absurd.

266⁴⁷¹

ABDULLAH FAZIL ON BAHAI

267

ABDULLAH FAZIL ON BAHAI

(78)

(267-1)⁴⁷² Baha'i movement has not attracted any great philosophers. Perhaps it is because they mistake the history of past deed philosophy for living philosophy itself.

(267-2) Photographs of Bahauallah are not available. Their distribution is not permitted. There is one kept by Shoghi Effendi at Haifa which may be seen only. This is because photos would soon be worshipped or prayed to, thus degeneration into idol worship would begin, which is strongly condemned in Baha'i. We are taught to think of God Manifestation, Bahauallah, as being without form for we are taught to regard him as mind, spirit not body. Hence when we pray to Him we never even make a mental image of his face for even that would be idol worship. We regard him as an invisible presence, as that which we cannot see but which is all-pervading, everywhere present, and which can and does see us. Muhammad too forbade the making of images or portraits of himself for the same reason, that his followers should think truly and not falsely about the divine principle, should think of it as being formless yet everywhere,

⁴⁷¹ Blank page

⁴⁷² The paras on this page are numbered 65 through 69, making them consecutive with the previous page.

unseen yet seeing everyone and everything, silent yet speaking through its Manifested Prophet in response to prayer.

(267-3) Baha'i local and national assemblies are democratically elected. But the system followed by democratic political parties is not ours. We do not permit hence do not permit official candidates for any group. Each voter creates his own candidate and the nine who get the most votes are selected to serve.

(267-4) Shoghi Babbani (whom we Baha'is call Shoghi Effendi in honour) spends every summer in Switzerland, whence he carries on his vast correspondence from a secret address. Letters still go to and from his headquarters at Haifa, and are thence sent to or from him. He does not go to any other country, does not give public addresses.

(267-5) The reason why photographs of Abdul Baha are permitted is an accidental one. He went to the West where reporters took his picture against his desire, made a bad undignified one, and so a good one had to be released. Shoghi Effendi's photograph is also not circulated for the same reason of not encouraging image-worship.

268⁴⁷³

ABDULLAH FAZIL ON BAHAI

269

ABDULLAH FAZIL ON BAHAI

(79)

(269-1)⁴⁷⁴ The mystical attainment is still within the sphere of self, albeit an enlarged self, what you call the true self, whereas the Baha'i attainment is to make self as nothing, to annul it as utterly helpless before the Divine and to be as a beggar, weeping and praying, before the Divine.

(269-2) We do not permit prostration before any human being, not even before Shoghi Effendi or Abdul Baha. That is again to degenerate into idol worship, to take the outer form of reality. We permit prostration only before the invisible formless God in prayer.

(269-3) To seek an inner revelation whether Baha'i is the truth is loftier than to seek an inspiration about it. The latter arises within the self whereas the former comes from outside it. The latter comes from meditation by the ego but the former comes by self-abasement, realising that you cannot find it out by yourself, and throwing yourself in prayer at God's feet.

⁴⁷³ Blank page

⁴⁷⁴ The paras on this page are numbered 70 through 78, making them consecutive with the previous page.

(269-4) No reference to Hinduism was ever made by Bahauallah or the other prophets. My personal opinion is that he foresaw that it would decay and disappear and wished also that it should do so, because it was too remote from modern needs. His creative word was so powerful that such deliberate silence even was probably enough to doom Hinduism to nothingness.

(269-5) I myself feel timeless but my actions feel in time

(269-6) Everyword uttered by the divine Prophet has creative force. That is why the social teachings are called Divine Commands and also Divine Laws. This throws light on the doctrine of the creative word, or "Logos," mentioned by St. John. Hence when the Prophet spoke of any future event that event was sure to happen in the way in which he spoke about it. Such was the creative power of his speech.

(269-7) All things of earth were created for the use of man as the human kingdom is the highest of all the kingdoms. Therefore it is not morally wrong to destroy animal life such as wild beasts where they become dangerous to human existence, or such as mosquitoes where they become troublesome to human efficiency.

(269-8) Abdul Baha compared India spiritually with a mountain of ice which would quench any but the strongest fire. It lives in a dead past; only a spiritual giant could survive its suffocating conservatism or awaken it to newer timelier ideas.

(269-9) Baha'is are not allowed to receive payment for spiritual teaching. Hence there are no paid priests or hierarchs. Those who teach have to support

ABDULLAH FAZIL ON BAHA'I
270⁴⁷⁵

271
ABDULLAH FAZIL ON BAHA'I
(80)

(continued from the previous page) themselves by their own labours in other fields, such as business profession, etc. In Iran, such teachers work a full day at these ordinary avocations and devote the nights to teaching but in America they work half a day at the one and the other half at the teaching.

(271-1)⁴⁷⁶ There seems to be an occult law that if you suppress seeking for things, those things will come seeking you and also a law that if you refuse to accept payment for

⁴⁷⁵ Blank page

Spiritual work, the money you need will come to you from a different source of itself. Thus when the National Assembly of Baha'is of India offered me a monthly stipend of Rs200 to work secretarially so that I might be free for part time propaganda and teaching I refused because I did not want to be paid for sacred services. The very day I refused this offer there came an unexpected letter from All-India Radio offering me a post with them to broadcast in Persian at Rs200 a month!

(271-2) Whenever at critical times I have been depressed and ill, worried or fatigued, because of opposition or antagonism from others or because of my own faults, I have unexpectedly received a telegram from Shoghi Effende encouraging me and reviving my spirits, and bidding me be indefatigable. There was no likelihood that anyone else would dare to inform him about my mental condition. So it is proof that he is psychically with us and knows occultly what is happening to us and what is in our mind.

(271-3) The Bab's writings were destructive and negative. They were intended to clear a way for Bahauallah's which were constructive and positive. The Bab wrote only about the need of destroying the old order, religious, political, etc. and never mentioned the new order. Thus he said pull down the mosques, burn the kurans and slay those rulers who refuse to accept the Baha'i religion. Bahauallah rectified these errors and told his followers to be peaceful, law abiding citizens. For he foresaw that communism would spread widely and carry out this destructive work and then end by destroying its own self; hence there was no need for Baha'is to do it. He also called communism 'unlucky' because it would not only be opposed and persecuted by the vested interests but would itself be defeated in the end after achieving a temporary success. Hence we see in Russia there is a return gradually back toward semi-capitalism and religion.

272⁴⁷⁷

ABDULLAH FAZIL ON BAHAI

273

ABDULLAH FAZIL ON BAHAI

(81)

(273-1)⁴⁷⁸ Shoghi Effendi says there is a bright future for mankind this century and that the duty of every individual Baha'i is to enlighten other about the cause and real cure of

⁴⁷⁶ The paras on this page are numbered 79 through 81, making them consecutive with the previous page.

⁴⁷⁷ Blank page

⁴⁷⁸ The paras on this page are numbered 82 through 88, making them consecutive with the previous page.

present difficulties. Hence we have no paid priesthood in Baha'i as every devotee is a teacher, within his capacity.

(273-2) From the standpoint of paragraph 81 not only communism but also nazism even are destructive forces which liquidate the old order but will then be liquidated themselves in order to make way for a genuine new order which will be spiritually based.

(273-3) The Bab must not be regarded as a John the Baptist. He was every bit equal to Bahauallah in spiritual status; only his outer work was different. It is as though one oil-wick were lighting a room through two concentric glass shades. The shades are Bab and Bahauallah, the wick God.

(273-4) Shoghi Effendi advised me at times of personal difficulty to resort to prayer, which he called "the remover of difficulties."

(273-5) When I do public speaking I first humbly think of Bahauallah's promise that if we offer ourselves to him he will speak through us. This immediately brings an electric thrill through my head and eyes and heart and I become inspired to say things which otherwise I would not have known or to answer questions whose answers my intellect does not know. This is really revelation, not inspiration.

(273-6) When the International House of Justice will be established (by 1953) all assemblies throughout the world will contribute 19% of their unused capital to its fund as a single non-recurring contribution. Meanwhile the Baha'is of Iran (and Iranis in India) make this contribution to Shoghi Effendi to enable him to carry on International Baha'i propaganda, teaching and relief work. He refuses to accept money from American or European Baha'is, who are however called on for dues by their own national assemblies. This refusal is partly due to the desire not to create an adverse impression in the West whereas Iranis are regarded as "in the family."

(273-7) What moral counsel does Baha'i teaching give in the case of a postman who is detected selling stamps which he has obviously stolen from letters? He should be handed over to the police, otherwise he may continue to endanger the mail of many other persons. That is to say, a criminal must be given punishment for a crime which is against society, as this one is, in order to

274⁴⁷⁹

ABDULLAH FAZIL ON BAHAI

275

⁴⁷⁹ Blank page

(continued from the previous page) prevent his repetition of the same crime. But if it is only a case of crime against you as an individual, if he steals something from your house for instance, then he should be forgiven and not punished. Thus reason must control pity.

(275-1)⁴⁸⁰ H.G. Wells has retracted his former faith in a World Organisation. This merely shows that without a spiritual basis it cannot be enduring.

(275-2) I never answer questions publicly or solve problems privately out of the ego's intellect. I always stop personal thinking upon the matter and look up prayerfully to the higher power for the answer to be given me.

(275-3) Bahauallah said that anxiety, anger and jealousy cause liver maladies.

(275-4) There will be civil wars everywhere during the 1946/1953 period of chaos as well as class strife promoted by communists. There will even be internal struggle in Russia.

(275-5) The Germans will accept Baha'i more widely than any other Europeans. For their former desire to conquer the world externally will become changed into the desire to conquer it internally. Baha'i provides them with the instrument for such conquest.

(275-6) 1946/1953 will be chaotic years. They follow the Lesser (materially-base) Peace. There will however be no 3rd world war. How could there be war in the old sense when the atom bomb can settle everything in a single day? There will however be a class war. The Greater Peace will come in 1960 and will not be based as the earlier one is, on mere self-interested self-preservation materially but on spiritual ideals. Meanwhile religious faith in Baha'i especially will spread until it culminates in that event.

276⁴⁸¹

ABDULLAH FAZIL ON BAHAI

Swami Raghunathan of Multan

277

SWAMI RAGHUNATHAN OF MULTAN

⁴⁸⁰ The paras on this page are numbered 89 through 94, making them consecutive with the previous page.

⁴⁸¹ Blank page

(277-1)⁴⁸² It is by subduing the solar plexus that yogis gain peace. It is the seat of emotions in the spinal cord back of the stomach. It is bridled by breath culture and may be brought under sway by determination also. To check emotions if we steady or squeeze the plexus by will or muscular force an emotion is instantly abolished. When you feel the intrusion of a care instantly squeeze your plexus by the thoracic muscles and the care shall be smashed into nothing. Do this from time to time and you will thus obtain a clue to Shakeless calm.

(277-2) By attention to the solar plexus we only direct the will into it and thus expel the emotion. Indifference means the middle between two opposites.

(277-3) The mystery of the solar plexus consists in its being the middle point of the body both between right and left and above and below, thus by attending to it we really attend to the middle state or indifference. Similarly the tip of the nose serves same purpose of preserving the balance of the heart as it is the middle fulcrum of attention. Real recluseness means freedom from emotions. A man without emotions is solitary even amidst a dense crowd. Serenity is the real recluseness.

Professor A.R. Wadia

(277-4) Shankara would reduce life to logic and man to a logician.

(277-5) My final conclusion after a lifetime's philosophic study is that the monistic Ultimate indicated by philosophy cannot be contained by human intellect because thinking is a dualistic activity; therefore philosophy must in the end give place to religion or mysticism.

(277-6) Sankara's is a philosophy for logicians alone. Moreover I despise his compromising spirit over Hindu superstitions, not fearless like Buddha. Thus same spirit appears in his follower V.S.I.

(277-7) V.S.I. is wrong. Hegel does not assume the Absolute. He works his way up to it from the relative.

IGER MAHATMA: On meditation: If sitting, let knees touch to close circuit. Practice each day without missing, even if only for two minutes.

⁴⁸² The paras on this page are numbered 1 through 3, and 1 through 4; they are not consecutive with the previous page. There is an unnumbered para at the bottom of the page.

Avadhuta Nitivananda of Kanhangad

279

AVADHUTA NITIYANANDA OF KANHANGAD

(84)

(279-1)⁴⁸⁴ Technique communicated to me by his disciple, Gopal Rao: Practice inner, i.e. pranic, breathing. In imagination concentrate on the centre above heart and below throat. This is where the prana starts. Raise it to the Brahma Randra, centre in top of the head between eyes. Then bring it down to navel. Then raise to the head again and down to navel (not lower) a number of times. Half an hour daily is enough. At beginning of practice, you make noise like snoring at back of nose and throat but it dies down later. Outward breathing should be not attended to and it will largely be stilled and lapsed later. During all this exercise, make no visible bodily movements such as you would make with ordinary breathing. The eyeballs should be turned inward and upward. Sit erect. The exercise like all yoga heightens imaginative power and intensifies concentrative power and increases nervous sensitivity. Hence when one becomes well advanced through it, celibacy has to be practiced, otherwise sex may cause such grave disruptions in the nervous state as to be injurious. But if one keeps to elementary and very moderate practice a disciplined married life is permissible.

Results of practice. A well-balanced personality, mental equilibrium, better health through cleansing of the harmful congestions. Psychic powers appear. You may sit for practice either erect (preferable) or lying flat in bed. Another result is to lighten the body and enable you to stand or walk on water, if perfected.

(279-2) This is Rajayoga, and not Hathayoga exercise. Its physical benefit is based on Ayurvedic theory, which says there are three elements in the body whose disequilibrium causes illness. This exercise restores the equilibrium of the three and so promotes health.

(279-3) It may also be done informally, as whilst walking for instance.

(279-4) Results show after 15 days, powers develop after six months.

(279-5) The orthodox yoga schools place kundalini at base of spine. Ours says it is in the head behind and between eyebrows. Hence it is only a matter of raising ourselves

⁴⁸³ Blank page

⁴⁸⁴ The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

in consciousness to that place. This is done by raising and concentrating the prana there.

(279-6) Results can be got by this method in 15 days.

(279-7) For ordinary purposes, it is not necessary to be celibate for our yoga. It is enough to remain disciplined.

280⁴⁸⁵

AVADHUTA NITIYANANDA OF KANHANGAD

281

AVADHUTA NITIYANANDA OF KANHANGAD

(85)

(continued from the previous page) But those who want to attain the very highest, then celibacy is enjoined because of the great nervous sensitivity developed and hence shock given to nervous condition by sex.

(281-1)⁴⁸⁶ "By closing all the outlets [(senses)]⁴⁸⁷ and fixing the mind on the Inner Soul, and raising the prana to the head, and meditating on Me, he will attain the high stage of self realisation" says Bhagavad Gita.

282⁴⁸⁸

AVADHUTA NITIYANANDA OF KANHANGAD

Somesh Chandra Bose

283

SOMESH CHANDRA BOSE

(86)

(283-1)⁴⁸⁹ Three exercises must be practiced to obtain the yogic power of entering into communication with any spirit of the other world (a) Siddhasana, with left heel under perineum, eyeballs gazing upward to mid-point between brows. (b) trataka on a piece of metal or stone about 9" Square. Metal must be pure-not alloy, even to 1% otherwise sight is injured. (c) rhythmic deep breathing counting 12 in and 12 out but no retention

⁴⁸⁵ Blank page

⁴⁸⁶ The paras on this page are numbered 8, making them consecutive with the previous page.

⁴⁸⁷ The original editor deleted "you" from after "(senses)" by hand.

⁴⁸⁸ Blank page

⁴⁸⁹ The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

necessary, and no nostril closing, (a) is to be practiced for two hours, (b) until the eyes water and only object is seen, and (c) for a few minutes.

(283-2) Whoever can sit still in perfect concentration for only a half hour, will become clairvoyant-he can contact any spirit by being given name and photo.

(283-3) It is much more important to practice for 5 minutes daily than for one hour sporadically. Regularity is the key of success in yoga.

(283-4) The posture to be used for gaining siddhis is siddhasana.

(283-5) My mathematic feats were done by actually seeing with the mind's eye all the figures.

(283-6) When concentration is perfect there is spontaneous breath retention and then levitation may occur.

(283-7) Marriage must be a spiritual union, both must be on the quest, or it will be a failure.

(283-8) I taught these exercises to Yeats Brown and Paul Dukes.

(283-9) It is essential during practice to keep spine straight because it improves concentration. The back must not be bent.

(283-10) The principle behind upward-turned eyeball tratak is that the real sensing agent is the mind. Try to see actually the point between the eyes. Later you will see in miniature at that point but within the spirit you seek. This tratak cannot hurt sight but will improve it. The longer it is kept up the better. There is no time Limit.

(283-11) In the stone or metal level-eye gazing the

284
SOMESH CHANDRA BOSE
(87)

(continued from the previous page) object should be sufficiently large to shut out the field of vision, so that nothing else in the room is seen. There must be no winking but steady gaze until the eyes water.

(284-1)⁴⁹⁰ The attention should be wholly on the point gazed at; one should think of nothing else.

(284-2) Tratak gets results more quickly than any other yogic exercise.

(284-3) Kundalini is quickly aroused by breath retention but more slowly by other yoga practices. Dangers arise when the former is done but there is no danger by latter. Hence there is nothing to fear from kundalini awakening by marriage (but disciplined) man if he follows latter. Kundalini feels like a throbbing current of electricity when awakened.

(284-4) Only in advanced yoga is it possible to stop all thoughts, but it can certainly be done.

(284-5) Onions excite passion and should not be eaten by vegetarians. Eggs are even worse than meat for arousing passion.

(284-6) Hitler is a yogi with hypnotic power who has fallen from the path and misdirects his power.

Pundit Gargi Dutt Misra of Lucknow

(284-7) Practise posture of Siddhasana in preference to Padmasana, because it is easier less painful and still effective. From Nad Bind Upanisad: "Yogi in siddhasana should listen to the internal sound with right ear. This will make him deaf to the external sounds: he will attain Tunaya in 15 days.

(284-8) Concentrate the mind on the left ear. Within one week results will occur; the inner sound will be heard.

(284-9) The vision of Light is the highest stage, for the Light is without shape and is the Formless Reality. Once attained it is then always and everywhere seen and never leaves the adept; hence it is not to be confused with passing lights seen in psychic vision.

(284-10) The jnana-yogi has to pierce the covering of maya-an extremely difficult task, whereas the bhakti yogi has the easier task of self-surrender to God. The two paths cannot be travelled together

Professor Radhakumud Mukerjee

285

⁴⁹⁰ The paras on this page are numbered 12 through 17, and 1 through 4, making them consecutive with the previous page.

(285-1)⁴⁹¹ Go to bed at 9-10 P.M. and have only a light evening meal like vegetable soup otherwise the work next day suffers and the head is dull throughout the day; moreover one will then automatically awaken at 2-3 A.M. for meditation.

(285-2) Philosophy must affect the entire structure of daily living; character and action must reflect thought, otherwise it is futile. Hence VSI is no philosopher.

(285-3) Whoever does not see through the fallacies of VSI's teaching at an early stage shows that he is intellectually weak and unguarded somewhere.

(285-4) It is perfectly compatible for yoga to be practiced with success within married life, provided latter does not go to undisciplined extremes. But at the age of 50-55 it is better to renounce householder stage so that the highest phase of yoga may be got.

(285-5) Prof. Hiriyanna is honest but has no inner vision; he intellectualises the truth.

(285-6) VSI is utterly wrong when deprecating the "Brahma Sutras." They along with the Gita and Upanishads deal with the highest. Moreover, the first sloka says, "NOW an enquiry into Brahman etc" which means that after yoga has been practiced and its fruits obtained, philosophy may begin, otherwise philosophy is mere theorizing and hence useless. This means that philosophy should be the outcome of yogic experience.

(285-7) Reason itself is evolving and hence offers no finality.

(285-8) Prof. N.N. Sen Gupta is now my disciple; his forthcoming book on mystical ecstasy and his later papers contain many of my ideas.

(285-9) There are six commentaries on Patanjali which you ought to study. The Harvard translation of Patanjali gives two of them but this translation is too literal and hence unreadable and incomprehensible.

(285-10) I do not place Sri Aurobindo on the highest

⁴⁹¹ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

(continued from the previous page) pinnacle. I knew him well for we worked together in Baroda Educational Service for two years. In those days he was a medium and practiced automatic writing. Sir Manilal Nanavatti, who lived in Baroda and knew Sri Aurobindo denies this and asserts it was yoga, not spiritism, he practiced. Insanity occurred in many members of his family and I believe it has touched him. His writings are so involved because of this taint.

(286-1)⁴⁹² Lentils are a heavy food, extremely difficult to 'atomize' and hence in the evening meal, should be eaten sparingly.

(286-2) B.V. Narasimha Samy impressed me as being highly emotional, over-enthusiastic, unbalanced, reason-lacking in his advocacy for Sai Baba. He did not in his own personality evidence the higher spiritual growth which is balanced, rational, calm, restrained in expression. Moreover, to give one's faith completely to someone one has never met is lunacy.

(286-3) With the evolutionary appearance of individualisation it became quite inevitable that strife between the individuals would arise and hence bloodshed and war. For one entity would come into conflict with another in their struggle to live. Nevertheless, in the course of human evolution it has reached a point where this struggle has fulfilled its purpose and can go no farther without leading to general self-destruction. So man will not perceive this and the very intensity of destruction during the war will lead to violence being abandoned as rendering human life intolerable.

(286-4) Quietistic contemplation, monasticism, trance are only stages on the way. To become absorbed in them alone indicates lack of balance. The higher goal is to express in external experience the divine realisation, to test attainment by the smallest details of active living even to express perfection in them, every experience being a new one (for no two things are ever alike) we are thus able to express absoluteness and infinitude. After all the world is divinity objectified.

(286-5) Although externally, we may have to fight and overcome the wickedest persons like the Nazis, subjectively we should always include them in the

287

PROF. RADHAKUMUD MUKERJEE
(90)

⁴⁹² The paras on this page are numbered 11 through 15, making them consecutive with the previous page.

(continued from the previous page) attitude of oneness which we must hold towards all mankind. For they too will have to be redeemed; they too are the one expressing itself in the many.

(287-1)⁴⁹³ My initiation and practice in yoga is based on mantram taught me by my guru, now deceased, who was Lahiri, same as Swami Yogananda's guru. But this must not be misunderstood. Only novices are those who are easily distracted have to utter it vocally. As soon as one has gotten sufficient firmness of concentration it is enough to utter it mentally only. Now the mantram to which I owe my own attainment is a Mahavakya and the utterance is really a continuous concentration in thought on the idea embodied in it. It becomes so constant that even when is working or talking this idea hums through consciousness all the time just as when is looking at an external object but not seeing it because the mind is elsewhere. Nor is this all. Part of the success is due to a subtle transmission made during initiation by my guru, which telepathically raised my mind to the consciousness indicated by the mantram for the time being. The mantram is really a great universal idea and hence the Upanishads are full of them.

(287-2) The world has reached a turning point in the history of mankind. Hence our epoch is of unparalleled importance. We have reached the limit of individualisation and separateness and have now to turn back to the goal of universalisation, of feeling ourselves in others and sympathetically uniting with them.

(287-3) The realisation of Nirguna Brahman is done only in deepest samadhi because it means returning to the One and seeing that alone, being merged wholly in that. The realisation of Saguna or Iswara can however be gotten whilst working in the world for it means expanding to become the many, feeling your oneness with all things and beings in the universe. Hence Nirguna demands that one be alone whereas Iswara realisation demands one be with mankind. And the test of the latter is in active life, in expressing in the manifested world the subjective oneness, in universal love not merely talked or thought but actually given

288

PROF. RADHAKUMUD MUKERJEE

(continued from the previous page) in action and service and sympathy.

⁴⁹³ The paras on this page are numbered 16 through 18, making them consecutive with the previous page.

(288-1)⁴⁹⁴ The greatest sinners in India are first, the religious folk for they have become hypocrites and empty formalists, and second the Vedantic metaphysicians for they merely talk of the oneness of life but never practice it.

(288-2) Isvara is continuously expressing Himself in the manifested universe, like the Becoming of Hegel it is an endless process. So the superman who attains the Isvara realisation will continuously express his oneness with others in action, which is the real test of his attainment; it will apply to the smallest details of every day living as well as to the most important acts.

(288-3) Aurobindo is good but only a half-way house. For realisation is to be lived out in action, ashram hiding is only a stage to it.

(288-4) Shankara is misunderstood. His goal is not metaphysical but practical. We are to feel the Real and express the universal oneness whilst living in the midst of activity, which is known world appearances which seem to be contrary.

(288-5) Solid curds should be mixed with rice, not eaten alone Whey is far safer than orange juice, which causes fermentation. Tea is harmless and prevents malaria. Food is a medicine and should be carefully selected; some foods cause disease but others cure it

(288-6) The ascent of brute to man has been marked by blood. The relations between man and man have been marked by blood. This war however marks the extreme limit of this dark process; henceforth human relations will tend towards unity and become bloodless. The biological struggle will begin to be replaced by recognition of higher values.

(288-7) That this war was much more than a mere imperialist one is evidenced, among other things, the Sri Aurobindo giving 1000 twice to British war funds. With his insight he perceived that it was a struggle between anti-cultural, anti-spiritual forces and forces of justice and higher ideals of the

289

PROF. RADHAKUMUD MOOKERJEE

(92)

(289-1)⁴⁹⁵ The reading of novels and newspapers will not be harmful to the yoga aspirant if he concentrates beneath their surface and sees therein the way in which the divine is working through the mundane, sees Isvara expressed in the manifested world.

⁴⁹⁴ The paras on this page are numbered 19 through 25, making them consecutive with the previous page.

(289-2) The teaching of Idealism is sound enough for it is actually verified by yogic experience.

(289-3) Yoga means union. Union of what? Of the individual and the absolute. But this must not be taken to mean that the two are wholly sundered. On the contrary they are always and in everyone in some kind of subconscious connection. Hence everybody without exception gets intimations of the absolute or of immortality or of ideal perfection. What about a wicked Hitler, it is objected? Well even he gets them but only with reference to a certain limited department of his life, such as art or his mind may be utterly blurred by spiritual ignorance. It is only in the case of those who are advanced on the path that these intimations come to dominate their whole life in all its departments. This secret connection also means guarantee of ultimate conscious union for every individual, despite present world appearances which seem to be contrary.

(289-4) Post-war prospects are favourable. The nations will politically be forced to come into a world unitary relation and spiritually there will be seeking through yoga for nerve healing after the stresses passed thru. This will be a step in the right direction, even if it is not practised for the higher purposes.

(289-5) To move up from Isvara meditation to Nirguna this is done by thinking of God as one's own self, as taught in Tat Tvam Asi, Aham Brahmasmi and Ayam Atma Brahma. There is no sense of duality here.

(289-6) Yoga is to detach mind from sense objects so as to inhibit all its creative ideations and concentrate on God. Maitri Upanisad VI 19/29 says: "If a man practices Yoga for 6 months, and is constantly freed (from the senses), the infinite supreme mysterious yoga is perfectly produced."

(289-7) My guru said it was important he have me physically around every day as his gaze would work subtly upon me each time he looked at me.

(289-8) Mantra really means some fixed mental point for the mind to grasp and hold on to continuously as a self-discipline and the mantric theme should be a universalizing one,

⁴⁹⁵ The paras on this page are numbered 26 through 33, making them consecutive with the previous page.

⁴⁹⁶ Handwritten notes at top of page read: "93"

(continued from the previous page) a Upanisadic-like statement of larger truth. Hence the four Mahavakyas make excellent mantrams. Thus the term mantra itself is derived from 'manana' which means 'thinking' so that mantram literally means 'an instrument of thought.'

(290-1)⁴⁹⁷ The individual must contribute to the fulfilment of cosmic plan by his own self-fulfilment. This is his duty.

(290-2) Because the infinite became the finite, God therefore is in every creature without exception. And just as the Immortal sacrificed itself to become mortal so man must sacrifice the animal in him to become immortal again And just as God's self-sacrifice led to His expansion into a universe so man's self-sacrifice leads to his expansion into God.

(290-3) I am getting more and more definite from personal practice and direct experience that spirituality means that the seeker must daily concentrate on The One in the solitude of meditation and, thus toned and tuned to the Infinite, become fitted to serve and enjoy the manifestation of the One in the Many. In the first process, you will feel that you are detached from the body as you are getting more and more merged in the One till you become the One in a state of suspended animation.

(290-4) My guru was the late Lahiri, the same as the guru of swami Yogananda of Los Angeles.

Mahacharya Vahindra (Adi-Budda)

(290-5) 'Anuttara' means Highest. Adi-Buddha means the First power which created all the others.

(290-6) The ascription in various books on Angkor of the four-faced towards there to Lodesvara (the same as Avalokesvara) is not correct. Lokesvara representations are very similar and hence the error of the Orientalists. The Angkor effigies represent the Chatur Maharajas (Four Kings in Tibetan) your Sacred Four, and primarily Adi-Buddha, who is everywhere present symbolised by facing in all four directions of compass. In the Wall painted decorations representing to the Ramayana, in the Grand Palace wall just inside the compound of Temple of Emerald Buddha, you see painted a Lingam tower with the four faces on each side, definitely showing it is Adi-Buddha.

⁴⁹⁷ The paras on this page are numbered 34 through 37, making them consecutive with the previous page.

Archbishop Sefarian of the Old Holy Apostolic Church

291
ARCHBISHOP SEFARIAN
(94)

(291-1)⁴⁹⁸ There will be no peace in the world without spiritual peace.

(291-2) Christian church was started by Paul and its manufacture created by several other hands at different times. It is a human and collective product and took its present shape only gradually after being very different in the beginning. This shape represents to a large extent the wishes of the Emperor Constantine who forced his ideas which were inspired by other motives upon the council of Nicene which settled the churches organisation and dogmas; before gospels were actually written after the council held its sittings in the 4th century.

(291-3) Certain Christian teachings were absorbed and copied from the Buddhist teachings brought to the Near East by travellers and missionaries. Other parts of the Christian teachings were absorbed from the Mithraic Persian religion through its contact with the Near East. Mani a Persian saviour was crucified according to the tradition. Both these influences existed in that area before the Christian era opens.

(291-4) The basic doctrine of Jesus was the Brotherhood of Man, and the chief practice was humility.

(291-5) The proper form of Baptism is the laying on of hands, not the pouring of water.

(291-6) The Jews are mistaken in trying to re-establish themselves in Jerusalem. By doing so they are merely going backward to a dead past.

(291-7) The Cross is not the symbol of crucifixion. The sign of the Cross made to the three points - head, right and left shoulders symbolizes wisdom, truth and justice. This symbol was adopted by Christianity from the Egyptian religion

(291-8) The teaching of the Holy Trinity is quite wrong. There is only one God. How could there be three?

292
ARCHBISHOP SEFARIAN⁴⁹⁹

⁴⁹⁸ The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

(292-1)⁵⁰⁰ The theoretical places of Spiritual Healing is of unity with God. Jesus said: "What I do, they also can do." No other technique is needed for healing than man's realisation of his sonship of and unity with the Father together with Spiritual readiness on the part of the patient. Such readiness is indicated by faith and resignation.

(292-2) Jesus never founded any church or organisation.

(292-3) Christ's last "words" on the cross, according to the King James version of the Bible, are: "My God why hast thou forsaken me?" (Matt. 27. 46)

[But]⁵⁰¹ instead of this plaint, the version of his church reads, "My God, thou has ordained this for me.'

(292-4) Healing is so much a part of his church, he says, that it's considered quite ordinary. And the cures, when the patient is spiritually ready, are instantaneous.

(292-5) The Old Holy Apostolic faith dates back from the time of Christ and the beliefs of the faith are based on the New Testament only, and only on what was written up to the end of the First Century. All other churches are derived from this original Christian faith, the Archbishop claims, the major ones of today not being introduced until the Fourth Century.

(292-6) Major difference between this church and others is that the Old Holy Apostolic faith believes only in the Aramaic version of the New Testament, not the King James version.

Binod Vihary Gupta (Bengal ex-leader)

(292-7) Even a man like Hitler could be successfully hypnotised at a distance if the hypnotists own Kundalini were aroused.

(292-8) The secret of successful mass hypnotism has been practised by Mussolini. It is to gaze into a mirror and imagine you see the audience before you, yourself speaking to them and their yielding completely to you.

(292-9) He who thinks he can perform any yogic miracle by his own power is a fool. They are done unconsciously, not by will or deliberation, but by Nature acting through one.

⁴⁹⁹ Handwritten notes at top of page read: "95"

⁵⁰⁰ The paras on this page are numbered 9 through 14, making them consecutive with the previous page.

⁵⁰¹ The original editor deleted "(12)" from before "But" by hand.

Hatha Yogi Simha

293
HATHAYOGI SIMHA
(96)

(293-1)⁵⁰² I cure hysteria by pressing very hard on a nerve which runs upward from the root of the nose (between eyebrows), the thumb being placed at the root itself and my forefinger about 1 1/2 inches vertically above it. At the same time I give spoken suggestions to the patient which are accepted and repeated. The patient becomes more and more drowsy and on awaking is cured. The actual curative power is however pranyamic

(293-2) The guru who initiated me, taught me for 27 days and then disappeared mysteriously. I never saw him again. The power he had developed through pranayama was such that when he challenged me I could not look into his eyes and whatever he told me to do I had to obey unquestioningly.

(293-3) He is mentioned in page _____⁵⁰³ of "Quest of the Overself."

(293-4) Breathing exercise need not be done through alternate nostrils (celibacy is unnecessary, I am married).

(293-5) Guru taught only pranayama, instructed for 27 days but the practice took me several years before successful result was achieved.

(293-6) Guru said he came from Himalayas and that by his occult power could converse at a distance with his people there even from South India.

(293-7) When asked for his name Guru waved his hand saying: Call me a mendicant; what does it matter: and he did not give any personal name.

(293-8) Guru said yogic success must come chiefly because it is inborn in one.

(293-9) The exercise for death burial is chiefly directed toward the diaphragm which has to be drawn inwards and then upwards and flattened, just as in the Nauli exercise. It can be most successfully done only when one is neither standing nor sitting but crouched up, with head bent down and knees raised up, and hands folded around ankles.

⁵⁰² The paras on this page are numbered 1 through 13; they are not consecutive with the previous page.

⁵⁰³ 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.

(293-10) Then the kumbhaka and rechaka has to be done.

(293-11) Guru said such tremendous force is created by these pranayams that when I tried to touch his skin, after he had prepared himself, I could not do so but received a kind of electric shock and hastily withdrew.

(293-12) When I am in the death trance the breath-rhythmic movement goes on internally at the diaphragm and that maintain life; oxygen air breathing is then unnecessary.

(293-13) I met guru in the Baba Budan hills. He spoke only Hindi, said he came from Himalaya.

294⁵⁰⁴

HATHAYOGI SIMHA

295

HATHAYOGI SIMHA

(97)

(295-1)⁵⁰⁵ Swam for 15 minutes among crocodiles pushing them away from him and even opening their mouths in a river infested by them.

(295-2) Report by DR R.E. HEILIG: dated 2-2-1942; This is to testify that to-day Mr T.N. Simha gave me an opportunity to investigate his ability to make the radial pulse on both his hands simultaneously imperceptible. Five times within about 20 minutes he repeated this experiment and each time it became impossible to feel the radial pulses with the palpating finger - up to roughly one minute. The heart sound remained well audible and showed an increased heart action. He became moderately cyanotic on the height of the effort and his blood pressure was, after the pulse had reappeared 20 mm Hg. higher than before (140/95 against 120/80).

The X-ray control of the experiment performed with the help of two radiologists and on the presence of three other doctors showed that he first contracted his diaphragm, which became flattened, the heart size decreased considerably both the right auricle and the left ventricle became much smaller whereas the heart rate increased and the radial pulse disappeared. These observations show that Mr Simha is able to cut down the venous return to the heart to such an extent that the stroke volume

⁵⁰⁴ Blank page

⁵⁰⁵ The paras on this page are numbered 14 through 15, making them consecutive with the previous page.

becomes too small to produce a palpable radial pulse which is certainly an astonishing degree of muscle training.

Sri Narayana Guru of Malabar (through a Chela)

(295-3) The Guru was opposed to asceticism and told me never to oppose the institution of marriage. He thought that most Sanyasins were unable to live up to the vow of celibacy and therefore got into mental or physical difficulties.

(295-4) He mentioned the incident of Sri Ramakrishna putting on a goat's head and dancing before Goddess Kali as a most reprehensible act. He said that R.K. committed other errors and because he represented only a phase of mysticism, everything that R.K. said or did was not to be worshipped as perfect.

(295-5) The Guru was continuously engaged in activity for the social material education and spiritual upliftment of people. He did not believe in organisation beyond the absolute minimum. He was continually travelling so as to do the widest amount of good possible to society. He did not believe in spending his time in sitting for hours in meditation. Nevertheless he had the power of relapsing anywhere into complete unawareness of his physical surroundings but he always tried

296⁵⁰⁶

SRI NARAYANA GURU OF MALABAR

297

SRI NARAYANA GURU OF MALABAR

(98)

(continued from the previous page) to hide this power so as to set an example of useful activity to his disciples. Nevertheless I once detected him in such a lapse like a trance, but he immediately returned to activity and pretended to have been resting

Eswaraswami of Tiruvannamalai Temple

(297-1)⁵⁰⁷ The best method of meditation is to forget everything in conscious sleep. Forget surroundings and enter into one's self.

(297-2) The same goal that is reached by meditation can be reached by rendering service to the world without egoism, selfless service, because the real purpose of meditation is

⁵⁰⁶ Blank page

⁵⁰⁷ The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

to destroy the ego. Such service is both material and spiritual. Therefore there is hope for the man of affairs who cannot find time to meditate but who is willing to forget personal considerations. Of course, if he has dependants he must keep an equal eye for his duties to his own family, to himself and to the mankind at large.

(297-3) Just as the water thrown on the roots of a tree provides nourishment which is carried to every part of the tree, so the sage who has attained realisation throws the water of his grace upon the roots of human consciousness silently and secretly.

And as mind is universal and one this grace can spread over all the innumerable beings throughout the world. Nevertheless the results will be perceptible only in the few who are receptive to it, who are prepared and sensitive to such grace. However the best way to help humanity is to set an example oneself.

(297-4) As we think in our hearts so we act, that is the meaning of Karma. We can not only experience the effects of what has been in former lives but also what has been done in the present one. So long as he thinks that he is the body, Karma must affect him. When he understands he is not the body, it does not affect him. That which is the origin or source of bringing one into the body is Karma. By not identifying oneself with the body one does not suffer.

(297-5) The Hindu Deities such as Brahma, Vishnu etc. have no personal existence, no real form but they do exist as lesser forces emanating from the central force.

(297-6) Fire is latent in wood, yet cut open a piece of wood and you find no fire in it. It is produced only by friction of two pieces. Milk has butter latent in it. To get it you must churn the milk. In the same way every human being has got latent within him to find which he must churn his mind with meditation.

(297-7) The Nature of the self which pervades every atom of the self is

298⁵⁰⁸

ESWARASWAMI OF TIRUVANNAMALAI TEMPLE

299

ESWARASWAMI OF TIRUVANNAMALAI TEMPLE

(99)

(continued from the previous page) love. It is owing to the promptings of this universal spirit that men show kindness and try to be of service.

H. Narayaniah (of Chickballapur, Mysore)

(299-1)⁵⁰⁹ One of my disciples has succeeded in attaining through the practice of the sleep-waking borderland exercise the 4th state of turya throughout the night. She reports that she does not become totally unconscious but falls into a set of ananda bliss where the individual personality is absent and only the cosmic consciousness is present. It passes very rapidly and an entire night seems like only five minutes when passed in this 4th state. It is not consciousness as we ordinarily know it but it is not unconsciousness.

(299-2) This is attained by the practice of vidyas, by upasana, which is higher than both hatha and raja yoga. It is a kind of contemplative thinking and success can be attained in a few months if daily practised. These exercises are 32 in number and have never before been revealed publicly. However I have now finished a Kanarese manuscript giving 15 of the exercises and these will be published to the world. Hitherto they have been transmitted by word of mouth only from guru to disciple since antiquity. It is BEYOND YOGA.

(299-3) When one attains this turya, 4th state, it is carried on right through the 24 hours. Thus it will be a kind of waking state which exists even in the midst of dream, as it exists even in the midst of deep slumber. And even in the midst of what is ordinarily called waking state it will be present as a cosmic awareness underlying the personal awareness. It will not be absent but it will be like the sunlight over a landscape which is apparently blotted out in patches by shadow leaves, trees but in reality the sunlight is universally present.

(299-4) The Western psychologists are coming near to your teaching; they speak of a "twilight" consciousness.

(299-5) Yoga is intermediate between these abhyasas or upasanas and the intellectual vichara enquiry. The latter are implied in the Upanishads but not explicitly given. The theory of them is linked up with, sacrifice, particularly goat sacrifice This does not mean that we perform such sacrifices but that we study their inner symbolical meaning, which is the sacrifice of the animal in man. There are indications that Shankara must have known these Vidyas, or exercises, [although]⁵¹⁰

300⁵¹¹

H. NARAYANIAH

⁵⁰⁹ The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

⁵¹⁰ The original editor deleted "it will" from after "although" by hand.

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(continued from the previous page) he does not mention them.

(301-1)⁵¹² The value of preliminary disciplines, especially the classic fourfold one, is merely to prepare a man's character and mentality so that he shall understand the teaching. It is not an end in itself. It is not even essential that a man shall have been trained in yoga before he takes up these abhyasas, although it will be better for him if he has.

(301-2) (Comment by PB:)

Narayaniah's exercises may be examined by light of Ramanuja's definition of 'upasana.' It is: "Meditation which is of the nature of remembrance and which by daily practice becomes ever more perfect."

(303-1)⁵¹⁴ There are four stages of enlightenment, the lowest is legion and intended for the masses who have not the intelligence or the opportunity to enter the higher stages. For them idol worship and temple pilgrimages are prescribed. However the rites and ceremonies associated therewith are carefully designed so as to have an inner meaning. But after or 30 years the orthodox religionist begins to have some doubts about the usefulness of his worship and so passes to higher stage or he begins to grasp the inner meaning of religion and thus passes upward.

(303-2) The next higher stage is yoga, and is intended for those dull intellect but not so dull as that of the general masses. Sanyass is prescribed for yoga but it really means stopping vrittis.

⁵¹² The paras on this page are numbered 6 through 7, making them consecutive with the previous page.

⁵¹³ Blank page

⁵¹⁴ The paras on this page are numbered 8 through 11, making them consecutive with the previous page.

(303-3) The third stage is called Upasana. There are 32 Upasanas given in the Upanishads. The one into which I was privately initiated by a guru from Benares and which I teach is called Adyatmavidya and its essence is given in the Katha Upanishad, Part 4, Verse 4. (The translation of this verse in your copy is inaccurate. The phrase in the midst is also entered by other translators as a whole which is equally wrong. The correct translation should be “at the meeting {point}.”) The term “Upasana” broadly speaking means meditation-practice but not of the ordinary yogic kind as it does not aim at the suppression of thinking.

(303-4) It is a higher kind of meditation, like that upon mahavakya “TatTwam Asi.” It is to be practiced every night going to bed for about half an hour to one hour. You may pursue your usual avocation during the day and no sahyas is necessary. The practice consists in fixing watchful attention upon the moment when the end of waking state passes into the beginning of either dream or deep sleep. The junction-

304

H. NARAYANIAH

(100-a)

(continued from the previous page) point between both is the Atman. You have to watch for the coming of the sleep state. Two alternatives will then happen. Either you will be swept by the force of Nature, i.e. vasanas, into sleep itself or you will awaken into the light of Atma. The masses of ignorant people pass this gate of Atma nightly but through not making any yogic exercise never enter therein. When successful you get the ‘lightning-flash’ of sudden perception that you are the Atman and that the three states are within it and that just as a spider spins out its web so do you spin out the three states also. This single flash is Turiya and is sufficient for realisation. Nothing more is needed. Henceforth you will be free from the maya of sleep. Whilst attending to waking activities you will have at the back of your mind a sort of awareness of this Fourth State just as a man who has suddenly been awakened from deep sleep may speak and walk but will still have a kind of half-drowsy foot-hold in his deep sleep for a short time. Moreover such a realised man will not need sleep in the ordinary sense for in this respect he goes beyond Nature and her laws. He will never lose his Turiya consciousness, not even deep sleep will conflict with it.

(304-1)⁵¹⁵ What the Upasana practitioner or Upasika attains is the same as what the Yogi attains i.e. Saguna Brahman with Sat Chit Ananda. This is equivalent to Iswara. This is the manifested Brahman, but still it is Brahman.

⁵¹⁵ The paras on this page are numbered 12 through 14, making them consecutive with the previous page.

(304-2) It is only those of the highest intellectual and ethical capacity brought over from earlier lives who are able to enter the fourth or the highest stage, i.e. Gnana. Hence there are very few competent for this path. It is based on reason and leads directly to Nirguna Brahman or rather the jnani discovers that he is Nirguna Brahman.

(304-3) This Adyatmadidya is given in another form by Shankara in verse 95 of this "century of Verses" where he shows that the highest Atmas is Light. This is however Saguna Brahman. This is expounded in greater detail in Sankara's commentary on Brihadaranyaka Upanishad.

305

H. NARAYANIAH
(100-b)

(305-1)⁵¹⁶ Just as the caterpillar or the snail in moving from one leaf to another secures its second foot-hold before letting go of the first, so does the mind in passing from one thought to another produce the second thought before it has actually dropped the first. The transition point between the two is the Atma. The Yogi tries to reach this by suppressing thought but the Upasana practice is much easier than yoga and attains success in a much shorter time.

(305-2) A minor Upasana is called Prana-vidya. This is also given in outline in Yoga Vashishta, Chapter 6 a, entitled "Nirvana Prakarana." It is based on the fact that thought and breath are twins. It consists of sitting down and making the breathing to be very gentle, slow and light. Then fix one's attention minutely upon the breath-rhythm, mentally watching for that turning point where the inhalation becomes the exhalation. At that moment there is an actual pause, just as when a pendulum is swinging and has to pause for a minute fraction of a second when it begins its return journey. Similarly the pause between inhalation and exhalation must be very vigilantly watched for. It actually occupies such a slight fraction of a second that closest attention is necessary to ascertain it. When the practitioner is successful he will realise the Atma because the vital breath (Prana) disappears into and arises from the Atma itself. It is the Atma from which the physical breath operates and draws its propulsive force. This is the real essence. Once the practitioner succeeds in becoming aware of this breath-pause and realises his Atma in that moment he attains the goal and may then discontinue his practice for he is now a realised Mukta.

(305-3) Prana-Vidya practice can lead to success within six months if a man can devote his whole time to it, but if he has to live in the world and attend to worldly duties it will naturally take some years. It is based on a similar theoretical principle to Hatha Yoga

⁵¹⁶ The paras on this page are numbered 15 through 17, making them consecutive with the previous page.

pranayama. But whereas the Hatha Yogi seeks to forcibly hold his breath and through the retention of breath or Kumbhaka expects to conquer the mind, this upasana however is much superior because (a) it is far easier and it takes much less time (b) It does not seek the conquering of the mind which is a troublesome task but accepts thinking as a perfectly natural condition. (c) It requires more

306
H.NARAYANIAH
(100-c)

(continued from the previous page) intelligence than the Hatha Yogi possesses.

(306-1)⁵¹⁷ What is the mind? By mind I do not mean the principle of consciousness but the thinking power. It is only a series of thoughts. What is the gap or space between two thoughts and the background of both? It is Atma itself. The entire thought-movement derives its active force from the Atma and could not operate without the Atma. This is the theoretical principle behind all the upasanas. Therefore if you can become aware of this neutral point between two thoughts you would actually experience Atma. It will be as brief as a lightning flash and if only once experienced you will have gained permanent realisation. Laya-yoga is a related process.

(306-2) The Sandhya practice of the Hindus has a profound inner meaning which the ordinary people do not know. Why is it to be performed at sun rise or at sun set? It is because these two moments are neutral points in the cosmic movement. In exactly the same way the junction-point of time between waking and sleeping or the meeting-point between two thoughts are neutral points where there is nothing but Atman. Similarly at dawn and at sunset the activity of our own solar system turns back and starts in the opposite direction and during that moment of turning back there is a profound rest, pause, when the whole solar system experiences the Turiya state. This means that although the cosmic Mind, Iswara, is always Turiya, nevertheless at dawn and sunset it is possible for human beings within the solar system more easily to experience Atma if at this moment they put themselves in harmony with the cosmic mind Iswara. Poets and artists with their mystical intuition have perceived this truth although they have not understood it for they have observed the beautiful appearance of colours at sunrise and sunset-a phenomenon which does not occur either during the night (which is black) or during the day which is white light). The most mystical moment of sunset is just prior to the fall of darkness. For a similar statement refer to Vivekananda Vol. 6 Page 96 and Vol. 4 Page 431. Hence the Brahmins are forbidden by sacred books to remain asleep at sunrise and by tradition to be asleep at sunset. Therefore

⁵¹⁷ The paras on this page are numbered 18 through 19, making them consecutive with the previous page.

(continued from the previous page) it is another important Upasana to watch the sunrise and the sunset and try to experience the moment of cosmic pause just as you watch the breath in Prana Vidya or watch consciousness in Adyatmavidya.

(307-1)⁵¹⁸ It is not necessary to practice the totality of these Upasanas, although one may. It is enough to experiment and select one that suits one's capacity and temperament.

(307-2) What all these upasanas attain is the Saguna Brahman, or the Atma in the chakra at the top of the head, but this is an aspect and hence eventually the same as Nirguna Brahman.

(307-3) Another exercise is called Indra-vidya. It is given by Yama in Kathopanishad. It consists in watching for the interval between the functioning of two different senses. Thus you see a pen and next hear a bird chirrup. The pause between the sight and operation of hearing is the Atma, for which you have vigilantly to watch. The principle behind this practice is that the sense-organs of themselves are dead matter and function only by conjunction of the mind. It is the mind that really hears and sees and the pause between both acts enables the yogi to realise self.

(307-4) A practice used by some yogis is to take a bell made of the purest bronze bell-metal and to rub a stick around its inner sides continually. This produces a sound similar to "AUM". Concentrated attention on this sound gradually leads the mind more and more inwards until it merges into Atma. Musical bells of the proper metal like church bells have a mystical effect.

(307-5) The V.S. Iyer school are intellectual theorists; there is no practical side to implement their principles. The Gaudapada Karikas show theoretically what the adyatmavidya practitioner passes through actually. He passes through all the three states but does not stop in deep sleep; instead he flashes past it into the Light of Atma, Turiya.

(307-6) Professor Hiriyanna: Comment on Foregoing Paragraph

Yogi Narayaniah's above statement about these Upanas appearing in the Upanishads is incorrect. The Upanishad does not mention them as yogic practices but simply as proof of the reality of the self and of its being

⁵¹⁸ The paras on this page are numbered 20 through 25, making them consecutive with the previous page.

(continued from the previous page) the real functioning agent behind senses and waking. So do not quote the Upanishads or you will be laughed at.

(b) It is correct that the smritis forbid Brahmins to be asleep at dawn. The regulation prescribed is that the Brahmin must be in the midst of performing his Sandhya when the sun is half-risen above the horizon. There is no rule governing sunset but there is a tradition.

(c) Only one Upasana is given in Datha Upanishad and that is on the AUM, it is verses 15-17 in the second section.

Swami Jnananda (Through Disciples)

309
SWAMI JNANANDA⁵¹⁹

(309-1)⁵²⁰ His procedure with candidates is to give a mantra⁵²¹ at initiation, study the man and prescribe one of the classic yoga paths as suited to him – bhakti, jnana, etc – and leave him to work it out. Meditation has to be done daily but if inconvenient at any period may be omitted provided the thought of the quest is kept up, bhavana (attitude) being more important than regularity and this will lead to progress being made even if exercises are not done.

(309-2) Yoga may lead to madness if not properly carried out, prescribed, or by wrong impure persons.

(309-3) For the higher samadhis the body has to be purified. Hatha yoga is the means of doing so but on our path it need not be learnt. Each of its exercises that might be needed for such purification will come intuitively and spontaneously to the aspirant as and when needed by inner guidance. Thus as automatically did Nauli (a development of stomach retraction) during meditation.

310⁵²²
XXIII
SWAMI JNANANDA

⁵¹⁹ The original editor inserted “(153)” by hand.

⁵²⁰ The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

⁵²¹ “mantram” in the original.

⁵²² Blank page

Swami Ramdas

311
SWAMI RAMDAS
154

(311-1)⁵²³ If you first have the inner experience and then go back to Europe to work there for me, God will provide all the finances needful both for the journey and for the living there.

(311-2) The following meditation exercises are to be practiced here as your sadhana: (a) Whatever form you happen to see, whether a boy, tree, cow or coolie, think that you ARE that being and then that it is IN you. Identify yourself with it until you can identify yourself with [all]⁵²⁴ the universe. This self-identification with others is to be with their higher selves, not personal egos. This exercise can be practised at any time, informally; and anywhere. (b) The formal exercise to be done in your room at set times is to think: "I am Truth, Peace, Bliss, Unattached, Immortal" by turns, giving a separate period to each attribute. (c) From 8.30 P.M. to 8:35 P.M. I enter into samadhi every night for the benefit of chelas. So you are always to spend those minutes meditating on my form as God.

(311-3) Swami asked her to give one-half to 3/4s an hour daily to meditating in her room - usually at sunset. Each time he sat outside. Whenever he got up and went [away]⁵²⁵ her meditation stopped automatically. On each occasion his form irresistibly entered her meditation for a few minutes, whatever its subject. Then she felt her head being jerked to the left. She would pull it straight again but it would once more be jerked by automatism. A power, which Swami said was kundalini, entered her feet through the big toes, passed along the sciatic nerve to the base of the spine, then mounted step by step up the spinal column to the point between the eyebrows. Swami said this centre was more difficult to open than the others and the centre at the top of the head was the final one, the most important, for it gave liberation.

(311-4) M had to repeat mentally throughout the day, whatever she was doing, God's name (Ram).

(311-5) When M was asked to practice inner devotion to the mental form of Mother Krishnabhai, she could not do it because she did not feel affinity with her. So Swami excused her from the exercise, saying that such bhakti contemplation was a non-essential kindergarten exercise.

⁵²³ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

⁵²⁴ The original editor moved "all" from after "the" by hand.

⁵²⁵ "away" was typed below the line and inserted with an arrow.

(311-6) Swami gave two more meditation exercises; (a) To see

312⁵²⁶

SWAMI RAMDAS

313

SWAMI RAMDAS

(155)

(continued from the previous page) the guru as God in everything and everyone. M rebelled here, saying she could see nothing godlike in faulty human creatures. Swami insisted on her continuing it but she still refused. That was the end of her progress and the sadhana came to an abrupt end. "You are in my hands," he said, "and ought to obey." (b) The final exercise, which was to have followed this one, was to be self-identification with the guru himself. Swami said that so long as the rebellion continued after she left the ashram, so long would everything in both her inner and outer life go wrong henceforth. "However, whatever the Divine does to you, do not forget it."

(313-1)⁵²⁷ "The ego gives a lot of trouble" said Krishnabhai on her rebellion.

(313-2) The passage of kundalini through the sciatic nerve incidentally cured M of sciatica. It never came again.

(313-3) Swami: When the centre at the top of head is being prepared for opening, it feels like a million ants crawling there.

(313-4) Swami: I am God. I have the power to alter or annul the forces of a horoscope. I can change my devotee's bad karma by taking it on myself and thus freeing him of it. Hence I keep over my desk an inscription of the Gita verse where Krishna utters the equivalent of Christ's "Come unto me and I shall give you rest from your burdens"

(313-5) I do not have any meditation for my own benefit. Why should I when I already possess that which meditators are trying to attain? Who and what am I to meditate upon when I am God?

(313-6) Krishnabhai: My state of realisation is that it is like being nothing but empty Space.

⁵²⁶ Blank page

⁵²⁷ The paras on this page are numbered 7 through 14, making them consecutive with the previous page.

(313-7) S: All the visitors here who come after living in Ramanashram as chelas there are, I find, hard cold and indifferent whereas those from Aurobindo's ashram seem softer kinder and sweeter.

(313-8) Christ and Krishna were the two Symbols who, S said, helped him most in the days of his own sadhana. (This devotion to Jesus explains his qualities of loving kindness, service and his being so different from other self-centred Indian yogis. –PB)

314⁵²⁸

SWAMI RAMDAS

315

SWAMI RAMDAS

(156)

(315-1)⁵²⁹ S: My spiritual energies are inexhaustible because they are drawn from the Infinite. They are not intermittent and sporadic but continuous, so that I don't have to recharge myself from time to time. Indeed, I find that the more help I give out, the more I receive from within.

(315-2) K: Keep your inner progress during meditation and its psychic experiences secret. If you inform others, there is the risk that any bad thought about it from them such as jealousy or scepticism, may interfere with it and harm it.

(315-3) S: to M on departure from ashram: "I will always take care of you wherever you go provided you always remember not to forget me."

(315-4) When a horoscope is under adverse Saturn influence, bringing poverty and hardship, that period is valuable for spiritual progress if used rightly. The right way is to learn the lessons of it, to see possessions as transient and earthly things as fragile supports of happiness, to consider the period as a purifying one and a detaching one, and a chastening one. I myself got my realisation during such a saturnine period. I lost everything material but found God.

(315-5) When I talk with you I don't use thinking faculty. Only when I wish for something, whether for myself or my chelas, do I have to concentrate and use intellectual energy, to think it. I say wish because I don't pray, being God myself.

⁵²⁸ Blank page

⁵²⁹ The paras on this page are numbered 15 through 23, making them consecutive with the previous page.

(315-6) You have rebelled but the moment you surrender again to the Divine (same as guru) all these inner despairs will vanish. Why don't you listen to your inner voice, which is my voice?

(315-7) During the two months of M's stay in ashram the ecstasies occurred only three or four times and lasted only about 40 minutes each time.

(315-8) K: When devotees come to this ashram and stay only a couple of days, their relations with us and with other chelas are always harmonious. But when they prolong their stay for weeks or months there is always disharmony and friction.

(315-9) S says he is God but I noticed certain very human faults in him, such as losing temper with me. On mentioning this, he replied to my criticism by saying he was testing me through these supposed faults.

316⁵³⁰

SWAMI RAMDAS

317

SWAMI RAMDAS

(157)

(317-1)⁵³¹ Maurice Frydman, who had often stayed with Ramdas ashram, told me when I met him on my way there: "You will gloriously waste your time if you stay in ashram to gain self-realisation. They are useful for nothing more than places of rest. This was my experience."

(317-2) Problem of Evil: This is a phenomenal world. The pairs of opposites will eternally be there, now Good, now Bad, then Good again and so on. You cannot change its face, except here and there and that temporarily. So it's no use worrying over it at all. Never worry yourself about reforming the world in this or that particular. It is important to seek realisation first so as to ensure the proper vision of the world as it truly is, i.e. as the very manifestation of God. "Let the world go to the dogs so long as you attend to self-realisation." Before cosmic vision all these world problems melt like snow before the sun.

(317-3) The same attitude must be held regarding service. More harm than good may be done by service rendered before realisation and one's egoism may be increased. If you realise first, then it will be God serving humanity through you, not the ego. The

⁵³⁰ Blank page

⁵³¹ The paras on this page are numbered 24 through 27, making them consecutive with the previous page.

ego is a stumbling-block in the path of obtaining realisation truly. By ego is meant the egoic way of thinking feeling and living as a separative entity. To attempt service before realisation is to keep up that egoist attitude and even strengthen it, which defeats the very object. Get the unitary consciousness and vision first, then you will see that there is little need for service except to help humanity out of its illusions and help it to see the world as it truly is. All reforms, utopias, philanthropy is tall talk and mere gibberish. But there is no objection to humble silent service.

(317-4) It is wrong to pick out the evil only and say “The world is evil.” In fact, it is both good and evil. That is its very nature. You cannot change it. But when you first realise, then you see that as a manifestation of God it is really good. After all, evil is not in the world but in the mind. Change that. Purify the mind and obtain correct vision. Evil is really an illusion for where is the evil to be seen in the world after realisation when the whole world is seen as God’s manifestation? Where is the need then for reforms, service,

318⁵³²

SWAMI RAMDAS

319

SWAMI RAMDAS

(158)

(continued from the previous page) utopias? All such problems clear up automatically on realising. So see the world as God sees it. All then appears to you as mere play. Hence it is that a realised man is always happy; there are no more sorrows evils problems for him. The only service he has to do is to help humanity gain the same vision as his own, i.e. as a manifestation of God. There is nothing further for him to do.

(319-1)⁵³³ The Turystita stage is different from the Turya one in that although both give illumination, the first adds the shakti of God to work in you and thru you as His instrument. That is real work. There is no egotism in it. It is purely impersonal for the good of creatures. Hence it is wiser to obtain cosmic vision first before launching out in service.

(319-2) Regarding scriptures, prayers, worship, studies and yogas and contemplation, none of these are needed if you only stick to Ramjapa with mind concentrated on God. Live every detail through the day in a Ramjapa spirit. The purification of mind which is indispensable to get realisation is brought about easily by Ramjapa. So why use other

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⁵³³ The paras on this page are numbered 28 through 31, making them consecutive with the previous page.

methods, which are complicated difficult and tedious? Ramajapa is a continuous dhyana so special dhyana is unnecessary. Even Shankara has said that constant communion with the Supreme is better than Rajyoga. In fact he says that is the true Rajyoga. There are no graded stages, initiations, evolutionary steps, in this method. It is simply a question of surrender, more surrender, still more surrender to God. The ego gets smaller, still smaller and then it is wiped out. God takes its place. Ramdas' brother-in-law got in a short time results by Ramnama which he could not get in several decades by rituals and prayers.

(319-3) Realisation can be got even in this same life, provided one is really earnest and constant at Ramjapa. It is not a question of time but of will. Do not bother about the length of time needed to reach the goal. Just begin japa here and now, leaving the rest to Him. The very fact that the aspiration is born in you shows that He has begun already to work in you. But even if you fail to realise before death, you may do so in the next world. Start japa now and keep it up.

(319-4) God is without name, form or qualities. But this approach to God is through them. Gita & Upanishads support this view. Here is a metaphysical reason. God is

320⁵³⁴

SWAMI RAMDAS

321

SWAMI RAMDAS

(159)

(continued from the previous page) infinite. The finite can never be the opposite of the Infinite. Grasp that well. If it be so, Infinity will no more be infinite. Infinity equals Infinite in infinite things in infinite ways. So the Infinite must be hidden in finite things, present in all its Infinitude in the finite without diminishing its own infinite aspect. Hence God can be present within the limits of name and form without dislocating His work. (This sounds like an echo of Spinoza's arguments to me –PB)

(321-1)⁵³⁵ Ramdas is not in the least interested in occultism. Once Krishna appeared to him in a vision for a few seconds which was utterly realistic, yet R. was dissatisfied with the experience, because it was dualistic. He wanted the unitary experience, not to see God but to become God - nothing less. When the sense of separation is gone, there is no need to see visions of great beings, departed souls, etc. Hence the occult powers required to do so are undesired and unnecessary. In true union with God, man nature

⁵³⁴ Blank page

⁵³⁵ The paras on this page are numbered 32 through 35, making them consecutive with the previous page.

and God fuse into one single subjective experience. Ramdas does not remember his previous births, but feels he could if he would try. But he has no desire to get such lower experience. Take the case next of a bereaved husband. Is he not much better off to know that she is one with him eternally than to occasionally meet her astrally and lose her again each time? It is union, not vision, for which Ramdas has any use. To know that a beloved person is one with you and lives in you is greater than astral visits to her.

(321-2) After realisation there is neither desire nor need to be reincarnated, but if you wish you can be. In that case you are not forcibly drawn by karma. R himself likes to be born again for the mere play of it! After all, it is birth into God's world.

(321-3) The world is unreal as an appearance but real as a manifestation of God. To the realised man the world is not an objective but a subjective experience. The world to him is a play or art show of God. Manifestation takes place out of a flower.

(321-4) There are two worlds; the divine one, which splendid, good, real; the world reported by human mind and sense, which is sorrowful, unreal and deceptive. Don't waste time trying to solve the problems of the latter one, for they are unending, but practise Ramjapa, which is enough to bring the real world into view. Nor does it matter whether the world is planned or not – get liberation

322⁵³⁶

SWAMI RAMDAS

323

SWAMI RAMDAS

(160)

(continued from the previous page) from it first. For if it is planned, you have to attain the goal. If it is not but a mere maya, you have to get rid of ignorance to attain jnana. All such questions drop away after realisation.

(323-1)⁵³⁷ Regarding the problem of Suffering. Stand away from the body, senses and mind; they suffer, not you. Sorrows can be overcome by effecting this separation. Failing this, look at them philosophically and utilize them for spiritual growth. There are no sorrows in self-realisation. The correct method of escape from suffering is not to run to its opposite, pleasure, but to obtain cosmic vision. There will always be the pairs of opposites; they can never be eradicated. So long as dualistic consciousness remains,

⁵³⁶ Blank page

⁵³⁷ The paras on this page are numbered 36 through 39, making them consecutive with the previous page.

sorrows will also remain in some form or other. War and peace will ever follow each other; they are mere play of God.

(323-2) R. has no use for meditation at special times for special periods. Real contemplation is the dissolution of the mind. For that Ramjapa is sufficient if done continuously in the correct way. This will bring the constant awareness of God's presence in all thoughts, feelings, happenings, day and night. Trances are to be shunned. They are hindrances to realisation. He wants you to be alert and awake during meditation. If 'occult' incidents occur during meditation don't be drawn to them but go straight for God like the shaft of an arrow without turning to right or left. Yet trance is a stage one has to go thru before attaining Turya (Sahaja samadhi) state. There is no escaping it. It may come to the bhakti devotee or to the meditating yogi. But the first type of excessive ecstasy is bad, as it leads to automatisms, contortions of the body, and may be dangerous, whereas the second type enters trance very gradually, easily and safely, if he avoids tensions and exertions. Be easy. Surrender yourself utterly. Sink into God and become one with Him. When you come back from the trance, try to see God in all the forms around you.

(323-3) The mantra⁵³⁸ R gives is: Om Sri Ram Jaya Ram Jaya, Jaya Ram. It means: "Salutation to Thee Oh. Parabrahmam Salutation again and again." This is to be used in Japa.

(323-4) The realised man changes in this way: all sense of separation from God, men and world is gone. He sees the world and all facts connected with it as God sees them, as a play, just as an artist creates his pictures - however tragic the pictures may be, he knows they are pictures. It is God knowing himself self-consciously through man. The motive-power of the man's life is no more than the separate ego and its thousand desires, plans, schemes,

324⁵³⁹

SWAMI RAMDAS

325

SWAMI RAMDAS

(161)

(continued from the previous page) dreams, but God himself. He is now God's weapon. The realisation may first start with visions of guru, saviour, then an unearthly peace falls on him, later he is merged or surrounded in Light, finally the universal, consciousness dawns intermittently until in the end it becomes a permanent state. The

⁵³⁸ "mantram" in the original.

⁵³⁹ Blank page

ego is then completely dissolved, but the individuality remains as a focalised centre for the cosmic consciousness. This is the state of Turya and generally this is R's state. But sometimes when he raises his consciousness a little, even this individuality disappears and only universality prevails. That is Turiyatita state. It is the pure being of God alone, the 'whorl' of individuality being absent. But R prefers the lower state with its subject-object consciousness because he can keep the individuality and enjoy it. But the personal ego is of course quite gone even in this lower state. The cat has swallowed the rat.

(325-1)⁵⁴⁰ I understand that R. got his realisation when visiting Ramana Maharshi.⁵⁴¹

(325-2) How can you know whether R is really without ego? The test is that when all our stock of timber for building the ashram was burnt down I felt no misery but actually remained unmoved and even enjoyed the sight of the blazing flames.

(325-3) The question why God does not prevent famines, stop wars and eradicate pestilence is a wrong one. It is based on ignorance of the fact that these very things are one side of the pairs of opposites. If you are suffering He is also suffering with you. But God never created a world such as your senses see; it is maya. The real world of God's is so glorious, beautiful, good and blissful that utopias pale before it. None dare find fault with that world, the real one. All the evil and suffering in the world is manufactured by your human mind and senses. Dissolve the mind and the world of woe dissolves with it, along with the problems belonging to it. So it is no use blaming God. Neither is it any use reforming the world, for that will always be a mixture of good and evil. Get the cosmic vision and see the divine world. Why multiply your problems and questions and then have to seek unnecessary solutions and answers? That is a never-ending process

(325-4) The way to dissolve ego is to keep up mantrajap constantly throughout the day and night. The ego is not something positive and substantial; it is a negative effect like darkness. By constantly thinking that it is God at work in all your thoughts and actions and environments, acute self-consciousness is activated and that leads to cosmic consciousness; your life becomes purified for bad

326⁵⁴²

SWAMI RAMDAS

327

⁵⁴⁰ The paras on this page are numbered 39 through 41, making them consecutive with the previous page.

⁵⁴¹ "Maharishee" in the original.

⁵⁴² Blank page

(continued from the previous page) thoughts and deeds can't be allowed entry. The ego is gradually dropped and God really begins to work through you Creative Energy and Pure Action flows out of you. The Ramjap is a spirit, not mere utterance through mouth. It burns up all sins and purifies the man and strengthens his will.

(327-1)⁵⁴³ Ramdas feels he is pure consciousness, not person or body. God is conscious in him. The ego is gone but individuality remains. Yet sometimes that disappears, like a whirlpool forming on the waters and sometimes disappearing only to reappear again. The whirl appears to be separate from the water but is not really so. It is God that is working doing speaking through this individuality. Hence he does not use the word 'I' in conversations but the name Ramdas, which is the name of his higher individuality, the ego's (birth) name being Vittal Rao. He talks in the third person thus "Ramdas went this morning to the garden."

(327-2) The turiya state of higher individuality is the Witness-consciousness. It is universal and egoless. The Turiyatita is above this level of consciousness and is without even the higher individuality but the latter can be constantly regained whereas the ego is no longer regainable. R is usually in turiya but alternates it with the other state occasionally. Then there is a third state which is a lower level of consciousness than turiya. Here the ego is probably still present along with individualistic bliss.

(327-3) In feeling the oneness of all life, even the stones and trees are loved.

(327-4) Do not overdo satsang. Visit a guru only for short periods and occasionally. Otherwise you get spiritual diarrhoea!

(327-5) After spiritual rebirth the dark night of the soul occurs and may last several days. God is there still however and will protect his devotee even without an external guru.

(327-6) The realised man sees in each creature or thing God in all His infinity. And he sees the same God in a sinner as in a virtuous man. It is like seeing the gold in different gold vessels, irrespective if those vessels be beautiful or ugly, large or small.

(327-7) Once the vision has been obtained the goal is in sight. R first saw God within himself and the world outside as mere illusion. At a later stage even the world became God.

⁵⁴³ The paras on this page are numbered 42 through 48, making them consecutive with the previous page.

(329-1)⁵⁴⁵ In his ordinary everyday eating, enjoying and sleeping the sage does all this like a master; they are under his control – even sleep.

(329-2) The slight duality which exists in Turiya is R's delight because it keeps up Parabhakti towards God; it is more loveable than pure unity.

(329-3) It is important to have the satsang of a guru and get his grace. You need not invoke it. If you stand before a light, it just falls on you without effort on the light's side or on your side. So meeting a guru is important. You need not stay with him long. One week every three months will be quite enough. And if the sadhak has previously taken himself well in hand, is well purified, a moment's contact with a guru is then enough to illuminate him. The guru is then like a match to gunpowder. Although it is true that the inner light is the true guide, you need the guru's grace to find this inner light.

(329-4) When R writes articles for journals or letters to sadhaka it is God Himself doing it thru his human instrument or tool. R is not concerned about the results of these activities – one way or the other – for the egoic desires and fears are no longer there. If things go wrong, R is not the least bit worried. He knows that destruction is as much God's work as construction.

(329-5) The Witness consciousness of turiya remains permanent, i.e. you are awake not only during the daytime but also whilst dreaming and even in deep sleep. It is continuous. The higher individuality is retained in all three states. He sleeps while awake and is awake while sleeping!

(329-6) It is important to note that along with mantrajapa there should be the constant practice of the presence of God. These two are sufficient to gain full realisation. They should be associated with humility, reverence, prayer and above all, utter surrender.

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⁵⁴⁵ The paras on this page are numbered 49 through 57, making them consecutive with the previous page.

(329-7) It is also important to note by PB that R says in Turiyatita, the final state, there is still slight trace of the higher individuality still presence, still a subtle difference between God and the man. Thus the play of love between them still goes on. Thus, whilst on earth, there is never complete merger, although there is more universality than individuality in that final state.

(329-8) The departure of the ego meant the arrival of bliss. Hence this is present in waking dream and deep sleep consciously. The ordinary man gets it in the last-named only but he is unaware of it at the time. He gets it because of the temporary absence of his ego.

(329-9) R first realised God as Love, later as wisdom and now as Power. Hence although he gave up worldly employment to

330⁵⁴⁶

SWAMI RAMDAS

331

SWAMI RAMDAS

(164)

(continued from the previous page) become Sanyassin. He is now interested in worldly work of a selfless nature, such as constructing schools, hospitals, etc. for harijana.

(331-1)⁵⁴⁷ Religious organisations set up rules, codes, etc. which are so many limitations, which is the opposite of Freedom. Spirituality is Freedom itself. Hence organisations can't lead to the highest results. Spontaneity and freedom will do so.

(331-2) There is too much intellectuality in the world today. This has led to atheism and agnosticism; it has driven faith from man. Faith is the essence of Spirituality. On the other hand excessive emotional religious devotion is also bad, leading to unbalance. R advocates a poise between the two attitudes, not too much of either. The maintenance of this balance will conduce to the free flow of intuition.

(331-3) When asked in 1941 about the world war then raging, R was very optimistic and said not to worry about it. The carnage was slight compared with the destruction that is going on in the cosmos on a colossal scale. Destruction and creation will go on eternally and no one can stop this alternation. It is inherent in the nature of the cosmos. Why waste time in worrying over it? Compared with it, the war is a mere storm in a teacup.

⁵⁴⁶ Blank page

⁵⁴⁷ The paras on this page are numbered 58 through 64, making them consecutive with the previous page.

And after all God's wisdom is behind it. Something good is bound to emerge from the wars. Your part is to attend to Ramjapa and get the vision of the real world, by force and persistence of will, 'here and now.' You will then see it as a whirl of ecstasy.

(331-4) He is not bothered by current world tragedy because he sees everything to be all right fundamentally.

(331-5) Coupled with ramjap and practice of the presence, there is a third part of his technique: it is absolute surrender to God in all external matters in all happenings in life. Thus the other two are internal, this one is external. There is no need to become a monk and renounce the world, if it is faced in this spirit of surrender and of divine-presence practice.

(331-6) The Ram of Ramdas' talk and teaching is not the mythologic personage but Parabrahmam itself, the Supreme or Absolute.

(331-7) The mantrajap is to be silently practiced in the heart. It is a constant cry for grace.

R has stopped all mantrajapa now because he has no need for it. Vittal Rao (his ego birth-name) once had need for it but he is no more!⁵⁴⁸

332⁵⁴⁹

SWAMI RAMDAS

333

SWAMI RAMDAS

(165)

(333-1)⁵⁵⁰ Ramjap gives you a proof that God is working within to help you because every few minutes, whenever you have forgotten the exercise, you are reminded about it. What else brings it back to your mind if not God Himself?

(333-2) The practice of accepting all happenings as God's will gives you poise and calmness and detachment. This is the external part of our technique. The practice of silent japa gives you communion with God. This is the internal part.

(333-3) M to Gwynn from Ramdas: Repetition of the Lord's Name is equivalent to meditation, is a form of it, in fact.

⁵⁴⁸ The original editor changed period to exclamation mark by hand.

⁵⁴⁹ Blank page

⁵⁵⁰ The paras on this page are numbered 65 through 74, making them consecutive with the previous page.

(333-4) Your weeping will not be in vain. Your begging piteously for divine crumbs is part of the way of attainment. It will be rewarded. Up to now sadhana has been dry knowledge. Now starts the tender and sweet love as between mother and child.

(333-5) G heard the word AUM during meditation come from the very centre of her being. She had not previously used it as a mantra;⁵⁵¹ it came of itself. It produced mental waves inside the uppermost part of the head, which felt full of space. R observed that she would have to go beyond psychic sounds, even the sound of Aum, but it was a useful springboard whence to plunge into the waters beyond intellect.

(333-6) When I told him that I could not temperamentally take up the yoga of Mother-Worship which was suggested, he told me that I was beyond the stage of such forms and need not do so but could take to Vedantic meditation on the Formless instead.

(333-7) During meditation my body-consciousness became very slight; it was frightening at first as I thought I was going to die until I remembered that I am the Imperishable.

(333-8) I can feel the Life-force (kundalini) (entering the centres.

(333-9) As a result of my meditation on the Formless, I am feeling that the Doer and the Witnesser are one.

(333-10) My whole technique is (a) mutter mantra continuously (b) practise seeing God's presence in all things, persons and events (c) do all actions for God. Neither Ramdas nor Ramana Maharshi nor Aurobindo got their realisation thru living in any Ashram. This is positive proof that such a residence is not essential. Sat Sang is needed but this is not to be confused with ashram-residence. The two are different. We do not believe in the usefulness of teaching-and training-ashrams where seekers can undergo spiritual discipline. We tried that kind here for several years

334⁵⁵²

SWAMI RAMDAS

335

SWAMI RAMDAS

(166)

⁵⁵¹ "mantram" in the original.

⁵⁵² Blank page

(continued from the previous page) when we began Anandashram but found it to be a failure. So we gave it up and, profiting by the experience, have refused to allow sadhakas to remain here more than a short period of a few days or few weeks at most. We found that in the beginning they would make quick progress but later they would deteriorate and sometimes become even worse than worldly people. They become jealous of each other, treacherous intrigue develops and in the end they turn the ashram into a hell. This is about their mutual relations. In their relation with the guru they become obsessed by his external personality and forget that the quest is to find the guru inside their own hearts as their own divine self. Thus they look outward to him and forget to look in the right direction – inward. The outer guru wants to lead them to find the inner one but they fail to perceive this on account of their obsession. So they deteriorate instead of advancing. The best method, which we now follow, is to permit aspirant to stay only a few days, give him the needed guidance and explanations and answers, infuse him with spiritual grace, give him a glimpse of the goal and foretaste of the Real and then send him away to his home to work all this out for himself and in his own way and life for a long time. He may come again for similar brief visits only if and when the original inspiration is exhausted. This deterioration inside ashrams is not necessarily due to interference by evil spirits or adverse powers. It is usually due to the uprising of the ego itself showing its various faults which may have been quiet at the beginning.

(335-1)⁵⁵³ Pranayam is difficult and tedious. I tried it but failed. Name of God (or Guru) repetition is easy and pleasant and leads to same result. For in the course of its practice a stage is reached where the breath-rhythm alters of its own accord to the new one which is to express harmony of the individual and the universal self. Humanity has broken or lost this harmony. Pranayam, Yoga, etc. are intended to restore it.

(335-2) Guru cannot transform the aspirant overnight. He can only awaken the man to spiritual seeking or, if already a seeker, can guide his efforts along the correct lines and give grace, an inner power, to strengthen those efforts. What a disciple gets from a guru, whether in spiritual or material benefit, depends upon the degree of faith and the intensity of aspiration present in him.

(335-3) Yes, a married life is permissible on the path provided it is a strictly controlled one. At least three quarters of the semen should be conserved and transmuted.

(335-4) On account of the danger involved, it is not advisable to raise kundalini forcibly and quickly by special methods.

⁵⁵³ The paras on this page are numbered 75 through 78, making them consecutive with the previous page.

(continued from the previous page) If the method of keen spiritual aspiration and constant repetition of God's name is followed the kundalini will be awakened of its own accord, without spiritual efforts. Such natural awakening will be safe. The results may be slower but they will be the same as by the dangerous method: that is, as each chakram is reached in kundalini's upward progress the qualities pertaining to it will manifest themselves.

(337-1)⁵⁵⁵ Wars will not cease. They are inevitable in a world where conflict is inherent in Nature. Just as through struggle and through suffering the spiritual aspirant grows, so through some kind of conflict Nature evolves. But the forms of war may change. Will there be a third world war? No - not for a long time yet. There is certainly a lot of violence unrest and sporadic fighting still going on in China Indonesia Palestine, etc. as aftermath of the great war but it will die down eventually and peace will be established.

(337-2) The sufferings of war and crisis really have affected humanity, as they are intended to affect it. Whether you call it by God's will or by effects of past karma does not matter; they are really one and the same. These sufferings have really begun to arouse hunger for both inner and outer peace. The first kind of hunger may not be so apparent just now but it will rise to the surface before long, whilst the second kind is obvious. Ramdas is not pessimistic about humanity's future; he is an incorrigible optimist. And he bases this attitude partly on his own and all other individual experience. Just as an individual's inner life passes through phases of orthodox religion, atheistic doubt and then spiritual seeking, so the mass of humanity's general inner life passes through the same phases. Just as the individual is awakened by suffering from materialistic sloth to question life and seek spiritual solace, so will it happen to all mankind.

(337-3) The Guru gives his grace according to his individual habit; it may be by touch, as with Ramakrishna, by glance as with Ramana Maharshi or by thought-transference.

(337-4) It is my experience that the ego cannot continue to exist in a self-realised man. It vanishes. The divine spirit takes its place and works through the man's body speech

⁵⁵⁴ Blank page

⁵⁵⁵ The paras on this page are numbered 79 through 82, making them consecutive with the previous page.

and deeds. All his acts and words are then God's. Thus my own mind does not have to engage itself in logical thinking. It is habitually in a thought-free state, where it rests in divine peace. When I answer your questions, I do not think out any reply. Even on matters to which I have never previously given any reflections, the answer comes to me instantaneously.

338⁵⁵⁶
SWAMI RAMDAS

339
SWAMI RAMDAS
(168)

(339-1)⁵⁵⁷ Russia has a bright future. Disregard its atheism and totalitarianism; they will pass away. The old religion which it discarded was doing harm. It was an excrescence. Therefore it was rightly doomed to destruction. Similarly the new Russian collective economic system is an improvement on the old capitalistic system. The latter has bred great evils like unemployment, slums and profiteering. Therefore it is also deemed to perish. However, the socialistic form which is to replace it should be without the materialistic and totalitarian features still present in the Russian system. To eradicate them and to keep it conformed to the higher purpose of life, there is needed spiritual guidance from higher souls to direct the statesmen and politicians.

(339-2) Do not think the Mahatmas have been idle during the world crisis. They are working silently. The old religions have failed. So new light must be given to mankind. Great prophets are needed in various parts of the world and they are sure to appear. India will be the chief source of new spiritual current.

(339-3) To obey external authorities and follow rigid systems may be useful at ordinary times. But if and when they conflict with the inner feeling they are not suited to the individual's need at the particular time. In any such conflict between inner guidance and outer suggestion, the inner is to be chosen. For the divine voice manifests inwardly, the divine command to guide the various phases of the spiritual life is given as a prompting within.

(339-4) The divine command to a certain course of action or movement which comes to me from within always comes without forewarning and quite abruptly. Hence I have sometimes altered existing plans, changed old policies, initiated new ones or suddenly disrupted a travel itinerary, to the surprise of my associates. The way in which this

⁵⁵⁶ Blank page

⁵⁵⁷ The paras on this page are numbered 83 through 87, making them consecutive with the previous page.

interior guidance manifests it self is indescribable, yet quite unmistakable. It has to be obeyed at once, even against seeming hostile circumstances.

(339-5) The value of fasting is to increase the power of concentration by rendering the mind less sluggish, the sleep less heavy and the body less clogging. If one sits for meditation after a fast is over, the mind concentrates within more easily. But if one fasts merely because a book, a system or some saint says fasting is good, it may merely weaken the body and mind, and actually interfere with meditation. Hence it should be resorted to only when the inner prompting comes, not on any external

340⁵⁵⁸

SWAMI RAMDAS

341

SWAMI RAMDAS

(169)

(continued from the previous page) suggestion. Nor is there any prescribed period for fasting. Here again the inner command to break the fast should be looked for alone. If one starts and continues to fast beyond one's capacity and merely on external authority, the result is uneasiness, misery and weakness-all loss and no gain. One is then looking forward with unhappiness to its end, whereas true fasting brings joy with it.

(341-1)⁵⁵⁹ Those who follow the ordinary yogas and meditate for fixed periods may attain uplifted state during the half hour or so of their meditation but it is lost or forgotten during the rest of the day. What is the use of that? But Name-of-God-Repetition is a Yoga-path which can be followed continuously throughout the day and its benefit felt all the time.

(341-2) The Name of God which is to be used for continual repetition by the devotee should be the one in which he has most faith. A mantra is simply a collection of names. The Name may either stand for God Himself or for a living Guru. The repetition is best done silently and mentally. After a time the inner power brings the repetition about automatically and effortlessly.

(341-3) For you personally as a westerner I recommend the use of either Sukhasana or swastikasana postures for meditation. They give firm stability to the body.

⁵⁵⁸ Blank page

⁵⁵⁹ The paras on this page are numbered 88 through 94, making them consecutive with the previous page.

(341-4) Along with name of God repetition I recommend surrender to God. But by this I mean much more than a moral surrender or a surrender to God's will. I mean the recognition with full faith that there is but one Universal Life-power acting in and through all things, including yourself, and the entering into harmony with it by sinking the ego. The sorry plight of mankind is due to the breaking of this harmony. Its healing will come from restoring it.

(341-5) If you are engaged in really selfless unattached service it will not matter then if you are unable to repeat the Holy Name because of absorption in such work. But you should be completely conscious of, and determined to maintain selfless motives.

(341-6) The correct meaning of karma yoga is "the action that is done after union has been attained." Such union is possible only at the price of the ego's death. Such action then becomes truly selfless and unattached to its results

(341-7) The inward realisation and peace which I got alone at the beginning before I set out on my travels was not increased {by my visit to Ramana Maharshi. It developed my ecstasy, but did not increase what I⁵⁶⁰ had basically got already.

342⁵⁶¹

SWAMI RAMDAS

343

SWAMI RAMDAS

(170)

(343-1)⁵⁶² Japa has four progressive and downward stages. (1st) Loud speech by lips. (2nd) Humming sound in throat (see also 97). (3rd) throbbing in the heart. (4th) Silent feeling in the navel. After the fourth stage, the mantra⁵⁶³ vanishes from consciousness, the japa practice comes to an end by itself and the mind merges in the Absolute.

(343-2) Any Western name or phrase may be substituted for a Sanskrit mantra.⁵⁶⁴ For example: "Christ, Christ" or invoke "I bow to Christ" or "May you, the divine self, be victorious in me over the lower nature." A saint's name may be used instead of God's name. If the saint is a living person, then the japa will be more effective because of his telepathic radiation.

⁵⁶⁰ This entire line was typed over itself in the original, making it very difficult to read.

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⁵⁶² The paras on this page are numbered 95 through 100, making them consecutive with the previous page.

⁵⁶³ "mantram" in the original.

⁵⁶⁴ "mantram" in the original.

(343-3) The ordinary yogi attains intermittent heights of inspiration but by Japa it may be attained continuously. When the mantra-repetition⁵⁶⁵ reaches the navel, it is then subconscious automatic and incessant. But in the three earlier stages of japa, it is inevitably broken and disjointed. If the chanter is doing creative mental work or dangerous machine-tending, both requiring the utmost possible concentration, then Japa must be stopped when work begins but should be resumed as soon as work ceases. In such cases the work itself should be done in the spirit of selfless service and non-attachment to results, so that the benefit will be continuous.

(343-4) When an artist or other creative worker attains complete absorption in his work, he forgets results profits and rewards. This is same condition as the yogi's non-attachment to results. Again, when in the same absorption, he is really inspired by a higher power and does work which in his ordinary self he could not do and does it easily, too. This, too, is same condition as the yogi's merging in his divine self. The difference is that in an artist's or writer's case it is temporary and intermittent, whereas in Mahatma's it is permanent and constant. Gita calls this stage "skill inaction."

(343-5) I am inspired to tell you about what the Gita calls "parushottam yoga." There are three kinds of yogic attainment. 1st: Purusha the silent static and indifferent one, which finds world unreal. 2nd, Prakrithi the active dynamic kind. 3rd. Purushottam which combines both the other two and yet transcends them because it touches the supreme unmanifested and ineffable Reality whilst yet remaining busy in the world at the same time. Such a sage acts and yet acts not. He experiences bliss at every moment without having to go into trance and whilst very active. He loves all because he is united with Love itself.

(343-6) How does a guru really initiate a disciple, really

344⁵⁶⁶

SWAMI RAMDAS

345

SWAMI RAMDAS

(171)

(continued from the previous page) give his grace? The sight touch etc. methods are only external. The real gift is internal. It is done by the guru refusing to regard the man as a sinner, refusing to see only his lower self, by loving and seeing the divinity in him. This has the effect of penetrating the layers of evil and rousing the man's consciousness

⁵⁶⁵ "mantram" in the original.

⁵⁶⁶ Blank page

to his own divinity. Similarly, when a yogi sees the divine in a wild beast, that has also the effect of rendering the best harmless to him. Again, when he meets an enemy and insists on meeting his hatred with love, or seeing the divine self in him and not the evil, the enemy becomes a friend for he involuntarily is lifted up to the higher plane.

(345-1)⁵⁶⁷ A guru is certainly required in very few cases does anyone succeed without him. He is required if only to point out the way, to say what has to be done. But of course he can do more. He can inspire and encourage. However he should not stand in the way of the disciple's looking for the guru within for his own divine spirit nor should he permit the disciple to be obsessed with the Guru's external personality, so that he is always looking outward. This may do much more harm than good.

(345-2) I gave up wearing yellow robe twelve years ago. It served a useful purpose during my early wandering years, but it is better not to advertise holiness in such a way. Besides truth is colourless! Since then I call myself just Ramdas not Swami Ramdas. It is others who do that.

(345-3) Yes, the forgiveness of sins is true, otherwise there would be no hope for humanity; hence it does not matter whether a candidate is spiritually prepared and morally fit for initiation. The guru, by using the method mentioned in Par. 100 can take anyone from any grade and lead him to realisation.

(345-4) Success in the path is not necessarily a matter of past tendencies, karma, effort, etc. It is an inscrutable mystery why God chooses one man for it and not another.

(345-5) There is one type of Mahatma to whom the world seems unreal. He is withdrawn, self-centred, indifferent to his own and other people's welfare. He lives in solitude, in meditation, and even his eyes are often half-shut. He has realised the divine soul within himself but not outside himself. He is an imperfect and incomplete type. There is another type who has gone through and beyond this stage. To him there is no opposition of spirit versus Matter. His eyes are fully open; he sees the external world as a manifestation of the One Life Power. And because he has no longer identified

346⁵⁶⁸

SWAMI RAMDAS

347

SWAMI RAMDAS

(172)

⁵⁶⁷ The paras on this page are numbered 101 through 105, making them consecutive with the previous page.

⁵⁶⁸ Blank page

(continued from the previous page) himself with his inner self alone but with the all, he lives and works for the service of all. The first type of Mahatma realises God as static and transcendent and the second as dynamic and immanent.

(347-1)⁵⁶⁹ The highest kind of yoga is called by the Gita "Purushottama." It combines the two types of realisation described in the previous paragraph but also transcends them. In it there is the bliss of bhakti, the negative inwardness of Raja, the positive activity of karma yoga, the metaphysical understanding of jnana at one and the same time, it makes no difference between renunciation of the world and life in the world. Master it and all your literary work will be done in perfect purity of motive, in egoless forgetfulness of results, in loving concentrated absorption, and with inspired genius quality. Such work will bring you joy and its readers a help they could not get from ego-motivated uninspired work.

(347-2) We pay our servants, coolies and workers higher wages than is the rate in this district. The rich have exploited the poor working class too long.

(347-3) Close-packed, over-large cities breed evil qualities of character like strife, selfishness, greed, hate and lust. They prevent noble ones developing. As a means of promoting the spiritual uplift of the masses, slums should be abolished, cities limited in size. Spiritual seekers and advanced souls have always found in quiet lonely beautiful places a stimulus to their aspirations but found retardation in cities. Where sun, sky, hills, meadows, and valleys open a wide vista to the physical eyes, they also influence the heart to expand and be less self-centred, more peaceful, less passionate.

(347-4) No saint has the personal power to forgive the sins of others, Where this seems to happen, as in Christ's case it is really the other's divine self using the saint to communicate to him that it (his own divine soul) has forgiven the ego's sins.

(347-5) The real force with which a guru initiates a candidate or a saint awakens a sinner, is Love. It is so powerful that it does not depend on whether the other man is ripe or not, although that naturally affects the quickness or slowness of the response. Once, a local man came to my ashram purposely to insult and abuse and "expose" me. I was warned. When he arrived I went up and embraced him lovingly. He was so surprised that he became a good friend instead.

(347-6) We should give love even to the worst sinners. For it may be the very means of making them better. Even Nazis have the divine spirit in them, however overlaid it may be

⁵⁶⁹ The paras on this page are numbered 106 through 111, making them consecutive with the previous page.

(continued from the previous page) Love has the effect of penetrating to and arousing them to it. Eventually, and however many lives it may take, they will improve and shed their wickedness. For there is an evolution going on.

(349-1)⁵⁷¹ The divine self can give one intuitionally or inspirationally the capacity to do things in the world for which one has had no special or technical training. They will be better done than otherwise. For it will be God's skill working through one.

(349-2) When I know that a poor person who approaches me for charity will spend the money on drink, I refuse to give money. The drink evil is a terrible one. I offer food instead.

(349-3) In most cases the services of a guru are indispensable. The inner contact with him, after the first meeting, is the real satsang. Consequently a few minutes' meeting may suffice in ripe cases to rend the veils of lower nature that cover the divine nature, so that the latter bursts into the man's consciousness like a lightning-flash. Where aspirants are living in a district or country where no guru resides, their divine self will either bring a guru to pass through and visit that district or will so arrange matters that the aspirant will himself be taken on a journey out of that country to meet a guru.

(349-4) The adept rarely or never dreams. I had remarkable dreams of visiting and conversing with great saints during the period of my sadhana, but I do not dream now. My deep sleep state, that has altered into a condition where part of the being rests in sleep but the higher part is ever-conscious of the divine reality. Hence there is no complete slumber of unawareness as with ordinary men.

(349-5) The saint becomes so free of desires and of looking outside for happiness, that no sex thought enters his heart.

(349-6) Only the forefront of an adept's consciousness remains in his body and attends to work, walking, talking and eating. People are misled by this into believing that he, is

⁵⁷⁰ Blank page

⁵⁷¹ The paras on this page are numbered 112 through 119, making them consecutive with the previous page.

like them, wholly immersed in the body-awareness Not so, the higher part of his mind is outside it, independent and detached from the body.

(349-7) During the period of my sadhana I was very fond of, and often resorted to, hillside caves. But now they no longer attract me as I do not practice sadhana. The adept does not need them, does not need to separate himself from humanity or to strive for concentration.

(349-8) Buddha gave only one side – the negative – pessimistic side of life. He did this to persuade people to sever

350⁵⁷²

SWAMI RAMDAS

351

SWAMI RAMDAS

(174)

(continued from the previous page) their attachments to it. Even Buddha hinted that there is blissfulness in Nirvana. Hinduism gives both the sides. Life in the spirit is joy. There is no need to have a long face to show spirituality, but rather a smiling happy one. At parting Ramdas gave me his blessing and hoped I would leave India with happier memories.

(351-1)⁵⁷³ If any reader has been misguided when you were yourself misguided, the experience will teach them lessons they also need, when they get the results. Hence it will work out for the best in their case equally as in yours.

(351-2) You (PB) are still comparatively young and have many years of useful service before you. You will carry to the people of Europe and America a message of Light and Peace. May you enjoy everlasting bliss. I initiate you with the silent mantra⁵⁷⁴ “Om Sri Ram Jai Ram Jai Jai Ram.” I am to be regarded as your friend or brother.

(351-3) I have realised God, am God, and hence there is no second being to whom I can pray. Therefore I do not pray for others but instead I bestow blessings on others.

(351-4) There will be a third world war. The nations are still discontented and disharmonious.

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⁵⁷³ The paras on this page are numbered 120 through 125, making them consecutive with the previous page.

⁵⁷⁴ “mantram” in the original.

(351-5) I want you to learn how to charge your spiritual battery for yourself wherever you happen to live. Stay with me for six months for this purpose and then you need not come to me again.

(351-6) Formal periods of meditation are not necessary. The exercise of constantly remembering God through His Name (mantra)⁵⁷⁵ is enough to gain realisation.

(351-7) Although I am daily engaged in attending to the worldly affairs of this ashram outwardly, I am inwardly always conscious of God. My realisation is not in any way broken or lost by such external activity.

352⁵⁷⁶

SWAMI RAMDAS

Swami Nirmalananda

353

SWAMI NIRMALANANDA⁵⁷⁷

(175)

(353-1)⁵⁷⁸ The majority of our Indian yogis, gurus, swamis, Ved (indecipherable) ashrams are humbugs pure and simple. It provides them with the means of filling their bellies.

(353-2) We need no guru but only our own independent power of thinking. The trouble is that we are too lazy to think or that we receive during youth false suggestions from the representatives of vested interests in religion, yoga etc.

(353-3) The object of life is the discovery of the Real Self which is unchanging yet all-inclusive. Thoughts and things are Its actions and hence the mystic notion that It is glimpsed in nirvikalpa samadhi is false because the glimpse begins and ends whereas once the Real is known it is known for evermore. Yogic samadhi and meditation is nothing more than a means of developing concentration.

(353-4) That which unfolds siddhis is simply the power of concentration.

⁵⁷⁵ "mantram" in the original.

⁵⁷⁶ Blank page

⁵⁷⁷ "Nirmalanand" in the original.

⁵⁷⁸ The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

(353-5) No guru can give illumination to a disciple. What really happens is that the latter by his previous course of life thought and experience arrives at the moment when such illumination is about to descend; then by his faith in the guru or something else the disciple attributes to the guru this very descent. Actually it has come from his own Self. Even the classic case of Sri Ramakrishna putting Vivekananda in samadhi is misunderstood. Vivekananda would have had this illumination in any case but the suggestibility of his intense faith in R. made the latter into its medium.

(353-6) The test of a sage is his non-attachment.

(353-7) The worthlessness of our Indian yoga religion etc is demonstrated by what it has done for India. It has done nothing. The test of all these teachings lies in action.

(353-8) Your disillusioning experiences with Ramanashram were needed to educate you into a higher stage. There was nothing more for you to get there. As for Ramana Maharshi he has not reached full realisation of the Self. If he had he would not hesitate to interfere with the ashram but would either throw out his brother or leave the place why should he be afraid of being entangled if he is attained? His fear arises precisely because he has not attained. Moreover you will find that his samadhis will

354

SWAMI NIRMALANANDA

(176)

(continued from the previous page) gradually fade off and disappear altogether as he progresses, until he can realise that this world is as much part of the Real and until he understands that the Real is the unchanging, hence not to be known by changing samadhis.

(354-1)⁵⁷⁹ I neither go out into the world to preach and teach nor refuse to instruct those who come to me. I am ready to say what I know to be the truth but will not run after people to make them want it.

(354-2) I do not feel such a thing as sympathy for suffering mankind for in the Real there is no suffering, no sorrow, for it does not change and I know the so-called sufferers are living in the Real as much as myself, although it is only at realisation that they recognise this fact. But this does not mean indifference to their welfare. Because they are my own self I do whatever has to be done to help them, neither talking nor dreaming about it, but doing it, but I do not have any emotional pity for them.

⁵⁷⁹ The paras on this page are numbered 9 through 16, making them consecutive with the previous page.

(354-3) I have not read books for many years not attended lectures. For I want to know the truth for myself, not somebody else's thoughts which can never be truth for me unless I understand for myself. This demands independent thinking. But people have slave mentalities.

(354-4) The Ramakrishna Mission is now staffed by humbugs, belly-fillers. Their swamis always get uneasy in my presence and leave after a few minutes. Their charitable service in action is largely a show for the same purpose.

(354-5) Suffering makes men think. Hence this war will force spiritual progress. Westerners especially will go forward and farther than the slave-mentality Indians because they are more independent less bound by the past and use more reasoning faculty.

(354-6) The college students who reject religion are more spiritual than the so-called blind religionists who are the real atheists.

(354-7) Those seekers who are looking for a guru are not looking for the same guru. Hence sage will not run after all of them but only the few who seek him particularly. He does not wish to impose himself unwanted.

(354-8) It is natural for a mother to run to the help of its child with saying 'I am helping the child' or feeling self-conscious virtue about it. Similarly it is natural for a sage to help mankind without thinking

355
SWAMI NIRMALANANDA
(177)

(continued from the previous page) himself virtuous for doing so and without making emotional advertisement of it. Nor does he even feel pity for their sufferings. For, as it is because the mother identifies herself with the child and the sage identifies himself with the ALL, and just as when the arm is irritated by a biting insect you heal the arm without pitying it, so the sage feels the sufferings of others as happening to himself. Hence he does not pity 'himself' but at once seeks to remove the suffering. He acts, does what is needed, but does it without thinking he is one entity and others are different. There is no second entity for him.

(355-1)⁵⁸⁰ At the beginning of the quest and yoga mystic sounds, visions of light certainly may and do come; this is natural. But one should not dally over them, they

⁵⁸⁰ The paras on this page are numbered 17 through 19, making them consecutive with the previous page.

are not important and they will disappear as one progresses. The more important task is thinking and understanding.

(355-2) Yes all the world is an idea, as in dream. The source of this idea is the Universal Mind which however we discover we really are. Two men see the same table because latter is emanation of the Universal Mind where as one cannot see the other's personal imagination of a table. Ego separates us in experience but the universal unites us. The world being an appearance, there must be something which appears. That is the Real Self

(355-3) Marriage will not prevent realisation provided both husband and wife are engaged on the same spiritual quest. It does not matter that one of the pair is more advanced because he or she will then help the other But if they are not seeking the same goal by the same path then they had better part, for this will drag down the spiritually-minded partner as well as breed unhappiness. Marriage should be an opportunity for each to help the other achieve success in the quest. Mystics and yogis who say celibacy alone leads to realisation talk nonsense. Brahmacharya = one who wanders in Brahma. No doubt the conservation of sex force helps concentration and for cause the student period (of the 4 ashrama-stages) was devoted to celibacy but after it was ended the student could become a householder and marry. Brahmacharya as celibacy was merely a temporary discipline during youth. If aspirants feel an inclination towards sex in spite of this discipline they ought to marry as this will free their mind from sex thoughts

356

SWAMI NIRMALANANDA
(178)

(continued from the previous page) and desires so that they can concentrate on the quest If however they feel no such inclination then it is not necessary for them to marry and they can become sanyassins. This was the ancient way of dealing with the problem. Now our Indian mystics and pundits are so grossly ignorant of our real wisdom, which is almost utterly lost, that they teach falsehood. I myself became a sanyassin because I was so misled by elder people when I was a youth. Now I scorn the yellow robe but continue to wear it merely because it is practically useful and protective to me.

(356-1)⁵⁸¹ The 'Unconsciousness' of deep sleep is really a kind of consciousness but not as we ordinarily know it.

⁵⁸¹ The paras on this page are numbered 20 through 25, making them consecutive with the previous page.

(356-2) Nothing, no effort, need be done to gain realisation. It is always there. Not even ignorance has to be removed. If Shankara said so it was only because he had to come down to the lower level of explanation for the people around him. For ignorance itself would be part of the Real. The Real Self is ever-present, timeless. Realisation is simply to know this. But until one becomes thoroughly convinced of this, then he has to go on making efforts, to meditate, to reason, etc but all the latter are only to get the conviction that the Real exists, always did exist and is not apart from ourselves.

(356-3) The masses do not know their real self because their whole time is engaged with attention to various objects but no time with truth.

(356-4) The beauty we see externally is really within us.

(356-5) Yogic peace is only temporary and not the same as the enduring peace of the sage. Moreover it comes from deserting body and world. But in the end we have to use all our senses all our thoughts, no yogi can escape this when he comes out of his samadhi, so why withdraw from them now? Yoga is useless for truth. Yogis do not seek the Real but only its actions or attributes.

(356-6) Every year there is a different exam paper, but the B.A. degree itself remains the same. Similarly all find the same truth but each person must find it thru his own unique individual path which is different from others. It is useless for him to imitate anybody. Hence in the end gurus fall away or one falls away from them, as progress is made, and the Real Self becomes the genuine guide or guru.

357

SWAMI NIRMALANANDA
(179)

(357-1)⁵⁸² The 4 stages of religionist, mystic, metaphysician and philosopher which you outline are merely the particular path which you have followed. It does not necessarily follow that all people must travel the same way. Some may and others need not. And why should we not go direct to the truth instead of moving by stages? Why imitate others' paths? Let Shankara go his way and Patanjali his own, we must follow our individual different path and not imitate them. At any moment we may get truth because it exists always, everywhere and in all beings. Why set up stages? It is because few care for it but are captivated by objects that few ever realise.

(357-2) The sage need not search for chelas. He need only prepare himself for work by being realised and the chelas must prepare themselves too and then they will meet and

⁵⁸² The paras on this page are numbered 26 through 29, making them consecutive with the previous page.

work together automatically of its own accord. If both are prepared they are sure to meet but they must first be ready for each other. If the chela is still unready they may meet but the work will not start. The ripe moment depends on both.

(357-3) There does exist a genuine Intuition which knows truth from within and is faultless but it belongs only to the sage. As the Gita says, it is the state "Where there are no doubts." Once attained it is always in operation and the sage always has access to it. This is very rare attainment of course. Now what passes for intuition usually is not so at all but a 'mixture' of the personal projection of the man with the reflection of real intuition. Most people are merely approaching truth and merely have this 'mixture' which is an effect, not the pure faculty. Intuition of the real cannot be made in glimpses. If once glimpsed it is always glimpsed. "The lightning-flash" mentioned in Upanishads is not a glimpse of the Real but of something lower (because it is transient) and is mentioned only to encourage and help students still on the path. So all ordinary people much check their 'intuitions' by reason where as the sage will check his reason by intuition. Gandhi is a typical example of this deceptive pseudo-intuition as he has often acknowledged mistakes later.

(357-4) Stages cannot bind the Real infinite. So why not go directly to Its recognition rather than to its shadows actions or attributes?

358

SWAMI NIRMALANANDA
(180)

(358-1)⁵⁸³ Each person's work is individual. It will manifest fully when he knows truth. Until then his ego seeks it and errs. We are not to act but to be acted through, otherwise it is egoism. If we look only to the Real, not to the ego, then all that is necessary for us to do to serve mankind, attend to personal affairs, etc will certainly be done but it will be done thru us and not by us.

(358-2) The experiment of teaching the young the highest truth has not been tried hence we do not know its possibilities. Why not try it instead of relying on falsehood? The teaching of illusions has always been tried and the lamentable results are visible in the present-day condition of the world. Instead of saying it is above the heads of the people, give them the chance to absorb the truth. Then those who can't do it can have concessions made to them and the teaching belonging to 'stages' given them, but at least the opportunity should be given. For we have entered a new age when the old ways are finished and the old lies being exploded.

⁵⁸³ The paras on this page are numbered 30 through 36, making them consecutive with the previous page.

(358-3) There is no purpose in the universe other than the universal manifestation itself. The latter is the expression of the Real at every moment and the Real can have no purpose other than this incessant exposition of Being in becoming.

(358-4) It is a misuse of the word 'life' to apply it to the period from birth to death. It can be rightly applied only to the entire continuity of being. This so-called life is merely an incident in real life, which is everlasting

(358-5) You do not have to worry about a so-called ultimate purpose of life; life is fulfilling itself every moment just as it ought to, whether you, the ego, are aware of it or not.

(358-6) In your own mind you always remain but an observer only sees you come and go. He sees only your actions, i.e. coming and going. This symbolizes what happens with the Real Self. The reincarnations, births, and deaths, are but the actions of the Real Self and life on earth: but an incident in its larger life. The ignorant see only these actions and incidents and are deluded into taking them as the whole of life or as the ultimate. But all the time, even in death, the Real is there.

(358-7) We are prevented from knowing the Real by attachments. Ignorance is attachment to the actions, to a part only instead of the Whole.

359

SWAMI NIRMALANANDA

(181)

(359-1)⁵⁸⁴ Each man's acts should be his own, not somebody else's. His experience is unique. Hence he must find his own path and not imitate somebody else's even a guru's.

(359-2) There are two forms of consciousness; (a) the unreal, which recognizes a 2nd thing, an idea, as apart from itself; (b) the Real, which is without change or for Actually all ideas emanated from the Real and it is creating ideas which we then look upon as objects, things outside us. Thoughts are things.

(359-3) The problem of the 'Unconscious' arises because we wrongly compare waking experience with deep sleep experience and unjustly expect to measure deep sleep by the waking standards. In sleep we find that we are not dealing things and objects. Hence we call it unconsciousness but this is our error. For the objects are not required in sleep, which is a closing of the door on them and so we ought not to look for them there and

⁵⁸⁴ The paras on this page are numbered 37 through 44, making them consecutive with the previous page.

hence we ought not to expect thoughts there, i.e. 'consciousness' as we ordinarily know it in waking. Thus how can we prove that night exists by means of the fact of day? We can't. How can we hear London B.B.C. if our radio set is tuned to Berlin? We can't. Similarly sleep can't be explained by waking standards of experience. You are unconscious of the B.B.C. yet it is actively going on all the time. Similarly it is wrong to say sleep is an unconscious state; it is filled with an activity and consciousness but of a different order to which we are not tuned in and hence unaware. But the real self knows it though.

(359-4) The jnani will feel physical pain like ordinary people but he will not regard it as suffering; he will see it as an incident unaffecting his real status.

(359-5) The ego is not dead but only sleeping in deep sleep.

(359-6) The only way to judge correctly what sleep is is to go beyond it, i.e. to Tiriya

(359-7) The jnani does not prefer pleasure to pain, looks upon both as incidentals unaffecting his real self, and knows them to be equally divine actions and therefore to be understood so.

(359-8) Disease and suffering have existed ever since the beginning of the world, so far as we know of a beginning, until now. Therefore they will doubtless go on existing until the end of the world. Whatever we do to attempt to remove world suffering it will nevertheless

[go on]⁵⁸⁵

360
SWAMI NIRMALANANDA
(182)

(360-1)⁵⁸⁶ Maya-the Power which enables stable forms to appear before us. It is the creative faculty of the Real. Maya is not a second entity but inseparable from Real. Creation, Preservation and Destruction are functions of Maya, which in turn is a function of the Real. Just as a man can not live without acting but is twofold creature of rest and activity, the whole man including both, so the Real is twofold and includes universe as well as inactive state. When this is understood then Maya ceases to delude you and becomes your helper and servant, even for realisation. Maya brings out all things from the Infinite, and is itself drawn from it. Hence the ALL is the real. When action has to be done, power manifests; otherwise it is as though nonexistent. Until the

⁵⁸⁵ Handwritten notes at bottom of page read: "go on"

⁵⁸⁶ The paras on this page are numbered 45 through 47, making them consecutive with the previous page.

first child is born a couple are not parents. Similarly no Iswara and no maya exist until a universe is born; or rather all three appear together. They always existed potentially in the Real. The same human being appears as subject to himself and as object to others: really he is both, the whole. Similarly the universal Real may through different angles of approach appear as the Formless, Thoughtless, Unmanifest and also as the Created World. To know the Real it must be known in both its aspects: otherwise you are deluded. Maya is both our deceptive understanding and also an actual creative Power. But the latter is an attribute of the Real. There is nothing really unreal. Even the process of ever-change is the means of the Real expressing itself. What we call unreal is merely taking a part for the whole. It is only for the explanatory purposes of teaching that we take a limited part, a single object, and say it is unreal because it is alone separate, and hence is not the ALL. But actually it is not separable in reality and is part of Brahman and is Brahman; hence it is real.

(360-2) Mystic ecstasy deals with your own idea, not Reality. For Reality is eternal and if ecstasy were really a 'glimpse' as alleged it should never come to an end, but be eternal. Ecstasy is a state of feeling, hence must come to an end, hence cannot be the Real which is without end.

(360-3) To blindly obey authority without understanding is to imitate. It is worthless. We must make things our own.

361
SWAMI NIRMALANANDA
(183)

(361-1)⁵⁸⁷ Truth and Reality reside also in the world, not merely in meditation. Hence they can be found in the world also. We need not meditate nor leave the life of action under delusion that it is bondage. It is not bondage for it is the expression of the Real itself. My life must be a demonstration of the Real in whatever station I am put. What is being expressed? It is the Real which I have got within. Man's inner nature has to be demonstrated but it can never be changed. It is man's habits and characteristics that are acquired and that can be changed. Suffering purifies and exalts character by changing these habits and characteristics, not the real him. We have to find and demonstrate every where the same reality and truth. We are here in this world, all our work is to be done here. From birth to death there is no cessation from action. Escape is impossible. Even sleep is only a changed phase of work.

(361-2) Until we have found truth, we have not done our duty.

⁵⁸⁷ The paras on this page are numbered 48 through 53, making them consecutive with the previous page.

(361-3) Maya= Mother; Iswara= Father; Universe= Child. When you go to unmanifest Brahman there is no Iswara. The Sun = Iswara, the rays = individual souls. The Sun plus rays= Brahman or the All. Universe is unlimited. Hence Iswara is unlimited. The human goal is to attain Iswara. There is no creation really and no destruction as everything exists in the Real potentially. Just as when you stop writing, where does the power of writing go? It is with you still. You have not destroyed it. So the universe goes back to the Real in the same way.

(361-4) The question: “Why evolution is needed?” must be asked only from standpoint of our present position, not from what people say we supposedly started out from. We don’t know we started from God or Brahman, we know only we are here now. Our purpose must be to know the real self, which is life.

(361-5) We are here to express things and to expose what is within us. Our work is the expression of God. Everyone without exception is therefore doing God’s work as much as a sage. The only difference is that the sage knows he is doing it, whereas the ignorant man thinks he is merely ploughing, writing etc.

(361-6) Time and Space are one; space is concrete, gross time as the Master is concrete gross idea.

362
SWAMI NIRMALANANDA
(184)

(362-1)⁵⁸⁸ Iswara is not personal God. He is fully realised and is our goal. When we know Iswara we will also know Brahman at the same time. When Brahman is active we call it Iswara but He from his side still feels one and the same unchanged. It is not a real difference but one of appearance. If Jiva is Brahman, then Iswara must be It too! Iswara is not a personal being.

(362-2) We think we are separate entities but we are really the Real. Hence: Tat Twam Asi.

(362-3) There is only one Reality which we have to find but It appears under two aspects according to our own standpoint, the one active in the universe = Iswara; = the passive; = Brahman, in its own self.

(362-4) To know what the unconsciousness of sleep means we must transcend it by going to Turiya. When the self is concentrated in itself, when there are no ideas or

⁵⁸⁸ The paras on this page are numbered 54 through 58, making them consecutive with the previous page.

objects: that is Turiya. But there is a stage beyond Turiya, the Absolute stage, i.e. Turyatita where one becomes passive and work is drawn out from him. Turiya = attainment with action whereas the Absolute is attainment with no separation recognised. But these are only explanations of stages for explanation purposes: we need not bother about them but can go direct to the Real. Our task is to get the connection by proven thought that the real Self is the only existing principle. Waking, sleep etc.. are only explanations of action; they do not deal with the Real, why not ignore them and study the Real directly? To know the knowledge that you have slept or are awake, there must be another faculty of knowing. Hence there is a deeper consciousness even during sound sleep. This is the Real Consciousness. In waking you do not know sleep; in sleep you do not know waking. Only in the Real do you know the ALL. The three states appear and disappear from the standpoint of the real consciousness of one's Being.

(362-5) The notion of karma as retribution or reaction is incorrect: it is only a rule and regulation to keep the masses in order. If a man comes to know he is doing wrong, repents utterly so as to change his evil character wholly, the karma becomes inoperative, gone and dead. As long as we do not think, no suffering can teach us anything. We must reflect if we are to profit by suffering

363
SWAMI NIRMALANANDA
(185)

(363-1)⁵⁸⁹ Buddhi is given us to enable us to rise above pleasure and pain and be unmoved by the worst physical pain even. Sorrowful birth environment is for the same purpose. Whatever happens in life, however dreadful it be one should learn to rise firmly mentally above it. Hence we are born into diseased or poor bodies to demonstrate that we can conquer it. Everybody has the latent divine capacity to be unmoved by suffering, pain or pleasure and should be so in order to demonstrate it. Hitler is drawing out these latent resources from his victims and thus actually serving them! And only those are incarnated or placed within his reach as victims who need the particular form of suffering which he is inflicting on them. Universal Intelligence is thus at work in war! The miseries which Hitler causes will ultimately be turned to good. For suffering unveils the Real. The war will force whole world which is a world of fools to think how to better things and thus cause progress. Even Hitler himself may learn and change! Both Fortunate and Unfortunate circumstances are needed to enable us to show forth what is in us, to show the Real as unaffected.

⁵⁸⁹ The paras on this page are numbered 59 through 62, making them consecutive with the previous page.

(363-2) It is in the nature of consciousness to be always active and it is in the nature of universal Being to be always becoming. Even during deep sleep consciousness is active, only we are too limited to see it. Thus solving of problems during sleep is a proof of this fact. Its success is due to there being no distraction from concentrating in the problem. For you are then in your own self and can concentrate.

(363-3) Buddhi = intellect, it must be made accurate like a scale-pointer and properly concentrated before truth can be got. But nearly all people have it distorted, out of balance. If Buddhi is idle or in darkness, there is ignorance, confusion and endless errors. The Real Self needs Buddhi for its expression. Buddhi is its Prime Minister. Godness is not enough: one must also utilize brains. Hitler is using Buddhi but takes his ideas or ideals from outside, not from his Real Self. Were he to do latter he would be like a God!

(363-4) To remain unmoved by Karma, i.e. unemotional, does not mean one should be able to triumph over bodily pain but that one should quietly do whatever is necessary. It does not mean heroic martyr like indifference

364

SWAMI NIRMALANANDA

(186)

(continued from the previous page) (to pain but doing in spirit of detachment what ordinary people do to remove pain. Lamas who sit in ice are idiots; two-rupee blanket will be better! Outwardly there is no difference in reactions but inwardly there is difference. The sage does necessarily acts peacefully and quietly but other people do them fearfully or emotionally. Sage is co-operating willingly but the other is not. Rebelliously. The difference is that former is unattached and latter is attached, yet both have to do the same outward act. To remain unmoved by pleasure or pain is to find the Real or rather to manifest your own real nature and to express it. This is your Self and this is to be exposed by action. It is not an impossible ideal fit for sages only. It is for all humanity but they think themselves to be wrongly low and mean and lack faith in their own Reality. Yet they too could attain it just as much as a sage.

(364-1)⁵⁹⁰ There is only a karma of one's nature, not of one's deeds.

(364-2) It is very rare for a human being to reincarnate as an animal. Those Indians who teach it are parrots with slave mentality unable to think for themselves. It can only happen when a man has been living with and like a beast. Humans usually are reborn

⁵⁹⁰ The paras on this page are numbered 63 through 69, making them consecutive with the previous page.

as humans. V.S. I's statement that the man who eats goat-flesh will be reborn as goat, is insane.

(364-3) Even if intuition is genuine if it is to be applied out in the world or to be communicated to others, it must be reasoned out, presented through reason. Hence there can be no escape from reason. A sage's intuition is beyond reason but even he is forced to use reason when presenting it or applying it.

(364-4) Intelligence is given us only to find the Real.

(364-5) Non-causality is true of Brahman when considered as pure unmanifest Self but when considered as active, as Iswara, we have a universe and then there is cause and effect. Those who deny latter part are insane. There are cause and effects in this universe.

(364-6) There is no illusion, nothing unreal to the sage. He finds all things to be real. So too the beginner can from the beginning take the same view and not have later unlearn the wrong view that all is illusion.

(364-7) The whole universe is the expression of the Real. What we call evil, because we have not recognised the presence of the Real in it, is not so to It. To a Sage, even Hitler is neither evil nor good but just a manifestation of the Real's attributes.

Narayan Tirtha of Barisal: (Disciples)

365

NARAYAN TIRTHA OF BARISAL

(187)

(365-1)⁵⁹¹ Our practice consists of tranquilising mind, so as to be without thoughts. This is done by indrawing attention and centring it until the inner bliss is felt. The chief obstacle to meditation are desires. For desires are really ideas of objective phenomena. Hence in eliminating ideas we eliminate desires and thus the objective world. When this is successfully achieved we experience the Bliss. Beyond this Nirvikalpa stage is that of the jivanmukta who does not need to eliminate objective world but knows they are unreal, whilst at the same time holding inwardly to the bliss.

(365-2) The world is that which is in motion and which is in transition. This world-appearance is Maya; this knowledge or perception of Form is Maya. But it is only name and form that change, whereas the thing-in-itself remains unchanging and motionless.

⁵⁹¹ The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

So long as there is change there is ego. What we perceive as form has no eternal existence but exists as the real.

(365-3) The universe is nothing but the imagination of the mind. Let go this imagination and the universe will be no where.

(365-4) Our meditation is to get rid of thoughts. When Vivekananda writes in his “Raja Yoga” that thinking cannot be stopped for more than few seconds, this is quite true of inferior yogas like hatha and raja which use artificial pranayama methods. Our method is the natural one; it does not interfere with nature by deliberately stopping the breath; on the contrary as the bliss is felt the breathing stops of its own accord quite spontaneously and consciousness remains, not being lost as it often is in hatha yoga. This concentration on the bliss also stops the thinking activity too. This again coming to pass spontaneously.

(365-5) Ours is called Siddhi Maha Yoga because it begins thru the initial impetus provided by the guru’s siddhi (power). Thru his thought, suggestion, will, touch or sight he awakens the kundalini current at the first initiation. This initiation usually gives an electric-like series of sensations thru the body as the kundalini awakens, culminating in experience of the Bliss. After that our task is to recapture the bliss by regular repeated personal efforts at daily meditation,. – We are supposed to be able to get it at each meditation,

366⁵⁹²

NARAYAN TIRTHA OF BARISAL

367⁵⁹³

NARAYAN TIRTHA OF BARISAL

(188)

(continued from the previous page) provided we are regular in practise, culminating, finally in ability to get it at any moment.

(367-1)⁵⁹⁴ We also have to remember the guru at the beginning of any enterprise and in occasions of danger or difficulty; this helps us to smooth out matters and receive help.

(367-2) Before he died our guru promised that he would still be with us in his subtle body and help us even then, so that his death would not stop his work.

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⁵⁹³ The initials G.N.T.B. appear in the upper right hand corner of the page.

⁵⁹⁴ The paras on this page are numbered 6 through 14, making them consecutive with the previous page.

(367-3) Guru predicted that before long social equality would come about and caste distinctions levelled out.

(367-4) Guru predicted that rational men in the West would take up the problem of the relation of the individual to the universe. The ego and its body-idea is what prevents man from realising. Let him drop this idea which confines him within body and immediately the universal self replaces it; this is the teaching which has to be given the intellectual West. It is philosophical, not religious. The Western people are kshatriyas and this gives them drive, courage and determination which when applied to yogic quest will enable them to outstrip Indians. This is what will actually occur. Modern India has fallen from her ancient spirituality, which belongs to her past not present. She will have to receive back her old wisdom from the hands of the West but it will then come in a modernized rationalised form. And you (PB) are the man to do this.

(367-5) Our guru did not permit publicity for his work. Perhaps one reason was that there are so many sadhu humbugs that he did not wish to be ranked among them.

(367-6) When the awakened Kundalini current is directed to any ill or diseased part of the body it will have curative effect.

(367-7) We pursue our individual paths and do not organize ourselves. The only exception is an annual meeting at the Math

(367-8) We have 1200 accepted disciples but a type like you (PB) is very rare among them. You are so advanced.

(367-9) Celibacy offers fewer distractions and thus helps quest. But as majority of men cannot control sex guru advised them to marry. But marriage had to be united with quest; for sex energy is to be controlled, not

368⁵⁹⁵

NARAYAN TIRTHA OF BARISAL

369⁵⁹⁶

NARAYAN TIRTHA OF BARISAL
(189)

(continued from the previous page) dissipated, as semen is essence of body. Danger in kundalini rousing does not exist on our path, even for married men; it exists only for

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⁵⁹⁶ The initials G.N.T.B. (189 appear in the upper right hand corner of the page.

those who follow artificial yoga methods like pranayama, which bring upward movement of kundalini into conflict with downward movement of sex. Ours is natural way.

(369-1)⁵⁹⁷ Both reasoning and yoga are needed but former should follow latter. It should explain what has happened and verify that this is what rishis have described. Also philosophy checks accuracy of inner realisation. It is like difference between seeing water (the mystic) and seeing it and knowing that it is as H₂O (the philosopher). The former is jnan but latter is vijnan. Also philosophy gives the needed faith to take up and value yoga practice.

(369-2) In samadhi we first impose an idea on the pure consciousness later drop that even and remain in P.C.'s bliss. Our yoga is to render mind still and taste this bliss. In such a state mind can become aware of what is being thought by another.

(369-3) The stages are (a) Guru imparts grace and arouses kundalini; this goes on working internally until (b) the samadhi bliss is experienced (c) then philosophy steps in to rationalize and understand what has happened (d) samadhi becomes permanent bliss in jivanmukta.

(369-4) Beware of Vedantic pseudo-jnanis who do not practice yoga but are mere babblers, lost in words. Yoga is essential.

(369-5) Shankara taught that world was illusion because he was a sanyassin.

(369-6) When we see the ultimate with attributes, it is Iswara, Saguna Brahman, Brahma, Creator. Hence the individual God exists but only from the standpoint of consciousness whereas from intimate standpoint God is as unreal as the jiva. He is the collective total of all individuals. Iswara is always realised. It is He who gets involved in universe, not Brahman. If we choose Him for meditation we attain him, if we disregard him and meditate on Brahman, we pass him and go direct to B., as one wishes. God is unreal and hence religions built on this mayavic concept will be hostile to our truth-teaching about the Formless-Real. This is another reason for our secrecy.

370⁵⁹⁸

NARAYAN TIRTHA OF BARISAL

371⁵⁹⁹

⁵⁹⁷ The paras on this page are numbered 15 through 20, making them consecutive with the previous page.

⁵⁹⁸ Blank page

⁵⁹⁹ (190) (G.N.T.B.) appears in the upper right hand corner of the page.

(371-1)⁶⁰⁰ Whilst we limit 'I' to the body we remain ignorant and in illusion. Immortality is to think oneself as being the unlimited.

(371-2) Guru said India should remain in British Empire; if given full freedom it will fall into much sufferings thru internal strife.

(371-3) Majumdar and the Barisal group are emotionalists and blind faithists and commercialists; I have little to do with them; there are two others however who like myself are the rational philosophers among our disciples. They are: Charan Sinha, Patna Govt College, Patna, and Surendranath Bhattacharji, Daryapur, Bankipur, Patna; both are professors of philosophy.

(371-4) Guru said emotionalists in this quest are always liable to change; only rationalists can keep steady. He said also that world may be safely enjoyed rationally whereas it will always bind those who can only enjoy it emotionally.

(371-5) There is only one Force. It bifurcates as Bidya (good) and Avidya (evil). The gateway to the former is Kundalini. When Bidya is active Avidya is dormant and vice versa. But those in Avidya must one day turn to Bidya, even Hitler himself.

(371-6) The Ramakrishna Mission has developed anthropomorphic worship of R and V. This is degrading the Atman. Moreover they are exploiting.

(371-7) All visions of deities etc. are in time and space and not atman; hence to be transcended.

(371-8) It is quite alright to make the mind a blank provided the Light enters in; if not, then it is more lethargic tamas. Hence it is not only a matter of stopping thoughts in yoga but also of illumination.

(371-9) Guru said that Westerners would eventually settle down and colonize in India, living here permanently, and then they would take up the spiritual truth of India and purify, rationalize and modernize it and then give it back in this altered form to the Indians themselves. At present India is descending deeper into materialism whereas West is getting tired of excessive materialism and will turn to spiritual seeking. India's religiosity is Tamas, not Satva, as she deluded herself. It is some Westerners who will teach the truth for the new age and for the Orient too.

⁶⁰⁰ The paras on this page are numbered 21 through 29, making them consecutive with the previous page.

372⁶⁰¹
NARAYAN TIRTHA OF BARISAL

373⁶⁰²
NARAYAN TIRTHA OF BARISAL
(191)

(373-1)⁶⁰³ World is going to pass thru complete changes in our lifetimes; they will ultimately be for the better and there will be both material and spiritual improvement.

(373-2) Guru would not permit us to call him 'guru' as that leads next to "Bhagavan" etc. which are idolatrous anthropomorphic worship. He was called Baba.

(373-3) Kundalini is a cosmic force; it does not reside in any particular part of the body, as the superstitious think. It is however switched on by our yoga practice or guru initiation and then makes itself felt in the body. It is really the force of the Brahman, which appears as static but from which force comes. Moreover the same initiation given by guru has varying effects as the same switch will light a 40, 50 and 60 candle power bulb.

(373-4) The son-in-law of guru would disappoint you; he is not intellectual and has no marked initiatory power. And they have built a temple at the Math and are degenerating into the usual Hindu superstition there.

(373-5) Oriental people had too much religiosity fatalism sloth and are awakening from it into materialism; Western people are the reverse. Both must now meet and take the best of each other, avoiding extremes.

(373-6) I recommend your reading the "Yoga Sikha Upanishad." It accurately explains samadhi.

(373-7) When the avidya sakthi operates man cares only for his own body and ego, but when vidya-sakthi rules he has perforce to work for welfare of all.

(373-8) Realisation is not a state of continuous ecstasy; it is a state of unbroken calm where all is known as one entity.

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⁶⁰² (191) (G.N.T.B.) appears in the upper right hand corner of the page.

⁶⁰³ The paras on this page are numbered 30 through 40, making them consecutive with the previous page.

(373-9) No animal can get realisation, only human beings can do so.

(373-10) Mental pictures of places where you have lived in former births will appear sometimes to those who practise yoga. The lower samadhi is stupor, empty, useless trance; this is got by hatha yoga, but the higher samadhi is to have jnan, awareness, and the influx of light (knowledge) into the blankness of mind that is stilled.

(373-11) The use of ancient texts like Upanishads is to check our experiences after we have the latter, so as to ascertain whether they are really what they purport to be. It is ethically right for spiritual seekers to

374⁶⁰⁴

NARAYAN TIRTHA OF BARISAL

375⁶⁰⁵

NARAYAN TIRTHA OF BARISAL: (Disciples)
(192)

(continued from the previous page) take part in this war, to resist a vidyasakti people like the Nazis with the same degree of military efficiency that latter show. Nazis ought not to be allowed to triumph by non-resistance.

(375-1)⁶⁰⁶ Awakening of kundalini stimulates both good and evil in man, temporarily. It makes the emotional man more emotional, the rational more rational.

(375-2) It is possible for every human being to have his kundalini aroused and feel something of it at least.

(375-3) Nothing is actually imparted from guru to chela at initiation; what is done is to awaken the latter's kundalini. Concentration on guru's photo can also arouse kundalini. But the guru opens the door; he cannot predict what the results will be. Kundalini yoga is only a means, and not the end of realisation. There are other means but this is scientific natural easy safe.

(375-4) As kings were formerly the protectors of society, yoga was formerly taught to them only, to the Kshattriyas, to the active men of the world, to help them rule better, wiser, more selflessly. Thus Arjuna was a warrior-prince Hence it was called Raja-Yoga. It is wrong to say it was restricted to Brahmins.

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⁶⁰⁵ (G.N.T.B.) (192) appears in the upper right hand corner of the page.

⁶⁰⁶ The paras on this page are numbered 41 through 49, making them consecutive with the previous page.

(375-5) Shankara made too much of the world as being maya, unreal; this was because he was himself a sanyassin, and in turn it led to harming India thru excessive sanyassa.

(375-6) Our guru was friendly with some atheists too and said even they could realise truth.

(375-7) Guru never asked for money, practiced what he preached, as I discovered whilst living with him critically for 6 years. He said "Having realised, whatever I need, including money, must come to me. But if you want to live here you may share with me all I have; if I starve you starve with me; if I have food it is yours also. Nothing is my property."

(375-8) Guru approved of science and the direction it was taking. He said it had to and would transcend its empiricism, however.

(375-9) Iswara exists but we need not necessarily devote ourselves to Him, for we can aim direct at Brahman. Iswara is not a fictitious entity, not the barren colourless and powerless concept of Shankara, for it is the Cosmic God, = to Saguna Brahman. But our ultimate quest is beyond Him. Guru said a man sitting still, silent, thoughtless, motionless, is Nirguna Brahman; the same man when he is walking, working, speaking is Saguna B. Hence in the end both Brahmans are inseparable. Absolute Brahman

376⁶⁰⁷

NARAYAN TIRTHA OF BARISAL

377⁶⁰⁸

NARAYAN TIRTHA OF BARISAL

(193)

(continued from the previous page) is impersonal and changeless, the One; Saguna B. is with attributes, the Immanent God which is in and thru all things, cosmic mind, the aggregate of all individual souls, the Universal Mind, or Soul.

(377-1)⁶⁰⁹ Guru predicted in the new age philosophy and truth would replace the old religions, for the latter will have to go as they are dying. But this philosophy will be linked with practical life, not mere academic talk. He said we must first capture the intellectual classes, scientists and executives and rulers, and then the masses will follow

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⁶⁰⁹ The paras on this page are numbered 50 through 56, making them consecutive with the previous page.

them naturally. There will be no need or feeling for religion. Governments will have to include it in education as being only way effectively to include keep masses in order.

(377-2) Young Indians are being ruined by catch-words of politics instead of seeking truth, training character.

(377-3) Guru believed in individual help, not organized institutions. Each person has different psychological and ethical needs.

(377-4) Maya= not only illusion but force, motion.

(377-5) Gandhi is not a man of principle. Congress will end in strife and disintegration. British should remain in India but alter their angle of vision.

(377-6) It will be beginning at the wrong end - as is very sadly the case nowadays - if one realised the object which philosophy professes to explain. And here lies the uniqueness of the method, apply by our Great Master, that it helps a man to first realise the ultimate truth of the Vedanta regarding the Self - it is the practical side of the method, and then to understand the truth, thus realised - it is the philosophical side of the method.

(377-7) Our Master was not a philosopher but a Rishi, a Seer, i.e. a Knower of the Ultimate Truth. So objects as objects, whether external or mental as they are perceived in the empirical world, had no existence for him. The doctrine of subjective-Idealism, therefore does not come in at all. But in the empirical world our Master subscribed to the view of the Yoga-Vashista that "the external world is the Creation" - thought not of the individual, but of the Universal Mind." Let me quote, apropos, a teaching of our Master, "that the world has no real existence can be established only by a proper understanding of the three States of Consciousness. In the State of deep

378⁶¹⁰

NARAYAN TIRTHA OF BARISAL

379

NARAYAN TIRTHA OF BARISAL

(194)

(continued from the previous page) [dreamless]⁶¹¹ sleep the Self is the Knower. The world of objects is not there; so it is an extreme awareness of the Self. It is thus a State

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⁶¹¹ The original editor deleted "DISCIPLES ON GURU NARAYAN TIRTHA OF BARISAL

of Pure Consciousness. In the state of dream, the Self is the Seer i.e. the subject, and along with the subject flashes or evolves the world of objects. Again, in the awakened state the Self is the doer and it is actively related to the world which it has evolved in the foregoing state i.e. in the state of dream. In fact there is no difference between the state of dream and the awakened state; but then, the awakened state is only a dream, having a much longer duration." (From the "Diary of Jnanasadhan-Math preserved by a disciple).

(379-1)⁶¹² While giving lessons on the Upanishad, the Gita and such other original Scriptures, it was never in the way of our Master to turn to commentators for explanation He explained the scriptures purely in the light of his own realisation and asked his disciples to understand them in the light of their own realisations. He had read Gaudapada's Karika on Mandukya Upanishad, but I am not aware if he ever criticized or commented on its teaching

380⁶¹³

NARAYAN TIRTHA OF BARISAL

381

NARAYAN TIRTHA OF BARISAL

(195)

(continued from the previous page) "The Mandukya," he held, however, "with its four States of Consciousness is the only satisfying Upanishad, purely based on the empirical Consciousness of every rational being." These four states of Consciousness of the Mandukya very often formed the theme of his philosophical teachings and he asked his disciples - those amongst them that were philosophically minded - to understand everything in terms of these four states of Consciousness.

(in a state of Samadhi), which, then, it is the business of philosophy to explain. It will be beginning at the wrong end--as is very sadly the case nowadays--if one takes to the study of Philosophy without having first realised the object which philosophy professes to explain. And here lies the uniqueness of the method, applied by our Great Master, that it helps a man to first realise the ultimate truth of the Vedanta regarding the Self--it is the practical side of the method, and then to understand the truth, thus realised --it is the philosophical side of the method.

(59) Our Master was not a philosopher, but a Rishi, a Seer, i.e. a Knowler of the Ultimate Truth. So objects as objects, whether external or mental as they are perceived in the empirical world, had no existence for him. The doctrine of subjective to the view of the Yoga-Vasistha that "the external world is the Creation"--though not of the individual, but of the universal Mind." Let me quote, apropos, a teaching of our Master, "that the world has no real existence can be established only by a proper understanding of the three States of Consciousness. In the State of deep" from before "dreamless" by hand.

⁶¹² The paras on this page are numbered 57, making them consecutive with the previous page.

⁶¹³ Blank page

(381-1)⁶¹⁴ Our Master recommended no particular kind of meditation for the final stage of realising Brahman,. “Dear Boys” said the Master, “I have just opened the gates to the Infinite Power, your Inner Spiritual Master (God, the Holy Ghost) and he will take you to the goal. In awakening the Infinite Power that lay dormant in you I have only been the instrument in your attaining perfection.” (From the Upadesamrta, a Bengali booklet from the pen of the Master himself.) Like Shankara, he held, no doubt, that Jnanam is enough, but by Jnanam he meant, like the Rishis of the Upanishads, a complete cessation of all the desires of the heart.” So long as desires are not worn away, knowledge (Jnanam) is no knowledge at all. When the desires are complete destroyed, then and then alone is knowledge attained, i.e. the universe is merged in Existence-Consciousness-Bliss-Absolute.” (Ibid). How the method, applied by our Master, helps a Sadhaka (a spiritual aspirant) to give up all his desires has been shown in paras 12 and 113.

(381-2) Philosophy may be studied side by side with the practice of Yoga. But in order to realise the Ultimate Truth, set forth in Philosophy – I mean the Vedanta Philosophy as it alone presents the Highest Truth – one should study Philosophy only when one has practiced Yoga and realised the Self in a state of Samadhi. Thus realisation of the Self as an absolute conscious Existence will then serve as a key to the understanding of the truths as set forth in Philosophy.

(381-3) No, the final realisation is not achieved whilst in a condition of trance or in a state of Samadhi. This state only reveals the Self in its absolute State of Existence. But then from this State the Sadhaka has to come down again and again to the awakened state, until all his desires are rooted out and a revelation of the Self as Existence-Consciousness-and-Bliss absolute. So long as the Self is not realised in its

382⁶¹⁵

NARAYAN TIRTHA OF BARISAL

383⁶¹⁶

NARAYAN TIRTHA OF BARISAL

(196)

(continued from the previous page) Absolute State of Existence in a state of Samadhi, we ascribe, according to our individual desires and predilections, different reasons to the evolution of the world, and that accounts for the rise and growth of the different

⁶¹⁴ The paras on this page are numbered 58 through 60, making them consecutive with the previous page.

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⁶¹⁶ G.T. of B appears in the upper right hand corner of the page.

schools of philosophical thought not only in India but all the world over. But when the Self is realised in its absolute State of Existence in a state of Samadhi and all the desires of the heart that are the causes of the perception of the many in the One Eternal Unchanging Reality, are rooted out, the world is realised as an “evolution of Consciousness,” and the self-realised as an absolute State of Existence, in the state of Samadhi, - is realised as such in all the States of Consciousness; or, to put it more philosophically, all the States are merged in Existence-Consciousness-and Bliss Absolute. And then and then alone is the final realisation achieved. Let me quote in this connection the famous teaching of the Upanishad, “the Self in truth should be seen (i.e. realised in a state of Samadhi), then it should be heard (from the Scriptures and the spiritual Master), then it should be intellectually comprehended, and finally it alone should be realised in every act of cognition (Brahadaranyaka, Ch. 2, Brahmana 4, Mantra 5, the rendering of the teaching is under the direction of our Master).

If by “intuition” is meant “a truth that cannot be acquired by, but is assumed in, experience,” and if this truth is accepted as the Ultimate Truth at the back of all forms of Existence, then by rooting out all the desires of the heart the final realisation may be achieved.

(383-1)⁶¹⁷ The precise value of an intellectual study of Vedanta if by Vedanta are meant the Upanishads - is two-fold. First, it helps a man to clear his conception about Brahman, the Ultimate Truth. The “Atha - afterwards” in the first Sutra of the Vedanta philosophy means that when a person has studied the Upanishads and he has been puzzled with the so many seemingly contradictory views regarding Brahman - strangely, indeed, often in the same Upanishad - he should afterwards approach a Spiritual Master and question him about the true nature of Brahman or the Ultimate Truth, as established in the Upanishads. Secondly, it urges the person, - when once his conception about Brahman has been clearly, unmistakably and indelibly formed, - to the realisation thereof.

384⁶¹⁸

NARAYAN TIRTHA OF BARISAL

385

NARAYAN TIRTHA OF BARISAL

(197)

(continued from the previous page) Moreover, an intellectual study of Vedanta helps a man to question the Supreme Authority of the intellect to give the ultimate Truth. The theory of “inexplicability” (anirvacaniyavada) of Vedanta shows the utter futility of the intellect to comprehend what is beyond the intellect. Let me quote here

⁶¹⁷ The paras on this page are numbered 61, making them consecutive with the previous page.

⁶¹⁸ Blank page

what our Master has to say on the study of Vedanta: “Knowledge is of two kinds, – (i) the one is the knowledge of words, born out of the study of Vedanta and such other scriptures, which creates difference sets up quarrels, and this is all it leads to; (ii) the other is direct or immediate intuition, which cannot be attained by the study of hundreds and thousands of Scriptures. The latter is only to be had from a spiritual Master that has realised the Supreme Self and from nowhere else.” (Upadesamrta).

(385-1)⁶¹⁹ Acharya Nimbarka in his Commentaries of the Vedanta Philosophy attempts to satisfy the intellectual cravings of a man for a synthetic study of the problem of Creation; and in this attempt he has succeeded splendidly inasmuch as he has brought about “an adjustment of the different views, taken by the different commentators” of the Vedanta Philosophy. Acharya Shankara, on the other hand, taking his stand, as he does, upon the Pure Monism of Vedanta, in which the empirical world is negated for all time, philosophizes only to take his readers beyond all philosophy by (upholding) (unfolding) the doctrine of “inexplicability.” Our Master, who left everyone of his disciples to realise the ultimate Truth for himself did not impose this philosophy or that upon his disciples, nor did he care to establish the superiority of one Commentary over another. In this connection he would often repeat the famous teaching of the Upanisad, “He who does not hold any theory about the Ultimate Truth – such as Monism, Qualified Monism, Dualism, etc. – knows the Truth, he who holds any theory regarding the Ultimate Truth knows it not. Because it is unknown to those that know it as this or that.” (Kenopanisad Ch.11, Verse 11) – the rendering of the teaching is under the direction of our Master.

(385-2) It was but incidentally that our Master expressed himself upon the near future of humanity and the spiritual future of the Western people, and that also when questioned by some of his disciples, particularly interested in the matter. Here are a few of his sayings

386⁶²⁰

NARAYAN TIRTHA OF BARISAL

387

NARAYAN TIRTHA OF BARISAL

(198)

(continued from the previous page) on the point, as preserved by a disciple in his “Diary of the Jnana Sadhan Math.” “You should not think that there are no real men in the Western world. Carlyle, Emerson and some others are Rishis not only of Europe

⁶¹⁹ The paras on this page are numbered 62 through 63, making them consecutive with the previous page.

⁶²⁰ Blank page

and America but of the world. They also lived a retired life and by dint of hard religious practice grasped some truths. Just read their works and you will find that the words of your own Rishis are being echoed through their works. Your world mission will be to help the Westerners to realise what they have but theoretically or intellectually grasped. The great unrest that has come upon the whole Western world is due to a lack of realisation of the Truth." The Western world is under the domination of a stupendous Rajahsakthi (intense activity for the enjoyment of the world). This will soon pass over and with the dawn of the Satvika element in the Western people they will turn to the realisation of the Self. If then they come to know of the practical religion (the Direct Method of imparting Spiritual knowledge, as adopted by our Master they will accept it whole-heartedly and in right-earnest."

(387-1)⁶²¹ You think that everyone is a Carlyle or an Emerson in Europe and America. But it is a great illusion. This country (meaning India) is rather a thousand times better than those countries, because here are even now many persons of Satvika (Pure) nature, who will listen to you with deep reverence and rapt attention. Those countries (meaning Europe and America) are predominantly Rajasik (i.e. they are given wholly to the desires for material enjoyment). If you go there and preach your liberal ideas amongst them, they will smash you. Your mission is against all the religious sects of the world and they will all make common cause against you. So if you can impart the truth to one or two (i.e. to a few) of their leading thinkers from here (meaning the Jnan-Sadhan Matha) they will then work in their own countries for the spread of the Truth, which will regenerate the Western-world. I see, they must come here." "Our mission, this time, is a world mission and this will be the last mission of our spiritual family. This mission will lay the foundation of the Satyayuga, i.e. bring about a Spiritual regeneration of the whole world."

(387-2) Most of the disciples of our Master have been averse to making his teachings public, because they are solely concerned with their own individual

388⁶²²

NARAYAN TIRTHA OF BARISAL

389

NARAYAN TIRTHA OF BARISAL

(199)

(continued from the previous page) liberation. But there are a few, who are intent upon spreading the mission of the Master, and the quotation from my manuscript article

⁶²¹ The paras on this page are numbered 64 through 65, making them consecutive with the previous page.

⁶²² Blank page

applies to them alone. "Your mission this time, said the Master to some of his disciples, especially entrusted with the mission, "will be to establish synthesis in the world of thoughts. It should be both your spiritual practice and mission. The mission, this time, is not religious, but philosophical and educational." (From the "Diary of the Jnanasadhana Matha). There is thus no conflict between the two statements.

Pandit Brijlal Nehru

(389-1)⁶²³ A dictator has to arise first, some single man has to stand up when much needed changes are to be brought about by karma. History shows this is so. After he passes away, there is not anyone to replace him and there is gradual loosening until democracy again exists. This is the historical cyclic process. Of course karma is behind it. The dictator brings the force or dynamism which is needed as an impetus to start these changes Therefore the word "democracy" is a mere fetish. Politicians may use it to deceive people but statesmen, who should be on a higher plane, ought not to deceive themselves with it. Thus Gandhi aroused India, Mohammed aroused Arabs, Hitler aroused Germany, Churchill aroused England and by the ripple of the last two Roosevelt is arousing America. It is a tide.

(389-2) If a leader fails he has to go, just as Chamberlain had to go.

(389-3) Because the so-called democracies of England U.S.A. did not follow this historical cyclic rhythm voluntarily, Hitler arose and forced them to become continuously more and more totalitarian whether they liked it or not.

Narayana Tirtha of Barisal

(389-4)⁶²⁴ Our Great Master came with a world mission. What his mission was it is for the future to reveal.

(389-5) The points upon which you are particularly interested, are exactly those upon which our Great Master laid special emphases, and which he taught us to realise

(389-6) Swami Vivekananda is perfectly right when he says in his Raja Yoga "that it is impossible to stop thinking for more than a couple of minutes. It has been said with regard to the artificial Yoga method, which is now prevalent in this country and abroad. But the Siddha Mahayoga

⁶²³ The paras on this page are numbered 1 through 3, and 66 through 68; they are not consecutive with the previous page.

⁶²⁴ The paras on this page are numbered 66 through 68, making them consecutive with the previous page.

(continued from the previous page) taught by our great Master, helps a man, without the least effort on his part to suspend his thoughts not for a couple of minutes, but for hours together and thus remain in a blissful state of pure consciousness. But here, as in the artificial Yoga method, for the permanent realisation of the self by the permanent cessation of all thoughts i.e., to be permanently established in non-thinking state of the self, the one and the only one thing needful is the giving up of all desires. The implication is that when a person has succeeded in giving up all his desires, he is then permanently established in the non-thinking state of the Self, which is, strictly speaking, not a state but the very essence of the Self. "When all the desires are got rid of," to quote a further teaching of the saint on the subject, "the non-thinking state of the Self, which is its very essence, comes of itself, and there need be no more efforts then for the attainment of the state. This state of non-thinking is freedom—freedom from nescience and its concomitants, the rounds of births and deaths."

(390-1)⁶²⁵ It will not be out of place to tell you here that our Great Master adopted the direct method of Siddha Mahayoga in order to make his disciples realise the ultimate truth of the Vedanta through higher visions of life, as set forth in the Yoga philosophy. His teaching began only when a disciple had realised the truths, and here also he only pointed out the truths, – contained in the Yoga Philosophy and in the Vedanta – for the verification of the truths realised by the disciple. So anything like formal teaching was out of his way. "Jnanam (Philosophy) without Yoga (practise)," held the Saint "cannot give final emancipation, nor Yoga practice with-out philosophy. So one desirous of final emancipation in the knowledge of the self must cultivate Philosophy, side by side, with Yoga practice."

Sri Aurobindo

(391-1)⁶²⁶ The Mother does not think that a group movement of that kind could be effective for the purpose or produce any serious impression on the welter of strong blind forces that are now at work in the world. It can only be a mental ripple on the surface like so many other mental idealistic efforts of the day. All these suffer from the fundamental defect that they work on this the existing plan of things with no superior force that can dominate their dis-harmonies or oblige them to transform themselves by

⁶²⁵ The paras on this page are numbered 69, making them consecutive with the previous page.

⁶²⁶ The paras on this page are numbered 13 and 14; they are not consecutive with the previous page.

any invisible infusion of Light from above. Even if the meditation of these groups became less mental, that defect would not disappear. Individuals among them might use the spiritual heights just above mind, others might be helped from nearer towards them; but nothing fundamental would change in the world as a whole.

(391-2) The Mother does not think any intervention organisation of these groups would be helpful. Publicity of the kind suggested would be disastrous,-it would be sure to lead to corruption, what purity or virtue there is in the movement would disappear. It is better to let it go in silence with the momentum you gave to it and observe where that leads it. If there are any elements of utility in it for future work, those will be taken up when the time comes, if not it must be left to fade away of itself. But it should be in the quiet and silence you first consigned to it-not as a public movement for then it would soon cease to be at all pure and genuine.

Sri Aurobindo

392⁶²⁷

SRI AUROBINDO

Aurobindo Ashram, The Mother; Pondicherry

393

AUROBINDO ASHRAM, THE MOTHER
(213)

(393-1)⁶²⁸ We are trying to transform every atom of the body, of the mind.

(393-2) You are mentally conscious, aren't you? Several times you have come to me (interiorly) and asked your questions and we have had conversations.

(393-3) Maharshi does not need to keep his physical body for the type of work he is doing. I should think his ambition is to leave his body. He is basking in the peace of the Self and will not turn his face to look at the suffering of the world. Because he will not look at it, he is indifferent to it. of course, he can and no doubt does serve on the inner plane by spreading his self out, but that meets with no resistance and is a pleasant way. We here, on the other hand, are not content with that. We are trying to bring that force down here, into every atom, every act; this is very arduous, difficult and requires great perseverance.

(393-4) The attainment of self-realisation is very easy, if you were born for that; for Aurobindo and myself it has been but the first step; but after that we are trying to come

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⁶²⁸ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

right down into every physical all whilst still holding to the self, never once losing it. We are doing this because we see the falsehood, distortion and suffering in the inner world and the effects of the latter (subconscious mind) upon mankind. We want to correct those defects, to remedy them, and not turn aside to enjoy our own peace as Maharshi is doing. We are both conscious of a call to do this work of transformation and no doubt he has not heard such a call and therefore is content to rest in self and let the world alone. If there is One who governs the world as Maharshi says, then we at Pondicherry have had the call from that One who wants to transform it. We are doing the work of that One.

(393-5) I take all my disciples into my consciousness; it is like 100 souls in one body, so much so, that when one of them is even ill, I feel it in my own body. Thus I am working on them interiorly, to transform them.

(393-6) My message to you is "Get out of your mind!"

(393-7) It is dangerous to mix the two atmospheres of two gurus.

(393-8) We do not want publicity; we do not want the outside world. They would only hinder our work here. We do not need propaganda as the experiments are on ourselves, not others.

(393-9) Our method of transforming is while holding self-realisation, to be clearly conscious of every act, thought and feeling and to bring that self into them.

(393-10) We

394

AUROBINDO ASHRAM, THE MOTHER

(continued from the previous page) teach that there is a spiritual ego as well as the personal ego. This is a vital difference between us and the Maharshi.

(394-1)⁶²⁹ It is service of the Divine, not service of humanity, that we aim for.

The Mother (Pondicherry) 1935

(394-2) Do you think we shall see a spiritual revival into our own time? ANS: Yes, most probably.

⁶²⁹ The paras on this page are numbered 11 through 16, making them consecutive with the previous page.

(394-3) Do you think world disaster inevitable? ANS: Mostly, yes. But we are trying to shift the catastrophe further and further and further away each time it comes close, to hold it back whilst we build up a concentration of force sufficiently strong to dissolve it altogether, in which case it will never happen, at least not on a vast scale. It is a case of playing or time; we need more and more time to keep the forces of falsehood, evil and destruction our building up goes on.

(394-4) Does your prohibition about writing of you still hold good? ANS: Yes, we do not want to draw attention and interference from the outside world to our work here. So powerful and so widespread is the materialism and adverse forces today that it may soon be impossible to do as the Maharshi has done - withdraw into the interior quiet of the Self and remain there.

(394-5) Question on Abyssinian war. ANS: God always intervenes in a crisis.

(394-6) The adverse elements do exist. It would be a pity if all that evolution & civilisation has built up were totally destroyed; there is some good in it, despite the bad, & for mankind to relapse into barbarism with its destruction it would mean having to start all over again.

Sister Pavita (Pondicherry)

(394-7) The adverse Asuric forces are trying to get the whole world into their clutches.

(394-8) The war, from the spiritual viewpoint, is the purification of the 'earth body' to render it apt to receive the No Force and descent of the Light.

(394-9) It is better for you to follow what you term a 'lone path' that seems to be your way.

(394-10) The work that is being done by Sri Aurobindo in the silence is immense and soon the whole world will see the visible results. The time is not quite ripe for the world to know how heavily it is in his debt.

G.S. Venkataramani Iyer (Assistant Secretary to the Legislative Council of Mysore)

395
G.S. VENKATARAMANI IYER
(203)

(395-1)⁶³⁰ When your book “A Search in Secret India” reached India it created a furor amongst the educated classes. It passed from hand to hand, a single copy being borrowed by dozens of persons. We knew nothing or next to nothing about what you had written and were amazed that a Westerner should have shown such knowledge and character.

(395-2) Your book “The Quest of the Overself” is perfectly accurate as an exposition of the highest Indian (Shankara’s metaphysic and yoga. I have re-read it often. It has been a great help to me and others, although I know Sanskrit and had studied Shankara in the original; nevertheless you made it much easier for me to understand these matters, whilst giving the inspiration too.

(395-3) For many years I had been troubled by fearful nightmares wherein I saw terrible snakes, (The Kundalini – PB?) which woke me up very distressed and made me afraid to go to sleep again. But from the day I talked to you about these experiences, they vanished completely. Moreover in your presence I always feel soothed.

(395-4) Indian black magic using copper plates, mantras bones, etc., depend for their efficacy chiefly on the internal mental force of the sorcerer combined with the faith or fear of the victim.

(395-5) The most important qualification of the threefold path is BALANCE. A harmony must be attained between the rational intellectual and the devotional emotional life. Somewhere Yoga Vashista says: “Act as if you were interested.”

(395-6) You are on the coming wave in working for a synthesis of East and West ideas. Synthesis is the thing.

Yogi Ramiah

(395-7) Sahaja samadhi is the merging of mind in Atma whilst remaining conscious of body, whereas Nirvikalpa is mergence with loss of body-consciousness. Whereas latter comes and goes, Sahaja is continuous and never-ending hence is the goal.

(395-8) “Do not go to Aurobindo: it is waste of time. He is not minding the Self. He is seeking for the power-grace of God as an objective thing; this is not the highest quest.

396⁶³¹

YOGI RAMIAH

⁶³⁰ The paras on this page are numbered 1 through 6, and 1 and 2; they are not consecutive with the previous page.

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Letters from Sri Aurobindo

397

LETTERS FROM SRI AUROBINDO
(205)

(397-1)⁶³² Q: Will you please write a few lines to make clearer the point which outsiders reading you never seem to understand - that spiritualisation is not the same as supramental transformation?

A: If spiritual and supramental were the same thing, as you say my readers imagine, then all the sages and devotees and yogis and sadhakas throughout the ages would have been supramental beings and all I have written about the super mind would be so much superfluous stuff useless and otiose. Anybody who had spiritual experiences would then be a supramental being; the ashram would be chock full of supramental beings and every other ashram in India also. Spiritual experiences can fix themselves in the inner consciousness and alter it, transform it, if you like, one can realise the Divine everywhere, the Self in all and all in the Self, the universal Shakti doing all things, one can feel merged in the Cosmic Self or full of ecstatic bhakti or Ananda. But one may and usually does still go on in the outer parts of Nature thinking with the intellect or at best the intuitive mind, willing with a mental will, feeling joy and sorrow on the vital surface, undergoing physical afflictions and suffering from the struggle of life in the body with death and disease. The change then only will be that the inner self will watch all that without getting disturbed or bewildered, with a perfect equality, taking it as an inevitable part of Nature, inevitable at least so long as one does not withdraw to the Self out of Nature. That is not the transformation I envisage. It is quite another power of knowledge, another kind of will, another luminous nature of emotion and aesthesis, another constitution of the physical consciousness that must come in by the supramental change.

(397-2) Q: If the true being behind the usual emotional heart is the psychic, how is it that Ramana Maharishi says and all the Upanishads too seem to say that in the core of the heart is

398⁶³³

LETTERS FROM SRI AUROBINDO

399

LETTERS FROM SRI AUROBINDO⁶³⁴
(211)

⁶³² The paras on this page are numbered 1 and 2; they are not consecutive with the previous page.

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⁶³⁴ Handwritten notes at top of page read: "Aurobindo"

(399-1)⁶³⁵ We at Pondicherry are always sending out our forces, but we are not necessarily conscious of their effects on individual aspirants.

(399-2) When Shelley made the spirits of nature speak, he was using his imagination, but there was something behind in him which felt and knew and believed in the truth of the thing he was expressing.

(399-3) The mantra comes from the Overmind inspiration. Its characteristics are a rhythm that means more than the language, and the power to convey not merely the content of the thing spoken of but its value and figure in some fundamental and original consciousness which is behind all these.

(399-4) The Overmind is a super-human consciousness and to be able to write always or purely from an Overmind inspiration would mean the elevation of at least a part of the nature beyond human level. That is always the error of the impatient aspirant, to imagine he has got the Supermind when he has got only something from the illumined or intuitive, or at the highest some kind of mixed Overmind consciousness.

(399-5) Vital poetry is that which appeals to sense or sensation but the mind and soul do not find an equal satisfaction. This does not mean that there is to be no vital element in poetry - without the vital, nothing living can be done.

(399-6) Poetry, if it deserves the name at all, comes always from some subtle plane through the creative vital (astral) and uses the outer mind and other external instruments for transmitting only. There are here three elements; the original source of the inspiration, the vital force of creative beauty which gives its substance and impetus and determines the form and the transmitting outer consciousness of the poet. The most genuine and perfect poetry is written when the original source is able to throw its inspiration pure and unaltered in to the vital and there it takes its true native form and power exactly reproducing the inspiration.

(399-7) Lyrical inspiration usually thro flows out of the being, spontaneous, with a minimum of interference by the brain mind

⁶³⁵ The paras on this page are numbered 6 through 12; they are not consecutive with the previous page.

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Karan Singh Bothra

401

KARAN SINGH BOTHRA

(102)

(401-1)⁶³⁷ I am a Jain by birth but a philosopher by reflection. (Note that many of his ideas are Jainistic –PB).

(401-2) Mystical meditation which aims at its own self-satisfaction in peace is lower than the meditation which aims at truth thru reasoned analytic reflection and the right use of imagination. For instance, the seeker should constantly think all around a problem, all sides of it, rationally, and at the same time should picture its nature and consequences imaginatively. This will bring him to the truth about it eventually and with the truth comes satisfaction and peace spontaneously.

(401-3) Your formula "What am I" is greatly superior to Maharshi's formula, "Who am I?" but you may be interested to learn that it was anticipated and given in old Jain and Prakrit books more than 2,000 years ago.

(401-4) Neither the Ramana Maharshi nor Sri Aurobindo have attained the ultimate stage; they are advanced beings who are progressing towards it. The Maharshi has rather realised his own prejudices and beliefs, side by side with something of the soul. His indifference towards what is happening in the ashram and its mismanagement, is indefensible. The proper course is to correct matters or if he is metaphysically against interference, to get out of it. Otherwise all this misconduct is being done in his name and by his nominal sanction; he cannot get away from this implication. The mystical experiences and peace which some of his visitors have is in part the result of autosuggestion and expectation. Many Indians get similar experiences during their visits to other yogis or temples or pilgrimage shrines – as a consequence of being led to believe that it will happen and wanting it strongly.

(401-5) There are three stages of development, as described in your 'HTBY' and the second stage, discovery of the soul, the mystical, is the highest that Maharshi has attained, and even that not perfectly. When I visited him I asked him a single question, "What is Brahmagnan?" He gave the stereotyped answer, "First know your own Self." But this is not the proper way to reply; it is evasive. So I did not ask any more. Nor did I feel any mystic experience with him.

(401-6) Each seeker must progress by his own striving thinking and understanding; no guru can do that for him. By merely appropriating the guru's verbal teaching without

⁶³⁷ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

(continued from the previous page) having grown into making it his own, a disciple may indeed deceive himself that he is progressing when he is not.

(403-1)⁶³⁹ The Reality being one and the same for all men, its discovery necessarily yields the same experience for all. But every human individuality being unique, the reaction or reception of Reality necessarily differs in each case. Hence the conflicting accounts of it given by different seers.

(403-2) After a man dies, he is immediately reborn. The only interval is a flash of forgetfulness, the cup of Lethe, but this takes only a second. He may be reborn as a man but might also be born as an animal. All the scriptural statements of heaven and hell are fictitious. There is no intermediate state and no other world after death. Most of the alleged psychic phenomena of spiritualism are the product of living men unconsciously using extraordinary powers.

(403-3) There are no evil spirits and no principle of evil in the universe. All this is the imagination of man and priests. Nature herself knows neither good nor evil in her lowest elementary stage of Gross Nature (mineral plant and animal kingdoms) but this differentiation appears in the second stage (Subtle Nature) of the Human Kingdom. But it is differentiated within the mind of man as the fruit of his own thinking. There is a balance in Nature and when man by wrong conduct disturbs it, the third stage, Supreme Reality, which is behind all Nature sets about restoring the equilibrium. In the process the man suffers the fruit of his karma. But such suffering is not evil, it is really good for him, it educates him. Gross nature does not commit evil, only man does that, only he sins because he has the element of free will. But Nature always punishes him to teach him, to correct his error. The animals who kill weaker ones do so only for food, not for evil feelings.

(403-4) The man who has attained union with the supreme reality is the master of Nature. He is like a king whose will and wish are carried out by inferiors so that he does not himself have to work at their execution; nor does he have to be known to

⁶³⁸ Blank page

⁶³⁹ The paras on this page are numbered 7 through 10, making them consecutive with the previous page.

people. He can live and work in full secrecy, his thought being the active agent. The power of Reality works through him and whatever or whoever obstructs him is eventually removed by it.

404⁶⁴⁰

KARAN SINGH BOTHRA

405

KARAN SINGH BOTHRA

(104)

(405-1)⁶⁴¹ Do not face the events of life like a helpless slave. Think yourself a king and you will be in control of your life. Hold the thought of mastery over events, of achievement of purposes, and you will succeed in doing so.

(405-2) When you attain the conjunction with Reality a tremendous peace is felt. But during this period, the body must remain still, inactive and the intellect unoccupied with other things.

(405-3) I do not accept mentalism. How could places which have not yet known the existence of man be ideas in man's mind? How could aeroplanes be ideas only? And if you say they are God's ideas, there is no personal God to have them.

(405-4) There are realised souls who have attained the ultimate, and who have consequently passed out of our world. They do not reincarnate again. Why should they? No desires can bring them. And if they want to help humanity they can do it even better by remaining where they are – in the transcendental world and working by mental power. There must be many of them existing in the world of supreme reality, as it is reasonable that in the extremely long history of mankind they have been added to at a certain rate. Their work is for the few aspirants who have not only purified their character to some extent but also developed their capacities to some extent. That is, the Perfect Ones know of their existence and help them in their struggles. But they can only help such somewhat advanced aspirants because the latter alone are sufficiently receptive. The process of helping them is telepathic. The aspirant must be capable of watching and analyzing his experiences thoughts and feelings. He will then find that certain ones come from outside himself. If he concentrates on them as and when they arise and carefully follows them back to their source, by using subtle imagination and sensitive intuition, he will eventually be led right back to the Invisible One who is helping him. He will see him in vision clairvoyantly. From that time he can enter into

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⁶⁴¹ The paras on this page are numbered 11 through 14, making them consecutive with the previous page.

communication with him, asking questions and receiving answers telepathically, or asking for and getting help. But such Great Ones will not answer queries on lower worldly matters or personal problems, only with the highest themes of spirituality.

406⁶⁴²

KARAN SINGH BOTHRA

407

KARAN SINGH BOTHRA

(105)

(407-1)⁶⁴³ Gandhi is neither a perfect mahatma nor a capable politician. He awakened the masses; that was his valuable contribution; but beyond that he has made mistake after mistake politically, changed his views continually, and made a fetish of external asceticism unnecessarily.

(407-2) I am strongly opposed to all sanyass, external renunciation, wearing the yellow robe, taking vows, etc. They are useless and breed hypocrisy. They create a superiority complex in the monk, which deceives himself and deludes others. But the greatest objection is that renunciation is not to be successfully got that way, through physical forms, it can only be got internally through mental change. Thus when a student told me he wanted to imitate me and become a vegetarian all at once I replied that he should not do so but that he should practice vegetarianism for a few days, then return to vegetables and again to meat, and so on. All this time he should be constantly reflecting about the pros and cons of vegetarian diet, until finally its superiority was completely and thoroughly established in his mind. Then the desire for meat would fall away from him of its own accord and he could then only give it up permanently. The change would have come from within by his firm conviction through reason wearing down his mental habits of desiring meat, which habits were the true cause, the physical ones being merely its reflection. I call external change ascetically 'giving up' and internal change 'destroying.' The former may be merely temporary whereas the latter is really permanent. Asceticism must fight its battles in the mind, for if the mental habits are destroyed, that is real success and the physical change follows suit naturally. It may take longer but it is the best in the end. Let desires die off by themselves through the mind having been converted by analytic reflection upon the nature and consequences of the desire. Picture imaginatively going through all the phases of yielding to the desire and seeing the unsatisfactory results it eventually leads to, the mental habits in that direction will then become weaker with each such meditation, if you reason analytically about those results.

⁶⁴² Blank page

⁶⁴³ The paras on this page are numbered 15 through 17, making them consecutive with the previous page.

(407-3) Only three times in my life have I had the great conjunction with the supreme reality. It lasts a few minutes or a couple of hours. If it could last as long as five hours then it remain permanently throughout one's lifetime. Such a durable union is possible and is the

408⁶⁴⁴

KARAN SINGH BOTHRA

409

KARAN SINGH BOTHRA

(106)

(continued from the previous page) goal. But hard to get if one is living in the world. It is necessary to go into solitude and be free of business society and domesticity for it.

(409-1)⁶⁴⁵ When the aspirant becomes really advanced, sexual desire falls away from him of its own accord until it finally dies altogether. The adept may however continue to have sex relations with his wife, at her request, but it will not be anything he will crave for. The advanced aspirant may also do so but in his case there is risk. It should never be done under the prompting of passion, lust, but calmly and taking care to keep his mind above the organ of sex.

(409-2) I have never found in any single book or scripture a full and flawless statement of truth. Either there are scraps of a fragmentary nature or there is great wisdom mixed with great nonsense, as in our Indian scriptures. Hence there is no author I could completely recommend. This may be due to later interpolations but I believe it is mostly due to the fact that the writers had only temporary conjunctions with the Supreme and on descending from it became their ordinary selves. They wrote out of a mixture of memory of the realisation plus their personal ordinary views. Such persons may be sincere but it would often be better if they destroyed their books when they advanced to a fuller knowledge. Or they start cults and find followers among the sincere but ignorant aspirants.

(409-3) None of these who have attained the complete permanent union with Reality ever started a religion. They gave out their message during their lifetime and others - either their disciples or later followers - formed an organized church, religion or institution, not they themselves. They do not do so because they know that organisations invariably deteriorate and become enemies of truth, doing more harm in

⁶⁴⁴ Blank page

⁶⁴⁵ The paras on this page are numbered 18 through 20, making them consecutive with the previous page.

the end than good. Thus Hinduism is the most powerful cause of India's present backwardness and I would destroy it utterly without compunction. It prevents people thinking for themselves, keeps them in superstition, enables rascals of gurus mahants and sahus to exploit the gullible, and perpetuates useless idol worship and fatalism. India needs education more than anything, especially scientific education, to wipe out this rubbishy religious nonsense.

410⁶⁴⁶

KARAN SINGH BOTHRA

411

KARAN SINGH BOTHRA

(107)

(411-1)⁶⁴⁷ The perfect adept can exist without food. The advanced aspirant finds that his need of food gets less and less. The perfect adept can exist without sleep.

(411-2) The Jain doctrine of Perfect Invisible Adepts is good but incomplete. It says they have attained their higher individuality which exists immortally in the Real, and that they have perfect peace. It stops there. I add that they are also engaged in doing something for humanity. Again, the Jains number the Tirthankaras at 24. But this is an artificial number. It cannot stop there as perfect souls add to it with the efflux of time.

(411-3) Sri Aurobindo's doctrine of physical immortality and body perfection is incorrect. Everything in this world is subject to change at every moment. Hence the body can't stand still in the same condition permanently. It must obey the law of gross Nature, which provides for decay and death as a necessary part of its activity. Besides, death and sickness are not evils. The one is only a change of form while the other is often a disguised blessing to a man. In any case Aurobindo himself will surely die. His recent accident of a broken leg is a case where he could not heal himself and a doctor had to be called in! Again, why should he hide himself and appear only 3 times a year? This is fantastic. And why does he accept so many rich disciples and not poor ones? Why all the silly rules of the ashram? If all this is blamed on the Mother, then why does he submit to her will? It shows the same weakness on his part as the Maharshi shows in submitting to the will of Sarvadikari. Finally the having of male and female disciples living in the same ashram is inviting trouble. They should be in separate and distant institution. This propinquity will stimulate sex desire for sure in a number of cases.

⁶⁴⁶ Blank page

⁶⁴⁷ The paras on this page are numbered 21 through 24, making them consecutive with the previous page.

(411-4) Those who like Vivekananda predict that India will become the spiritual teacher of the world, are wrong. Present day India does not know true philosophical spirituality, only false religion and imperfect mysticism. Her moral character is unsatisfactory, her energies are asleep, her love of truth absent. I admire Western scientists who at least are animated by the search for truth which, if followed up, {illegible}⁶⁴⁸ [not even Tibet.]⁶⁴⁹ It is an individual matter and may happen anywhere in the world.

412⁶⁵⁰

KARAN SINGH BOTHRA

413

KARAN SINGH BOTHRA

(108)

(413-1)⁶⁵¹ M.N. Roy is a selfish man and also a sexually loose one. I do not respect him and would not trust him. He is unsuitable as a great leader, therefore. Nehru is much better even if less intellectually brilliant. I agree that India should not have full independence. Dominion status is better, for she needs the protection of British army and navy until she can build her own.

(413-2) Ordinary yoga is devoted to the 'control' of thought. Our ultra yoga method is different. We say, let the thought go on to its natural end, it will then destroy itself. It will eat itself out or, if it is a desire-thought, realise by the analytic reflection upon its painful results, its own folly and commit suicide.

(413-3) There is no God in the sky or a personal God. God is (a) the totality of all entities in the cosmos and (b) the Palaprakritit or Supreme formless reality which is unindividuated and not a Being separate from the cosmos.

(413-4) If there were no reincarnation, if death ended us all, then this human existence would be senseless.

(413-5) If the end of evolution were merely merger, then it would itself be senseless. No, the goal is the attainment of our higher individuality, which is indestructible and exists immortally in the transcendental world of reality as its own unique self. To

⁶⁴⁸ This line is typed over itself in the original.

⁶⁴⁹ "not even Tibet" was typed below the line and inserted with an arrow.

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⁶⁵¹ The paras on this page are numbered 25 through 32, making them consecutive with the previous page.

disappear into the ocean of being, as Advaitins teach, would be worthless after all the pains and struggles of existence.

(413-6) The Invisible Adepts in the transcendental world help advanced aspirants but do not interfere in worldly political or national matters. They do not meddle with the masses but leave them to the ministrations of gross Nature's evolutionary urge.

(413-7) Bodily asanas and breathing exercises have no value for true spiritual development.

(413-8) Paid professional clergy and priests should be abolished. Temples should be converted into places where people can find and read holy books, or practice silent meditation. Rites and ceremonies should not be permitted within them. Those who feel the need of them should practise them privately at home, without a priest, and utilize them merely as methods of adoration and worship of lofty beings or divine personages.

414⁶⁵²

KARAN SINGH BOTHRA

415

KARAN SINGH BOTHRA

(109)

(415-1)⁶⁵³ Those who seek and are ready for higher philosophical truth will always be a small minority, no matter how much the general mass of humanity evolves upward. For as the masses graduate into higher levels, Nature seeks to keep the balance and will admit souls from the lower kingdoms, such as animal kingdom, into human life to take their place.

(415-2) The Indian custom of prostrating before holy men is degrading to the devotee and indicative of price in the guru. A perfect adept would refuse such worship.

(415-3) The Invisible Perfect Adept is one with and the same as the aspirant's higher nature. Hence the reception of answers or help for visions or experiences by the aspirant may, in different cases or at different times, be due to any of the following causes: (a) directly from the Adept or from embodied guru who is being followed, (b) only from the aspirant's own soul, (c) from his soul but using the mental image of the embodied guru, (d) from the embodied guru or invisible Adept but unconsciously to

⁶⁵² Blank page

⁶⁵³ The paras on this page are numbered 33 through 39, making them consecutive with the previous page.

the latter and as a result of aspirant's thought being directed towards him. Occult powers have no spiritual value. I have seen levitation performed. By gazing at a piece of rock or stone for long time each day, long-distance clairvoyance may be got.

(415-4) The Invisible Adepts may help advanced aspirants without the latter even knowing of their existence. But they can come to know of their existence and enter into a conscious familiar relationship with them, by a searching telepathic intuitive subtly-imaginative kind of meditation. The moment a thought mood or feeling from a source outside and beyond him is vaguely felt as such he should concentrate on it instantly, without delay and try to follow it back to its source. His reward will come eventually as a concrete picture.

(415-5) The trance state is temporary and therefore defective. It is called 'laya' in Sanskrit and we must go beyond it to attain the ultimate.

(415-6) Yes, there is forgiveness of sins in the case where sinner repents and strives hard to improve his character in penance and enters on spiritual quest.

(415-7) The self-humiliating kind of prayer is useful only to beginners. To the more advanced it is useless, for there they should not admit the suggestion of being weak in character but should know that they have only to stretch out their own hands for knowledge and power, and

416⁶⁵⁴

KARAN SINGH BOTHRA

417

KARAN SINGH BOTHRA

(110)

(continued from the previous page) they will get it. That is, they should assume the victorious attitude, think and act and speak as if the truth were already theirs. And even for beginners they should not pray to a non-existent God in the skies or to a personal God; only to their higher self or to Invisible Perfect Adepts.

(417-1)⁶⁵⁵ Monasticism is today mere vanity, humbug and futility. It is satisfied with making a mere outward show of holiness. True asceticism should be practised in thought and feeling, then the denunciatory actions will follow naturally of their own accord. To practise the actions first, is to put cart before horse.

⁶⁵⁴ Blank page

⁶⁵⁵ The paras on this page are numbered 40 through 44, making them consecutive with the previous page.

(417-2) The real fruit of this path is self-improvement in conduct and character. I always tell aspirants from the beginning not to come to me unless they are prepared to strive to get rid of their wrongdoing and I fearlessly point out their faults and sins.

(417-3) I suggest that your next book should be one of "Questions and Answers." It will be extremely helpful to students. Also you can make your present position quite clear through it. It could be divided into three sections, religious mystic and philosophic so that the higher stand points can be omitted by those not ready for them, and thus avoid their bewilderment.

(417-4) There is a kind of clairvoyance I practise which utilizes subtle imagination in discovering the character of a present or distant person and which probes into the inner planes to contact adepts. But this imagination is not the same as ordinary man's wild fancies, for I always back it by sound reasoning. It comes to me in a few minutes, after I sit down and stare with open eyes into space. Then my surroundings vanish entirely and I see only that upon which knowledge is sought.

(417-5) Gross Nature is the only real adverse force against which humanity has to contend. Its physical life being its only life, the result is a mental moral and spiritual inertia which has to be overcome before man can rise. But gross Nature does not want to let man out of its clutches, hence tries to keep him within them; tries to make the non-physical seem the reality, the sensual seem the true happiness. This is why aspirants find it hard to progress and why they fall after rising.

418⁶⁵⁶

KARAN SINGH BOTHRA

419

KARAN SINGH BOTHRA

(111)

(419-1)⁶⁵⁷ Whatever new world organisation for attaining peace is formed, it will certainly fail unless the powerful nations are willing to limit sovereignty and practice disarmament. And as they seem unlikely to do so, it seems that we shall have a third world war within our own lifetime. This time it would bring even the neutrals of the last war into its scope and so it would be a true world war. The chief leaders of the opposing forces would probably be Russia against America; all the other nations would line up under one or the other.

⁶⁵⁶ Blank page

⁶⁵⁷ The paras on this page are numbered 45 through 53, making them consecutive with the previous page.

(419-2) I do not believe that Stalin has really abandoned the plan of communising the world but he has temporarily abandoned it as a matter of expediency. When it suits his purpose he will support it again. The general problem of Russia will determine the next stage of world history, whether it is going to be peace or war.

(419-3) I am opposed to full independence for India, because she is not psychologically fit for it yet nor militarily ready for it. I favour arriving at a compromise with the British and retaining the British connection, say in the form of Dominion status.

(419-4) The yogi whom I personally witnessed perform physical levitation to a great height, told me that his power was developed under conditions necessitating complete chastity, and that it would be lost if he gave up chastity.

(419-5) There is no merger, the higher individuality remains always, otherwise evolution would be senseless and the goal not worth having.

(419-6) Yes, there is evolution and progress; we do not finish at the starting point. The development is from gross nature to subtle nature and thence to supernature (Paraprakriti). The last is the supreme reality, union with which should be the philosopher's aim.

(419-7) The yogi's goal is to constrict himself by turning inwards, the philosopher's is to expand himself by identification with all things. The first is selfish, the second sympathetic.

(419-8) Neither Vivekananda nor Ramakrishna were sages. They were only mystics.

(419-9) Kundalini is a lower mental power, related to sex and spine. It has no philosophic value. He who arouses it in another person makes the latter helplessly dependent

420⁶⁵⁸

KARAN SINGH BOTHRA

421

KARAN SINGH BOTHRA

(112)

(continued from the previous page) upon him for years, if not a lifetime.

(421-1)⁶⁵⁹ Maharishi's use of tvatak-initiation is a form of hypnotism. I repeat, he has not attained the ultimate.

(421-2) Idolatry, priest craft, superstition and false religion are the chief curses of India. If they are removed most of her other troubles could be removed. Hence Hinduism has to go as the old religion had to go in Russia. India's gods are false ones, mere imaginations that delude the masses. The urgent need for the next 20 years is education, for that is the indispensable means of eradicating our superstition.

(421-3) Fasting is good only if it is the consequence of an inward development, causing distaste for food; but it is useless if merely followed without this inner feeling.

(421-4) Try to keep the conjunction with Paraprakriti as long as possible for even 5 hours is enough to render it permanent.

(421-5) Buddhism and Jainism were socially democratic, hence they were smashed by Brahmins.

422⁶⁶⁰

KARAN SINGH BOTHRA

Professor P.N. Srinavasachari

423

PROFESSOR P.N. SRINAVASACHARI

(201)

(423-1)⁶⁶¹ There are three selves. The first is the bodily one, the second is the higher one, called Kevalya, which is detached from bodily life and external influences, from passions and cares, the third is the cosmic self or God. Yogis and advaitin jnanis ordinarily attain only the second one, which yields inner peace because the passions and instincts are transcended. But it is a selfish peace. It takes no account of social duty, human relations, because it acknowledges no 'other' no second being, no God.

(423-2) The highest path leads to the cosmic self and calls for love and leads to service which most yogis and advaitins lack.

⁶⁵⁹ The paras on this page are numbered 54 through 58, making them consecutive with the previous page.

⁶⁶⁰ Blank page

⁶⁶¹ The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

(423-3) I have seen the growth of the Ramakrishna Mission since its inception and find it has greatly deteriorated since the early days. It has become a sect and suffers from the defects of institutionalism.

(423-4) The mystic who advances by self-forgetfulness on one side and fulfilment thru love of God on the other, achieves a higher status than the yogi or advaitin-jnani who seeks only his own truer self, his own inner peace.

(423-5) The advaitic goal of man realising himself as God is delusive if God means the world life. Even on their theory sarvamukti (total liberation) cannot be got until all other beings are liberated, for they too are part of the all-life, which is an endless process. Again, the Ramakrishna Ramanashram practice of calling the Guru Bhagavan, of equating him with God, is sacrilegious. It arises out of their wrong theory.

(423-6) Yoga is a higher escapism. I knew a goi-guru who when faced with unpleasant situations or worldly temptations would withdraw into himself in trance and thus become oblivious of them and so be unaffected by them. But he touched only his kevalya, not God. So far as Ramana Maharshi remains indifferent to the ashram conditions he is practising the same form of escapism. The higher way is to face the situation animated by the desire to serve lovingly, by feeling for and helping others.

(423-7) Ramakrishna was a devotee of God whereas Vivekananda was a jnani; thus the former was on a higher level.

(423-8) The yogi who attains kevalya develops a super-solipsism; he alone is, all else and everyone else is unreal maya.

424⁶⁶²

PROFESSOR P.N. SRINAVASACHARI

Abdul Fazil

425

ABDUL FAZIL

(425-1)⁶⁶³ My psychic impression of Aurobindo and the Maharshi was that the latter was a real mahatma, but the former was not. Aurobindo was a philosopher, political thinker, and teacher in the intellectual sense. His experiment in rejuvenation of the body was a ludicrous failure, for he was older in appearance than his years, while the Mother had to be supported by two nurses when she walked.

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⁶⁶³ The paras on this page are unnumbered.

[(RB 16)]⁶⁶⁴

426⁶⁶⁵
ABDUL FAZIL

Mahacharya Vahindra and Ananda Maitreya Baltari

427
MAHACHARYA VAHINDRA
(113)

(427-1)⁶⁶⁶ MAHACHARYA VAHINDRA (Guru) and
ANANDA MAITREYA BALTARI (chela)

Chela is son of Chinese Princess and Baron Ungern-Sternberg
TIBET

The Tibetans have not been opposed to the spread of knowledge of true Buddhism, but you cannot blame them for being suspicious of foreigners. So they have been very cautious and careful in order to preserve and defend themselves.

(427-2) DORJEFF and M.V. were co-advisers to Dalai Lama, Dorjeff for Asiatic and European and M.V. for European foreign policy only. M.V. has no influence in Tibet since the death of Dalai Lama at which time he left the country. Dorjeff was keen on supporting Buddhism. Dorjeff was a good man and a high Lama, but his name was dirtied for political reasons. The name Dorjeff means thunderbolt. He was known to Tibetans by a different name. His Tibetan name is as follows: I here write it down for you _____.⁶⁶⁷ Isenchal Khambo. Keep this secret. He is over 90 years old now. He received the highest title ('Laharamlu') for a learned man in Tibet. His parents were rich pure Mongolian princes. He inherited a fortune at their death but spent it on spreading Buddhism, building costly temples in St. Petersburg. He is not now in Tibet.

(427-3) Dalai Lama agreed that white men who were keen and sincere to become Mahayana Buddhists should enter Tibet to study. But the British would not allow white men to enter Tibet for this purpose. The Tibetan Lamas are very spiritual and have admiration for superior white race, as their sacred books say that the white race will save Buddhism for the future. Tibetan Lamas would welcome real white students, but they dare not because of the British taboo.

⁶⁶⁴ Handwritten notes at bottom of page read: "(RB 16)"

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⁶⁶⁶ The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

⁶⁶⁷ 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.

(427-4) Sven Hedin is materialistic, sceptic and anti-buddhist. Hence ignore his criticism of Ossendowski's accounts of Mongolia and Tibet, which are indeed mostly true.

(427-5) Great Guru Padmasambhava of Tibet is the founder of Tibetan Buddhist Hierarchy. Buddhism was preached for the first time in Tibet about 640 A.D. in the reign of Tibetan King Sron Tsa Gamp. But it was only hundred years later that Buddhism made a great progress when King Thi-Sron-Detsan listening to the advice of the Pandit Shantaraksita summoned the Indian Buddhist Guru Padmasambhava to come to Tibet in 747 and this Mahayanist monk from the University of Nalanda, the Oxford of ancient India, became the actual founder of the ecclesiastical system

428⁶⁶⁸

MAHACHARYA VAHINDRA

429

MAHACHARYA VAHINDRA

(114)

(continued from the previous page) known as Tibetan Buddhism. Mahatacharya Padmasambhava, the Lotus-born, is called by the Tibetans as Guru Rimpoche, or Precious Teacher. Padmasambhava was an adopted son of King Indrabhuti who was regarded as an authority on Mahayanic Buddhism and who wrote a large number of Buddhist works. At least 43 among Indrabhuti's works are preserved today in Tibetan translations, the most interesting being Jnanasiddhi which throws great light on the little-known Vajrayana school of Buddhism. Padmasambhava himself had 8 Indian gurus belonging to 8 different schools of Buddhist philosophy yet he was ordained by a guru belonging to one school only: the Tantric⁶⁶⁹ Yogacharya school, and soon became renowned for his knowledge of dharani (mystical sentences) and of their efficacious application. Padmasambhava went to Tibet where he remained altogether about 50 years founding monasteries and teaching the Buddhist doctrine. Glowing with zeal for the salvation of sentient beings, Padmasambhava did even visit China and most especially the great monasteries and sanctuaries of Wutaishan in Shansi province, which is nowadays a meeting-place for the Tibetan and Mongolian Lamas and the Chinese Buddhist monks.

(429-1)⁶⁷⁰ Guru Padmasambhava, worshipped in Tibet as only to the second Buddha, is generally represented seated on a lotus with the legs locked, the right hand brandishing

⁶⁶⁸ Blank page

⁶⁶⁹ "Tantrik" in the original.

⁶⁷⁰ The paras on this page are numbered 6 through 7, making them consecutive with the previous page.

the dorje or thunderbolt of Indra, and the left holding a human skull symbolizing renunciation of the world, in virtue for which he bestows success in Yogic and Tantrik Buddhist practices. Padmasambhava, the Crowned One, wears a peaked cap like a lotus flower in bud and with the left arm presses against his breast a stick called Khatvanga which he is believed to have invented. If painted, Padmasambhava is clothed in a long red gown and often accompanied by his two famous disciples.

(429-2) Lama is a Tibetan word signifying a Buddhist and is applicable to all fully-ordained priests. Lamas are great in their devotion to pursuit of knowledge, great in their perseverance which alone sustains them in all kinds of difficulties, great in their penetrating insight into the structure of Buddhism, and great in the mastery which they acquire of various Buddhist works. The Lamas occupy themselves in Buddhist examination and must maintain in debate various theses in Buddhism. The Lamaistic Buddhist clergy is composed of priests of various grades, some of whom follow a special course of Buddhist teaching. After studies, more or less long, in the Universities of monasteries where is taught the Tsaut, i.e. the distinctive

430⁶⁷¹

MAHACHARYA VAHINDRA

431

MAHACHARYA VAHINDRA

(115)

(continued from the previous page) signs of the things of the quintessence, or the commentaries to Buddhist scriptures, the Lamas obtain successively the degrees of Bachelor, in Tibetan Dkabhau Lama; of Licentiate, in Tibetan Rabshbyams-pa Lama; of Master, in Tibetan Snasrams-pa Lama; and of Doctor, in Tibetan Hla-rams-pa Lama. The Lamas usually wear the costume of one of the 3 holy colours: yellow, red and blue. The sacred colours symbolize the triple Gem of Buddhism: yellow representing Buddha, blue Sangha, the Community of monks, red Dharma the teaching. The age of the candidate is not the determining factor at a Lamaistic Buddhist ordination.

Occultism & Yoga

(431-1)⁶⁷² The secret clasp between members of our Mahayana school is to place both palms on the outside of both hands of the other person, i.e. one clasps the backs of the other man's hands.

⁶⁷¹ Blank page

⁶⁷² The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

(431-2) The use of the rosary by the Buddhist monks is for concentration. As the beads are slowly counted it helps to slow down and to regulate the breath. It also helps to calm the confused mind.

(431-3) Padmasambhava possessed the enemy-eradicating power of a very subtle kind. Concerning this power Western scholars know very little, and in this direction there exists an almost virgin field for scientific research. When Guru Padmasambhava arrived in Tibet in 747 A.D. he found the people there worried and tormented by obsessing evil spirits. Aided by unfavourable climatic conditions, the dark elementals projected their malignity into Tibetans producing insanity and various disorders in them. Padmasambhava knew how in nature all things influence one another. The exorcising rites to neutralize the disharmony in man's body, mind and surrounding were employed by Padmasambhava to heal all manner of sickness and malignant spirits. In order to exorcise the demoniacal beings, habituated to an existence of purely sensuous delights, Padmasambhava, sounding a human thigh-bone trumpet and accompanied by a low chant on the part of his close disciples, performed his celebrated Buddhist Dance in order to destroy the powers of evil. Padmasambhava's dance inimical to evil influence was essentially a religious rite of purification symbolizing the utter destruction of all recognized evil in constant activity but unconscious to an ordinary man. This is the rite with a spear which I performed for your benefit. As Guru Padmasambhava danced ecstatically he visualised that he is treading under foot the prostrate forms of malignant illusory being which he thought of as being human corpses. A rhythmic motion

432⁶⁷³

MAHACHARYA VAHINDRA

433

MAHACHARYA VAHINDRA

(116)

(continued from the previous page)travels from Tantric dancer's shoulders down to his arms, and through his wrists to his hands in mystic gestures. From the tips of his eloquent gesticulating fingers a wave of flame-like radiance passes on, but into the air, and falls with the might of a thunderbolt wheresoever the Tantric Buddhist priest mentally projects it; against demons and antagonistic spirits with their followers, rendering them powerless to flee.

(433-1)⁶⁷⁴ Guru Padmasambhava had 25 principal and very carefully tested disciples, each of whom possessed mystic or yogic powers and a divine secret science called by

⁶⁷³ Blank page

the Tibetans Trongjug. Man inflamed with love of the worldly life does not know himself that the mind within oneself is the source of the most transcendental aspect of the secret lore concerning supra-mundane consciousness. But the disciple of Buddhism into whose heart the guru's teaching have entered is like unto one who has been made to see a treasure lying unnoticed within his reach. Padmasambhava imparted his secrets to all the 25 of his faithful disciples.

(433-2) Tibetan Lamas do possess amazing powers for the most sceptical English travellers witnessed in Tibet the so-called "miraculous" things, unknown to Western science. Many Lamas develop uncanny control over their senses, practise will-power, and can invoke supernatural forces. It is by no manner of means a wonder. It is not meaningless and not only suggests that the physical cannot be separated from the psychic. Telepathic communication can be made with the powers that are invoked.

(433-3) Buddhism has a high philosophic Tantricism which no outsider can understand. The Tantras, whether Hindu or Buddhist, contain both a philosophically profound doctrine and the praxis of intense introspective meditation.

(433-4) In Tantrik ceremonies a sacrificial vessel or a skull-cap (kapala) is usually filled with wine and offered to Kali the terrifying one. Well, it's the libation in honour of the Lotus Feet of Kali, the dust on which are millions of universes. It is believed that all the living things and universes are withdrawn at a time into the Ferocious One, and again, when the throes of rebirth are felt, are put forth from it each appearing in the form which its previous Karma or causation had prepared for it.

(433-5) There is Tantric Mahayana in Tibet, which says woman's embraces sexually may be enjoyed; in Tibet they practice it and believe they can use it as a means to Nirvana. They use it as a kind of meditation.

434⁶⁷⁵

MAHACHARYA VAHINDRA

435

MAHACHARYA VAHINDRA

(117)

(435-1)⁶⁷⁶ The seat of the adept hierarchical world rule is forever changing, being only temporarily prevalent in one country, as a sign of the impermanence of all things.

⁶⁷⁴ The paras on this page are numbered 4 through 8, making them consecutive with the previous page.

⁶⁷⁵ Blank page

(435-2) The gods do exist. We are candidates to become them. They are higher than humans. They live in deva-worlds. There are great powerful human beings who are almost on point of graduating into devaship. They become powerful rulers and kings. Devas are born and die. They exist both in invisible and visible worlds and planets.

(435-3) The gods as agents have works to do, such as defence of virtue, wisdom, gods of Art, literature, etc.

(435-4) There are gods of frightful appearance in some Tibetan Mahayana schools. We have not to be frightened of them, as they are illusory.

Mahayana in India and Abroad

(435-5) There is a secret tradition which has combined and united Hinduism, the religion of many Gods, and Buddhism, the religion without a God. There was a time when both faiths even dwelt outwardly together in complete harmony, with interchangeable rites, symbols and dogmas. The tradition itself was limited by the mental incapacity of the masses to the circle of a few sages and their immediate disciples. Present-day Vedanta and Mahayana are corruptions of this pure doctrine but of all known systems they come closest to it.

(435-6) The nearest conception to Adi-Buddha in the Hindu teaching is Brahman. Even then there are certain differences.

(435-7) Shankara took and borrowed from Mahayana (which is far older than Advaita) many ideas, gave them new names, kept some ideas intact but altered others. Mahayana Buddhism and prehistoric Hinduism were one and the same. Pali has still kept this same primal Hinduism to our times.

(435-8) Advaita is quite similar to Madhanika Mahayana Buddhism. Sankara's one fallacy, however, is his teaching of Mahadeva, the Great God who is everywhere. Before Shankara, the Hindus like the Buddhists believed in thousands of Gods who were agents to play individual parts. Buddhists do not believe in one eternal God, however. The Vedantin's one reality is the same as the Suchness, the Nirvana of Buddhism. Advaita Vedants is so close to Mahayana that it once was a part of it. Originally true Buddhism and Hinduism were one.

436⁶⁷⁷

⁶⁷⁶ The paras on this page are numbered 9 through 12, making them consecutive with the previous page.

⁶⁷⁷ Blank page

(continued from the previous page) Mahayana was the early and true form. Hinayana was the least important and popular form. Mahayana was esoteric; it was for the few who could grasp it; Hinayana was given to the masses. The original Hinayana was the elementary part of Mahayana, but it became lost in time so that the Hinayana of today is not even the authentic Hinayana of Gautama's day.

(437-1)⁶⁷⁸ The Tibetan biography of Shankara shows why he persecuted Buddhism. It was Karmic, this antagonism of his. The Indian biographies are inaccurate and biased.

(437-2) Hindus' belief in God today is corrupted and incorrect and not as it was correctly in the primal Hindu-Buddhist days of Mahayans. Modern Hinduism in India became corrupted by invaders and bad teachers, and hence true primal Hinduism is found only in Tibet. Hinduism is incomplete without Buddhism.

(437-3) Buddhism is incomplete without the Hindu Gods, their union makes the proper religion for Aryans. Gautama came not to destroy Hinduism, but to complete it.

(437-4) Mahayana - Hinduism flourished most in South India during its Indian period.

(437-5) The learned Aztecs and Incas were the American Buddhists. Their fair Buddhist temples, magnificent houses and palaces and everything that remained of Aztec and Mayan civilisation was destroyed. Splendid temple-pyramids in Mexico and Peru and artistically carved stones in Vancouver are today the only evidence of a lost civilisation. (The first party of Buddhist priests were reported to have crossed the Pacific from Asia to the north of America about the year 458 A.D.)

(437-6) Jesus Christ himself was to a certain extent influenced by the Mahayana Buddhism.

(437-7) One who pays homage to Brahma the Creator, has to worship Vishnu the Maintainer too, and one who renders homage to Vishnu the Maintainer has to show the same veneration towards Shiva the Destroyer.

⁶⁷⁸ The paras on this page are numbered 5 through 12, making them consecutive with the previous page.

(437-8) Orthodox Hinayana believes only in sacredness of Pali language. But this was artificial, like Esperanto Sanskrit was earlier, more authentic. The general idea that Mahayana is corrupt Buddhism is false. Most ancient Buddhistic scriptures were in Sanskrit and not in Pali.

438⁶⁷⁹

MAHACHARYA VAHINDRA
Mahayana in India and Abroad

439

MAHACHARYA VAHINDRA
Mahayana in India and Abroad
(119)

(439-1)⁶⁸⁰ Mahayana accepts very many of the Hinayana scriptures, including Tripitaka, as reliable, but says they are only for beginners.

(439-2) There are no books in English upon our school of Mahayana. The Maharaja of Baroda has been publishing editions of Mahana Buddhist scriptures in Gaikwar's institute, Oriental Institute, Baroda, called the Gaekwad Series. The Maharaja of Baroda did good work in rescuing rare and lost Mahayana work.

(439-3) Hinayana teaches individual, selfish salvation, Mahayana teaches universal salvation and the spiritual service of mankind to help others to attain too.

Mahayana in China

(439-4) Chinese are a very refined and kind people. The Chinese were the only civilised people when many nations lived much like animals and had no tools with which to cut down trees and change them into houses. The science of astronomy and mathematics had reached in China a very high standard already in the beginning of Chinese history. China has the oldest civilisation which was for millenniums highest in the world.

(439-5) The introduction of Buddhist wisdom from India to China dates back to the thirtieth year of the first emperor of the Chin i.e. about 217 B.C. Buddhist viewpoints of philosophy were since gradually adopted by the Chinese. Buddhist sutras began to sift in over the Chinese borders. Hundreds of Indian Buddhist monks proceeded to China and settled down there. Finally Buddhism became nationally established in native forms in China.

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⁶⁸⁰ The paras on this page are numbered 5, making them consecutive with the previous page.

(439-6) Vegetarian banquets were ordered in China for those converted to Buddhism since Eastern Han Dynasty, namely, since Emperor Ming Ti who together with his brother Prince Liu Ying of Chu were deeply interested in newfangled Buddhist faith. Near every holy mountain or Buddhist sanctuary in China there is a little town given up to the sale of temple requisites and a number of vegetarian restaurants. Individual vegetarians are called in Chinese “chai-p’ o” and vegetarian associations “chai-kung.” The practice of vegetarianism underlies all Chinese Buddhism.

(439-7) Chinese Buddhist monks and lay men are vegetarians, whereas Hinayana, Ceylon, Burmese and Siamese are meat-eaters, contrary to Buddha’s clear prohibition. The Hinayanists say that Buddha died of eating Pork, which

440⁶⁸¹

MAHACHARYA VAHINDRA
Mahayana in China

441

MAHACHARYA VAHINDRA
Mahayana in China
(120)

(continued from the previous page) Mayanists deny. We say that the word for pork is same as a kind of mushroom, and he was poisoned by a fungus.

(441-1)⁶⁸² Mahayana considers every language sacred, hence studies can be made in the local language such as Chinese, not necessarily in Sanskrit or Pali.

Siam

(441-2) The Siamese are imitators. The Khmer was the real spiritual race. Siamese have copied from them. Like Japanese⁶⁸³ they are not creators. It was Siamese who destroyed Angkor. Their present Buddhism is feeble, uninspired. A disaster will overtake them.

(441-3) The Siamese have produced no outstanding personages their Buddhist priesthood have produced no great Soul; and lack more than mediocre intelligence.

⁶⁸¹ Blank page

⁶⁸² The paras on this page are numbered 5 through 7, making them consecutive with the previous page.

⁶⁸³ “Japs” in the original.

(441-4) Khmer have bequeathed great relics of their artistic culture to places all over Thailand, viz. Bimai ruins, Lopburi and Bangkok.

Mahayana in Angkor

(441-5) The people of Angkor worshipped Light as a very god and the rite of sun-worship was carried on in vast stone-paved courts which were open to the sky and faced the temples.

(441-6) Angkor Vat being the most important and illustrious stronghold of this school and seat of learning for seekers after Truth from all lands. Our Anuttara Mahayana Adibuddha school was the dominant form of Buddhism in Indo-China for centuries. Mahayana Buddhism and true Hinduism were thus inseparable there during many centuries, beginning with the reign of the King Jayavarman II, the greatest Mahayanist at the close of the 8th century to the reign of the King Shrinrajayavarman, in the first half of the 14th century A.D. Then 600 years ago Angkor Vat was destroyed for the first time by the Siamese Hinayana invaders who committed a great number of acts of vandalism against Mahayanist images in Indo-China. Mahayana priests were massacred. Later everything pertaining to Mahayana was destroyed by the Siamese.

(441-7) The Khmer civilisation at Angkor did build their now existent ruined buildings about the period which archaeologists assign, but their culture was far older. They were

442⁶⁸⁴

MAHACHARYA VAHINDRA
Mahayana in Angkor

443

MAHACHARYA VAHINDRA
Mahayana in Angkor
(121)

(continued from the previous page) spread out over Cambodia and parts of China, Siam, Malaya and Java into one large community at one time. The Siamese are a different race, the Thai race.

(443-1)⁶⁸⁵ The Khmer was an initiated culture because it contained the elements of primal Hinduism with Buddhism, i.e. Mahayana, the original faith which was one.

⁶⁸⁴ Blank page

⁶⁸⁵ The paras on this page are numbered 4 through 5, making them consecutive with the previous page.

Siamese temples although built by a different race and one with Hinayana faith, have incorporated many elements of Khmer art and architecture because the Siamese are gifted with faculty of imitation like the Japanese.⁶⁸⁶ Although they destroyed Khmers of Cambodia, they adopted much of their architecture.

(443-2) The restoration and protection of Angkor ruins has brought great good Karma to France. They were on the point of being defeated in the great war, but they were saved, although they did not know, it is Angkor Karma which saved them. The French restored Angkor with materialistic object of attracting travellers' money. Still it was a meritorious act and brought immense good Karma.

Sun Worship

(443-3) When mankind developed intelligence they pondered how we are here in this world, who created it and other religious questions. It was easy to see that the visible source of all life is the Sun. Hence he began to worship the sun. But developed men seek something more complicated and evolved than this sun-worship. Some great teachers then deepened and made this sun worship more complex for man. They named it Brahma, who is nothing else than the creative power of the sun, Vishnu is its preserving protective and nourishing power and Siva is its destructive force. These three gods are simply three powers of the sun and not three individual beings. They are only poetical symbols born of human mind; i.e. created illusions, they do not exist anywhere else. The sun is real, Brahma and Siva are fictitious and symbolic only; this shows the richness of the human mind. All Gods exist only in imaginations. Invisible gods are all fancies or theories which we do not know. It is better to worship what we do not, i.e. the Sun. The Sun is visible and therefore worthy of worship. Sun is the true Adi-Buddha principle and was used as one of its symbols.

444⁶⁸⁷

MAHACHARYA VAHINDRA
Sun Worship

445

MAHACHARYA VAHINDRA
Sun Worship
(122)

(445-1)⁶⁸⁸ Although life is full of suffering every one wants to continue to live. Whence comes this desire for life? It comes from the sun. Hence it is natural for man to thank

⁶⁸⁶ "Japs" in the original.

⁶⁸⁷ Blank page

sun and worship it. Critics object (a) Why bow before a created object; why not its creator? (b) Why worship an unfeeling indifferent sea of flame? Our answer is: As friend of morality we are duty bound to express gratitude to the sun whether it feels it or not. (c) A man who wants to live and won't worship the sun is shameless before his benefactor. He looks in impossible places for invisible God and won't worship this visible God confronting him. Karma demands our returning reverence and gratitude to the sun. We must acknowledge the source of our life with respect to sun, as we do to parents.

(445-2) But really we must grant that the universal life principle or energy is highly intelligent as is evidenced in the order and design of universe, and therefore its source, the Sun, is also intelligent. But this does not mean the need of a separate God to created world.

(445-3) From the tiny cell to the great star, everything is in a constant growth or decay, thanks to the sun's power. Even substances like stone, wood and metal come into existence through the workings of sun force. The sages knew also, however, that even the human mind gets its vitality from this same force, causing it to reincarnate again and again upon the earth.

(445-4) According to the treatises of our School, Brahma Vishnu and Shiva are emanations of the eternal Adi Buddha, the mystic primordial Buddha, not the man Gautama.

PB

(445-5) When a scripture has been translated from Sanskrit or Tibetan, it is good enough. It is not necessary to learn Sanskrit or Tibetan, unless one wants to study the original books. Mahayana demands everything to be translated, every single word even the word Buddha has been translated into Tibetan, Chinese (Fo) and Japanese (Butsu). Hence your idea of eliminating Sanskrit terms and interpreting ideas only is good Mahayana practice, but the West cannot find better words than the Sanskrit terms Nirvana, Dharma, Karma.

446⁶⁸⁹

MAHACHARYA VAHINDRA
PB

447

⁶⁸⁸ The paras on this page are numbered 2 through 5, making them consecutive with the previous page.

⁶⁸⁹ Blank page

(447-1)⁶⁹⁰ “You are the first white man to prostrate himself before me for many years. I am deeply moved. Your prostration will be more than merely symbolic: it will bring you great return.”

(447-2) Greater masters than myself wish you to study in Angkor and used me to get you to do it. It is Angkor Wat where I recommend you to meditate, so that you can pick up again the invisible influence of our Anuttara school and thus be benefited by it. Such influence of sacred spots still exists in them, and we who have lived and studied there in former lives can be helped by revisiting there in this life. There are great masters still in Angkor, in spiritual bodies. When a great Yogi is about to die and composes himself in meditation samadhi to prepare for passing out, he will continue in meditation for hundreds of years after death, linked to the same place. Hence visitors will find the atmosphere highly spiritual and earnest and advanced seekers can gain great benefit by entering the aura of these masters at Angkor. Even tourists who are ordinarily materialistic people will unconsciously derive spiritual benefit by visiting Angkor, even though this benefit may not shine forth till many years later.

(447-3) Great spiritual beings are working with and through you, and you have a work of service of tremendous importance to do in the future. The prediction has been made in Tibet, and with truth, that the White races will save the truth for mankind in our age.

Death, Rebirth & Karma

(447-4) Cremation is essential because the illusory ego continues to suffer so long as the corpse exists. There is no suffering to the mind during cremation. Only after the flesh has totally turned to dust can a new body be taken. Such rebirth may occur almost immediately therefore and certainly very generally within a year of cremation.

(447-5) Bad Karma can be modified and lessened and made easier, but not eliminated. The gratitude of those you helped comes to modify your sufferings in bad karma.

(447-6) It is black magic not to cremate a corpse immediately. The Siamese cremate very slowly, taking several hours; thus cooking the body (roasting) and producing bad smell all over the town. This is black magic. Egyptian mummification of dead was also evil as the illusory ego cannot get away to reincarnate. It often contemplates and approaches its corpse. God men should be cremated quickly.

⁶⁹⁰ The paras on this page are numbered 2 through 4, making them consecutive with the previous page.

(449-1)⁶⁹² Since its emancipation from Christian clerical supremacy European science lends full support to the Buddhist doctrine of Karma, which is, in fact, the scientific teaching of the indestructibility of force applied to man's mental and bodily actions. And the teaching concerning rebirth follows that of Karma as a natural corollary. Palingenesis is the very foundation on which the whole edifice of Buddhism is erected. The doctrine of reincarnation reveals in the world an orderly harmony under seeming incoherence and incongruity, and absolute justice under seeming injustice or iniquity. Scoffers and unbelievers have to read "Evolution and Ethics" by T.H. Huxley or the "Varieties of Religious Experiences" by W. James to recognise the scientific impregnability of Buddhist doctrine. In Palingenesis, which is the only logical explanation of the unequalities in human society, Buddhism triumphs over all other religions.

(449-2) The Jews' troubles and sufferings are the karma of their feelings of superiority over other races, due to their egoistic self separation.

(449-3) This planet is best for attaining Nirvana, paradoxical as that seems. On higher, more advanced planets where life is beautiful, easier, full of happiness and with little suffering, the mind naturally tends to become lulled and to go to sleep spiritually, without becoming bad however. Here the suffering of existence drives people to seek a remedy, which puts them on the Path.

(449-4) The Buddhist teaching does not accept the Christian idea of a divine soul-individual in each man. There is only the illusionary ego, which is consciousness (vignana). This survives death, lives a dream-like existence and is reincarnated. Only this vijnana-consciousness, this ego, can be reborn, but no divine soul.

(449-5) Rebirth often occurs in the same year as death. Generally people are born very soon again after death.

⁶⁹¹ Blank page

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(449-6) Buddhism teaches that every man's future is in his own hands.

(449-7) If a Guru dies his teachings and ideas enter his chief disciple, and he gives permission to the latter to become a guru in his turn, if it has not been done before. The latter initiates another before he dies also. But Mahayana does not agree with the Hindu idea that the spirit (conscious mind) of the guru passes at death into his chela. The Mahayana doctrine on this point of guru's

450⁶⁹³

MAHACHARYA VAHINDRA
Death, Rebirth & Karma

451

MAHACHARYA VAHINDRA
Death, Rebirth & Karma
(125)

(continued from the previous page) death and chela is: at least there must be a single disciple before death. If however, guru is old and cannot find a suitable disciple before death, then, if it is a time of impending catastrophe for the world, he may hypnotise or telepathically influence a strange man, who need not be at all interested in spiritual things, and when the Guru dies this man is suddenly converted and apparently changed and the Guru works through him. This is extremely rare, and is not used, if possible, because it is just like killing the other man, for his spirit is driven out.

(451-1)⁶⁹⁴ The gods exist. They are beings higher developed than humans. Some are in spiritual non-visible bodies and others are in material bodies. In the latter case they are living on other physical planets. The other planets are inhabited, some by beings higher in evolution than our humanity, others by beings lower in the scale. Any human who has developed so high that he has outgrown the usefulness of our planet to him, has thereby earned the right to reincarnate on a planet bearing more advanced beings and he may do so. But in general, the majority of mankind continue to be reborn on our own planet. Some of the highly advanced god-like beings on higher planets have deliberately reincarnated themselves on our planet in order to help our humanity. This has occurred in several cases.

Angkor

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(451-2) The Khmer race gave to the Thai invaders the ennobling religion of Our Lord Buddha Gautama. As members of the great Caucasian family of the so-called white peoples, the Khmer were highly civilised. They were devout Buddhists and left in Siam unforgettable monuments of their intense Buddhistic civilisation and great religious achievements. This Khmer nation conceived and built the world-famous Angkor Wat, one of the Seven Wonders of the world, Angkor Thom, Bayon and many other marvels of exquisite Buddhist architecture.

(451-3) In the days of old, the territory of the present-day Siam or Thailand and the geographical area all around it, were inhabited by a Hindu-Aryan people, known as the Khmer.

452⁶⁹⁵

MAHACHARYA VAHINDRA
Angkor

453

MAHACHARYA VAHINDRA
Blavatsky & Adepts
(126)

(453-1)⁶⁹⁶ Blavatsky's work was to help humanity. In Lhasa the High Lamas have often discussed it. The Great Mahatmas used her as their chosen instrument. She saw much in Tibet. There are strong reasons why Theosophical Society is weak now. It has completed its mission.

(453-2) Help will go to West from Mahayana, but not soon. It will take time. Blavatsky prepared the way. She opened their eyes to Eastern Truths, but she was just a fore-runner in the West for it.

(453-3) Mahayana has several schools but only one is the highest. It is the Anuttara and Adibuddha. It had its central headquarters at different places in the course of the times. It was once in India, then shifted to Tibet, Nepal, China and Cambodia. Angkor Vat was the great centre of our school in the middle ages under the Khmers. H.P.B. smoked too much and partly hence died so soon. (?)

(453-4) Blavatsky knew a great deal more than what she wrote but her Master would not let her publish more than a little fragment. The world was unready. Even today it is still not quite ready, and the time is not ripe for the revelation of the full truth. First

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the catastrophe of another war will have to happen. Blavatsky found that people were not ready for the No-God idea, and so did not call it Mahayana, but Theosophy, i.e. divine vision. She did good work.

(453-5) The Russian people rejected Blavatsky and said that she was the daughter of Satan and thus they incurred a great evil karma, as a result, showing in unhappy catastrophe and revolution. Her name was constantly insulted in Russia and she was cursed by the Russian Church. She was a great prophetess and a great soul. The Russian people were blessed by her birth among them. They rejected her, and so had to suffer.

(453-6) When she was a girl and fled from her husband, she accidentally met a group of Russian Buddhist Kalmucks who were proceeding by a roundabout route on pilgrimage to the Dalai Lama of Tibet. She joined the caravan as a means of escape from her husband. One of them was a Buddhist guru. He took care of her and protected her and brought her to Lhasa. She was initiated in due course into the secret tradition. She visited other parts of Tibet and also India. Before the existence of Angkor ruins was known in the West, she was sent there to continue her studies and to receive a certain contact

454⁶⁹⁷

MAHACHARYA VAHINDRA
Blavatsky & Adepts

455

MAHACHARYA VAHINDRA
Blavatsky & Adepts
(127)

(continued from the previous page) by meditation in the temples. H.P.B. went but experienced great difficulty in travelling through the uncleared jungle; however she bravely suffered all the discomforts like a man. Later she was introduced by this guru to a co-disciple, who eventually became a High Lama and a personal adviser to the Dalai Lama. He was the son of a Mongolian prince, but for public purposes took the name of "the Thunderbolt." i.e. "Dorje." On account of his personal knowledge of and interest in Russia, he gradually altered it to "Dorjeff." Before their guru died he instructed Blavatsky to give a most elementary part of the secret tradition to the Western people, while he instructed Dorjeff to follow her further career with watchful interest. Dorjeff gave her certain advice, she went to America and founded the Theosophical Society. Her guru had forbidden her to give out his name. It is quite possible that H.P.B. came back to Tibet a second time and met her two masters M and

⁶⁹⁷ Blank page

K.H. but I do not know of them. Moreover she knew much more of the teachings than she revealed. But she was always fearful of saying too much, so she constantly created what she called 'blinds' and wrapped her truthful secrets in imaginary clothes. I may say no more. However, the poor woman was unjustly maligned by her enemies. Her sole desire was to help humanity. They could never understand her peculiar character nor her Oriental methods. Her society did an enormous service to white people by opening their eyes to Eastern truths. But its real mission is over; hence its present weak condition. A new instrument will take up the work in 1939 and give a higher revelation to the world which is now better prepared. But the beginning of this work will be as quiet and unnoticed as the planting of a seed. It is 108 years since H.P.B.'s birth. There are 108 steps on the path to Nirvana. A man may have unconsciously passed through 50 out of these 108 initiations already. Amongst all the yogis of the Himalayas, 108 is regarded as the most sacred number. It is also kabbalistically connected with the year 1939 in a most important way. Therefore this year will witness very great world changes and also the departure of the adepts from Tibet. Their location was always a secret, even most of the High Lamas never knew it. Tibet has lost its value for them, its isolation has begun to disappear rapidly and its rulers no longer respond faithfully to them. They leave Tibet seven hundred years after their arrival.

456⁶⁹⁸

MAHACHARYA VAHINDRA
Blavatsky & Adepts

457

MAHACHARYA VAHINDRA
Blavatsky & Adepts
(128)

(457-1)⁶⁹⁹ There is an unbroken line of sages who held and taught this doctrine. The idea of great Adepts governing the world is true. These beings direct spiritual and political destiny of the world. The line of sages which had penetrated into the secret of The First and gave these symbolic religions to the masters has shifted its headquarters from epoch to epoch. From the 6th to the 13th centuries it flourished in Angkor, but for 700 years before that period it flourished in South India. Reminders of this earlier centre exist in plenty in the architectural forms and sculptural details. Even the Sanskrit alphabet used by the highest Brahmin priests in Cambodia is of Pallava (South Indian) origin. But the wheel of Karma turned, the Cambodian empire declined and disappeared with a rapidity which outran the fall of the Romans. The rulers were dazzled by wealth and conquest and failed to heed the advice of Sages. The later withdrew and migrated to Tibet.

⁶⁹⁸ Blank page

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(457-2) We cannot grasp it until we are prepared to give up all other ideas.

(457-3) Mahayana also teaches the two standpoints, philosophic and practical.

(457-4) No discovery of science has ever disproved a tenet of Buddhism, no discovery could do so.

(457-5) The Buddha's teachings are called the Dharma and they are true at all times and under all conditions. The fact is that Buddhism is no originary religion. It teaches individuals to depend on themselves. For Buddha said: "Do not accept my doctrine from reverence, but first try it as gold is tried by fire."

(457-6) Lord Buddha Gautama Sakyamuni said clearly that ignorance arises the Evil. "From Ignorance arises Evil. Ignorance being absent, Evil ceases" - And the value of Buddhism does not lie only in the fact that it explains the origin of Evil, but also in the fact that Buddhism possesses that very insight by which the source of evil is destroyed. (Ignorance in Sanskrit - Avidya).

(457-7) The present-day orthodoxy of Hindu Brahmins (Sanatanism) prides itself on having Shankaracharya's gospel, but this gospel of dogmatism is at least in our opinion, only the inheritance of historical Shankaracharya's certain "stubborn" disciples. (Smertas) Shankaracharya himself after having taught for a long time the God-concept realised finally his grave mistakes and came back to the

458⁷⁰⁰

MAHACHARYA VAHINDRA
Mahayana Philosophy

459

MAHACHARYA VAHINDRA
Mahayana Philosophy
(129)

(continued from the previous page) high and noble principles of real Hinduism. The Anuttara Mahayana Adibuddha School have a deep-rooted admiration for the true Hinduism or Brahminism because its tradition has "developed some of most subtle themes which the world has ever seen or known. Sankaracharya's first conception of Brahma was not in conformity with the ancient Yeddo spirit. Finding, however, in the

Creator-belief no help towards the solution of the problems of metaphysics and moral philosophy, he renounced, after various tribulations his God Mahadava (Jehovah), changed his religious views and became the historical Buddha Gautama Sakyamuni's admirer, a course which won for him the contempt of a number of his pupils. It must also be strongly borne in mind that the difference between ancient and present-day Brahminism is very considerable.

(459-1)⁷⁰¹ Dharmakirti was the head of the Buddhist University of Nalanda, flourished in the 7th century. The greatest of all logicians and one of the cleverest philosophers of Hindustan after Lord Buddha was Sri-Dharmakirti, called by some the "Hindu Kant." He is a true mine of treasure awaiting students, Eastern and Western. Sri Dharmakirti's original Sanskrit works, a marvel of patience and care and a monument to their author, written on palm leaves, were carried to the "Kingdom of Sinoq," Tibet, from India about 1000 years ago. Sri Dharmakirti was called in Tibetan Chos Kyi grags-pa. He was born in Southern India. The Tibetan books tell us how Sri Dharmakirti went first to one and then to another of the holy men who claimed to have found the answers which he sought. His penetrating intellect found discrepancies and fallacies in all the systems of Hindu theological dogmatism. At the age of 18 Sri Dharmakirti decided to strike out a Buddhist line of his own based on pure logic. To this end he became a Buddhist monk. He showed the emptiness of the Hindu atmak (soul) theories. For this reason, and because he had no use for the One Deity, he was regarded by Brahmins as a dangerous heretical teacher.

Dharmakirti taught that all things or objects are illusive, phenomenal and subjective, being, in fact, the products of our own mind only, or one's own inward experience. There are two kinds of knowledge; the direct knowledge and the indirect knowledge, for there are two kinds of beings too; the particular and the general. The particular being or existence (bhava) corresponding to

460⁷⁰²

MAHACHARYA VAHINDRA
Mahayana Philosophy

461

MAHACHARYA VAHINDRA
Mahayana Philosophy
(130)

(continued from the previous page) the ideal moment (ksana), the base of all reality; the general being corresponds to the synthetic construction of one's imagination. Things are not what they seem to be and no objects are independent of us. The Macrocosm is

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⁷⁰² Blank page

not separable from the Microcosm. In other words, the perceiver of phenomena and the phenomena themselves have no absolute existence, but merely a relative one, founded on the law of causation. He taught: we may speak of a bird, but there is no such thing as a bird in general. It is always either a jungle crow or a king-fisher, a golden plover or a flower pecker, this bird or that, but bird is only an abstraction, a name (samjna), a concept of our own mind.

The same applies to all beings and objects; they are only names with nothing corresponding to them, the true nature of things being neither what they seem to be. To the logical reason of Dharmakirti, the ego (or soul) is no more than a reflection of the moon seen in water, he said. Men generally fail to comprehend the constant flux of all component objects. Our ego is ephemeral, Dharmakirti explained, for this ego is dependent for its relative existence upon an interminable series of sense-impressions (pratyaksam), instantaneously arising and passing away second after another in an inseparable connection.

The whole aim of Buddhist logic is to dissipate the condition of mental obscuration called Ignorance and to guide the reasoner-dialectician to what the Buddhists call Right Knowledge. A master of logic must possess control over all arguments as complete as that an expert driver has over a motor-car in our days. His mentality must always remain in the adamantine logically disciplined state.

Buddha

(461-1)⁷⁰³ Buddha was not its founder. It is the eternal Truth. There are many Buddhas before him. Truth always existed. He merely re-stated it. The principal goal of Mahayana is to become "Wisdom" like Buddha. Every man can theoretically become a Buddha.

(461-2) A guru is essential in Mahayana. The initiate must always be egoless, i.e., Bodisattvic.

(461-3) Buddhism was not a new religion founded by Buddha. Gautama "the Buddha" is correct. To speak of Buddha is wrong as it is only an adjective with the meaning enlightened. Gautama, the man became enlightened. Hence you can say "the Buddha," but not Buddha as a man.

462⁷⁰⁴

MAHACHARYA VAHINDRA
Buddha

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⁷⁰⁴ Blank page

(463-1)⁷⁰⁵ Buddhism always existed for ages: different enlightened men taught it; it is same as Sanatana Dharma of the Hindus. It means eternal truth, and not a new truth. Gautama merely restated it. Buddha is not a personal name, like Jesus or Muhammad; it is an adjective.

(463-2) Buddhism has no founder. The plurality of Buddhas is exemplified by a most holy Buddhist Sutra, namely Lalitavistara Nama Sutra, which begins with a salutation to all Buddhas and teaches that immense is the number of Buddhas who appeared in former ages in this world. Every Buddha is called Tathagata, the highest epithet of a Buddha which may be translated as one who in coming into the world is like the coming of his predecessors. It is already obvious from this epithet alone that the historical Buddha Sakyamuni or Gautama was not the founder of the faith. Buddha is the generic name for expressing the superhuman or the highest intelligence in the Buddhistic system. One who possesses the knowledge of a Buddha, the preceptor of the world, possesses an intellectual knowledge of causes that cannot be exceeded. He makes wise of all the ignorant – therefore is he called the Buddha.

The doctrine taught by Buddha Sakyamuni did not form a new element in the world. The word Buddha is and must be used as an appellation for all the Enlightened Ones. All beings have within them the seed-germ that may become a Buddha, and can, therefore, be certain of reaching the Nirvana, the highest stage of bliss or “the blowing out of the flame of selfish longing.” Buddha Sakyamuni founded and left behind his nothing new. He formulated the essential stuff of the Dharma just like all the previous Buddhas had done before him, for Buddhism is an axiom. A Buddha, the Omniscient Master, comes to every era and views our life and this world as an inseparable whole, beginningless and endless.

(463-3) Mahayana Buddhists reject the utterly selfish Hinayana thought of crossing alone the sea of Becoming (in Sanskrit Samsara) and register the vow to attain Omniscience, in order that they may also convey other sentient beings across that sea of conditioned existence. The Mahayana Buddhism lays infinitely greater stress on love than the Minayana Buddhism and aims at the salvation of every living being.

(463-4) Feeling death at hand, Buddha laid himself down on his right side, his face turned towards the north, and merged thus into Parinirvana. Why did he turn his face towards

⁷⁰⁵ The paras on this page are numbered 4 through 7, making them consecutive with the previous page.

464⁷⁰⁶
MAHACHARYA VAHINDRA
Buddha

465
MAHACHARYA VAHINDRA
Buddha
(132)

(continued from the previous page) the north? It was in order to come to north, to help the white men living in the north.

(465-1)⁷⁰⁷ Mahayana makes Gautama a God, a divine being; Hinayana, only a man.

(465-2) In Samboyakaya the Buddhas are separate, individual spiritual beings, but in Dharmakaya all are merged into one.

(465-3) Mahayana teaches every one without exception must become a Buddha. A Buddha-seed is in every man and in every animal.

(465-4) Buddha said "All is changing." And so the customs and expressions and images of Buddha are different in different times and places. This is quite as it should be. The truth is eternal but it may adapt itself to its age and land.

(465-5) Buddha's upraised palm sends out blessing on world. He did this when he begged food, and thus returned good merit to those who gave him food in his bowl.

(465-6) Buddha never overshadows disciples because they may be brilliant, and that would subordinate their genius. He gives them teachings and blessings and that is all. Gurus should not overshadow.

Religion

(465-7) Temple architecture and art play an important part in Mahayana partly because its significant meanings must be learned, and partly because of its beauty reflecting the mind favourably. Hence, to visit the right sort of temples is helpful to the seeker, but enlightened teachers must explain the meanings and direct the mind in appreciation; otherwise it is not very useful. Churches and Synagogues are (dead (because they are

⁷⁰⁶ Blank page

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only four empty walls, whereas Mahayana temples are filled with statues, images, pictures, paintings, rites, incense burning, candles that impress and exalt the mind; hence they are superior. Meditation is necessary, but so are rites and ceremonies to the masses.

(465-8) The so-called scientists who attempt to reconcile science and Christianity and whose words on God “adorn” already eleven successive covers of the Bangkok Review, limps woefully in their arguments. They regard God as the artificer of the electrons or protons within the atoms. But God is supposed to be equipped with some anthropomorphic mental qualities, and there is no evidence in ether or electron of human qualities.

(465-9) Religious education produces in the end a single mass of unthinking individuals because knowledge and thought for him are proscribed. It plunges the world into an

466⁷⁰⁸

MAHACHARYA VAHINDRA
Religion

467

MAHACHARYA VAHINDRA
Religion
(133)

(continued from the previous page) abyss of ignorance.

(467-1)⁷⁰⁹ Generally speaking the Western Mind has matured enough to do without an anthropomorphic imaginary God. God illusion in the West is yielding with increasing rapidity to truth. Faith in a Creator is nothing but a prejudice begotten by ignorance. The spirit of sincere regard for truth wheresoever it may lead is affecting Europe and America. West will glorify social ethics and sane decent living. Out of the dimness and stagnation of religious belief the Western history will in the end look clearly toward the line of human Buddhas, All-knowing Ones.

(467-2) Buddhism clearly disavows imbecility. Lord Buddha said that whatsoever accords with experience, and after thorough investigation is found to agree with reason or logic only, that should be accepted as true.

⁷⁰⁸ Blank page

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(467-3) Buddhism teaches that moral goodness is the highest virtue, not belief in doctrines. The salvation in Buddhism devolves entirely upon oneself. Buddhist priests are not “redeemers”; they can do no more than point out to men the way of salvation.

(467-4) Whereas Christianity possessed only a single Saviour, Buddhism believes in millions upon millions of Saviours. Every true Mahayana Buddhist priest is a Saviour. To understand this our solemn statement one must read the following canonical self-dedication of a Mahayana Buddhist priest to the work of salvation. “I rejoice exceedingly in all creatures’ good works that end the sorrows of their evil lot; may the sorrowful find happiness. In reward for my righteousness that I have won by my work I would fain become a soother of all the sorrows of all creatures. The stillness lies in the surrender of all things, and my spirit is fain for all stillness; if I must surrender all, it is best to give it for fellow creatures. May mishap never befall any one of them by reason of me. May all who slander me, or do me hurt, or jeer at me, gain a share in enlightenment. I would be a protector of the unprotected, a guide of wayfarers, a ship, a dyke, a bridge for them who seek the further shore. I summon the entire world to the Estate of Enlightenment, and meanwhile to happiness.”

(467-5) Hitler’s neo-pagans are not following Oriental Aryan ideas but invented ones of their own.

(467-6) Everyone including a lay man should build up an altar table in a corner of his room. Three offerings to the Buddha are essential to go on the table (1) Fire – thin candles, oil lamps, or electricity. An ever-burning lamp

468⁷¹⁰

MAHACHARYA VAHINDRA
Religion

469

MAHACHARYA VAHINDRA
Religion
(134)

(continued from the previous page) is good indeed. It may burn all night too, it can be tiny. (2) Water. Pure water put in glasses or copper, gold or silver bowls. (3) Flowers. Living flowers, images, pictures also can be used. The image of Buddha should be on a raised stand to dominate the whole shrine. “There is no life without fire. Hence it is sacred.” Even our body and stomach works by heat. The primitive man was very low in scale because he did not know fire. No rite may be done by Buddhist Church without fire in candles, etc. Again no life is possible without water. Our bodies are

⁷¹⁰ Blank page

mostly water. In evolution we begin as bacteria, which is half-water. Water also is a symbol of cleanliness and purity, mental and physical. Spiritually, water is to purify our emotions. There are cycles of evolution and involution, the creation of the world and destruction. All life is born out of water and fire. There is destruction of the world either by fire or water. In cosmic cycles progress is followed by downfall and always there is change. Even the myriad microcosms in water will evolve and become monks and seekers one day. Flowers symbolize beauty. All our life conditions should be beautiful, our homes, dress and bodies should be arranged in the nicest way possible. One may find happiness through meditating on flowers. When offering flowers on the altar think also they are living beings, who will finally be born as human beings. Thus you help them to quicken their evolution. There is no altar in Tibet without water. Photographs of great Gurus and unspoiled landscape, etc. may also be placed in the shrine.

Mentalism

(469-1)⁷¹¹ The teaching that the world is only our idea is correct, but who created the idea? Not a God nor any cosmic mind, but only our own individual minds. It is true that many different individual minds share the same general idea of the world, but this is explained in Buddhist books. It is however exceedingly difficult to comprehend the explanation.

(469-2) Time and space have no separate existence. They are substantially identical because they are both in consciousness. The present moment is momentary and passes away. It is inseparable from the future or the past. All the three are really one. Buddha discovered that Time and Space were identical, thus anticipating Einstein's

470⁷¹²

MAHACHARYA VAHINDRA
Mentalism

471

MAHACHARYA VAHINDRA
Mentalism
(135)

(continued from the previous page) discovery of the same fact. The world is beginningless. So there is no point where it started. Time is all one piece. You can't separate past and present and future. Every moment merges into and is part of the

⁷¹¹ The paras on this page are numbered 1 and 2; they are not consecutive with the previous page.

⁷¹² Blank page

other moments preceding and succeeding it. Time succession exists only in mind, therefore.

(471-1)⁷¹³ All universal appearance and dissolution are but dreams. From the relative standpoint objects are real but from absolute standpoint both they and thoughts do not exist. Because all material things are ultimately known only in consciousness, we say that the highest reality (from the popular and lower viewpoint only) of anything is our consciousness of it. But from highest standpoint (Nirvanic) neither the thing nor the thought exists. In Nirvana there is neither consciousness nor unconsciousness. It transcends both.

(471-2) Energy's reality is Mind, as it exists in consciousness only.

(471-3) The body is only consciousness and hence not different from the ego.

(471-4) Invisible beings do exist. Invisible worlds are but mind worlds.

Cosmogony

(471-5) Mahayana does not believe in creation of world; there is no beginning; there are cycles of endlessness; these cycles apply to all existence.

(471-6) Mahayana rejects Hindu theory of evolution of spirit into matter. It is not interested in cosmogony, as later is illusory and has no real existence. The world is a mental illusion. Things are ideas or imaginations, which are not cosmic mind's or God's but originate in our own individual minds.

(471-7) Mahayana says that all world is emanated from Adi-Buddha.

(471-8) That the matter which is now perceptible to us is indestructible is a proposition whose truth is so evident at first sight that no demonstration can make it plainer. Matter cannot be destroyed, and the same applies backwards, therefore matter never was created out of nothing. The matter has always been and will always be. It was Buddha who taught the beginninglessness and timelessness of matter. Great Frenchman, Lavoisier confirmed the same

472⁷¹⁴

MAHACHARYA VAHINDRA
Cosmogony

⁷¹³ The paras on this page are numbered 3 through 6, and 1 through 4, making them consecutive with the previous page.

⁷¹⁴ Blank page

(continued from the previous page) in the West by discovery of his famous law: 'Rien ne se perd, rien ne se cree.' This well known law exists, beyond the shadow of doubt, without any lawgiver, for the Law of the Nature does not imply any originator. Universe is the expressions of the following Law: Being is not involved in time or space, and there has never been a first point at which and from which matter started and before which, or beyond which there is nothing.

(473-1)⁷¹⁵ Buddhism teaches that living beings are in a world of constantly changing phenomena, that moreover our globe exists an immense period of millions of years, that the universe is the expression of Law, not the creation of chance. Buddhist science has already established that human beings existed on our globe millions of years.

(473-2) Gandhara period statuettes of Buddha belonging to Greco-Buddhist period of Greek influence on Buddhist art show a leaf-shaped oval border around the background of a repeated series of flames. These mean LIGHT the light-body of Buddha.

(473-3) We use a bell in our Mahayana rites because its sound is supposed to carry across the world the thoughts and intention of our rites to friends distant. As we ring the bell we direct our concentrated wishes to those friends who are willing to receive our help, and the teaching is that these wishes are carried telepathically across space to them.

(473-4) Events of near future are often revealed to you in dreams or in meditation. These dreams can come during daytime or in meditation.

Lama Dawasandup on Anuttara

(473-5)(1) "There are four classes or degrees in Tibetan Buddhism - through which the disciple has to pass, if he means to attain Enlightenment in one or 3 lifetimes. These are called the (1) Kriya (2) Upaya (3) Yoga and (4) Anuttara...(2) All of them lead to the obtainment of the Quiescent state of mind called samadhi-a super-conscious state of the mind in which the ordinary perceptive and responsive functions of the mind are held passive and a keen thrilling consciousness shines forth clearly, the duration of which

⁷¹⁵ The paras on this page are numbered 4 through 8, and 1 and 2, making them consecutive with the previous page.

state is marked by a state of inexpressible and ecstatic bliss at the beginning. But as the disciple gets used to it, the feeling of bliss wears off and only the state of clearness and super-consciousness remains.

474⁷¹⁶

MAHACHARYA VAHINDRA
Lama Dawasandup on Anuttara

475

MAHACHARTA VAHINDRA
World Crisis
(138)

(475-1)⁷¹⁷ they would not have invaded China. But the war is helping China inwardly.

(475-2) Mahayana agrees with you that a paralleled material and spiritual development must be sought for the higher civilisation, but not too excess in either direction

(475-3) Westernisation of the Orient is good, but must be done very carefully.

(475-4) Communistic atheism in Russia and Spain are undesirable but at least they are preferable to Franco's Catholicism and Russian Church-rule. Atheism is more tolerant and free thinking than these persecuting intolerant faiths. Russia's spiritual state is actually better now. They are free to seek any religion, whereas before it was forbidden to hold any other one or seek with a free mind. Russia must suffer. Even now there are seekers for truth in Communist Russia.

(475-5) Mahayana teaches that a perfect Buddhist nation must be both spiritually and materially developed. India is onesided not materially developed, hence imperfect from standpoint.

(475-6) The Anuttara Mahayana Adi-buddha School is almost extinct in the world today, but still may be found, hidden from the uninitiated, in Tibet and Nepal. This school is destined to come one day out of oblivion into the full sight and in all its former grandeur.

Ultra-Mysticism

⁷¹⁶ Blank page

⁷¹⁷ The paras on this page are numbered 5 through 9, and 1 and 2; they are not consecutive with the previous page.

(475-7) The highest goal is to dissolve the individuality and be lost in the universal, the One. It is possible to attain a certain degree of Nirvana and still attend to outer life. But it is a lower stage of Nirvana. A Bodhisattva is one who has attained this lower Nirvana, but not the final one. Final Nirvana happens only after death we are entirely cut off from this world then.

(475-8) Mahayana is hopeful because we do not know when but enlightenment, or wisdom, may come suddenly, even while {working}⁷¹⁸ or walking. Some take longer; others are more prepared and so they get it quickly. Once attained the enlightenment is swift. A few minutes may suffice to attain Nirvana. And then it remains unchanged, undeveloped thereafter. It is fixed after once being attained. The stage preparation demands work, virtue, egolessness.

476
MAHACHARTA VAHINDRA
Ultra-Mysticism
(139)

(476-1)⁷¹⁹ Yoga is good but alone it is insufficient. There should also be philosophy and rites.

(476-2) Karma, cause-effect, is the principle behind universal development, but it does not exist from the final stand-point. Belief in it is a subtle obstacle to Nirvana. Entry into Nirvana destroys Karma.

(476-3) Mahayana sees that Nirvana and Samsara are so connected that we cannot separate them. If we regard them as two things we cannot get beyond duality, and thus cannot enter Nirvana. Mahayana priests do not want to escape from this world of Samsara therefore, but Hinayana ascetics do. Mahayana says that we need not be afraid of Samsara and we may enjoy it as illusion.

(476-4) The Hinayana statements that Buddha said in our present Kali Yoga no one can attain enlightenment during the second half of 5000 years, is absurdly wrong. They are hopeless, pessimistic and ignorant of esoteric Buddhism. Mahayana says on the contrary, everyone can still attain Nirvana.

Anti-Asceticism

⁷¹⁸ The word is cut off by the margin. Only “-rking” is visible in the original.

⁷¹⁹ The paras on this page are numbered 3 through 6 and 1 through 3, making them consecutive with the previous page.

(476-5) Hinayaists selfishly try to attain in monasteries, whereas Mahayana says you may stay in the world and not renounce it outwardly, but still you can obtain Nirvana. Hinayana says lay-men are worthless, except to feed priests and to try to incarnate as a Bhikku, whereas Mahayana says that everyone can attain, even lay-men can attain Nirvana. It is unnecessary to don the yellow robe.

(476-6) Mahayana says salvation can be obtained not only by monks, but also by lay men who are living in the world. Such a lay man may become Bodhisattva, and meditate for Buddhahood, which is very near Nirvana. Bodhisattva, for instance, is what Gautama was until the moment under Bo Tree he obtained Nirvana. Mahayana is both for priests and worldly men. In Mahayana laymen may preach Buddhism, but it is not allowed by Hinayana. Mahayana says salvation is attainable in our present age also. Along with painting and music, religious dancing is an exquisite art in Mahayanic Buddhism.

(476-7) Mahayana Buddhism makes no discrimination on account of sex: a woman can share with man the glory of the Buddhadharma and if spiritually qualified, aid in its dissemination. Guru Padmasambhava's chief female disciple in Tibet was Tsho-Gyalma.

477

MAHACHARTA VAHINDRA
Anti-Asceticism
(140)

(477-1)⁷²⁰ Buddhist is justified also to defend his most primitive rights in his own land even violently, when only violence can check the dark aggressor. He would not be content to ask the shameless assaulters to go away. He would have to drive them away by force. If not he would become a partaker in the guilt.

(477-2) In Mahayana woman is equal to man spiritually.

(477-3) Smoking is very harmful spiritually. He lays himself more easily open to attacks by evil powers and to be destroyed by them. It must be a strong point never to smoke. As for drinking wine, it is useful in moderation. It is used in Tibet in every rite. Wine should be regarded as sacred to give the joy of truth symbolically. Hinayana, however, regards wine as harmful, which is wrong. A wise man gets mental pleasure from wine.

(477-4) On taking of vermin life: In the killing of vermin reason must be used. Life is impossible without killing. We are not vegetarians merely because we do not want to

⁷²⁰ The paras on this page are numbered 4 through 9, making them consecutive with the previous page.

take life, as plants are living things, salads contain millions of living bacteria. Without taking life we cannot live. Adi-Buddha gives intelligence, which we must use, and sometimes it tells us that it is quite alright to kill under certain conditions. Hence when it becomes necessary, we must kill mosquitoes. But of course, all this is to be done carefully. Thus we monks keep our female dogs away from the males during mating period, to avoid killing puppies which are not needed. There are degrees of right and wrong in taking life. All life is a struggle. As long as we live in Samsara we can't escape from struggle. But we must always use intelligence in dealing with such problems. If a Buddhist monk is attacked by a wolf, he is justified in killing it in self-defence, because he has decided that his life is more useful to the world. We are vegetarians also because plants are lower forms of life than animals.

(477-5) Mahayana says all art and beauty may be enjoyed, provided we know it is illusion. We enjoy it as illusion, not as reality. Hinayana is ascetic because it is materialistic. All the artistic paraphernalia, images and rites of Mahayana are illusions, but they are useful illusions, approaches to final reality.

(477-6) In Hinayana there is no art, no joy or music, no dance, beauty, it is cold and dead.

(477-7) Hinayana monks look down on all laymen with contempt. They are wrong. Mahayana does not.

478⁷²¹

MAHACHARTA VAHINDRA
Anti-Asceticism

479

MAHACHARYA VAHINDRA
Adi-Budda
(142-a)

(479-1)⁷²² Sir Charles Eliot: "The topics treated of in the Tantras are divided into Kriya (ritual), Carya (apparently corresponding to Vinaya), Yoga, and Anuttara-yoga. Sometimes the first three are contrasted with the fourth and sometimes the first two are described as lower, the third and fourth as higher. But the Anuttara-yoga is always considered the highest and most mysterious. Taranatha says that the Tantras began to appear simultaneously with the Mahayana sutras but adds that the Anuttara-yoga tantras appeared gradually. The Lamas in Tibet have a similar theory of progressive

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⁷²² The paras on this page are numbered 10 and 1 through 4, making them consecutive with the previous page.

tantric revelation. This accords with other statements to the effect that the Kalachakra tantra was introduced in 965 A.D. from Shambhala, a mysterious country in Central Asia. This system is said to be Vishnuite rather than Shivaite. It specially patronizes the cult of the mystic Buddhas such as Kalachakra and Heruka, all of whom appear to be regarded as forms of Adi-Buddha or the primordial Buddha essence. This doctrine, had less importance in India than in Tibet.”

World Crisis

(479-2) Everything which is happening to-day in the world is for the best; is what the world needs and because it is world's karma.

(479-3) Eastern Society must be saved by Western illumined men; the west will be saved by eastern culture.

(479-4) The next world-war will be followed by some awakening through its suffering. Present day materialism is the lowest possible, and there can only be a better state. Modern civilisation, culture, society, inventions, transport of West are coupled with the superstition of organised humanity. The western people try to enforce their spiritually destructive ideas on peaceful Orientals. White men have false superiority complex; yet the Oriental he despises is not so low spiritually as the Western man; whose present position is the worst of all. If white man's power over the Orient is broken it will be good for both. It may lead West to respect Orient and next to inquire into good Oriental ideas.

(479-5) The Japanese⁷²³ Government are materialistic, and not interested in spiritualistic life. But in ancient days when Shoguns were ruling, the rulers were spiritually minded. Japan is no longer a Buddhist state. The truth is that many Buddhists still live in Japan but the Government is not Buddhistic in outlook. If the Jap rulers were real Buddhists

480

MAHACHARYA VAHINDRA
Adi-Budda
(142)

(480-1)⁷²⁴ All living Gods, buddhas and creatures emanated from this first Life-Principle of Adibuddha. Every living form in every kingdom of Nature has emerged from it. It is formless and shapeless and universal.

⁷²³ “Jap” in the original.

⁷²⁴ The paras on this page are numbered 3 through 8; they are not consecutive with the previous page.

(480-2) Some of the great Tibetan sacred texts begin “I bow to that Lingam which the great Munis (sages) worship.” This shows that Lingam (penis) worship is not phallic, material, but spiritual and symbolic of Adi-Buddha, the spiritual life-current. The great Mahayana temples of South India and Cambodia show it.

(480-3) Genuine Adi-Buddha statues may be recognised by their gigantic size, because Hinayana figures are not permitted to exceed a certain maximum height, and also by the pro-found expression on their faces. Adi-buddha is not Gautama latter being but an emanation.

(480-4) See also my Mogul note in ‘Eyes,’ chapter under ‘Nepal

(480-5) Adi-Buddha is a single universal Life-Principle which the sages name, “The First” or “The Origin.” In itself it has not shape, cannot be divided into parts, and is quite impersonal – like a man’s mind when in the state of deep sleep. Yet it is the root of every shaped thing, creature, person and substance which has appeared in the universe. Even mind has come out of it

(480-6) The symbol of the male organ of sex represents Adi-Buddha. It appeared as a cone-like tower on some temples and as a tapering single column set up in the centre of the building. To Western eyes it is a strange and unsuitable symbol. But the people were plainly taught to look upon it as a picture of the life-current which animates everything. Orientals in general and primitive people everywhere feel less shame about natural organs and functions than Westerners. Anyway the temples of Angkor never linked this symbol with the worship of lust. Its existence never degraded them. Hardly a man escapes seeing the miracle of sex, whereby a tiny seed grows into a fully-matured human being composed of different parts, thus teaching the possibility of the first becoming the Many.

(480-7) ‘Anuttara’ literally means ‘than which there is nothing higher. ‘Adibuddha’ literally means ‘the first Buddha or wisdom-principle. It also means ‘the Void, having neither form nor figure & being above all attributes. Blavatsky says Adi-buddha is Infinite Space and also The Absolute Consciousness

Asiatic: Book 16 Index

481

ASIATIC: BOOK 16 INDEX

(481-1)⁷²⁵ ASIATIC: BOOK 16

Title:

ANGKOR TRAVEL & CULTURE-----(d)

Section:

⁷²⁵ The paras on this page are unnumbered.

APPRECIATIONS and EXPOSITIONS of EASTERN THOUGHT-----	(b)
CRITIQUE of INDIAN CULTURE-----	(h)
EAST-WEST CULTURAL INTERCHANGE-----	(g)
HIMALAYAN & TIBETAN TRAVEL-----	(e)
INDIAN TRAVEL-----	(f)
UNCLASSIFIED-----	(i)

482⁷²⁶

ASIATIC: BOOK 16 INDEX

Asiatic Phrases

483

ASIATIC PHRASES

(483-1)⁷²⁷ Wretched ascetics whose hair is clotted with dust whose flesh is covered with open sores.

(483-2) One night I lay in bed and listened to the jackals as they howled around our village.

(483-3) My guide of narrow streets and gloomy alleys.

(483-4) Nowhere is the moon so lustrous as in an Oriental sky.

(483-5) The sapphire waves lapped the island.

(483-6) The ship's anchor rattled down into a turquoise...

(483-7) Passengers swarmed down the gangway.

(483-8) The lamps of Colombo shone out beyond our ship's bow; () I looked upon a landscape silent and colourful.

[R-B-(16)]⁷²⁸

484⁷²⁹

ASIATIC PHRASES

⁷²⁶

⁷²⁷ The paras on this page are unnumbered.

⁷²⁸ Handwritten notes at bottom of page read: "R-B-(16)"

⁷²⁹ Blank page

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

485
XXIII

(485-1)⁷³⁰ The monotonous singing of the Hindus suggests suffering and death, resignation to hard fate and the transiency of the values of everyday life.

(485-2) It leaves us with a sense of depression and yet, curiously, with a sense of devoutness also.

(485-3) A fragrant smelling mango tree stood in this garden.

(485-4) 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?

(485-5) 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.

(485-6) 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.

[RB (16)]⁷³¹

486⁷³²
XXIII

487
XXIII
Angkor
(d)

⁷³⁰ The paras on this page are numbered 154 through 159; they are not consecutive with the previous page.

⁷³¹ Handwritten notes at bottom of page read: "RB (16)"

⁷³² Blank page

(487-1)⁷³³ Here if 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 a 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]⁷³⁴ thousand resident priests officiated in the cites. The grounds are encumbered with thickly-growing tropical vegetation, with half-buried displaced blocks of stone, with lifeless statues, carved fragments and mere rubbish.

(487-2) 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.

(487-3) 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 too much action and life.

(487-4) The huge tortuously-curved foots of the temple came to terminus in long tapering elegant horns, its gaily coloured calls shimmered vividly in the bright sun.

(487-5) Angkor SANSKRIT INSCRIPTION DECIPHERED BY D'ECOLE FRANCAISE 'EXTREME ORIENT: RECORDS installation of a temple image of hadresvara by the guru Sivasome, of King Indravarman. Date assigned about 880 A.D. Verse 39 records that "Sivasoma read the sastra from Bhagavan Shankara whose lotus feet were rubbed by the heads of scholars like rows of bees. (my trans from French

(487-6) 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 into the hills and jungles.

(487-6a) A few stars began to shed their palpitating light which whitened the ruin around me.

(487-6b) The full light of the moon in Indo-China contains a yellowish-green phosphorescence which weirdly bathes all these ruins.

⁷³³ The paras on this page are numbered 1 through 6 and 6a; they are not consecutive with the previous page.

⁷³⁴ The original editor inserted "two" by hand

488⁷³⁵
XXIII
Angkor
(d)

489
XXIII
Angkor
(d)

(489-1)⁷³⁶ 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, insulating its ashen-white paper-thin roots between stones and around columns. They extend and thicken into masterly rulers and handsome grow [jailers]⁷³⁷ who hold the structures in their [grasp].⁷³⁸

(489-2) 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 Ramabhadgavata 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."

(489-3) 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

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⁷³⁶ The paras on this page are numbered 7 through 9, making them consecutive with the previous page.

⁷³⁷ The word is cut off by the left margin. Only "-ailers" is visible in the original.

⁷³⁸ The original editor deleted the para after this para by hand. It originally read: "Pithou which probably (according to A ymonier) was a religious seminary or college, the so-called royal magazines, and the Buddhist terrance. 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."

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”

490⁷³⁹
XXIII
Angkor
(d)

491
XXIII
Angkor
(d)

(491-1)⁷⁴⁰ 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 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 isn't; who is worthy of regard; who makes the law prevail in the world by means of many, inherently excellent, hood qualities which have their origin in his own nature, in order to protect good persons, both born and unborn, in the Kali age when there is going on a struggle between the pious and the vicious”

(491-2) 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 Iswaradevata, otherwise known as Yogisvara, was always present in his mind. By the force of effort and concentration of mind, he at last saw Iswaradevata by a mental perception which went as far as Srisanabhadresvara. Then, without much effort, on his part, Iswaradenata 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.”

(491-3) 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,

⁷³⁹ Blank page

⁷⁴⁰ The paras on this page are numbered 10 through 12, making them consecutive with the previous page.

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 vast 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.

492⁷⁴¹

XXIII

Angkor

(d)

493

XXIII

Angkor

(d)

(493-1)⁷⁴² 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 elephant, 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 whose mind into contemplation of that intangible Spirit which is without form?

⁷⁴¹ Blank page

⁷⁴² The paras on this page are numbered 13 through 14, making them consecutive with the previous page.

(493-2) 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.]⁷⁴³

494⁷⁴⁴

XXIII

Angkor

(d)

495

XXIII

Angkor

(d)

(495-1)⁷⁴⁵ Outside the cloister I stroll down a flagstone path and stubble through a series of galleries, pass a labyrinth of passages and hundreds of monkish cells and so back to the Westgate, where the mysterious motif of the Four Faces adorn the canopy.

(495-2) 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.

(495-3) What was the fate of Angkor? In the 14th century came the Siamese invasion and devastated Angkor.

(495-4) When the first sod of Angkor was cut Shivasism had almost gone, Vishnuism had come and Buddhism was strong.

(495-5) From the third century B.C. the 1500 year old Khmer empire endured.

⁷⁴³ The original editor inserted "to penetrate to this point." By hand

⁷⁴⁴ Blank page

⁷⁴⁵ The paras on this page are numbered 15 through 26, making them consecutive with the previous page.

(495-6) The banyan and the bo-tree spreads its parasol of green leaves over ruined homes.

(495-7) The old walks shone strangely in the white incandescence of the full moonlight.

(495-8) Pyramid and Angkor. From a single wall of one of the Royal Palaces! The Inca builders were master craftsman. Many of their efforts easily withstood the invader, and to this day it is quite impossible to insert a 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.

(495-9) 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.

(495-10) At Angkor you will see above certain temples, four giant stone heads, one seat on each side of a square.

(495-11) 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.

(495-12) It has been battered by time and strangled by creeping jungle growth... Watched by eyes of the Bayons 4 faces.. the domed turrets of the temples. Empires raise themselves only to fall back after a while.

496⁷⁴⁶
XXIII
Angkor
(d)

497
XXIII
Angkor
(d)

(497-1)⁷⁴⁷ Angkor Vat: The chief sanctuary on 3rd (top) floor of the temple. I squatted, at several paces in front, of the shrine were a standing gold lacquered Buddha was with

⁷⁴⁶ Blank page

one hand raised in a world-blessing. At his feet reclined another statue, the dying Buddha (unpainted) with one hand under his is 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 up on 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.

(497-2) Angkor Wat has been plundered and emptied of its riches by the conquerors who drove the khmers out of their capital.

(497-3) (Marchl "Guide to Angkor) Some Bas-reliefs show Buddha in the forest receiving the offerings of men and animals; one may see the four Lakapalas (Guardians of the World) on one of them each offering a vase.

(497-4) 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.

(497-5) Another decorative element used in Cambodia is the LION, half seared on his hind-legs at the different landings of the stair-cases leading up to the pyramidal storeys.

(497-6) There is a Khmer Museum in the Trocadero at Paris.

(497-7) 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.

(497-8) These gods with oval faces and almond-shaped eyes.

(497-9) To us in Siam a name is a symbol which has mystic or mysterious significance and influence." Prince Varna Vaid Yalka of Siam.

(497-10) The Impassive face of Buddha

⁷⁴⁷ The paras on this page are numbered 27 through 36, making them consecutive with the previous page.

498⁷⁴⁸
XXIII
Angkor
(d)

499
XXIII
Angkor
(d)

(499-1)⁷⁴⁹ If they are to yield their real values, we must approach all old religious ruins with mind, as well as with body. This demands time, stillness, and meditation.

(499-2) Angkor is incredibly grand. I climb the slippery old stairs of its temples, the trees which surround the Wat 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.

(499-3) "Khmer" is the native name by which Cambodians call themselves

(499-4) The builders of Angkor temples came from India originally.

(499-5) Cambodian civilisation, religion and literature is impregnated by India, but its trade, industry and material life by China.

(499-6) 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.

(499-7) 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.

(499-8) 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

⁷⁴⁸ Blank page

⁷⁴⁹ The paras on this page are numbered 37 through 46, making them consecutive with the previous page.

renewed existence. Fallacy ceasing to be fallacy as soon as it is known, knowledge alone causes deliverance.

(499-9) 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 Brahminism and Buddhism. (Siam and Angkor Statues)

(499-10) Buddha-stature Postures: (a) Hands crossed on lotus folded legs is meditation pose; (b) 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.

500⁷⁵⁰
XXIII
Angkor
(d)

501
XXIII
Angkor
(d)

(continued from the previous page) (c) The Buddha's head is identifiable because it shows a protuberance, (oushnisha), which is 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

(501-1)⁷⁵¹ 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.

⁷⁵⁰ Blank page

⁷⁵¹ The paras on this page are numbered 47 through 48, making them consecutive with the previous page.

(501-2) Angkor of petrified melancholy mystery. If the rule of Cambodia was despotic, like that of most Oriental Kingdoms, it was paternally benevolent.

502⁷⁵²

XXIII

Angkor

(d)

503

XXIII

Eastern Thought

(b)

(503-1)⁷⁵³ The Tamil tongue is full of vowels and to listen to a Tamilian speaking is to hear a flow of half-chanted liquid sound

(503-2) The ordered government which British rule brings with it.

(503-3) It might be thought that dependence on an 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.

(503-4) 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.

(503-5) 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.

(503-6) 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 the low scrawny tea plant. But all the forests are not gone, vast tracts of jungle still remain.

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⁷⁵³ The paras on this page are numbered 1 through 14; they are not consecutive with the previous page.

(503-7) The Blessed One found enlightenment under a wild Bo tree.

(503-8) The divine call which comes to us is from a land far away.

(503-9) There are 200 to 300 characters in Tamil: Tamil pundits claim that theirs was the first language in the world. Who knows?

(503-10) They kindled memories of other evenings spent in the secluded abodes of India's most remarkable men, the Yogis.

(503-11) 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 worthwhile in Western practice after all.

(503-12) Young India turns away from the hide bound notions of his forefathers and plays with militant politics.

(503-13) It is a striking dispensation of Providence which threw the fortunes of the two peoples of India and England together.

(503-14) The ancient mysticism of India is co-operant with the mysticism of medieval Europe in forwarding these same truths.

504⁷⁵⁴

XXIII

Eastern Thought
(b)

505

XXIII

Eastern Thought
(b)

(505-1)⁷⁵⁵ 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.

⁷⁵⁴ Blank page

⁷⁵⁵ The paras on this page are numbered 15 through 23, making them consecutive with the previous page.

(505-2) In moving around the world I could not help concluding that character was very much a matter of geography.

(505-3) 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.

(505-4) 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.

(505-5) "Most anchorites strive only for themselves, and therefore fail; but those who truly know, engage themselves in service of the world" ...Bhagavatam.

(505-6) "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.

(505-7) 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.

(505-8) Chinese historical chronicles go back to 10,000 years ago.

(505-9) 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

506⁷⁵⁶

XXIII

Eastern Thought

(b)

(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 and nothing else can, and there by perhaps prolong life.

(507-1)⁷⁵⁷ St. Thomas And Cranganore: There is a small mosque in Cranganore, 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.

(507-2) There are also several ancient Christians churches in Cranganore, 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.

(507-3) There survive the following ancient accounts of the sending of alms in honour of St. Thomas by King Alfred. 1. 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, 11, 66)

(507-4) 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 process." –Said by William of Malmesbury between 1114 and 1123 A.D.

(507-5) Early 12th century. Bishop Swithelm "Who carried King Alfred's alms to St Thomas in India and returned in safety" –Florence of Worcester, died 1117 A.D.

(507-6) 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

⁷⁵⁷ The paras on this page are numbered 24 through 29, making them consecutive with the previous page.

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

508⁷⁵⁸

XXIII

Eastern Thought

(b)

509

XXIII

Eastern Thought

(b)

(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 something 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 Indicopleustes in his *Topographica Christiana*, and their descendants still 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.)

(509-1)⁷⁵⁹ 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.

(509-2) 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 nonexistent there all through the centuries. - T.K. Joseph

⁷⁵⁸ Blank page

⁷⁵⁹ The paras on this page are numbered 30 through 33, making them consecutive with the previous page.

(509-3) 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.

(509-4) 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.

510⁷⁶⁰
XXIII
Eastern Thought
(b)

511
XXIII
Eastern Thought
(b)

(511-1)⁷⁶¹ 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.

(511-2) The battering by Western influences is changing the whole organisation of Indian Society. It has been caught in the whirl of materialistic forces

(511-3) They may win a higher civilisation out of India's many centuries of waiting.

(511-4) The mellow mind of

(511-5) A patience equalled only by that of the Chinese.

(511-6) The sayings of Krishna to Arjuna possess a worth even for the modern young man, did he but understand them aright. Lao-Tzu,⁷⁶² 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

⁷⁶⁰ Blank page

⁷⁶¹ The paras on this page are numbered 34 through 40, making them consecutive with the previous page.

⁷⁶² "Lao Tse" in the original.

marvellous memory, in the gigantic monuments which strew the land of the Nile, but her understanding of after-death mysteries, is not yet ours.

(511-7) I have taken the abstruse behind teachings, for instance and shorn them of their formidable subtleties, their Oriental names and terms, their technical words and foreign phrases.

512⁷⁶³
XXIII
Eastern Thought
(b)

513
XXIII
Unclassified
(i)

(513-1)⁷⁶⁴ 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 stonework, 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.

(513-2) 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.

(513-3) 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.

⁷⁶³ Blank page

⁷⁶⁴ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

(513-4) 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.

(513-5) 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.

(513-6) What an Oriental may think really beautiful, an Occidental may think merely grotesque.

514⁷⁶⁵

XXIII

Unclassified

(i)

515

XXIII

Unclassified

(i)

(515-1)⁷⁶⁶ The attitude which accepts everything and expects nothing is often found among the impoverished lower classes of the Orient, although less than before.

(515-2) 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.

(515-3) 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.

(515-4) 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 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

⁷⁶⁵ Blank page

⁷⁶⁶ The paras on this page are numbered 7 through 12, making them consecutive with the previous page.

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."

(515-5) "The Islamic prayer is recited by all true Moslems 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."

(515-6) Among the Tamils I heard the saying that "it is no use blaming the arrow when there is an archer behind it."

516⁷⁶⁷

XXIII

Unclassified

(i)

517

XXIII

Unclassified

(i)

(517-1)⁷⁶⁸ "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.

(517-2) 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

⁷⁶⁷ Blank page

⁷⁶⁸ The paras on this page are numbered 13 through 18, making them consecutive with the previous page.

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.]⁷⁶⁹

(517-3) "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.

(517-4) No harm can come to anyone who practises this simple breathing control whereas the other Yoga breaths are full of danger for the unguided.

(517-5) So subtle is the link between mind and spirit that any undue impatience tends to destroy the value of these practices.

518⁷⁷⁰

XXIII

Unclassified

(i)

519

XXIII

Unclassified

(i)

(519-1)⁷⁷¹ Mahabharata Santi Parva. CXCI.31 - "The wise hold that righteousness is essentially an attitude of mind."

(519-2) 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, and because we deny that material inventions can alone give man happiness. We are not therefore to follow the fanatic and flee into asceticism.

(519-3) 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

⁷⁶⁹ The original editor deleted the para after this para by hand. It originally read "(15) 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-mined?"

⁷⁷⁰ Blank page

⁷⁷¹ The paras on this page are numbered 19 through 26, making them consecutive with the previous page.

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.

(519-4) 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."

(519-5) The Western mentality is puzzled by these strange notions. But I learnt to adopt a sympathetic and yet discriminating attitude towards them.

(519-6) 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.

(519-7) We in Eur-America are analytic and scientific by temperament when compared with those of Asia.

(519-8) I refuse to believe that truth inhabits any particular region and is to be found geographically - not internally.

(519-9) The monotonous singing of the {Hindus}⁷⁷²

520⁷⁷³

XXIII

Unclassified

(i)

521

XXIII

Unclassified

(i)

(521-1)⁷⁷⁴ It is the Occident rather than the Orient that may produce the spiritual message for our times.

⁷⁷² The rest of this line is cut off by the bottom of the page.

⁷⁷³ Blank page

⁷⁷⁴ The paras on this page are numbered 27 through 30, making them consecutive with the previous page.

(521-2) The Khmer kingdom has gone as all empires go, as all our brief human existence itself must go.

(521-3) Is their culture and civilisation too unassimilable, too remote from ours of the Occident?

(521-4) 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

522⁷⁷⁵

XXIII

Unclassified

(i)

523

XXIII

Unclassified

(i)

(continued from the previous page) while! For the dervish who caught 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.

⁷⁷⁵ Blank page

(523-1)⁷⁷⁶ 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.

(523-2) 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.

(523-3) Is their culture add civilisation, too unassimilable, too remote from ours of the occident?

(523-4) These lamas, sitting in their rock-monasteries in Tibet, can only find what we, sitting in our metropolitan drawing-rooms, can find.

(523-5) Educated Bombay and Calcutta have largely become intellectual suburbs of London and New York with the [marriage or Orient and Occident,]⁷⁷⁷ officially and of Moscow unofficially.

(523-6) 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.

(523-7) 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.

(523-8) 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 utilize them for the rebuilding of their societies? But for that teachers are required.

524⁷⁷⁸

XXIII

Unclassified

(i)

⁷⁷⁶ The paras on this page are numbered 31 through 39, making them consecutive with the previous page.

⁷⁷⁷ The original editor inserted "marriage or Orient and Occident," by hand

⁷⁷⁸ Blank page

(525-1)⁷⁷⁹ 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]⁷⁸⁰ Redeemer.

(525-2) With profound interest as a seeker after truth, with equal interest as a public writer, I went among these holy men.

(525-3) We have not only to find a technique but a workable one.

(525-4) 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."

(525-5) 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.

(525-6) 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.

(525-7) The West must release its own spiritual creativeness.

(525-8) 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

⁷⁷⁹ The paras on this page are numbered 40 through 47, making them consecutive with the previous page.

⁷⁸⁰ The original editor inserted "sole" by hand

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.

526⁷⁸¹

XXIII

Unclassified

(i)

527

XXIII

Unclassified

(i)

(527-1)⁷⁸² 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.

(527-2) Human conditions have changed immensely but human nature remains essentially the same in spite of this.

(527-3) The teaching brought by these emigre Swamis is better fitted for their own climate and country.

(527-4) 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 harmonized with it.

(527-5) The high-tension escapism of these ashrams proves unendurable to the man of broad common sense.

(527-6) 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.

(527-7) Westerners are taking some interest in the teaching of Sri Aurobindo. I learn only from occasional book reviews in library journals, find 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 recognized as the authentic spokesman of

⁷⁸¹ Blank page

⁷⁸² The paras on this page are numbered 48 through 55, making them consecutive with the previous page.

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.

(527-8) 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?

528⁷⁸³

XXIII

Unclassified

(i)

529

XXIII

Unclassified

(i)

(529-1)⁷⁸⁴ It is customary to consider the ancients as people in a state of 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 glamour 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 alyas 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

⁷⁸³ Blank page

⁷⁸⁴ The paras on this page are numbered 56 through 57, making them consecutive with the previous page.

decimal or point 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.

(529-2) 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 off Europe. Let them spur ahead by all means to build up industries

530⁷⁸⁵

XXIII

Unclassified

(i)

531

XXIII

Unclassified

(i)

(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 aspirant 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.

(531-1)⁷⁸⁶ 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

⁷⁸⁵ Blank page

⁷⁸⁶ The paras on this page are numbered 58 through 59, making them consecutive with the previous page.

psychically magnetized 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.

(531-2) 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. 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 in practical 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.

532⁷⁸⁷

XXIII

Unclassified

(i)

533

XXIII

Unclassified

(i)

(533-1)⁷⁸⁸ 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

⁷⁸⁷ Blank page

⁷⁸⁸ The paras on this page are numbered 60 through 63, making them consecutive with the previous page.

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.

(533-2) 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.

(533-3) Centuries before Martin Luther struck at the materialistic mummery of a decadent European Church, Kapila in India issued his polemic against the superficial 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.

(533-4) Asia's emergence from a colourful medievalism into a practical modernism replete with the utilities of civilisation, is rapid.

534⁷⁸⁹

XXIII

Unclassified

(i)

535

XXIII

Unclassified

(i)

(535-1)⁷⁹⁰ The Indian teacher of modern times whom so many Occidentals admire most and rate highest is the Maharshi, 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 not 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.

(535-2) The wisdom which is to come will have to be the collective modern 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.

(535-3) The thin-lipped mouth of the yogi betrayed a character which could be relentless and ruthless in pursuing its objects.

(535-4) 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.

(535-5) 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.

(535-6) 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.

(535-7) It is as hard for most Orientals not to believe as it is for most Occidentals not to doubt.

(535-8) Audiences in Africa and Asia are still laughing at scenes in Chaplin's early films which have been forgotten in the West.

(535-9) I looked up shading my eyes with my hand, for the white washed wall of the cottage was reflecting the fierce sunshine.

⁷⁹⁰ The paras on this page are numbered 64 through 73, making them consecutive with the previous page.

(535-10) Vedanta enjoys a philosophical prestige unparalleled in India.

536⁷⁹¹
XXIII
Unclassified
(i)

537
XXIII
Unclassified
(i)

(537-1)⁷⁹² 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.

(537-2) The cobra, "The hooded death," as many natives call this sinister yet magnificent creature.

(537-3) At any moment a snake might glide beneath one's {feet}⁷⁹³

(537-4) The terrible sight of an adult cobra moving with expanded hood in broad daylight, is one not easily forgotten.

(537-5) He died soon after from the bite of a cobra which crept up to his bed as he slept.

(537-6) A blue krait lay as still as death among the rock:

(537-7) Snakes, centipedes, scorpions, poisonous spiders, malarial mosquitoes and skin-irritating ants added to the varied possibilities of existence.

(537-8) A huge python lay in the road and our car pulled up in the nick of time to avoid dashing into the monster

(537-9) A string of camels padded by.

(537-10) The soft springy camel feet moved quietly over the baked earth.

⁷⁹¹ Blank page

⁷⁹² The paras on this page are numbered 74 through 91, making them consecutive with the previous page.

⁷⁹³ The word is cut off by the right margin. Only "fe-" is visible in the original.

(537-11) At eventide a boy drove home his herd of stupid-looking vacant-faced black buffalos.

(537-12) The poor creature was badly treated, overworked underfed – its whole life was a long-drawn semi-torture

(537-13) The Cheetah is a kind of hybrid dog and leopard.

(537-14) A light-coloured glossy coated cheetah.

(537-15) Seated on the branch of a palmyra tree, the monkey regards me quizzically.

(537-16) Monkeys possess an insatiable curiosity.

(537-17) The monkey leapt from an overhanging branch.

(537-18) A long-limbed stone-coloured animal leapt forward at the head of the tribe. He was the chief and appears to be the largest creature of them all. I do not know how any monkeys composed his tribe – possibly twenty twenty-five. Most of the monkeys bore the signs of mighty battles fought out during the night. Scars, grazes 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 the 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

538⁷⁹⁴

XXIII

Unclassified

(i)

539

XXIII

Unclassified

(i)

(continued from the previous page) that, since it was such 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

⁷⁹⁴ Blank page

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.

(539-1)⁷⁹⁵ Bluish-green lotus leaves floated on the surface of the pool. They were a foot in length and oval in shape, with slight occasional – their smooth stems hidden under the water.

(539-2) A motley crowd swarmed in and out of the Bazaar.

(539-3) The physical betterment and material well-being of these people.

(539-4) These contented prisoners of the purdah.

(539-5) When their inadequate little sailing vessels finished the long journey from England.

(539-6) The hot and steamy Indian Ocean.

(539-7) When the stream of light-skinned people poured into India.

(539-8) These Oriental adventures.

(539-9) Some of these lamas are skilful prisoners. I took every care.

(539-10) The golden blaze of afternoon.

(539-11) The frayed green feathers of the palm trees T'malai

(539-12) I clambered over boulders up the hillside. The sun's rays were refracted back from the rocks; the glare and the heat stifled me.

(539-13) Thru 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 will flood it with light.

(539-14) Etiquette requires them to mask their feelings, to appear always calm and unmoved.

⁷⁹⁵ The paras on this page are numbered 92 through 105, making them consecutive with the previous page.

540⁷⁹⁶
XXIII
Unclassified
(i)

541
XXIII
Unclassified
(i)

(541-1)⁷⁹⁷ One invited me to dinner. My host offered me rice and brinjal. The latter is a flabby tasteless unattractive vegetable.

(541-2) 30 years of service in the tropics had dried him up.

(541-3) I sighed for my luxurious room in the Bombay hotel, here I could not sleep, I was stifled.

(541-4) One yearns for the pleasant smell of English primroses, and for the sight of English cow-slips.

(541-5) The swarming streets of Calcutta.

(541-6) I washed my mouth of the red dust particles which filled it.

(541-7) I dropped into a creaking rotten chair.

(541-8) The primitive well, How I thought a modern pump would do it better. But the cost?

(541-9) A White Mohammedan mosque rising gracefully between its slim minarets.

(541-10) Out side the old rambling house stretched a large overgrown and neglected garden.

(541-11) The strange chant blended with the stillness of the night.

(541-12) In that pearly, cloud-free sky.

⁷⁹⁶ Blank page

⁷⁹⁷ The paras on this page are numbered 106 through 127, making them consecutive with the previous page.

(541-13) The steaming atmosphere of Madras.

(541-14) In this manner I kept my long awaited tryst with magic!

(541-15) They have sewn themselves up in sacks of tradition convention.

(541-16) Where the immutable figure of Buddha sets inarticulate.

(541-17) Tibet, a land steeped in superstition a land where seemingly nothing changes.

(541-18) I looked up with a start: Ahmid, the servant have slid into the room so quietly that I was unaware of his presence.

(541-19) The while I was interviewing this Socrates of Southern India.

(541-20) The bazaars are really streets of lock-up shops or rather little wooden stalls.

(541-21) Pitcher-dipping damsels cluster around the well

(541-22) The reservoirs or 'tanks' fill up during the rainy season or sacred pools
"Squares of water"

(541-23) Homeless lepers, clothed in rags.

542⁷⁹⁸

XXIII

Unclassified

(i)

543

XXIII

Unclassified

(i)

(543-1)⁷⁹⁹ The proud Rajput strides thru these narrow streets

(543-2) Small-pox had pitted his face.

⁷⁹⁸ Blank page

⁷⁹⁹ The paras on this page are numbered 128 through 148, making them consecutive with the previous page.

- (543-3) I wondered what lay behind the melancholy reserve of his austere face.
- (543-4) But now the moon is on the wane. The swift grey dawn begins to appear.
- (543-5) A racial difference of mind set up a barrier between us.
- (543-6) The sun descended in a violet haze and was quickly followed by black night.
- (543-7) Countless stars twinkle overhead.
- (543-8) A face lit up with sympathy and pleasant with smile
- (543-9) The torrid East.
- (543-10) "Be careful" he said, "if you keep on walking about the native quarters you will finish up by catching some disease.
- (543-11) The immense quantities of rain which fall during the monsoon days are incredible to unaccustomed Europeans
- (543-12) The social life of India runs in a sanctimonious circle.
- (543-13) I thought of an English autumn, of the fresh ripe blackberries I had picked off those Buckinghamshire hedges, and I sighed.
- (543-14) The plateau of the Deccan, as dry as their name.
- (543-15) The sadhus who sit in the sunshine by the Ganges.
- (543-16) "I have come to steal your guest, the Yogi said to me. I arose and followed him to the door.
- (543-17) He wore the cinnamon-coloured robes of a monk.
- (543-18) The Oriental throng!
- (543-19) The high casuarinas
- (543-20) He did not stir an eyelash
- (543-21) The brilliant tropic moonlight.

(545-1)⁸⁰¹ 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, 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.

(545-2) 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 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

⁸⁰⁰ Blank page

⁸⁰¹ The paras on this page are numbered 1 and 2; they are not consecutive with the previous page.

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.

546⁸⁰²

XXIII

Critique of Indian Culture

(h)

547

XXIII

Critique of Indian Culture

(h)

(547-1)⁸⁰³ 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 devitalize 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.

⁸⁰² Blank page

⁸⁰³ The paras on this page are numbered 3 through 6, making them consecutive with the previous page.

(547-2) 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

548⁸⁰⁴

XXIII

Critique of Indian Culture

(h)

549

XXIII

Critique of Indian Culture

(h)

(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 vitalizing 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.

(549-1)⁸⁰⁵ 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

⁸⁰⁴ Blank page

⁸⁰⁵ The paras on this page are numbered 7 through 8, making them consecutive with the previous page.

sift them scientifically. Mr Miles, in "Land of the Lingam," tells how an English friend 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 agree 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!

(549-2) 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.

550⁸⁰⁶

XXIII

Critique of Indian Culture

(h)

551

XXIII

Critique of Indian Culture

(h)

(551-1)⁸⁰⁷ 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 out-look, 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

⁸⁰⁶ Blank page

⁸⁰⁷ The paras on this page are numbered 9 through 12, making them consecutive with the previous page.

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.

(551-2) 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's 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 non-existent 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.

(551-3) Indian music is inexpressibly mournful.

(551-4) The young university-bred town-fed Indian is more interested in modern politics than in ancient Yoga. Quite possibly he regards the venerable bearded Yogi as a museum specimen.

552⁸⁰⁸

XXIII

Critique of Indian Culture
(h)

553

XXIII

Critique of Indian Culture
(h)

(553-1)⁸⁰⁹ India suffers from the complaints of old age, just as America suffers from the complaints of adolescence.

(553-2) 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.

⁸⁰⁸ Blank page

⁸⁰⁹ The paras on this page are numbered 13 through 21, making them consecutive with the previous page.

(553-3) 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 could not bring peace to his own country, could not stop the growth of Hindu-Muslim strife.

(553-4) 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.)

(553-5) 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!

(553-6) Vishnu is being dethroned, Shiva is being dispossessed and Rama is being banished into exile.

(553-7) "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 -

(553-8) 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,⁸¹⁰ 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."

(553-9) The Oriental Pundit who does not hesitate to pour out his contempt upon Western science thereby betrays his narrow mind and narrow existence.

554⁸¹¹

XXIII

Critique of Indian Culture

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⁸¹¹ Blank page

(h)

555

XXIII

Critique of Indian Culture

(h)

(555-1)⁸¹² 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.

(555-2) India needs more science and sanitation, less religion and superstition.

(555-3) 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"⁸¹³ dates, but the latter are nothing more than guesses.

(555-4) These priests, these sacerdotal despots, are the mainstay of India's superstition.

(555-5) 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!

(555-6) Traditions linger in this land to a degree which the virile, innovating West can hardly credit.

(555-7) 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 Budh-Gaya.

(555-8) The race possesses a fatal fluency of talk - fatal, that is, to all action.

⁸¹² The paras on this page are numbered 22 through 33, making them consecutive with the previous page.

⁸¹³ The original editor inserted quotation marks by hand.

(555-9) Why do these Hindus continue to live by laws fixed by dead priests thousands of years ago?

(555-10) The straightforward concrete and fact-regarding Western mind is sometimes no match for the subtle tortuous and fact-disregarding Eastern mind.

(555-11) This slave mentality accepts merciless famines in a spirit of spineless fatalism. India has yet to learn to be vital and self-reliant.

(555-12) You might as well talk Aquinian theology to the average Christian as talk Vedanta metaphysics to the average Hindu.

556⁸¹⁴

XXIII

Critique of Indian Culture
(h)

557

XXIII

Critique of Indian Culture
(h)

(557-1)⁸¹⁵ 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.

(557-2) India's curses are rapacious priests who turn religion into a business, inherited ignorance which lets thrive vile superstitions, and dishonest – 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.

(557-3) 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.

(557-4) 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

⁸¹⁴ Blank page

⁸¹⁵ The paras on this page are numbered 34 through 41a, making them consecutive with the previous page.

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?

(557-5) 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!

(557-6) 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

(557-7) 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.

(557-8) Such is the East. This is why I cling to my Western heritage of common sense.

(557-8a) 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.

558⁸¹⁶

XXIII

Critique of Indian Culture

(h)

559

XXIII

Critique of Indian Culture

(h)

(559-1)⁸¹⁷ 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-magic are rife in India today. The open street-sewers of London

⁸¹⁶ Blank page

⁸¹⁷ The paras on this page are numbered 42 through 49, making them consecutive with the previous page.

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.

(559-2) When an Indian takes to the pen, he writes English either extremely well or extremely badly. There is no half-way 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.

(559-3) – this piece of work was an oblation to their god.

(559-4) – 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.

(559-5) 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 lifetime without doing a single stroke of work, and the pious or the charitable will give him food and shelter.

(559-6) The Bengali journalist is fond of elaborate Macaulay-like sentences.

(559-7) 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.

(559-8) 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.

560⁸¹⁸

XXIII

Critique of Indian Culture

(h)

561

XXIII

Critique of Indian Culture

(h)

(561-1)⁸¹⁹ 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 peas-ants, 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.

(561-2) The villager who went, when he was ill, to a fakir⁸²⁰ 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.

(561-3) 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!

(561-4) It is right that we should use the Orient's traditional and living wisdom but not that we should be dependent on it alone.

(561-5) To a European, the music of India is a mournful cacophony, an intolerable dirge. It is not music but a prolonged wail.

(561-6) 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.

(561-7) 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.

(561-8) 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.

(561-9) 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.

⁸¹⁹ The paras on this page are numbered 50 through 59, making them consecutive with the previous page.

⁸²⁰ "faqueer" in the original.

(561-10) 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.

562⁸²¹

XXIII

Critique of Indian Culture
(h)

563

XXIII

Critique of Indian Culture
(h)

(563-1)⁸²² 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.

(563-2) 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.

(563-3) 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.

(563-4) Under the cloak of present Indian piety, these men sanctioned inhuman practices, barbarous customs and cruel superstitions.

(563-5) 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.

(563-6) 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.

⁸²¹ Blank page

⁸²² The paras on this page are numbered 60 through 71, making them consecutive with the previous page.

(563-7) The industrialisation of India will make its real appearance only when the spirit of joint stock enterprise makes its appearance.

(563-8) When will the new India arise, free from its burden of useless customs and outworn traditions!

(563-9) In reading the Oriental writings, we must beware of the high-flown language and the eulogistic metaphors.

(563-10) Let us sift these practices for what is serviceable to us without falling into the foolishness of blindly and uncritically adopting them wholesale.

(563-11) "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.

(563-12) But the India of today is largely a caricature and contradiction of these early ideals.

564⁸²³

XXIII

Critique of Indian Culture

(h)

565

XXIII

Critique of Indian Culture

(h)

(565-1)⁸²⁴ I do not assert that these things are wholly imaginary but that the superstitious minds of the people have distorted the facts.

(565-2) It is unfortunate that these philosophies live mostly as memories of India's past greatness.

(565-3) The great disparity between English and Indian outlooks in life is emphasized especially in the matter of work.

⁸²³ Blank page

⁸²⁴ The paras on this page are numbered 72 through 83, making them consecutive with the previous page.

(565-4) India needed, and needs the efficiency, hygiene and honest administration which the West can give it.

(565-5) Obscure, irresponsible newspapers abound in India. They delight in misrepresenting the facts.

(565-6) The Indians give an easy credence to these tales.

(565-7) 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.

(565-8) 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.

(565-9) 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 in attainment compared with their great predecessors.

(565-10) Truth and fiction are so mingled in these accounts that a sane scepticism is necessary.

(565-11) If the two worlds of East and West are ever to be linked, it will be through iron circumstances forcing it.

(565-12) 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.

(567-1)⁸²⁶ 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.

(567-2) 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 - musing 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.

(567-3) 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.

(567-4) 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

⁸²⁶ The paras on this page are numbered 84 through 87, making them consecutive with the previous page.

have drawn light and hope and peace. Yet it does not hesitate to insist upon even the 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.

568⁸²⁷

XXIII

Critique of Indian Culture

(h)

569

XXIII

Critique of Indian Culture

(h)

(569-1)⁸²⁸ But a Pundit guide was indispensable for study. It would be quite useless for me or even for the average educated India 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 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?

(569-2) 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

⁸²⁷ Blank page

⁸²⁸ The paras on this page are numbered 88 through 90, making them consecutive with the previous page.

Oriental texts is that their version often convey no definite idea to the mind of the reader but only empty phrases.

(569-3) Scarcely is a child out of its mother's womb when she begins to think of arranging its marriage.

570⁸²⁹

XXIII

Critique of Indian Culture

(h)

571

XXIII

Critique of Indian Culture

(h)

(571-1)⁸³⁰ It would be more true [nowadays]⁸³¹ to say of the Shangrians 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 wornout secondhand faded glories; they are taking to themselves what properly belongs to ancestors who lived thousands of years ago.

(571-2) Why is it that the Indian masses live in materially degraded and mentally 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 Yogis 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. The Yogis themselves 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 India or travels through present-day India 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

⁸²⁹ Blank page

⁸³⁰ The paras on this page are numbered 91 through 92, making them consecutive with the previous page.

⁸³¹ "nowadays" was typed above the line and inserted with an arrow.

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.

572⁸³²

XXIII

Critique of Indian Culture
(h)

573

XXIII

Critique of Indian Culture
(h)

(573-1)⁸³³ 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.

(573-2) 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.

(573-3) The tendency to imitate every detail of Indian mysticism's ways of thought and life can lead only to intellectual atrophy and spiritual stagnation.

(573-4) 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.

(573-5) 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.

(573-6) To persist in living in an atmosphere of unreality is to stagnate indefinitely.

⁸³² Blank page

⁸³³ The paras on this page are numbered 93 through 107, making them consecutive with the previous page.

(573-7) 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.

(573-8) Our western teaching may and should be supplemented from the Indian but should never be displaced by it.

(573-9) The Oriental imagination quickly gets to work and asserts the existence of miracles which have never occurred.

(573-10) The spiritual life is a universal possession, not a continental one.

(573-11) 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.

(573-12) These swamis who have gone forth with the idea of changing the world into a greater India have not understood the world.

(573-13) The biographies of most Indian saints are full of fabulous narratives which impose great strain upon our credence.

(573-14) 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."

(573-15) St. Paul's advice to the Philippians is good today for all Occidentals: "Work out your own salvation."

574⁸³⁴

XXIII

Critique of Indian Culture

(h)

575

XXIII

Critique of Indian Culture

(h)

(575-1)⁸³⁵ 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.

⁸³⁴ Blank page

(575-2) 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.

(575-3) 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."

(575-4) 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?

(575-5) 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.

(575-6) 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.

(575-7) 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.

(575-8) "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 from those colourful lands which summer under an Eastern sun.

(575-9) Can he learn that philosophy is not in the ashrams of India alone, but in the cities of Europe, the desert of Africa and the libraries of America as well?

(575-10) Ariel: "The Hindu devitalized negative way is not suited to West."

(575-11) 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.

⁸³⁵ The paras on this page are numbered 108 through 118, making them consecutive with the previous page.

⁸³⁶ Blank page

(577-1)⁸³⁷ The issues at stake are too important and too serious to let sentimentality get on top of them. My personal regard for yogis like Pamana Maharishi ought not be permitted to do secure the impersonal mystical intellectual and practical needs of mankind today.

(577-2) 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.

(577-3) 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.

(577-4) 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 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.

(577-5) They become in time hopeless addicts of exotic swami-stuff, blinded believers in Utopian ashrams where paradise may be found on earth.

(577-6) Philosophy cannot 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.

(577-7) It took a longtime to disabuse me of this notion that the tropical jungles of Hindustan or the snowy waste of Himalaya secreted this earth's wisest men.

⁸³⁷ The paras on this page are numbered 119 through 128, making them consecutive with the previous page.

(577-8) 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.

(577-9) Today many are forced by destiny to be Yogis who do not escape into Ashrams, men in the world but not of the world.

(577-10) 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.

578⁸³⁸

XXIII

Critique of Indian Culture
(h)

579

XXIII

Critique of Indian Culture
(h)

(579-1)⁸³⁹ 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.

(579-2) It is difficult to credit the Indian traditions of these matters, because of their notorious habit of embellishing such stories and of exaggerating them.

(579-3) 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.

(579-4) It is vain to expect that a race of superior beings will emerge from these ashrams.

(579-5) It purports to be an exposition of Indian philosophy but I found it to be an exposition of Indian nonsense!

(579-6) Maharshi tells his questioners to know the Self but he does not tell them how they can do so.

⁸³⁸ Blank page

⁸³⁹ The paras on this page are numbered 129 through 142, making them consecutive with the previous page.

(579-7) It is unlikely that new ideas can penetrate such cloistral fortresses as these ashrams.

(579-8) The war renewed Euramerican interest in India, an interest which inevitably overflowed into its culture, religion and mysticism.

(579-9) He will profit more by becoming the admirer than the disciple of these outstanding figures of the Indian yogic world.

(579-10) 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.

(579-11) 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.

(579-12) I have witnessed with amazement the names and lives of yogis living in my own time becoming the source of unjustified legends.

(579-13) 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.

(579-14) 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.

580⁸⁴⁰

XXIII

Critique of Indian Culture

(h)

581

XXIII

Critique of Indian Culture

(h)

(581-1)⁸⁴¹ 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.

⁸⁴⁰ Blank page

⁸⁴¹ The paras on this page are numbered 143 through 152, making them consecutive with the previous page.

(581-2) Let us utilize 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.

(581-3) 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.

(581-4) The injustice of granting to one people and one century alone the right to salvation is plain and obvious.

(581-5) 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.

(581-6) 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.

(581-7) Dr Kenneth Walker, a Harley Street surgeon, exceptionally sympathetic towards mysticism and Indian thought, nevertheless speaks for many Euramericans when he says that yoga is incompatible with Western ideals and its practice therefore impossible for them.

(581-8) Few are competent to write a trustworthy account of these unusual men. Oriental pens leap into exaggerations and improbabilities over the top of every encouraging fact.

(581-9) 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.

(581-10) 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.

(583-1)⁸⁴³ 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.

(583-2) 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.

(583-3) 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 connection with the intellectual needs and environmental circumstances of twentieth century life.

(583-4) 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."

(583-5) 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

⁸⁴² Blank page

⁸⁴³ The paras on this page are numbered 583 through 156, making them consecutive with the previous page.

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.

584⁸⁴⁴

XXIII

Critique of Indian Culture

(h)

585

XXIII

Critique of Indian Culture

(h)

(585-1)⁸⁴⁵ 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.

(585-2) 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 theological beliefs. All this is meaningless and irrelevant in the modern setting.

(585-3) 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.

⁸⁴⁴ Blank page

⁸⁴⁵ The paras on this page are numbered 585 through 159, making them consecutive with the previous page.

(587-1)⁸⁴⁷ We are too civilized 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.

(587-2) Those who sneer at Western materialism and fondly imagine that it is going to be super-seeded 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 organized charity for the sick and poor, and as pity for suffering animals.

(587-3) 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 to when we are in quest of spiritual light must no longer be sought outside ourselves. It must be sought within our own heart.

(587-4) 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

⁸⁴⁶ Blank page

⁸⁴⁷ The paras on this page are numbered 160 through 162, making them consecutive with the previous page.

588⁸⁴⁸

XXIII

Critique of Indian Culture

(h)

589

XXIII

Critique of Indian Culture

(h)

(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.

(589-1)⁸⁴⁹ 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 recognize what is beneath the surface.

(589-2) 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. There is too much hymn-singing, etc. I shall go completely crazy if I stay here long. They begin at 5 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 Hanumann 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."

⁸⁴⁸ Blank page

⁸⁴⁹ The paras on this page are numbered 164 through 166, making them consecutive with the previous page.

590⁸⁵⁰
XXIII
Critique of Indian Culture
(h)

591
XXIII
Critique of Indian Culture
(h)

(591-1)⁸⁵¹ 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 civilized modern seekers to use more refined and less drastic methods?

(591-2) Let it be granted that these sages of antiquity and saints of medieval times did attain the highest spirituality. Let it every 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 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 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.

592⁸⁵²
XXIII
Critique of Indian Culture

⁸⁵⁰ Blank page

⁸⁵¹ The paras on this page are numbered 167 through 168, making them consecutive with the previous page.

⁸⁵² Blank page

(h)

593

XXIII

Critique of Indian Culture

(h)

(593-1)⁸⁵³ 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.

594⁸⁵⁴

XXIII

Critique of Indian Culture

(h)

595

XXIII

Critique of Indian Culture

(h)

(595-1)⁸⁵⁵ 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

⁸⁵³ The paras on this page are numbered 169, making them consecutive with the previous page.

⁸⁵⁴ Blank page

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.

(595-2) 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 an 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.

596⁸⁵⁶

XXIII

Critique of Indian Culture
(h)

597

XXIII

Critique of Indian Culture
(h)

⁸⁵⁵ The paras on this page are numbered 170 through 171, making them consecutive with the previous page.

⁸⁵⁶ Blank page

(597-1)⁸⁵⁷ 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.

(597-2) "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.

(597-3) 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.

(597-4) 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.

(597-5) 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.

(597-6) 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.

598⁸⁵⁸

XXIII

⁸⁵⁷ The paras on this page are numbered 172 through 177, making them consecutive with the previous page.

⁸⁵⁸ Blank page

(599-1)⁸⁵⁹ 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.

(599-2) Yellow-robed ascetics will offer you sacred ashes, fat prohits (purohits) will whisper miracle-working mantrams in your ear, but both are merely exploiting human superstition.

(599-3) 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.

(599-4) In a region where yogic aberrations and mystical excesses abound so freely, the value of a scientific attitude is immense.

(599-5) 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.

(599-6) The religions of Europe are torpid; its cults are in a state of apathy. Those 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.

(599-7) 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.

⁸⁵⁹ The paras on this page are numbered 176 through 186, making them consecutive with the previous page.

(599-8) 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.

(599-9) 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.

600⁸⁶⁰

XXIII

Critique of Indian Culture

(h)

601

XXIII

Critique of Indian Culture

(h)

(601-1)⁸⁶¹ 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.

(601-2) 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.

(601-3) 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.

(601-4) If one could buy spiritual self-realisation for the price of a ticket from any Euramerican 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.

⁸⁶⁰ Blank page

⁸⁶¹ The paras on this page are numbered 187 through 194, making them consecutive with the previous page.

(601-5) 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.

(601-6) 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.

(601-7) 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.

(601-8) "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.

(601-9) If the hatha yogis are right, if the way to the kingdom of heaven 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.

602⁸⁶²

XXIII

Critique of Indian Culture
(h)

603

XXIII

Critique of Indian Culture
(h)

(603-1)⁸⁶³ 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.

⁸⁶² Blank page

⁸⁶³ The paras on this page are numbered 195 through 204, making them consecutive with the previous page.

(603-2) We must direct a pointed finger towards the distinctive features – both meritorious as well as disadvantageous – of yoga.

(603-3) 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.

(603-4) 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 different one.

(603-5) The phraseology of such writings must accord with the needs of a scientific age.

(603-6) Exotic ways of living, thought and technique will fit the Western man like too-large or too-small suits of clothes.

(603-7) 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 Indiolatry, if it may be called so, for everything born in India, however bad it is.

(603-8) 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.

(603-9) 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.

(603-10) Today, the statements of mysticism must achieve human interest and popular readability, the doctrines of mysticism must be modernized and the techniques of mysticism shaped with scientific precision.

604⁸⁶⁴

XXIII

Critique of Indian Culture

(h)

605

XXIII

Critique of Indian Culture

(h)

(605-1)⁸⁶⁵ It is better to sit safely in the monastery inside you than to squat precariously in a monastery outside you.

(605-2) 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.

(605-3) 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.

(605-4) The voice of reason is stifled at subtle hints about adeptship and sly innuendoes about apostleship.

(605-5) 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 (monadic) life, there is no evidence that insight has been gained.

(605-6) 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.

⁸⁶⁵ The paras on this page are numbered 205 through 213, making them consecutive with the previous page.

(605-7) The purely Indian form of yoga makes no appeal. It is too foreign to his traditions and too irrelevant to his mode of life.

(605-8) 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.

(605-9) 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.

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,

606⁸⁶⁶
XXIII
Critique of Indian Culture
(h)

607
XXIII
Critique of Indian Culture
(h)

(continued from the previous page) guidance and leadership free for more selfish men, so that the general welfare inevitably suffered.

(607-1)⁸⁶⁷ - the harm these gurus do is proportionate to the faith they arouse.

(607-2) 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.

(607-3) Such ideas are quite unsuited to present-day mentality; such practices quite alien to present-day character.

⁸⁶⁶ Blank page

⁸⁶⁷ The paras on this page are numbered 214 through 218, making them consecutive with the previous page.

(607-4) 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.

(607-5) 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.

(607-6) 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

608⁸⁶⁸

XXIII

Critique of Indian Culture
(h)

609

XXIII

Critique of Indian Culture
(h)

(609-1)⁸⁶⁹ 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 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

⁸⁶⁸ Blank page

⁸⁶⁹ The paras on this page are numbered 219 through 220, making them consecutive with the previous page.

our altered conditions of life. They must be flexible enough to adapt themselves to the demands made by the present. These 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.

(609-2) 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 postwar 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,

610⁸⁷⁰

XXIII

Critique of Indian Culture
(h)

611

XXIII

Critique of Indian Culture
(h)

(continued from the previous page) when the most drastic upheavals and the most 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

⁸⁷⁰ Blank page

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.

(611-1)⁸⁷¹ 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.

(611-2) 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, not 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

612⁸⁷²

XXIII

Critique of Indian Culture

(h)

613

⁸⁷¹ The paras on this page are numbered 221 through 222, making them consecutive with the previous page.

⁸⁷² Blank page

(continued from the previous page) escape it was a miracle. Although there are treasures in it which make the adventure worth while, the mistake is to remain in it over long 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.

(615-1)⁸⁷⁴ India, who has sunk so low in the scale of nations, may yet rise again to become them oral leader of the world. A country with such elevated thoughts at its heart cannot die.

(615-2) I left Europe some years ago in search of Oriental wisdom, as Anguetil du Perron had left it nearly two centuries earlier, only for me there will be no discovery of new Upanishads to crown the end, because I seek a higher life, not rarer books.

(615-3) - than the process of absorbing a more scientific civilisation has been for the East.

(615-4) 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?⁸⁷⁵

⁸⁷³ Blank page

⁸⁷⁴ The paras on this page are numbered 223, making them consecutive with the previous page.

⁸⁷⁵ The original editor inserted question mark by hand

(615-5) Although I have deliberately turned away from the portal 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.

(615-6) The likelihood of increased interest in Indian Yoga make it more important than in pre-war days to understand its real character and present condition.

(615-7) Occidental superiority in science, machinery, war, commerce and industry in the past is unquestioned.

(615-8) 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.

(615-9) The Indian traditions tell of a mystic science called Yoga, the adepts in which could work happenings little short of miracles.

(615-10) I must make it quite clear to an unfamiliar European audience that the real Yogis are neither showmen nor mountebanks.

(615-11) 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.

(615-12) – these moss-covered books mean little to me when considered on account of their age, but much when considered on account of wisdom.

(615-13) Most Europeans are so convinced of the superiority of the West that they have never troubled to inquire what there is of worth here.

616⁸⁷⁶

XXIII

East-West Cultural Interchange

(g)

617

XXIII

East-West Cultural Interchange

(g)

(617-1)⁸⁷⁷ – the worship of the West has gone. They know, now-these young men – that we are gods with feet of clay.

(617-2) – the image of the local deity is exposed only on festival days.

(617-3) I am presented to the chief temple priest, and old –

(617-4) “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.”

(617-5) 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.

(617-6) 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.

(617-7) 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 in-habitants of India before Anjunsaraved.

(617-8) 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.

(617-9) Buddha, “The Light of Asia” has shown down in Ceylon, Burma, Tibet, China and Japan for hundreds of years.

(617-10) 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.

(617-11) The ancient mysticism of India is co-operant with the mysticism of medieval Europe in forwarding these same truths

⁸⁷⁷ The paras on this page are numbered 14 through 26, making them consecutive with the previous page.

(617-12) 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.

(617-13) 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.

618⁸⁷⁸

XXIII

East-West Cultural Interchange
(g)

619

XXIII

East-West Cultural Interchange
(g)

(619-1)⁸⁷⁹ Fractions of the Indian scriptures have found their way into Western hands through the labours of a few scholars.

(619-2) I am neither an over-enthusiastic advocate, nor a critical adversary of Hindu religion.

(619-3) 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.

(619-4) 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.

(619-5) 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.

⁸⁷⁸ Blank page

⁸⁷⁹ The paras on this page are numbered 27 through 37, making them consecutive with the previous page.

(619-6) 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.

(619-7) The time is near at hand when the East and West can no longer go on living in "thought-tight" compartments.

(619-8) 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 underestimate the worth of our Western civilisation, is equally absurd.

(619-9) 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.

(619-10) The mystic inner tradition of both Buddhism and Hinduism overflowed the Indian frontiers and became at once the solace and support of people so different as the nomad Tartar herdsman tending his lonely flock, the cultured Chinese mandarin enjoying the arts and comforts of a highly civilized city, and warring Cambodian kings returning from battles to build vaster palaces and grander shrines.

(619-11) 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.

620⁸⁸⁰

XXIII

East-West Cultural Interchange

(g)

621

XXIII

East-West Cultural Interchange

(g)

(621-1)⁸⁸¹ Against Kipling's famous but false couplet, I would match the wise one of Goethe's: "Orient and Okzident sind nicht melir zu trennen." (The East and West are no longer to be separated).

⁸⁸⁰ Blank page

⁸⁸¹ The paras on this page are numbered 38 through 46, making them consecutive with the previous page.

(621-2) France, with its artistic scepticism, is my mental home but India, with its probing beneath thought itself, remains my spiritual abode.

(621-3) India has begun to discard her traditional ideas about life.

(621-4) India, the land of Fatalism and Passivity, through the rebel tide of youth, is rising to falsify this description.

(621-5) We should welcome truth wherever we find it, irrespective of whether its colouring [be]⁸⁸² Oriental or Occidental. If in our search we recognize 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?

(621-6) Those holy Rishis of old India who set down their high thoughts in sparkling phrases of the Upanishads and painted their sacred visions in the Sanskrit Vedas-

(621-7) 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.

(621-8) The fact that ash-smearing 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 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.

(621-9) It would not have been fitting for us to tamper with the text of such an illumined personage as the Rishi.⁸⁸³ 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.

⁸⁸² The original editor inserted "be" by hand

⁸⁸³ "Rishee" in the original.

⁸⁸⁴ Blank page

(623-1)⁸⁸⁵ 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.

(623-2) What we might learn from India includes the virtue of modesty, the value of simplicity, the meaning of faith in the spiritual and finally –

(623-3) Another reason why I introduced these three titles in 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.

(623-4) 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.

(623-5) 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 adept 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.

(623-6) 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

⁸⁸⁵ The paras on this page are numbered 47 through 54, making them consecutive with the previous page.

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.

(623-7) There is a reciprocal movement between the East's denial of dying gods and the West's acceptance of them.

(623-8) 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.

624⁸⁸⁶

XXIII

East-West Cultural Interchange

(g)

625

XXIII

East-West Cultural Interchange

(g)

(625-1)⁸⁸⁷ Self-tortures such as iron needles inserted under the ribs, and walking on sharply-spiked sandals.

(625-2) When the divine grace is fully operative-

(625-3) We despise Orientals because they lack qualities which we possess, but we forget that they have similar reasons for despising us.

(625-4) - for India has awakened from the slumber of centuries and will yet take her place in fulfilment of the high destiny reserved for her.

(625-5) A re-statement of Eastern thought in the words of the West.

(625-6) Asia is learning the power of technical knowledge, the advantage of material comfort and the necessity of bodily hygiene.

(625-7) Ananda Metteya was the first Buddhist missionary to the West. Though he came from the East, he was a Westerner.

⁸⁸⁶ Blank page

⁸⁸⁷ The paras on this page are numbered 55 through 71, making them consecutive with the previous page.

(625-8) 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.

(625-9) India no longer averts her face in disdain from the bustling Western ways.

(625-10) 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.

(625-11) 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.

(625-12) The chronological and psychological interval between this pre-Christian-era science of Yoga and its twentieth century representatives, is extremely wide.

(625-13) Will it ever be possible to weave Western and Eastern ideals into unity?

(625-14) To sit adored in a public ashram like an idol in a public temple.

(625-15) The awakening of national self-respect had to come, and it has come through the younger men.

(625-16) We have tried here to define our position in relation to Indian Yoga and Indian yogis.

(625-17) 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?

626⁸⁸⁸

XXIII

East-West Cultural Interchange
(g)

627

XXIII

East-West Cultural Interchange
(g)

(627-1)⁸⁸⁹ 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.

(627-2) First as an expression of the divine creative power is the sun. What wonder that the Hindu is bidden to face it when he prays on arising, and to pray to it again before dusk?

(627-3) 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?

(627-4) 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 Muhammedan 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.

(627-5) 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-Tzu⁸⁹⁰ and Chuang-Tzu.⁸⁹¹ 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.

(627-6) Man must look again to the mysterious Orient, birthplace of all things divine.

628⁸⁹²

⁸⁸⁹ The paras on this page are numbered 72 through 77, making them consecutive with the previous page.

⁸⁹⁰ “Lao-Tse” in the original.

⁸⁹¹ “Chuang-Tsu” in the original.

⁸⁹² Blank page

(629-1)⁸⁹³ 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.

(629-2) 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 Hindu 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.”

(629-3) 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 laconically defines it as to have “trust”; (2) Govindananada in his work the “Ratna-Prabha,” defines it as meaning “a respectful trust in all higher things.” (3) Venkataramiah 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

⁸⁹³ The paras on this page are numbered 78 through 80, making them consecutive with the previous page.

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."

630⁸⁹⁴

XXIII

East-West Cultural Interchange

(g)

631

XXIII

East-West Cultural Interchange

(g)

(631-1)⁸⁹⁵ 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?

⁸⁹⁴ Blank page

⁸⁹⁵ The paras on this page are numbered 81, making them consecutive with the previous page.

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.

632⁸⁹⁶

XXIII

East-West Cultural Interchange
(g)

633

XXIII

East-West Cultural Interchange
(g)

(633-1)⁸⁹⁷ Here in the Arcot Province this phenomenon of firemagic 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 Thiruvannamalai, 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.”

⁸⁹⁶ Blank page

⁸⁹⁷ The paras on this page are numbered 82 through 83, making them consecutive with the previous page.

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."

(633-2) In the watches of warm Indian nights, I could reflect and ponder upon these elevating truths.

634⁸⁹⁸

XXIII

East-West Cultural Interchange

(g)

635

XXIII

M.V

(635-1)⁸⁹⁹ [(3)]⁹⁰⁰ This state of mind is believed to be the foretaste of the Eternal Blissful state of perfect Buddhahood. By immersing oneself into the samadhi, the mental faculties all get refreshed, strengthened and expanded. Samadhi is the pure intellectual Reservoir and Filter wherein the dregs of selfish ideas get thoroughly strained off and the mind gets a fresh impulse of Faith, Energy, Zeal, and clearness. The mind by frequent enjoyment of samadhi acquires expanse, depth, purity, and strength. It is the crucible where every illusory idea of an individual and independent existence apart from the Dharma Kaya gets at first expunged and finally destroyed. It is this state of the mind in which clairvoyants enjoy retrospective and premonitory visions, telepathists read thoughts and saints get their inspirations, etc. [(4)]⁹⁰¹ The fourth and last stage of his development and initiation is the initiation into the Anuttara Mandala (the circle or conclave of beings above whom there is no other Deity). Here he regards his own personality as being made up of several others and these others again, are all divine beings, Universal Forces, Laws, and Rays of Mercy and Love. He no longer occupies the situation of an entity existing in space, but he is an inseparable portion of the Cosmic Whole. Space exists in him. Time exists in him. He is in the universe and the Universe is in him. Then his least exertions, actions, motions, become significant

⁸⁹⁸ Blank page

⁸⁹⁹ The paras on this page are unnumbered.

⁹⁰⁰ The original editor inserted "3" by hand.

⁹⁰¹ The original editor inserted "(4)" by hand

and full of importance. They become graceful and harmonious and beneficial. His least words, sentences, and utterances, become all sacred truths. They partake of the nature of Dharma. His thoughts and wishes when formed, are as potent as the thunderbolt, irresistible, and enduring as Time."

636⁹⁰²

XXIII

M.V

Asiatic Phrases

637

ASIATIC PHRASES

(637-1)⁹⁰³ --he traced some Tamil characters across the paper

--we walk under great branching palms

--the impressive majesty of these mountains

--the white loveliness of the Taj

--the narrow winding streets of this ancient town

--the savage solitude of hilly jungles

--the massive grandeur of the temple

--the ant-ridden floor

--the stunted jungle bushes

--the spice laden air

--the prevailing odour in Benares

--Oriental fables written in stone.

--the broad leaves of the coconut trees

--in a temperature that broils Brahmin and Briton alike

--the burning plains whose summer temperature exceeds 120 degrees in the shade.

--initiated into the secrets of Asiatic arcana

--and watched a blood-red sun go down

--romantic nonsense about the luxury of Asia

--his ancestral superstitions had been annulled

--this ascetic, this strange recluse.

--the sweltering plains of the South

--the sanctified cruelty of this custom

--walked thru the refuse-laden streets

--I sought audience with

--in the bazaar, where dark little windowless shops lie huddled together

--excitable Bengali journalists

⁹⁰² Blank page

⁹⁰³ The paras on this page are unnumbered.

--into the green shade of palmyra trees
--sad and plaintive Bengali song
--these irreverent impressions of India's temples
--passion ripens precociously in an Oriental land
--a battalion of mosquitoes watch for unwary prey
--the sun disappears with amazing rapidity in the Orient
--the Mogul artistry and austerity of the Taj Mahal its serene beauty
--leaving aside the Himalayas and all man's handwork
--faded brown undergrowth of the jungle
--the tropic traveller is grateful for the cool shade
--the tranquil dreams of these Asiatics
--the long lethargy of Asia is at an end
--where Mogul Emperors angled for their fish-dressed harem playthings in the
scented palace lakes
--half of mankind lives in Asia
--India is antiquity made alive
--everything about the place was so queer, so mysterious

638⁹⁰⁴

ASIATIC PHRASES

639

ASIATIC PHRASES

(639-1)⁹⁰⁵ sunlight. If these buildings express anything they express joy, gaiety and delight. The Siamese temples are garish but magnificent, their roofs fantastic but gay.

(639-2) Why did the temples shelter both Buddhist and Hindu gods?

(639-3) A cloister where gilt Buddhas sit and shrubs and stumpy plants grow in the courtyard. The doorways are of carved dull gilt wood.

(639-4) With the evening the blue sky turns pink and the temples take on opalescent hues.

(639-5) When the last flames of sunset flared across the sky.

(639-6) The tropic air was like the hot breath of South India, gasping to live in this low latitude.

⁹⁰⁴ Blank page

⁹⁰⁵ The paras on this page are numbered 13 through 37; they are not consecutive with the previous page. There is an incomplete, unnumbered para at the top of the page.

(639-7) The propeller screws beat irresistibly upon the water.

(639-8) Equatorial summer held the region in its burning embrace.

(639-9) The money-drugged dwellers in the towns.

(639-10) Those little but dangerous islets near Perim which account for the presence of lighthouses.

(639-11) In the airless grasping heat of the Red Sea.

(639-12) The ashen salty rocks that form the barren shore of a good deal of the Red Sea.

(639-13) Where Gibraltar appears from the blue rollers of the Mediterranean.

(639-14) 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.

(639-15) 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.

(639-16) Squirrels frequently ran up the bamboo poles supporting my veranda roof, or along the branches of the nearby trees.

(639-17) This brow was painted with the three broad white lines of Shiva.

(639-18) I saw the ascetic of the spiky bed in Benares.

(639-19) 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.

(639-20) The shrill zooming of mosquitoes.

(639-21) My springless bed.

(639-22) I watch a long centipede crawl around the door.

(639-23) The red dusty road.

(639-24) The green arbourage greeted my eyes.

(639-25) flat, shrub-dotted plains of the South.

(639-26) The better class Tamils wear their cloth robe to the feet, the labourer only to just below the knees.

640⁹⁰⁶

ASIATIC PHRASES

641

ASIATIC PHRASES

(641-1)⁹⁰⁷ --barren rocks n

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

--alders and larch grew by the riverside

--the immense gathering of peaks which met the eye

--Yews, cedars and firs fill the forest in the Jimna glen

--brightly resplendent with snowy mantles

--quartz and gneiss rocks line the valley

--the rough and dangerous path led across the face of a precipitous peak

--ferns carpet the ground

--the frail bridge that crossed the current was in a dangerously worn condition,

--snow filled mountain chasms

--amid the raging elements

--yawning abysses

--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

--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.

--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.

--the sterile peak raised its head

--the ridge glittered under snow

--icy grandeur

⁹⁰⁶ Blank page

⁹⁰⁷ The paras on this page are unnumbered.

--coarse gneiss rocks abound here, while higher up is granite peaks
--the rocky horror of the ascent
--the variegated nature of the country here; carpets of richly-tinted violets
alternating with hard frozen snow; wild raspberries growing plentifully

642
ASIATIC PHRASES
Himalayan and Tibetan Travel
(e)

(642-1)⁹⁰⁸ --the precipitous sides of the mountain.

--an awful precipice
--the unparalleled landscape
--the snowy mountains
--steep cliffs
--where the wide Ganges threaded the mountain valley
--the silver cone of the mountain
--the swill alps possess less than half the grandeur or height of Himalaya
--the precise sharp contours and outlines of the heights are noteworthy
--there is variegated play of colours on the face of the Him.
--the snowy flanks
--The torrent had worn a passage for itself thru the rocks
--one climbed up the rocky and rugged path
--a frail and perilous bridge crossed the stream
--rock piled on rock
--magnificent trees of great breadth and heavy foliage covered the sides
--we were perched on the summit like eagles
--the sunset sky is green and scarlet; the noon sky is mellow purple, yellowish
edged
--wonderful Himalayan dawn, for while the plains are still sunk in darkness, the
peak tops catch the first illumination, a red fiery hue that turns them into signal
lamps hung in the heaven
--the night withdrew her heavy veil of gloom
--in the early morning light the most distant places stand out with amazing
clarity
--at late dawn the lower heights turn deep purple, the loftier peaks are golden,
whilst the background of both is grey darkness
--dark masses of rolling clouds precede the storm
--we were on a natural rocky platform
--the chaotic confusion of these hills was extraordinary, each branching out in
various directions

⁹⁰⁸ The paras on this page are unnumbered.

--the torrent rushes in a sea of foam and with incredible velocity; its waters dash madly down the descents, flinging spray in the every direction and making a roaring raging noise, swollen and turbid
--the green-mantled mountains, the dark forests of pine
--it was a magnificent natural amphitheatre
--we shivered with cold

643
ASIATIC PHRASES
Himalayan and Tibetan Travel
(e)

(643-1)⁹⁰⁹ --the sight strains two hundred miles to the north, where the peaks are yet visible in this extensive view
--the rushing valley stream boiled and hissed over the rocks, or became a tumbling cascade
--we were walled in by abruptly-rising rock of fantastic shapes, some of which assumed threatening overhanging positions, while tumbled down fragments of huge dimensions reminded us of the danger from falling stones
--sunset turns the snowy tops to crimson and rode
--I reached the crest of the ascent
--the cliffs frowned forbiddingly above me
--the pine-clad spur
--the conical summit
--the steep mountains flanks
--the heights bristle with silver firs and lofty pines
--the fragment and beautiful flowers of these valleys
--I waded through the snow which lay deep and soft upon the ground
--this tremendous barrier in some places eighty miles wide between the plains of India and the plateau of Tibet
--they rise to an elevation unsurpassed anywhere else in the world
--amid these wild fastness
--lofty ridges cross and criss-cross each other in a of stupendous mountains
--valleys are few while ravines are deep and narrow
--these snow-crowned monarchs of the world
--in clear weather there is extraordinary light - refraction and the Himalayans are visible at an enormous distance away through the pure atmosphere
--few are the passes which intersect the Him
--the exceedingly abrupt ascent and the descent is frightfully perpendicular
--owing to the rarefied atmosphere, one has to stop continually to gasp for air
--the frost-bound rocks are crusted

⁹⁰⁹ The paras on this page are unnumbered.

--the mountain-torrents are full of icicles
--on the summits bitterly cold icy winds blow furiously
--shut in by these steep precipices
--tier above tier, height above height, the ranges appear at first sight
--the pyramidal peaks
--the summits lift themselves almost into another world
--the dazzling whiteness of the snow

644
ASIATIC PHRASES
Himalayan and Tibetan Travel
(e)

(644-1)⁹¹⁰ --the unsullied pure-white snow

--the deep winding valley of the Jumna, infinitely wilder than the wildest Scottish glen

--where frightfully abysses yawned below

--rapids and falls occur near the Jumna source

--a thousand rivers and streams and torrents spring from those mountains

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

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

--The sacred Ganges was a dark and fast-flowing stream here

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

--the rising sun dispersed the heavy mists and purplish vapours of the plains below

--its face was too perpendicular even to hold any snow and its ridge was a series of splintered crags

--at these lofty heights the air is extremely transparent and one can look over vast distances

--the serried tops that looked down on our pigmy world.

--white pyramids of snow

--the path had been washed away by heavy rains and falling rocks and was now scarcely perceptible

--the gleaming canopy of the rain-filled sky outside the snowflakes fell, inside the glowing embers of my fire gave a cheerful tint

--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

⁹¹⁰ The paras on this page are unnumbered.

--sunbeams dance again when the cloud-rain disperses.
--dawn painted its gorgeous hues on the mountain crest
--there was but little light in the dense forest
--the wide turbulent stream
--P piles of snow towered high
--the sublime mountain scene
--the snowy range
--where the white peaks clustered
--Kailas reared its

645
ASIATIC PHRASES
Himalayan and Tibetan Travel
(e)

(645-1)⁹¹¹ --for in these mountains the chief gods are said to dwell
--the air was redolent with fragrance
--the air was loaded with the gifts of richly-flowering plants
--the supreme dominion of the Him
--hoar-frost sparkled in the moonlight
--the light reflected with the dawning sun, from these frosted-covered plants
with brilliant splendours
--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 for1/2physical labour, but only one in a hundred million
for divine life.
--Mt Arunachala is called "The Southern Kailas"
--the snow-laden mountains
--the wild and desolate region which I was exploring
--Only a month or two the path will have been encumbered by enormous falls of
snow, making a heavy, deep and totally impassable barrier
--the sun shown like sparkling balls against an azure sky
--the long range of precipices
--the sky attains a cloudless blue by day and an intense black night
At these immense heights the stars possess a blazing brilliance which the
dwellers on plains can scarcely guess at
--I heard the ominous sound of falling rocks oftentimes of moving glaciers
--I plunged through the snow
--{illegible}⁹¹² cliffs {climb}⁹¹³ up on either side

⁹¹¹ The paras on this page are unnumbered.

⁹¹² The word has been typed over and is illegible in the original.

--the atmosphere is so clear at these great heights that even a slim fragment of moon affords sufficient light to guide ones path
--the peak towered up above the valley
--thru a narrow defile I saw the blue glaciers
--I touched it with numbed fingers
--where snow ice and rock were piled in confusion
--enormous boulders detached themselves from the craggy faces and fell headlong to the valley bottom. The action of the frost had shifted them
--the ice-crowned peaks summits
--deep in the interior of the Himalayas, these forest abound
--this gloomy mountain gorge with silver firs, conical junipers, whip-branched, feathery larches, maple-trees, black pines, and birches

646
ASIATIC PHRASES
Himalayan and Tibetan Travel
(e)

(646-1)⁹¹⁴ --the sun gilded the summits and then slowly reached this dark gorge
--the mountain was scattering the mists from its shoulders
--in the sunset the snow that lay upon the ground took a delicate peach-bloom tint
--the dying sun moved amid a blazing mass of coppery red hues.
the peaks became dark and silhouetted against the changing lights of the sky
--the ragged edges of the mist below me were illuminated by the declining sun
--the pale glare of the snow under the bright moon
--the streams looked like silver threads under the moonlight as they coursed down the mountain sides
--the temperature was at freezing-point
--the pass was no longer blocked by snow and therefore could be traversed
--the foliage was rank and luxuriant
--I ascended the spur, whose top was clothed in heavy mist
--even the grass and vegetation was coated with ice
--the magnificent mountain view
--He was sick and shivering among the snows
--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
--we camped in a dense forest

⁹¹³ The word has been typed over and is illegible in the original. "Climb" is our best guess.

⁹¹⁴ The paras on this page are unnumbered.

--For the Himalayas have been thrown up out of an ancient ocean, where they
 were subject to the severest sea-action
 --the monastery was perched {aloft}⁹¹⁵ on the top of a prominent spur
 --a thick mist out off the view of the valley
 --we reached the hut at last, thoroughly sodden with rain and half frozen
 --a series of rugged peaks disclosed themselves to my view.
 --the raw biting winds
 --in this grand and majestic atmosphere, where the peaks looked up to the sky
 --the mysterious silence that envelops them
 --their immensity, their serenity
 --these calm caves. It is the sacred region of Hindus. The purity and peace of
 this region
 --these awe-inspiring surroundings far away from human habitations
 --when the silvery moon shines on the snow-white summits

647
 ASIATIC PHRASES
 Himalayan and Tibetan Travel
 (e)

(647-1)⁹¹⁶ --so slippery is the path, that one stumbles at every few steps
 --the toilsome ascent
 --when the sinking sun reflects itself into these massy clouds that hang over the
 Himalayas, red fire gives place soon to green hues and that again to a pallid weird tint
 --the arc of a quarter of the horizon was occupied by great chain
 --the crest of frosted silver upon the Him
 --perpetual snow was sovereign upon Him
 --the white ridge stretched away in a long thin line that had no comparison
 anywhere else on this globe
 --the sharp conical peaks
 --the panorama impressed one for its stupendous height, its glorious colouring,
 its cloud-mantled unbroken girdle, and its
 --the cold bleak height was drenched by pitiless rains
 --B gave me a helping hand up the steep heights
 --heavy clouds canopied the range
 --the intense stillness of the air at night was broken at dawn by the twittering of
 birds and the whistling of insects.
 --The river torrent roared down the valley
 --my eye wandered over a depression in the ridge
 --I was now face to face with the outer range of the Western Himalayas. It was a

⁹¹⁵ Indecipherable in the original, it looks like "{a??t}"

⁹¹⁶ The paras on this page are unnumbered.

--Here stretched the gloomy forbidding forest
 --my swift transition from the scorching plains of India to the everlasting snows
 of Himalaya
 --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.
 --the magnificent forest-clad gorge
 --the village was nothing but a scattered collection of huts, but it was like
 paradise in this bleak place
 --at this early hour, the atmosphere was abnormally transparent and every part
 of the landscape glowed with pure colour
 --the snowy mass dazzled my eyes in the rays of sunlight
 --the aquamarine blue glaciers shape
 --tops were set in frosted silver
 --where Kailas raised its gigantic head
 --the long sweep of peaks, whose heads were billowed in white clouds

648
 ASIATIC PHRASES
 Himalayan and Tibetan Travel
 (e)

(648-1)⁹¹⁷ --a scene of stupendous grandeur opened out before me
 --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 supported pillars were fantastically painted in sacred red or yellow.
 Book outboards line the walls. The thief Lama's leathery wrinkled face never smiled.
 Chief Lamas yellow face was a mask of Tibetan impassivity.
 --the colossal granite precipices that front Kanchenjunga
 --Himalayas-the huge mountain wall that plays half across Asia.
 --the keen crisp air
 --where the snow-clad pinnacles raise their lordly height
 --the aerial pageant of white and blue clouds
 --the thunder volleyed over my head, the wind howled like a flock of demons
 --the crests of the long ridge
 --Bitterly cold winds swept over the foothills
 --I compared the bareness of this monastic place with the luxurious hostelryes of
 London
 --at night the thermometer is below zero
 --Ostensibly these men were followers of the Buddha,

⁹¹⁷ The paras on this page are unnumbered.

--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.

--these Lamas are sometimes fine spiritual men but most often they have become indolent. They find easy money by prying on the superstitious folks

--the wind screamed across the bridge

--these natives are indifferent of Western standards of living and comfort and hygiene.

--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

--here among these snows is the home of all the Indian gods.

--In the apricot - coloured tint of the snows

--nests of fluffy clouds settle for a moment on these mountain but swiftly become restless and run forward before the wind

--these solitary Lamas are few, most herd in the monasteries so that the lonely ones seem like Natures Ishmaels.

649

ASIATIC PHRASES

Himalayan and Tibetan Travel

(e)

(649-1)⁹¹⁸ --A dangerous precipice of great depth was below me

--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

--although we were thoroughly fatigued, we could not step 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

--tired and hungry as we were, we dropped our baggage to the ground and set about preparing a meal

--a forest-covered declivity stretched below me

--the meal over, we resumed our ride

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

--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

⁹¹⁸ The paras on this page are unnumbered.

--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

--Nature had torn this long stretchy of mountains into the most variegated contours.

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

--the enormous force which threw up the Himalayas

--the snow lies in shapes of delicate traceries

--sunrise paints rosy peaks, snows splashed with fire

--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

--the gates of Paradise have been unlocked for me in Himalaya
Himalayas

--where the river crawls like a snake along the valley bottom

--night tints of deathly paleness

--the range is an endless succession of pinnacles

650

ASIATIC PHRASES

Himalayan and Tibetan Travel

(e)

(650-1)⁹¹⁹ – the vacuous faces of these languorous lamas whose expressions were as inscrutable as those of a tabby-cat.

--their cramped and narrow outlook

--climate and lassitude have so much to do with the making of men's characters

--angry storms flung themselves ceaselessly against the mountain flanks

--hot-headed Indian students, without balances proportion, or experience

--the mountain barrier

the pony's back was loaded and we began to move

--my bearers marched behind me, then followed the two coolies

--we entered a wide valley. Journey to Pratap

--the rugged heights were arrayed before me

--a line of massive peaks tipped with snow

--the glaciers rolled down the flanks to the bottom, feeding a swift flowing river

--the lungs cannot get enough oxygen at these heights and so one moves with difficulty

--the great Himalayas...its whiteness

--the utter loneliness attracted rather than repelled me

⁹¹⁹ The paras on this page are unnumbered.

--we bivouacked in the open
 --the ascent became too steep to be made on pony-back, so I dismounted and followed the animal on foot
 --my pony was a splendid mountaineer and negotiated the worst heights successfully.
 --fir oak and pine filled the forest
 --the pa-th ra-n along the mountain edge, with an abrupt descent of thousands of feet below
 impenetrable solitude surrounded me
 --the wild seclusion of the scene
 --nothing broke the deep silence around me
 --Nature had set the Himalayas to keep guard over the plains of Hindustan, and they had done their work
 --and spread her pallor around the unforgettable scene
 --her grey silvery face looked down on a
 --the range of snow capped peaks
 --after we had made three miles, we halted for a rest and meal.
 --the rough trackless ground was full of pointed stones and flints
 --we reached a hamlet of four houses

651
 ASIATIC PHRASES
 Himalayan and Tibetan Travel
 (e)

(651-1)⁹²⁰ --The cliffs were topped by a group of monastic buildings, set up in terraces above each other
 --a lama in wine-coloured robes received me
 --the stream lost itself in the gorge, whose deep tortuous bed lay far below.
 --the lama were a red band around his waist and a circular hat with turned-up flaps
 --the roof of each structure in the monastery became a base to support the next one
 --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
 --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 was thick with incense
 --tall poplars, giant junipers, were among the trees planted in the monastery garden

⁹²⁰ The paras on this page are unnumbered.

--the Abbot wore a hat lacquered with bright yellow and embroidered with gold
 --nothing but rock, ice, snow and shingle
 --the cube - shaped temple
 --Two lofty granite walls enclosed the bailey
 --The inhospitable mountains
 --it is difficult for the inexperienced to endure these high altitudes
 --I pitched my tent on a strip of smooth rock
 --the sky was overcast and a murky mist obscured the view
 --the impressive steepness of the valley sides
 --the monastery had been built in a commanding position on the top of a cliff, as
 is common in Tibet
 --The immense plateau of Tibet stretched out before me.
 --I found shelter in a wretched, tumble-down stone hut
 --inside the temple a row of little lamps glowed before a finely carved figure of
 Buddha
 --a violent squall of icy wind cut a cross ones face like a sword
 --as we marched along the bottom of the valley
 --birches bearing a scanty foliage grew on the hill
 --where wandering nomad shepherds move across the plateau
 --the unparalleled landscape

652
 ASIATIC PHRASES
 Himalayan and Tibetan Travel
 (e)

(652-1)⁹²¹ --below stretched the fearful descent 7,000 feet deep
 --the sky was the velour of pale steel blue
 --Sunset: a golden yellow sky with joinies 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.
 --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 regarding little {illegible}⁹²² candle protected by a tin shade from the wind.
 --at last I had found my way to the Northern Snows
 --I compared the bleak poverty of this land with the favoured climates of
 temperate zones thinly inhabited and scarcely cultivated. Tibet made me realise

⁹²¹ The paras on this page are unnumbered.

⁹²² The word is illegible ito

--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.

--the barbaric size of the mountains

--down below yawned a tremendous chasm

--the rugged precipitous face of the mountains

--its flanks were streaked with snow in the lower parts and entirely covered the upper

--huge boulders {twenty}⁹²³ feet long were perched

--there was a very insecure footing on the brambling path

--the black silky-haired yak

--the furious torrent flowed through

--I had crossed the wet Himalayan gorges and was now within sight of dry Tibet

--the greatest ridge of mountains on this planet. The longest chain of heights

--{Illegible},⁹²⁴ the giant glaciers that rested on the peaks, these things will atone

--the bitter winds sweep across

--the entire panorama of snow-topped heights glittered with light

--precipices of maroon coloured rock towered above me

--the bare valley sides, the steep ravines

--the height dominated the valley

653

ASIATIC PHRASES

Himalayan and Tibetan Travel

(e)

(653-1)⁹²⁵ --the bare craggy mountains.

--the snowy fastness

--snow-clad heights

--these high valleys

--the glare of the snow

--there was scenery

--the Tibetan tableland

--a land swept by hail-storms often lengthened the twilight

--The scenery was ineffably grand, despite its wildness, and produced an effect of sublimity

--the river roared down the gorge

--the snow-sprinkled paths and snow-topped mountains

--bleak and bare rose the precipice

⁹²³ The word is typed over, only "-ty" is visible in the original.

⁹²⁴ The word is typed over and illegible in the original.

⁹²⁵ The paras on this page are unnumbered.

--a superb view revealed itself at the top
 --the valley contracted to a mere defile
 --the peaks were tinged rosy red under the sinking sun's light
 --we were hemmed in by mountains
 --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
 --Kang Rinboche--Precious Mountain
 --at these great heights, sever exertion must be avoided as far as possible by those who come from the plains, otherwise they get giddiness, headache and lassitude, through the heart's working being considerably diminished
 --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
 --the lake surface was as smooth as glass
 --at night, piercing winds swept along the surface of
 --Once the mighty mountain system which shut it off from the rest off from the rest of the world was crossed, we stood on the most elevated plateau in the world. Beijing the barrier of isolation flung up by the Himalayas, Tibet
 --the panorama of snowy peaks and mighty glaciers
 --the so-called tea of Tibet is not tea but soup. For it is salted and buttered and boiled.
 --the last outpost of the known world.
 shortness and difficulty of breathing, a sense of heavy weight on the stomach, and a band of pressure around the forehead

654
 ASIATIC PHRASES
 Himalayan and Tibetan Travel
 (e)

(654-1)⁹²⁶ --This widespread faith of whose votaries could be found on the Russian steeps and Japanese shores, in Ceylon villages and Chinese Cities.

--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.

⁹²⁶ The paras on this page are unnumbered.

--the venerated symbols of his religions
 --We threaded the narrow gorge between the mountains.
 --The torrent of water raged along like a mad thing
 --the trees mantled in green
 --I watched a whip-snake dart its unfailing aim at an insect, while the lower part
 of its body lay coiled around a twig
 --it could not be said that we walked; we hopped and leapt from one rock to
 another
 --The glaciers of Kailas and its sister peaks feed streams
 --heavy rains obliged me to seek shelter under a tree
 --I lay on my camp bed listening to the occasional hooting of an owl.
 --The rains pattered on my tentwalls
 --the path was exceedingly slippery and wet
 --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.
 --I entered the temple thru a carved and gilded door set in an enormously thick
 wall, inside I found gongs, drums, praying-wheels and red silk hangings
 --The Northwest Himalayan Scenery
 --The snowy range was shrouded in a dense wreath of mist
 --The mountains were clothed with forest from their base
 --White fleecy masses of cloud were laid against a deep blue sky
 --dense jungle covered the mountain face
 --rocky ravines had to be traversed

655

ASIATIC PHRASES
 Himalayan and Tibetan Travel
 (e)

(655-1)⁹²⁷ --One of the sacred eighteen Puranas of the Hindus calls Arunachala Hill "The 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.

--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

⁹²⁷ The paras on this page are unnumbered.

inhabiting it are not so localised as to give their efforts for Asia alone; they too give themselves for the world.

--One seems to have entered a ghostly world.

--There was danger of a snow-storm so we hurried on.

--Hailstones felling 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

--Traacherous abysses waited for us.

--the abnormal elevation and driving winds peeled the skins ins from our faces

--the melted snow revealed shrubs

--pine trees reared their kingly heads

--I saw a mountain-fox with a long handsome brush, reddish-grey coloured.

--Gangetri 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 popularity 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.

--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.

--Himalayan rivers are deep and rapid. Birch and cedar intermingle to make a dense forest. The cliffs rose like a perpendicular wall in from 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.

656

ASIATIC PHRASES

Himalayan and Tibetan Travel

(e)

(656-1)⁹²⁸ --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 asked 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

--climbing gorges and descending precipices, we became accustomed to insecurity of life.

--The giant peaks tower amid their satellites

--We plunged into the forest of pine

--The rocky height was thickly clothed with brushwood.

--Him; animals are leopards, tigers, hyenas, jackals, bears, wild hogs and wild deer. And probably wolves

⁹²⁸ The paras on this page are unnumbered.

--In this sequestered gloomy ravine, wild beasts make their home
--The rocks were festooned with creepers
--Wild roses gave liberally of their perfume
--The stream bubbled through the rocks
--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.

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

--little houses nest on the cliff-sides

--these hills are limestone

--gloomy pines and rich rhododendrons abound

--Thirty miles away the Him rises

--the purple and brown tints of the hills

--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.

--lightning flashes in broad arrow-like shapes

--flowers of every colour could be found

--sage and thyme covered the ground

--In the temple a Buddha figure sat in contemplative repose, modelled somewhat crudely I thought

--the outer surface of the temple walls sloped inwards as it rose, giving the outline-effect of Egyptians Pylons.

657

ASIATIC PHRASES

Himalayan and Tibetan Travel

(e)

(657-1)⁹²⁹ --Bandar punch wears its white night-cap on its head now that dusk has one and it must settle down for its night sleep.

--The declining sun splashes the snows with gold and purple.

--the waxing sun strips the peaks of their white veilings of cloud and mist.

--The giants of the Asiatic world (Him)

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

--the tigers ears were laid back

--I hear the distant call of a wild stag in the early night

--footmarks had been left in the ground

--the day came on quickly. The blurred outlines became clearer

⁹²⁹ The paras on this page are unnumbered.

--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.

--Our shamefaced acquiescence in supernatural belief

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

--the sun broke through heavy banks of mist

--the events fell out as the seer had predicted

--Natural perhaps the spirits turn away from us in disgust at our neglect of them but our never beliefs will receive shock

--We must keep a balanced mind

--It is difficult to find a foothold

--these towering fortresses of rock snow ice

--maidenhair ferns grow in long fronds

--I heard the hiss of escaping steam and the rhythmic throbbing of a piston from a railway engine for the last time at Dehradun

--the yellow lemon light in the sky

--the sky was naked of a single cloud

--crows croak

--Nature shrivelled with heat

--fleecy clouds in the sky there are

--the wind rustles through the leaves

--the long wall of Himalaya topped with white

--the rugged mass of Him takes on a bluish tint at morn

--Himalaya looks down on India

--the lordly summits of Himalaya

--this high wilderness

--a white silent world of untrodden snow

658

ASIATIC PHRASES

Himalayan and Tibetan Travel

(e)

(658-1)⁹³⁰ --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

--the old man hospitably begged me to consider his but my home, during the period of my stay

--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

⁹³⁰ The paras on this page are unnumbered.

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 down.

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

--"The Juna Marpi 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])⁹³¹

--Kanchenjunga rose, of red granite, {jagged}⁹³² ridge tops, hidden here and there behind sullen clouds monsoon

--the monastery Lamas were a dull-looking lot, each clad in a reddish-brown robe and with waist encircled by a girdle from the monastery was dotted with flagstuffs 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 colour

--a wind came driving along the ravine, it a swarm of snowflake

--a scene of unforgettable,

659

ASIATIC PHRASES
Himalayan and Tibetan Travel
(e)

(659-1)⁹³³ --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

--Himalaya has been depressed below the ocean for long epochs of time and has been overlaid with marine sediments

--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

⁹³¹ The original editor deleted " -- After our steamer had passed the Bay of Biscay, a magnificent rainbow curved across the ocean say all the way to the Spanish Coast. Just before it appeared, I had been lolling in a deck-chain and casually remarking to my determination and having this difficulty cleared away

--and when the glorious rainbow coloured the vie beyond the deck-rails, I at once rose and greeted it gladly, taking it as an omen of success in having the difficulty cleared away." From after "Guru" by hand.

⁹³² This is a long line of typed over illegible text in the original. "Jagged" is our best guess.

⁹³³ The paras on this page are unnumbered.

--Himalayas is 1,500 miles long and averages 200 broad and from Kashmir to Assam is essentially a unity

--This vast tract was under water continually for vast periods

--Himalaya is the youngest, largest and highest chain mountains in the world

--One need now know much of the mechanism of mountain building to see that

--Nanga Parbat peak is the abrupt termination of Himalaya in the West

--on the Tibetan hinterland

--the ascent was gradual at first but later became very steep and very trying

--mists hang around the mountain

--with a loud roar the river dashed over the boulders which obstructs its course and went foaming down

--the sunlight throws the whole mass of intricate ridges into sharp relief

--our path was pitched somewhat steeply

--we are now well up the flanks of the mountain

--a biologist once said that Himalaya is nothing more than a gigantic graveyard wherein 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 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

--where dense tufts of fern grow abundantly alongside the path

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

660

ASIATIC PHRASES
Himalayan and Tibetan Travel
(e)

(660-1)⁹³⁴ --here there was fit territory for me to pursue my investigations

--these hardy and powerful Tibetan ponies are not infrequently extremely obstinate by nature

--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 mountainside in Kashmere or amid

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

--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

--where glaciers hang suspended in mid-air

⁹³⁴ The paras on this page are unnumbered.

--the icy flutings of the mountains
 --the snowy fortress of Everest
 --the approach to Darjeeling lies upwards through densely-tangled forests and tall thick jungled-grasses where {illegible}⁹³⁵ and snarling leopards still find a home
 --my almond-eyed, yellow – skinned Tibetan friend grinned perpetually
 --a great contrast to the melancholy habits of the Hindus
 --higher up the jungle yields to dark-green tea-plantations which have clearings
 --the one impregnable heights of Everest and Kanchenjunga have all but yielded to the assaults of man.
 --their turbans of white snow mind round and round their heads
 --the sky was hung with stars
 --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
 --those colourful hours immediately before nightfall.
 --the warm full hues of the sky
 --twig light with its marvellous suggestiveness
 --dawn touches the mountain with rose
 --to appreciate the symbolic value of these scenes
 --the fawn-coloured squirrel ran jerkily up to the roof; its woolly head tail held high aloft
 --thick folds of cloud were drawn like a curtain across the sky

661
 ASIATIC PHRASES
 Himalayan and Tibetan Travel
 (e)

(661-1)⁹³⁶ --the damp wood did not light easily and even when it caught fire at last it burnt with a sulky and smoky flame
 --spur projected from the base of the great snow range in various directions
 --I contrasted this excessively damp climate with the excessively dry climate of Egypt
 --How this man could carry the clothing of a hot tropical climate into these snowy ice-cold heights exposing himself to cutting winds, and yet retain health and hardness is something not easy to explain
 --the wild frontier of Tibet
 --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 any more, and gaze through the open window at the silver snow-peaks jutting up through banks of clouds

⁹³⁵ The word is typed over and entirely illegible in the original.

⁹³⁶ The paras on this page are unnumbered.

--the valley is flanked by bare rock
 --those snows are never chilling in their aspect.
 --Peaks tower above the snows, their faces variegated by crevasses ice falls and grey crags
 --the last light of sundown
 --these vapours cover the land with a veil
 --the Ganges cuts its way through the mountains along extremely narrow valleys and very deep gorges fed by the glaciers of the snowy range.
 --Pine trees with long feathery tufts of leaves
 --giant rhododendrons clothed with gorgeous red
 --rivers roar through the deep gorges;; flowers
 --winter turns the whole land into freezing blasts
 --the moving mists shroud the scene
 --the mists brood over the valley and vapours quiver over the peaks
 --the hills here are the foothills of Himalayas, and are composed of sandstone and indurate clay
 --the Ganges, having forced its way through the Him, becomes here a broad and magnificent stream which continues for 1200 miles to the sea.
 --the craggy range was clothed with lichens
 --superb blossoming wild flowers filled with the air with rich fragrance
 --pink lotuses blossomed on the Ganges

662
 ASIATIC PHRASES
 Himalayan and Tibetan Travel
 (e)

(662-1)⁹³⁷ --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

--the ghats of cut freestone--exceedingly broad flights of steps descending into the river, as at Benares, I traced the Ganges course until it lost itself in the morning sky

--a ridge of hills rises on the west bank, its sides covered with brushwood

--the Dhun valley stretches away from Hardwar, thru a forest of tall trees and blossoming rhododendrons. The white starry blossoms of corundas emanated a strong attractive scent.

--bright scarlet and pink amaran the carpet the Dhun valley

⁹³⁷ The paras on this page are unnumbered.

